[illegible] ciphers to [illegible] exercise the [illegible]. As regards [illegible] white against black, [illegible] back to the people who have been engaged in the conspiracy [illegible] blacks off the Register [illegible] they are back. No black man throughout the Colony has raised a single objection to any white man being placed on the Roll. "[illegible] qualify for the franchise," says the *Alice Times*. This is a [illegible] task, we may assure our easy going contemporary, when half a-dozen men may at any time step into the box and [illegible] swear with a view to minimize all market values of the properties of their opponents in order to decrease their numbers.

WE are gratified to notice that, notwithstanding sensational telegrams, the relations subsisting between our Government and the Pondos, are such that the Ministry has presented Sigcau with a handsome horse upon his election to the Chieftainship. *Esto perpetua*, say we.

THE Umzimkulu native vote, estimated at 1,100 has been swept away as so many cobwebs by Mr. Zeitsman's Committee, Mr. Zeitsman himself assisted by Mr. Jones, acting as Attorney. The tedium of going through the list of the 1,157 names objected to was obviated by making six test cases typical of the nature of the objections. (1) *Thomas Mkize*, born in Natal after the annexation of that colony objected to on the score of not being a natural-born subject. The decision of the Chief Magistrate, Mr. W. E. Stanford, was that claims of this character should be accepted. (2) *James Nyangiwe*, born in Tembuland before annexation, objected to for not being a natural-born subject. Mr. Morris argued that he had been naturalised by the annexation act while residing at Umzimkulu as subject of Adam Kok. He quoted Ficher's common Law p. 1047. Mr. Zeitsman argued on the wording of the 10th Section of the Constitution, and maintained that the Act of Annexation makes no reference to naturalisation of natives. Mr. Stanford's judgment was, "It has been argued that the Act of Annexation is sufficient to naturalize, as by the operation of constitutional law; when a country is annexed the people resident in it become thereby naturalized. Against this there is the fact that it was found necessary in the Constitution Ordinance to provide for the Batavian subjects. That seems to me to prove that annexation was not sufficient in their case, and therefore cannot be in this. James Nyangiwe's name for these reasons must be struck off the list of voters." (3) *Mtshololo*, born in Natal before Annexation, was rejected not being a subject within meaning of the 10th Section. (4) *Msingapantsi*, born in East Griqualand before the annexation, ditto. (5) *Umbhuqelwa*, a tenant on Mr. Donald Strachan's farm, objected to on tribal and communal tenure. Mr. Stanford decided that Mr. Strachan's property could not come under the designation, tribal and communal, and admitted all of claimants type, if otherwise qualified. (6) *Noudabula*, one of a tribe whose chief holds title to a farm in trust for his clan; objected to on tribal and communal tenure, in Mr. Strachan's opinion it is not held on tribal tenure as these people bought the farm. To simplify matters, it was recommended to Government that title should be in the name of one of those who purchased the farm. It was clear to the Chief Magistrate, that in this last case, tribal tenure, within the meaning of the 17th Clause, was proved. Noudabula's claim was therefore not accepted. In all these cases Mr. Morris, as representing the people noted an appeal to the Supreme Court. When the hearing of the appeals will come off, we can't say. The Natives have no reason to dread them: they have on the contrary every reason to welcome the decision of the higher courts, for as things are, they are the victims of interpretations of the statute and constitutional law by Magistrates whose decisions, have been as varied as there are various divisions in which objections have been heard. Since the above was written we have learnt that the appeal has been withdrawn so as to facilitate the completing of the register, and enable the election to go on forthwith as Parliament sits in a few weeks time.

MR. STANFORD'S reading of the 10th Section of the Constitution is the same as Major Elliot's. He admits that he would be impressed by the contention that, the Natives had been naturalised by the Acts of Annexation that made them British subjects, if there was not the reservation in the 10th Section about the Batavian subjects. This reservation, as we took occasion to point out when commenting on Major Elliot's judgment, is of no consequence whatsoever as regards the Natives. It has served its purpose in so far as it has defined, under our Constitution, the rights of subjects of the Batavian Government, who were taken over by the British Government when the Colony changed hands under the Treaty of Paris. Were this proviso not inserted, it is plain that those who were natural-born subjects of the Batavian Government, who, for that reason, owe allegiance to it still, would need to take out letters of naturalisation to be entitled to their present privileges under the British Government, and this would have been a manifest hardship. One has only to undertake something more than a superficial reading of the 10th Section,—read, in fact, works on Constitutional law, and decided cases in point,—to remove all doubts as to the effectual naturalisation of the Natives for all practical purposes.

SEEING that the Magistrates have arrived at their decisions, on the question of the Natives being aliens, with such evident hesitation, is it not against the spirit of our law to deprive people of rights? Would it not have been more in accordance with English jurisprudence to have allowed the Natives the benefit of the doubt?

MR. GRIFFITH is at present on a visit to the St. Mark's section of the new Tembuland constituency. The lists of Registered voters for the Division have just been completed by Major Elliot, the Returning officer, and under the Act creating the Transkeian constituencies it is provided that "as soon as may be after the completion of the lists of registered voters, the members to be returned for the said electoral Divisions shall be elected." It is, we believe, in view of this contingency that Colonel Griffith is now among a section of the electors.

HAVING called special attention to what we consider a lamentable failure of justice at the Magistrate's Court at Alice in connection with the Registration, we reproduce the following observations directed to the same Magistracy made by the Crown Prosecutor and the Judge at the recent Circuit Court held at Fort Beaufort. It is as well that these things should be brought to the knowledge of Government who must be held responsible in case the administration of justice falls into disrepute. We depend upon the *Fort Beaufort Advocate* for the following: "*Mlenzana* was indicted for stealing two sheep, the property of Mr. G. Attwell, at Battiesden, in the Victoria East district on the 3rd February.—Mr. Advocate Tamplin defended.—Soon after opening the case Mr. Solomon informed his lordship that there was no official present from Alice: that the record was in a most disgraceful condition, and that he could make but little of it. Two witnesses were then called but did not answer to their names.—Mr. Solomon remarked that the witness who could identify the sheep was not in court, and he did not even know that he had been subpœned. There being some evidence, the case went to the jury, but this evidence was rebutted by Mr. Tamplin who called witnesses to prove that the sheep were the prisoner's property.—His lordship, in summing up, also pointed out that the Chief Constable in the subpœna on one of the witnesses returned that the man had cleared with his own horse and somebody else's saddle and bridle. A very curious return for a Chief Constable to make. The prisoner was acquitted."

"Imvo (Native Opinion)."

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UMJIKELEZO WE JAJI.

Ngu Judge Twentyman Jones i Jaji ehamba lo Mjikelezo oqala. Uyakuteta ngoluhlobo:

Dordrecht, ngolwesi-Hlanu, 23 March, 1888. Aliwal North, ngolwesi-Bini, 27 March, 1888. Burghersdorp, ngo-Mgqibelo, 31 March, 1888. Colesberg, ngo lwesi-Tatu, 4 April, 1888. Cradock, ngo Mgqibelo, 7 April, 1888. Uitenhage, 10 April, 1888. Graaff-Reinet, ngolwesi-Ne, 12 April, 1888. Port Elizabeth, ngo lwesi-Bini, 17 April, 1888.

KO TITSHALA.

E KAMASTONE kufunwa u Titshala wesikolo esantsapo; abe ngonomfazi, nolilungu le Romente yase Wesile. Umvuzo wakwa Rulumente £30, abantu barole ngelabo icala.

REV. R. W. LEWIS.

Kamastone, near Queenstown.

ISAZISO.

U B. B. KOTA wazisa wonke umzi ontsundu e Gqili, e Batenjini, e Hewu kaye kuma ngolwandle kwa Ngqika, okuba uya kuenla i Kaya lo Ndwendwa e Queenstown, ekuqaleni kuka May 1888. Isandla ke mzi wakowetu wakwa Halo, ningabi somva, izandla, izandla.—Owenu

B. B. KOTA.

Kimberley,
15 March, 1888.

IVENKILE KA GREEN YABANTSUNDU.

KUZA kuvulwa ivenkile efanele Abantsundu kanye e Komani. Zonke izinto ezifanele bona bezifumana ezisulu.

Utenga zonke izinto ezinjengo Boya, Imfele, nazo zonke izinto ezisiswa ngabo. Usentlobo zonke zamayeza abantsundu. Yiya kwa

EDWARD GREEN.

Isaziso kubo bonke Abahambi

OFUNA indawo ebusulu yokudla, neyokulala, makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Oneskuku sokutengisa makaqale kwakone, wofumana amanzi ase malikwei ngaso. Qondani apo ekona— Market Square, (e Rini) Grahamstown.

JOHN G. KOSANI.

Grahamstown,
15th December, 1887.

Heald Town Teachers' Association.

THE Annual Meeting will take place at the Institution on Easter Tuesday April 3rd. The proceedings will include Model lessons, essays and discussions on Educational subjects, and an evening concert. The Rev. E. J. Barrett will deliver an address to the teachers. Teachers wishing to read essays or join in the concert, please write at once to the Secretary, Mr. Lightfoot.

Heald Town, 2nd March, 1888.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa ouke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ebamba ngepepa l. posi (P.O.O.) Imali yawo yi 3/6 ilinye, nga paandle ko *Mpilisi Wesene* (Sure Cure) oyi 8/6 ukuba imali tunyelwayo iggitile yo buyiswa namayeza.

JESSE SHAW,
Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

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

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

ISAZISO.

Nalo icam! Nalo icam!

U MR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nengqolowa. Umema umzi wonke. Usila ngonyamekokazi enkulu. Alinamfihlakalo zanto luna.

T. S. NGUDLE.

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

Imisesane ye Golide yoku Tshata, 7/6 umnye.

Ingeji ze Golide, 7/6 inye,

KWA

J. HILNER, E Qonce.

Ingcibi ye Watsha nentsimbi zokubomba.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi,

E-NGQUSHWA.

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

☞ Yonke into ayi patisiweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nomiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge ntetho 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
Inggatana zomtshekisane.
Oka LENNON
Umciza woxaxazo.
Oka LENNON
Umciza wepalo.
Oka LENNON
Umciza wengozi.
Oka LENNON
Umciza wecesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongweni sodala. Ingcawa, ilokwe, ibhulukwe, amabhashi, iskomo. Yonke into oyifunayo Isisisele! Isisisele! e Qonce akangele emarikeni. Kufika into entsha yonoxeshe bangubo zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

ISAZISO!

TINA bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulandlu ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO. yati ekugqibeleni yano J. BIRT & CO., noko tina ASINANTO NEZIKWELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezihlaulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI zokuti bayakubizwa izikweliti ezidala

INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, onganyula kuzo ZILULA NGAMANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna ezona

Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo zizizo.

Kauze Kuzibonela ngokwako.

EVANS & CO.

Ivenkile endala yento Zonke, ese Koneni.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye.

Church Square, E RINI.

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.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A. J. CROSS & CO.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengea ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilisiwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hasho, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intawela butongo, 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 nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele namava amaninzi amninilo, uliyaleza ngengqinisekó eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwezi zifo zabantu abamnyama liyi nqubo. Kawulilingo please. Litshipu, ibhotile zishelesi zontatu, isele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene ntoto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN.

Lioku zuswa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

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

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxaso.
1/6 ibotile.

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

Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipills.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umciza Westepu Sabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d ngesiqunyana.

Oka
COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Koba ngawenkohliso angenalo igama lake.

I-ALMANAK YE MVO, 1888.

ILIBHASO kubamkeli be *Mvo*; ongengoyeumamkeli we papa eli, woyifumana akutumela izitampu zesheleni.

Imvo Office, 3 February, 1888.

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

Qoboqobo, wati kuba enganikanga ngxelo intle, wasiwa ku Mr. Verity ote makaputume ipasi elungileyo. Waselenyel' umchiza eza kufunyanwa namhla nje nje, inkomo zabuya zafunyanwa ngumninizo. Umbanjwa uxele ndawo yimbi awaye kuyo ngelo xesha, pofu akaxela nqhina. I Juri ite unetyala, wafunyanwa ukuba ulisela lidala, wanikwa 5 iminyaka ne 25 ikati.

UBUDLWENGU.

U *Jan Spilman* ngokudlwengula ngo September e Bellvale intwazana entsundu eminyaka ingagqitileyo esineni, unikwe iminyaka e 9 nekati ezi 40.

UBUDLWENGU.

U *Sangqlani* uvume ityala lobumenemene kwa Nontongwana, wanikwa iminyaka emibini.

UKUTSHISA INDLU.

U *Solomon* ngokutshisa indlu kwa Mankazana ngo October, zizindlu ezimbini zabantu abantsundu azitshise nako konke okupakati. Ufunyenwe enetyala wanikwa inyanga zontatu.

UBUSELA.

U *Mlenzana* ngokuba igusha ezimbini kwa Sikutswana e Tyume, umelwe ngu Mr. Tamplin. Igqweta le Nkosazana lite akuko bani we ofisi yase Dikeni, laye elityala lingalungiselelwanga kakuhle ngabapete kona akanakwenza nto ngalo. Inqhina elizaziyo igusha aliko akuvakali nokuba like labizwa. U Mr. Tamplin ubize amanqhina ate zigusha zombanjwa ezo. Ufunyenwe engenatyala, wakululwa. Aba ayapela amatyala e Bhofolo.

E MONTI.

Ngolwesi-Hlanu, 16 March.

Akubangako matyala, yanikwa Ijaji ibhaso lezingxobo ezimhlope zezandla.

ELUHAMBENI.

No. 2.

UKUHAMBA NGOLOLIWE KWABANTWANA.

Pambi kokuba ndibashiye ololiwe make ndenze amanqakwana amatatu. Elokuqala leli, abantu abaza kutumela usapo lwabo ngololiwe, babolumkela ukuluyeka luhambe lodwa. Kuyinto enkulu ukuhlala kuko umntu ondwebileyo wokulukangela. Ndaka ndabona usizi olubi. Ukunduluka kwam e Alvani ngamhla utile, ndabona kungena iqelana labantwana bama bastile, omkudlwana kubo iyintombazana eqalayo ukungena ebuntombini. Xa sesihamba siteta, ndafumana ukuba baya e Molteno ngelabo, batabate itikiti yokubuyelela. Ndafumana ukuba aba bantwana bavela e Free State, kekaloku kumhla babona ololiwe, bafuna ukuke beve ukuba unjanina; kulo lonke oli silihambayo abazani namntu, abazange balibone. Sihambileke seza kufika e Burghersdorp, kwabizwa itikiti kona sazirola sonke; yafika eyabo itikiti ayabagqitisa e Berkesdorp, yabo ingatsho nokuti baya kubuyelela, babe bengapatanga namali yokuba ingabanceda kweso sixakeko. Bati aba bantwana bakuyiqonda lonto balila bonke, bakohlwa nokupuma kuloliwe. Sibize umgcini sitishi, ixego elinesiqu, elindevu zinde, elibu Jamani, umfo enditi wakugqibela kudala ukuncuma, onqawinde ingazanga yapuma emlonyeni; sibizo yena sam xelela olusizi, sabuza iqinga lomcimbi onje. Yinto eyapendula inqawa ingayi kupanga emlonyeni, yati kuba ntwana,—Pumani apa, yatsho ngezwi elinyanzelayo. Bapuma bema ebaleni bebambene ngezandla, belila; kwati kuse njalo yalila intsimbi yokuba sinduluke, sabashiya bemi kwelo bala, libafele. Ndatsho lomini ukuti, makungabi lula ebantwini ukuyeka abantwana bahambe bodwa.

ISIDENGE ESINGU LOLIWE.

Elesibini inqaku ondinga ndingalenza kukuba, ololiwe sisipukupuku sesidenge, esifumane senze. Ndaka ndati okunye ndifuna ukugoduka ukusuka e Alvani, kusasa, ndaxhoba yonke imipakwana, umfana watwala walifukufuku ukusa esitishi. Site xa siyayo naba bandikapayo wavakala umlozi wenkewu, wati uvakala umlozi wase ubonakala umsi, ndeva kutamba amatambo, ndafumana ndati, wenzani ke? Ute uwetu ukupendula,—Andazi nam, kodwa ngati uyemka! Ndifumane ndati,—Kuza kutiwani ke ngoku? Ute omnye hayi masigoduke, okunene sajika, ndabuya ndalala intsuku ezimbini kona. Ute kanti endenza lento nje, eyona iyiyo useza kundenza. Ndanduluka apa okaya ndifunzele ukuya kumkwela e Katikati ekuseni, ndikumbule kwase Alvani, ndiputuma umkuhlane. Ndaye ke ndino mnqopiso nomkwekazi wam ukuba siya kukwela ekuseni ngolwesi-Hlanu, siye kufika e Alvani ngokuhlwa kwalo mini; sasiyi nxhamole londawo ngokuba xa siposwe yiyo, kuya kuda kube ngo-Mvulo ngokuhlwa ukungena kwetu e Alvani. Wati umkwekazi wesuka apa e Tyume kwa ngolwesi-Tatu, wakugaleleka e Katikati ngokuhlwa kolwesi-No. Ndalandela mna ngolwesi-Ne, ndinxule amabashe amabini. Kute apo ndikulule kona, elinye lakohlwa kukupalaza amanzi, ndalinda iyure ezitile kwada kwalalwa. Ndindulukile apo ngokuhlwa, lingo lingati nyi, lasuka laqwalela, latamba; nditeta ke ndasebenza into endingena kuyixela; ndada ndakumbula ugalamntu kutiwa wayelinga ukutwala ihashe. Ndaqoba ubusuku bonke, ndingayiboni nendawo endiyihambayo ndakugaleleka e Katikati xa kuti qeke; ndati ndakungena esitilateni lasuka lema ihashe, yayinkohla, ndanqatyelwa nakukulishiya kuba kulityala oko, ndoyika nokulibeta kakulu ngokuti hlese kupume ipolisa liti nanku umna efoketa ngesidalwa esingatetiyo. Ndibe kulitula nesali ndilirola lema lona, lisuke linduluke intloko yodwa isiqu singashukumi. Kude kwati sekunini lahambes. Ndafika apo akona umkwekazi besiti bai usafike ngexesha akakatiki ololiwe; abanye bati kaungene ufumane ikomtye yekofu ukupe ukudiuwa ixesha lisekude; Ndati ndakukumbula esase Alvani andaba savuma nokungena; ndati nokuba akakafiki ololiwe esitishi makafike sesiko. Hayi baxhobile abasikapayo sanduluka, Kute xa sikugama wokuba indoda enesikono ingagibisela ngesitye wavakala engati uyatimla, wati ukumka kwake kwelo tambeka lontaba ka Daliwe wanga uyagityiselwa; safumana apa sakangelana, bati abangena zindevu babambelela emilonyeni. Sifumane sema sonke kule ndawo, ndada mna ndati elokuzomeleza, "Sidenge lanto, ifumane ishiyo imali eninzi kangeka, hambani sigoduke aze ake adane," ndatsho ndase ndihlaba ngendlela, ndabona belandela bonke. Ke ngoko nina bafuna ololiwe nakubehle, nitike, asinto ilinda mutu, ikumbuza lamazwi ati xa kutetwa ngokufa:—

"Zingxakeko esinazo
Akunakupazanyiswa."

ZIPATELE UMPAKO!

Enye indawo endinga ndingayiyaleza kunene kubantu bonke abahamba ngololiwe yeyokuti zipateleni umpako. Ukuba uhamba utembe ezizindlu amisa kuzo ololiwe akuko kutyiwa. Ukuvela kwam e Somerset ndati ukufika e Alicedale ndabiza ikopu yekofu, ndanikwa ngezifedana apa ze tea, ndanikwa ibanisi yanye, yaba nale kopu ibubanda, isweki-le igalelwe yintokazi esihlahla silukuni. Ndite xa ndipungayo yaman' ukundigxelesha lentwana itengelayo, ndagqiba ndisiva ukuba andivanga nto. Ndicinge ukubiza enye ikop, ndabuya ndati kawubuze, imali oza kuyirola, wati lomlungwana, sitoba sepeni!! Kaniqonde ke nani umtamo orolelwa isitoba sepeni! Kunjalo ke kuzo zonke indawo endaka ndangena kuzo ndacela ukudla; ndafumana behlangene ngazwinye. Sesiya safunyanwa ngo Baillie ukuya kwabo e London kwi Westminster Assembly nge 1643. Ukuba akunguyo umntu ocitayo zipatele umpako wako.

Elokuvala namhla leli. Ndibone into endingasaziyo isizatu sayo kwezindlela zika loliwe.

"BIRDS OF A FEATHER."

Ndifike abasebenzi aba bendlela bekolise ukuti apo kuko Abatembu ike ibe ngabo bodwa, kuze apo, kuko Abesutu ibe yindima yabo. Kule yase Cradock indlela ndibe kufika kwelo iqela ndafika indlebe zirazukile, ndaba kufika kwelo ndafika zingamaholoholo; zingagqojozwanga nakwindawo yokugqoboza indlebe. Andazi ke ukuba yintonina le yenza lomketo.

UNCEDO ALULO ULOLIWE.

Nokuba ke sisola ntonina kuloliwe wasinceda umlunzu owacinga ukumenza. Ndinga kodwa ndinganishiya ngoku ndixoxe ngendawo aboti mhlaimbi abanye bazive bengaziva.

I-RABE E-TINARA.

Usuku luka February 28, 1888, alusayi kufumana lulityalwe kamsinya ngababeko, mhla kwavulwa ityalike yase Rabe yabantsundu. Umsebenzi waqalwa ngo 7.30 p.m., isihlalo satatwa yingwevu u Rev. Mr. Patterson. Lo Patterson ngu yise kule ramente. Wayivula intlanganiso ngesi Bhulu, wabeta bati abanga sivayo isi Bhulu, babhekabheka, aye wona amadoda asivayo emte nzo ngamehlo. Wateta lomfo ke Patterson, njengoko uyise enjenjalo ukuyala onyana bake. Kwati kwakuba mzuzu eteta, zabonakala intokazi zasema Lawini ziyengezelisa inyembezi. Sati sakuyikangela lendoda iteta, sabona ukuba iteta izelo lufefe; yayo iteta ivuyile.

Yati yakuhlala, kwema ingwevu, umfo ka Jeffreys, umfundisi, enye yamadoda akade ebona izinto, ongati ngelo tuba uyilandelo nanxa iya kuhla nawe eweni. Lomfo wabalisa ngokuhluma kwale ramente. Upawu lokubonisa ukuba iyanda, iyakula, nalu: Kangela ityalike into eyiyo namhla, asisenguwo lamgangato, kananjalo namhla lolunye olu upahla, namhla sikwi tyalike entsha. Wanika amanani e ramente, awesikolo se Cawa kwa nese mini. Yatshonela ngeliti.—Pambili kuyo yonke imisebenzi yenkululeko.

Kwema u Mr. Elliot, i Attorney yase Bhayi. Uyayazi inkunzi yeukomo maxa ikowayo, ayifumane ibaleke. Wateta umfo ka Elliot kwabonakala ukuba uteta ekowabo. Lo ngunyana ka Rev. William Elliot, umfundisi wokuqala owacela isiza sokwaka ityalike yabantu abantsundu apa e Tinara. Ekute ukubonisa ukuba umfi lowo, umfo ka Elliott, ubetandwa ngabantu bake, yati namhla ityaliko le yakuba yilento iyiyo yabizwa ngegama lako, "*The Elliott Church.*" Yateta nzulu lendoda ukusikumbuza ngemisebenzi kayise awayenzayo pakati kwabantu abantsundu. Ite uyise ubeke ashumayele kubantu abacelana izinefu kushunyayelwa, iyintwana encinane ukubeva besiti: "Ndipe isinefu," omnye asuke eme esakama, njengokungati uti, mna ndifuna ukupuma. Wazimela ezonto ubawo, kanti kubuya kubeko iziqamo ezi ke namhla zibonakalayo kubo ababantu. Musa ukuncama wakuba ungaboni buhle bomsebenzi wako, wobuya uvelise iziqamo kamva. Umonde ufinca umzi we Bhulu.

Kwesuka u Rev. J. C. Macintosh, um-Krestu wenene. Umfo oto akusuka wayawa litelela i Nkosi yake u Krestu. Yonke inteto yake yayisekwe kula mazwi: "Makrestu nilukanyiso ne tyuwa yehlabati." Watsho zabonakala ezinto zombini ukuba ziya funeka kuba landeli be Nkosi,—ukanyiso nobutyuwa.

Kwateta u Rev. J. V. Van Rooyen, esiti, masihambele pambili. Kwateta u Mr. Mackay ngesi Bhulu, esiti makuziwe ezityalikeni, kuba lonto iya wuxasa umpefumlo womfundisi.

Kwateta u Rev. J. Pritchard owabandezela kweliti,—kuko inkawu pezu kwendlu, kufuneka itotywe kamsinya. Ndiyakolwa ukuba baya kuba baninzi abaya kufana nam ukungazi ukuba uteta ntonina. Wati iyakunifundekela lenkawu ngokukoncozisa amatyatanga ayo xa kushunyayelwayo. Uti xa abonisa into ayitetayo ati lenkawu ateta ngayo lityala eliseleyo,—Kubonakala okwenene ukuba ityala liyakusifundekela ezimvalweni zetu. Wasipa icebo lokuyilitula pezu kwentungo nali "lowo makaze enze eyake imfanelo."

Eliza kutetwayo into ka Mzaise neka Dlamini ziyaququzela ukunika indawo kubantu basemzini. Imbheko kwabasemzini yinto entle kakulu. Sakolwa ngulomsebenzi. Kwaba mnandi kanye ngabo obobusuku. Sati azi abafi o Nduba no Dyoba bangatinina bakuzibona ezizinto, azinamatendabuzo bebeya kuvuya kunye nati. Savuya tina ngeloxa, waye yena umfo wase Europe obesenza upahla wavuya kwa mhla walumisa, waye beka izinki. Sambona mayelana no 4 p.m. emi ngentloko ebhekise isilenze pezulu selekabakaba. Wati akungena pakati samana ukumva ebombelosa evuma, kuti kanjalo simve selelugwadagwada uyashumayela. Sati sakuya kukangela safika abapulapuli bake izikasi ze samente, nekalika, kwane mpahla yake. Lomfo angati avuyise ke abaninzi abaya kuvuyiseka. Siyavuya kuba sinendawo yokubhedeshela, yiyo lento sinazisayo makowetu.

EZABABHALELI.

NGEMBONGI.

Ndiya kufiko zinkosi ndiqaule pezulu ngangoko ndinako, mayela kule ndawo. Kuba ndiya qonda ukuba umfo lowo use fini lobudenge, ndiya kulinga ukuyenza mfutshane inteto yam.

(1). Imbongi ngumtelekisi; ngani? yindoda eti ifike amadoda xa akwamabi amazwi kodwa engabambananga, ifike selibonga—kwaka kwanje pi mfo kanantsi wase kutini ekutini, selisoka ikwela enye. Yintoni ke leyo ikukutelekisa? Sisono.

(2). Amazwi amabi akabuleleki ku Tixo nokuba ngawokuqalana nokuba ngawokugqibela. Uti umfo ke iqala ngawo amabi nokuba uyabulela yena u Tixo akanjalo, akafuni nalinye elibi.

(3). Asinto ndaka ndayiva imbongi ibanga usizi—into kusuke kuti xa ibongayo kugqite imihlali engasingisele nonyawo olunye kwa Tixo, imihlali yempakamo zenyama mayela kwindawo zase bukosini nase bukalipeni, into ke ezo ezibanga iratshi, layeke lona ngelocala lisisono.

(4). Lilipina ihilihili elaya ekaya lalo ngenxa yokubongwa? Ukubongwa yinto ebangela abantwana bubantu balahlekane nezimilo zabo, bacite nabebengasayi kukucita, ufike, ehamba nebubu. Ndinosizi ukuba lomfo engazange ahambele apa, nokuba waka wayenza lonto yokuhambela wayo njengoleleyo.

(5). Ayishiya inqholowa, enza ni? Andiva nto, kodwa acita ixesha lawo. Kauve ke umfo osileyo imbongi ogxota amadoda emsebenzini wawo ngapandle kwesizatu. Sisono kè lonto.

(6). Itantasa imilwelwe—ewe, iyisa pi? ebubini; ngani? Ngokuba uyakufumana umlwelwe selutotobela emntwini opilileyo selubeta. Kanti ufudula uqonda noko ukuba awusenako, awudude ke mfondini usisulu, umtantasi lowa yena akaseko, kuba noko ngamadoda akolisa ngokuba ngama gwala. Ke ngoko ngumpembeleli wenkohlakalo. Sisono ke eso.

(7). Lomfo yena ati ebebonga u Captain Blyth pesheya kwe Nciba engu Mkokeli, andahluli ke ukuba ibingumkokeli wantonina, nokuba ngowe nkabi zenkomo mhlaimbi wama esile, ondlebende, ibanzi lonto; ndifuna ukumazi lomntu ubebonga e Xalanga pesheya kwe Nciba. Make ndipele okwanamhlanje.

JOSEPH LOZA.

Telegraph Office,
Kimberley.

ONGAQONDIYO.

Ebatenjini, 18 Feb., 1888.

MHLELI,—Ndifuna ukuva, nokubuza, kuwe kanye, ngalomcimbi uyivoti. Asiwuqondi kanye tina zidenge zalapa Ebatenjini. Nditsho kuba into esiyibonayo apa tina naso Mamfengwini, levoti iti masipatwe ngumfo osukuba evela e Koloni, elapa yena efike sizakele kodwa. Ati osukuba evela pesheya kwe Ndwe kutiwe naye makasipate—asipate kodwa singabanini mhlaba mu. Tina ke apa siti, kwalukwa imfazwe nqo, nawe bani lento injenjenje ubuni bayo, ndicinga ukuti avizange ibeko, intjalo enjengale voti izizixhobo, impelo yayo yizinziseni. Kwakona, nditsho, ukuba nevenkile ezi kubonakala ukuti nazo zikwa ngabapati betu, kuba kaloku nazo kutiwa mazipiwe kwa umhlaba, zipiwe entweni yetu kodwa, nale voti ize kusipanga na kanti? Asibi na kaloku sizokupliswa ngolunyulo lukoyo. Hi, ndenz' ukuba indoda le ayingefumane isuk' indulumbane emfazini wenye indoda imzekile kodwa — iti ngowayo. Ndenz' ukuba tina Batembu, satshata emini elangeni no Mntan' Omhle Inkosazana, u Victoria, sizekiwe tina, sigungxile kanye—sotiwanina ukupatwa ngumntu ovela pesheya kwe Ndwe, nomfo oze kurweba (Trader). Ukanti bati nje ukuza beza kum ndizimele, bafika bacela kum indawo yokuma, nendawo yokutengisela. Yilonto nditi ke mna, kwalukwa amaqondo emfazwe. U Rulumente uyaziva akaziva sininanje ezindawo. Ebudengeni bam mna nditi akaziviswa. Saxelelwa uxolo lodwa ke tina apa Ebatenjini. Wenza nina kaloku ubawo, kuba kaloku ngalento kudalwa ingxolo nezirweqe, nentiyano pakati kwetu. Apa tina sinemisesane esangejwa ngayo mhla senda, ke iyaziwa ngu Rulumente we Nkosazana, masingoniwa zinkosi, ncedani. Umfo ovela e Koloni kanene yena uyakubika zinto zini elungwini paya, azo abike ntoni yena umfo wase Mamfengwini, owati efika um-Koloni waselemi yena; yimbambaniso lonto, imhlope. Aze atini yena ovela pesheya paya kwe Ndwe, ukubikela elolungu lise Kapa. Aze atini ke yena owase Batenjini, ozimele entweni yake. Cacisani Makoloni, sapandlwa, okokutsho asitsho ukuti angangqatyelwa kusibulala u Rulumente, sitsho ngokuba simazi simtemba kuba engumfo olinda izizatu, sitsho kuba kaloku kuhlaulwa kukalwa ngumntu ontsundu, sitsho kuba kweli letu uti umntu engenamhlaba, epetwe nje kodwa ngumninimhlaba, umve selesiti uyavota. Siyabuza ke ukuba bubulungisa balevoti na obo.

TAND' IMINI.

UMEMELO ENTLANGANISWENI.

MHLELI, kawenzele lomgca indawo kulonto yamanene. Ndibone kwele gqitileyo iveki kuko indawo yesaziso sentlanganiso eya kuba se Nxukwebe, ngo 3rd April, 1888. Siwacela ngokundileke kunene onke amadodana ase zweni, emfazweni endala, azo aboko ngolo lusuku, ukuze namhla yenzelwe isihlahla lentlanganiso. Namhla ngumnyaka wo Nkosazana, sitomba ukubona into zo Ndwandwa, nezo Ntanta, nezo Madaki, au, namaxego o Ntsiko. Ndim owako futi,

GQUBUSHA.

Fort Peddie, 3, 16, 1888.

NGEBHANKI.

NKOSI MHLELI, faka kwelo pepa lomzi lendawo indikatazayo: "Makuvele amadodana abe matatu anemali, nokuba mahlanu ngokukodwa, alwele uhlanga ngokumisa indlu yokugcina imali i.e., i Banki, inikwe igama eliyi, "Native Bank or Native Savings Bank of South Africa." Kukangelweko nokuba lelinye igama elingayifanelayo, kwane ndawo engamiswa kuyo; kuba ke tina ma Afrika sikohliwe nokuzigcina, kwano kuzandisa inkozwana esizifumanayo ngemigudu yobupantsi betu. Kanti ngokusemhlotsheni kuyabonakala ukuba awona madoda anokuba negama ngane mali kunalawo afuye inkomo, kwane nqubeko yezinto ekuhlaleni kwetu kusetyenziswa imali kune nkomo. Mzi wakowetu ndoti ndakuteta futi ide ingavakali neyona nto nditeta yona.

LIM' EKAYA.

Embo, Feb. 27, 1888.

ABAKOKELI NAMASHEYI.

Manene kani pendule nantsi into ibolisa iramente zakowetu ukupela kwalonyaka we 1887, sasipulapula ityala elalipakati kwentombi yasesikolweni nesoka lasemaqabeni selilobole inkomo zalo, yaza yati intombi lakubona ukuba seliniklwe igama yalala. Ke isigwebo somfundisi kunye nabakokeli, sati akufuneki ukuba liti iqaba lizeko esikolweni kwaba kuyapela njalo. Ke maze nifonde ukuba yayilisoka elo lingenamfazi ngapandle kwalontombi laliyifuna. Ke namhla kwalomadoda agweba elotyala azakutshatisa enye intombi neqaba elinomfazi ati ukulahlekisa lisoka kwalalapa into engeyiyo inyaniso ngokuba ayazi ukuba ayakuti ukuba alixelile ikaya lalo kwaziwe ukuba liqaba ngokuba akuko sikolo kulondawo. Bulungisana obo bakokeli niquba ngabo? Ndabona ngokuti umntu nimazi ukuba uhlute indoda yojnnye, nimyeke ahlale esitebeni Senkosi niyazi lonto. Bakokeli musani ukuketa ubuso, iramente iyakufa okunye ninika amandla isono ukuba siwubolise umzi. Sobenzani njengamakolwa Ramente yase Wesile. Ndim,

MBONELI,

Mount Coke, March 6 1888.

UCALULO KWELA MAMFEGU.

MHLELI, wendaba,—Andimntu ukukatazayo ngokubhalela kwelipepa lako, ndidaniswe yinteto yombhaleli oti u Mr Gontshi ngu Mxhosa makemke ema Mfengwini, angabinanto angayitetayo; ndiyifumana lonteto ikukugxeka u Mr. Gontshi nje kodwa kuba akuko nto yoniwe ngu Mr. Gontshi lowo kuma Mfengu, iti ke mna indimangaliso inchaso enjalo, ipume kumtu oshumayela indaba ezilungileyo; ndimfumane ziteta nje ngomlomo kungeko nto ipakati, ati oyena mntu ongekusela u Mr. Gontshi asuke abe nguyena umgxekayo okanye akuyiyo mfanelo yake ukuti lo ngu Mxhosa, Mfengu, Msutu, ebemele ukuti ukuba kuko abantu abakohlakeleyo abahlulahlula intlanga befuna impambano, alinge yena ukubamanya, kuba enokanyo yena—Ilizwi le Nkosi. Ndibona ukuba imbhekiselelo yalo mshumayeli kukuba lento ingu Mxhosa uyitiyile akumatanda, ukuba woze aviwe ngenye imini xa aza kushumayela esiti, ukuba kuko Umxhosa a..a makapume ndiza kuxolela Amamfengu indaba ze Nkosi.

U Mr. lo ebefanele ukumbulela u Mr. Gontshi ngokusebenza kumawabo njengoko anokwenza kuhlanga lwakowabo engenamahlulo yena awenzayo kuba yena efuna simanyene, njengokuba oluhlanga lumhlope lunjalo kungeko mketo, singade siwubone xa besenza into, siye silibale kucasana zibe izinto zisonakala, kanti ke ngapandle kokuba simanyane asisakuze sibe luhlanga. Umgwede u Nonqa silibele ngamakwele nje, ukuba lomzalwana akayiboni lendawo ukuba uyiposisile angaba nakulendawo akuyo uye ngecala njengononkala esiya emanzini; *let us work together*, kungabiko kuti lo ngumntsi; sakuhlala salahlekelwa zizinto engesizizuzile. Ukuba Mr. akulwazi umanyano, hambela Intlanganiso yo Manyano Lwabantsundu ebise Semnareni e Blythswood nge 25 February, iyakuba kwakona nge 24 March, uze uye ke womanyana nentlanga osazichasileyo. Siyakwazi nokukwazi noko ungalibhaliyo nje igama lako ukuba ungu Mr. So & so, wase?

MANYANO.

ABALIMI NA BARWEBI.

Eqonce.—Ngezolo beya obuhlanjiweyo 6½, obungahlanjwanga 4½, obumnyama 2d.

E MARKENI.

E QONCE (March 17.)

Irasi eluhlaza—8d ngekulu
Ihabile,—1/ to 2/4 „
Umbona,—3/9 to 4/6 „
Irasi,—2/8 to 4/6 „
Umgubo,—4/ to 7/ „
Itapile—1/ to 5/4 ngenxhowa
Inkuni,—6/ to 28/6 ngeflara
Amatanga,—1/ ngedazini

E RINI (March 17.)

Inkuni—10/ to 19/ ngeflara
Ihabile—3/ to 4/ ngekulu
Umbona—6/6 ngenxhowa
Irasi—7/3 „
Umgubo—11/ „
Isemile,—2/6 „
Itapile,—3/ to 4/6 ngekulu
Amatanga—6d to 2/6 ngedazini

E BHAYI (March 19).

Irasi ezinkozo—3/ to 4/6 ngekulu
Isemile—3/ to 4/6 „
Inkuni—15/ to 25/ ngeflara
Ihabile—3/ to 5/ ngekulu
Umgubo—4/ to 6/ „
Umbona—5/6 to 6/6 „
Itapile—2/ to 10/

E DAYIMANI (March 14)

Irasi—12/ to 12/6 ngenxhowa
Imbotyi—28/ ngenxowa
Isemile—4/3 ngenxhowa
Umbona—18/3 to 19/ ngenxhowa
Amazimba—13/ „ (akatengiswanga)
Ihabile,—11/3 to 14/ „
Ihabile ezitunga—5/ to 7/6 ngekulu
Itapile—13/6 to 15/ ngenxhowa

E KOMANI (March 17.)

Inkuni,—13/ to 41/ ngeflara
Itapile,—3/ to 4/ ngenxhowa
Umgubo—4/ to 5/ ngekulu
Ihabile,—4/ to 4/3 ngekulu
Umbona,—4/ to 6/ ngekulu
Amazimba,—5/6 ngekulu

Native Opinion.

WEDNESDAY. MARCH 21, 1888.

The Real Object of the Registration Act.

QUEENSTOWN was, on Thursday last, the scene of another large gathering of Natives in connection with the Registration. Five hundred of our people from the neighbouring Native centres came together, the occasion being the sitting of the Civil Commissioner to decide the question of costs to be awarded those who had been successful in establishing their rights to be enregistered as voters in the division. It will be remembered that a Dutchman of the name of THEUNIS JACOBUS BOTHA had, at the instance of the Afrikander Bond, taken it into his head to object in a wholesale fashion, and without regard to qualifications, to the Natives put on the Roll by the Registering Officers. Mr. BOTHA's reason for this course, is given by his Attorney, Mr. A. D. WEBB, to have been as follows:—"There was "no doubt that in framing the "Registration Act there was an "intention on the part of the "promoters to disqualify someone. "His client believed that it was the "intention to disqualify the Native "voters, and he accordingly object-"ed to their enrolment as voters." On the same ground our countrymen througnout the land have been harassed. At Peddie, Alice, Fort Beaufort, in Mr. R. J. CROWE's and Mr. LANDREY's Fieldcornetcies in the King Williamstown division, Dordrecht, Cala, Herschel, East Griqualand and Fingoland, proceedings have been instituted against those of our colour under Sir GORDON SPRIGG's Act, and for the simple reasons so tersely and publicly stated by the Bond agent at Queenstown. The declaration we have quoted is made with the object of getting Mr. BOTHA off the costs claimed by the five hundred successful cla'mants whose privileges have been indiscriminately assailed. This did not avail with the Civil Commissioner of Queenstown who, in these evil days, still maintains unimpaired his belief in the fundamental principle of the British Constitution, that all the Queen's subjects are equal in the eyes of the Law. Mr. GARCIA is clear-headed enough to know what, alas, the Ministry do not seem to know, that, it is the even-handed administration of public duties that gives contentment to all, and renders revolutions impossible. For our part we have never entertained the shadow of a doubt that the so-called Registration Act was aimed at the native voters, but as there are many who affect to think otherwise, the letting out of bagged cats by the Bond is welcome as an eye opener.

Editorial Notes.

WE are glad to see that the *Umtata Herald* has such a firm belief in Major Elliot, that it holds he would remain uninfluenced by Government Circulars. We confess that we did not think that he, being a removable Magistrate, would be entirely above such influence, strong and upright man though he be. What happened at Cala, is what we feared in the higher office of Tembuland.

THE *Alice Times* writes, "What is wanted is for the IMVO to lead Natives in the right direction, and not try to foist them into positions they have not reached and give them rights they are not yet fitted for." When read side by side with the actual facts of the case in Victoria East, as anyone with eyes open would find them, this sentence is the very quintessence of nonsense. We are asked "to lead the Natives in the right direction." Well and good. We thought we were doing this already, unless in the distorted view of the *Alice Times* "to lead them in the right direction," is to lead the Natives away from Constitutional courses. It is further urged that we must "not try to foist them into positions they have not reached and give them rights they are not yet fitted for." Good again, sweet *Alice Times*. But, dismounting the high horse of theory and coming to matter-of-fact things, what do you suggest as the standard of guaging fitness. They say, and say rightly you will admit, the proof of the pudding is in the eating. Is it not your "unfit" natives who gave the constituency of Victoria East a member who has proved an ornament to the Legislature and is regarded throughout the country as among the foremost politicians in the land, all sides taken together? And your judges of

Iveki.

Zine ziku 177 zinqlu e Kimberley ebezingenise izicelo zokutengisa kumatyala apete ezokutengiswa kotywala.

Ngu Mr. W. F. Lance i Mayor yase Monti nonyaka.

IZIMKANI entaba yama Jelimeni ebikade incomywa ngokugula kangangokuba kutiwe akusekho temba ngelinye ixesha kuzakala ukuba ubonakele obupila kwakufika udaba lokubhubha koyise. Yinto ezuma izumo ibeko le yokuba umntu obegula konene abonakale efumana amandla abesulewanca-mile, ngokuti afikelwe yinto esixingaxi Lento isifo unokuzivutulula kayo umntu xa agqibe kwelokwenjenjalo.

UNYANA omkulu we Nkosazana i Prince of Wales no nyana wake u Prince Victor, kwakunye ne Duke of Cambridge, bebeyo e Jelimani kwelaka lekumkani esikundleni se Nkosazana.

LEKUMKANI entaba yase Jelimeni, unyana walenkosi isandukubhubha, ingene ekupateni igama lokuba ngu Frederick, The Third. Ukupe isimemezo esilata imigaqo ayakubamba ngayo ekulawuleni kwake, ate uyakulonga ukulenza ela Jelimani ukuba libe yingxoxo. Inkosi entswe ngenene uyakuyigcina kwinto ebiyiyo ukuze libambe ntlanu Jelimani, pezu kwawalo amandla.

INANI labavoti kumandla wase Dodoloro, oquke inxenye yaba Tembu bakwa Gcina, limi ngoluhlobo emva kokubanjiswa kuka Tungumlomo:—Kwi Feikornet yase Dodoloro edolopini, ekubeni ngapambi ko Tungumlomo bebe 260, ngoku ba 88, isizekabani kukuba ibulewe impi yase Mhlanga; Grootvley 77 pambi ko Tungumlomo, ngoku 85, yinalawo enama Bhulu leyo; kwakunye ne Upper Stormberg ngo 1886, babe 119, ngoku 114; Holspruit 119, 117; West Waschbank 309, 80; East Waschbank 78, 65; Glen Grey 1033, 262; Barkly East 239, 139; New England 0, 25; Highlands 179, 123; Sterkspruit 83, 74; Drakensbergen 101, 113; Vaalhoek 114, 134. Inani labavoti lilonke ngapambili ko Tungumlomo 2,711; emva kwake 1,125. Lonepe aye 1,286, asitandabuzi ukuti inani labantsundu eli hlabelwe igama le ko elo kulomandla wase Dodoloro wodwa.

SEBEQALILE kulowo mandla wase Dodoloro akutoxa ngamadoda aya kutunyelwa kule Palamente iza kunyalwa ekupeleni kwalo nyaka. Amagama akankanywayo ngawo Mr. Copeland wase Barkly East, no Mr. Bradfield, Mr. Van Rensburg, Mr. Wagenaar, Coetzer, no Mr. C. J. Bekker. Wona lamanene angamalungu ngoku o Mr. Van Zyl no Mr. Walker, akako nase nanini. Sinosazi okungaliboni igama lika Mr. J. G. Hollier, saye singadanayo epumile u Mr. Walker, kuba ubeqala ukuza endleleni.

IMBUMBA yama Bhulu ithamba ivula amesebe ayo. Isandʼ ukuvula isebe Emtata, ngeveki engapaya kwa o e Barkly East. "Ize nibe yimbumba yamanyama," watsho u Ntsikana. Ama Bhulu ngati enza into esenzeka kutiwe mayenziwe yinkwenkwe yomntu omnyama, xa kuyalwa inkwenkwe ye nkosi. Ngawo akundwebeleyo ukuba yimbumba yamanyama. Gcinani ke asaya kunifumana busulu ngokwamatole amaboni mzindini wakowetu.

U MR. S. J. HYDE, wase Xalanga, ufumene inxwaleko. Usesand' ukutenga isipani nenqwelo efuna ukukangela ukuba angapuncela njanina ngokureya. Umbhexeshi usuke i Tsomo lizele wapikela ukuwela, kwenzi isizenze seukabi nenzalonye ye nqwelo.

KWASE Tsomo kunke inkabi ezimbini zenqwelo ebikwahinga ukuwela, nengxowa ezine zengubo ebeziya kusiliwa ngalo nqwelo. Kute xa bona ngxamba belinga ukusindisa lonqwelo kwehla nomlambo ihashe lineсali nomkala, landulelwe ngumfo omhlope onendevu selefile. Ihashe lite ngati lihla nomsinga nje liya kupumela ngezantsi.

ELINYE isebe le mbumba yama Bhulu livulwe Enqaqa ngeveki engapaya. Nashiywa ngomanyano ntozakowetu!

IMPI entsundu yakwa Qoboqobo siva ukuba iyayimangala irafu yezinja. Iti yinto yedolopa apo kuko amadindala. Isinja zikupela kwamapolisa abo esifama. Basate makubhalelwe ku Rulumeni.

INDUNA elingu Theunis Botha, elalingenise izimangalo zakuba impi yase Glen Grey ayiyifaneli ivoti, lafumana labuta ukuchasa kwalo, ligwetywe ngumantyi wase Komani ukuba libhalele indleko zabantu abato bangeniswa. Kusakubo noko kulindwe isigwebo senkundla enkulu yase Kapa pambi kokuba adliwe.

U FAKU (Col. Griffith) usakuke ati gxada ngaleveki kwindawo ezilunge Esidutyini naku Cofimvaba, apo aya kadibana nabavoti.

NGOLWESI-HLANU olu (23 March) iyakuhlala e Dodoloro i Jaji, ngolwesi-Beni elulandelayo (27 March) e Burghersdorp.

AMANENE amabini ase Somerset East u Mr. A. F. Sawtell, i Town Clerk, no Mr. C. T. Hendrick, ake afumanana ngamanqindi endlwini ye bhange elipeto mnci. Kaqalo ngamaswi abukali de kwesa ezifeeni. Liyile pambi kwemantyi elivamile ityala u Mr. Sawtell, wati abequnjiswe ngokukula. Emva kokupulapula abangqinse, amatyala avumile nawo ukuba ubequnjiswe ngokungenamliganiselo, wabekwa intlanko eslintatu okanye ke.

EKWALENI yase Trinity e Rhayi, ipantsi yebhe kakubi ngolwesi-Bini lweveki egqitileyo. [illegible]

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ukungena kwezinye izinto. Ubonakala ngumlilo onenjwe ngaloom, kulunyekwe intaba sabekwa pantsi kwengubo. Kuvanelwa konakwenkwana Amangesi, esikula.

UMBONISI ungene kwakona kumaciza omele i Dike.

UMNTWANA ka James Brent, Engqushwa, ute edlala ngotolo, ngendlela engaqondakaliyo lwasuka lwangena eliswent, lwonakalisa ukuze lwelisa lase kunene.

U MR. E. PALMER wase Dikeni ubaye wavakwa yinto apa eyaka yambia, awati kuko igolide kumandla wase Dikeni, wada wenza edvalidon yake, wenza indleko, kwati xa kupo wayenza ukuchola amacetyana aleveki emtla igayo wati yi golide, wayeka kunjalo.

IFFA alinakoma ngapandle kokozwana efaneiwe kulutumela.

NGO-MOQIBELO ogqitileyo inkomo zevelwe ngoluhlobo apa e Qonce: Imazi zokuxhelwa £4 2s. 6d ne £5; Inkabi etsalayo £4, £4 3s.

U RULUMENI uminike ibhaso lebashe u Sigcau, isikumbuzo sokungena kwake kwi wonga lobukosi ba Mampondo.

E NATAL uqinile umteto wokuba kungabuye kubambe mntu omnyama edolopini emva ko 9 ngokuhlwa. Kusand' ukuti e Newcastle ityaliko ibanjwe ade abete u 9, suka uselegqiba kwelokalala etyalikeni Amatshaka.

NGU Mr. Justice Lawrence wase Kimberley ohamba unjikelezo wangase Ntshonalanga. U Judge Barry usahambela e Natal.

NGU Mr. Thomas Bailey onyulelwe kwakona ukuba yi Mayor yase Komani nonyaka.

U REV. G. E. BUTT, we Primitive Methodists, uselwandile sibhala nje ukuvela e Ngilane, uza kutabata indawo ka Rev. J. Smith e Alvani.

AMANANI abonisa ukuba, kwi waka labamhlope abase Dayimani kubhubha 32 ngonyaka; kanti kwi waka labamnyama kubhubha 75. Kutiwa imbangi yokufa kwabantu Afrika kangaka zityefu ezi zisetywaleni obutengiselwa wona odwa. Kanti ke awakati.

AMASELA akadli ngakuba entolongweni kodwa siva ezamasela angene kweyase Bhofolo aba £120, yebandla le Benefit (lababambisani) ebingumgcini wayo i Jela. Umangaliso kukuba liyaze nganina apo ikona isela, yabe itenina ukuba ingabi ise bankini.

U RIX igwangqa ebelisakusebenza kwaloliwe e Claremont e Kapa, lilindiselwe i Jaji ngokuququla [illegible] kaloliwe. Ityala elifana neli belipambi kwa Jaji e Somerset East.

U MR. YONGE we Palamente yase Natal urgenise umteto wokuba kungavunyelwe ukungeniswa kwama Kuli kwelozwe.

UDABA apa oke lwanemibala exuzukileyo lomfundisi namagosa eramente yake, wase Natal, lupeliswe kakuhle u Ven Archdeacon Colley aggibe kwelokupuma ekupateni ibandla lase St. Peter's e Maritzburg.

UMHLOLI ZIKOLO u Mr. Howe-Ely ukwimimandla engase Bhofolo nase Mpofu; Umhloli u Mr. Brady, M.A., use Rini.

KWINCWADI yabavoti e Rini siva ngepepa lakona ukuba abantsundu baninzi ngapezu kokuba baka banjalo.

Imvo Zabantsundu.

NGOLWESI-TATU, MARCH 21, 1888.

Isihomo sa Bantu abakulu.

KULEMIHLA sinayo yokuxoxa ngamapepa indaba zase nkundleni, kuko indawo ezinkulu afanele ubani nabani ukuba ahlale ezibeke ngapambi kwake. Nabani uyazi ukuba amaxesha akowetu nento zawo—inkosi, ne nkundla zegazi, ne mvolo, adlule; namhla sidibene nomnye umzi, onkosi zimiswa; zichitwe, ngokubona kwabantu. Umzi mawupaule ke okokuba lento umntu oyintloko ebantwini, umelwe kukuba izenzo zake zikangelwe; zisolwe ezingalungileyo, zikutazwe ezihle, ukuze intsebenzo yake ibe yeyakupuhla ngokulunga, ihlale iyeyase mini, ukuze ulunta lulangelwe. Amadoda enkundlani ayenye into kunento ayiyo ezindlwini zawo. Ekubeni kungeko mntu unamfanelo yakuposaleka kwinto zesindlu zawo; kwindaba zase bandla kulindeleke zabani ukuba abe ngumxhasi xa akolwayo, okanye abe ngumchasi xa angakolwayo. Izizatu siemhlotshent; Ukuba amadoda asebandla, njengalawo siwaxelileyo ngapambili, angati kanti akanakusolwa okanye umntu kupela umokumka amaa' ukuti, Amen, noko angaqondiyo, umzi ungonakala, bangasinto sokudlala abantu esandleni somntu omkulu ongabasalelele bantu. Kuba umntu okwindawo epambili unesiliqo esikulu sokubaesakusesa abanye abapeteyo; angati xa angenakusolwa noko selenze mhlaimbi watetá, eyona nto ipikisanayo noluvo lwabanye, abe yena ulungisile.

Nakowetu ilizwi belitetwa zipakati, ziyingxolise, ziyipikise, i nkosi ebandla. Emlungwini ke kona akuko nentwana le eyenziwa ngabapeteyo ze kungaxoxwa ngayo, iyinto yase bandla. Kunjalo kuwo onke la entlanga ezipetwe ngabalauli abanyulwa ngabantu ngokwabo. Ngalo lonke ixesha abantu bakowetu abangakatalele bulungisa ukuba buqutywe pakati kwabo, baze aba bapeteyo babakangele ukuba baqube ubulungisa, boke beman' ukukala abantu abancinane—abangena magama bekaliswa zizibondla no mantyi.

Besesite ubume base bandla buyenye into kobase ndiwini. Izinto zendlu yomntu zentsapo, nesiqu sake ezo asizizo ezase bandla, ke xa sukuba kuxoxwa ebandla zona mazishiywe ngapandle Xa umfo ebandla ugxekwa ngento zase bandla sukuba kungatetwa ngasiqu sake, sukuba kutetwa ngenqubo yake kwezase bandla ke, kupela. "Kufanelekile ukuba amadoda kwezase bandla izinto achasane xa kuko izizatu, nokuba ayazalana, lonto ibe ingasuse ukuvana kwezomzi wawo, nezokuzalana kwawo. Singa umzi ungayiqonda kakuhle lendawo, yokokuba abantu abakulu abanjengo Mr. GLADSTONE no Lord SALISBURY no Sir THOMAS SCANLEN no Sir G. SPRIGG no Mr. DE WET, nabanye xa begxekwa kwezombuso indaba sukuba kungatetwa nto ngeziqu zabo. Siyoyika ngati bako pakati komzi abasese nkungwini ngalendawo. Baba bona xa kusolwa indoda ebandla, sukuba kutetwa ngesiqu sayo esingapandle kwento zase mbusweni. Akuko mposiso ingangaleyo

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Elase Mampondweni.

KUMAPEPA Amangesi sibona ukuba e Kapa bekuko inkosana yemikosi abati ngu NAGEL. Lenkosana yapiwa isiqendwana somhlaba ngu Mampondo: yati icelela ukuba ingenise Amajamani kona; yanga ifuna ukuba kubeko ubuhlobo pakati kwa Mampondo na Majamani. Ite ke yakunikwa ituba lokungena, yaya kucela kwinkosi ya Majamani ukuba mayiwutabate lomhlaba wa Mampondo, ungabi pantsi kolaulo lwa Mampondo. Inkosi ya Majamani ite ikohliwe kukungena kuba lomhlaba ulungele Amangesi. Okunene u NAGEL uye Pesheya kwela Mangesi wati, nangu umhlaba; zite izikulu za Pesheya hamba uye e Kapa. Ngoku ke ebese Kapa u NAGEL lowo, ebeze kucela izipata-mandla zakona ukuba zingene kulomhlaba wase Mampondweni; koko zingati azivumi nazo. Ngokuteta kwamapepa siva, ukuba u NAGEL usongela ukuti uya kuwangenisa Amajamani nokuba inkosi ezo azifuni kuwutabatela pantsi kwazo lomhlaba wake; kuba ngoku selewenza owake. Uti xa kuko izipitipiti na Mampondo maze kwaziwe ukuba yena ukwicala eliyakucita Amampondo; amanye amapepa amtembise ukuba akakuswela luncedo naye xa akatazwa nga Mampondo.

Kulento yonke sinamazwi amabini. Elokuqala lelokuti, kanene kulungile na ku NAGEL ukuti akungeniswa nga Mampondo aze aye kuwabizela umkosi? Ukuba into enje ibe isenziwa kwesinye sezi zizwe zimhlope ibiya kubizwa ngalipina igama? Into enconywa ukukoh'akala mh'a yenziwa kwisizwe esimhlope ayinasizatu na namhla kuba isenziwa ezidengeni ezintsundu ezitambileyo? Lendawo yenziwa ngu NAGEL asikwayile na bekusohlwaywa inkosana zakwa Zulu ngayo, kusitiwa zibe ziye kuhlangana nama Bhulu? Hina zikoranti zabamhlope, bateteli bobulungisa nitinina ngalendawo ka NAGEL?

Elesibini ilizwi, silisingisa ku Mampondo, ukuba kuwo kuko anendlebe zokuva. Siti kuwo niyayiva na imisebenzi yazihlobo zenu? Kulumkeleni ukungenisa izizwe emhlabeni wena ukuba anikafuni kucitakala. Niyeva ko ukuba u NAGEL uti yena selekangele utshaba olunivelelayo agalele kalo. Okunye siva kusitiwa nifuna ukungenisa ama Bhulu. Siti ke lumkani.

Impawana.

Enve yengxoxo eke zanduba kunene umzi wasema Ngesini, yesekwe peza kwamemezo: Kwaqalwa kwabako yipina emveleweni kwezizinto zimbini, isikumkazi nepanda?

* * *

U Judge Twentyman Jones lo unjikelezo uyaqala ukuwuhamba lomjikelezo. Ubese Dayimani ngapambili. Utabate isihlalo sika Mr. Justice Buchanan e Rini, ekubeni eye e Kapa kwisihlalo senati u Judge Dwyer. U Judge Jones ngumfo omova uhle ongenanto yakuzenzisa, yakuzipakamisa xa ateta amatyala. Simbonene enoayamezelo, nokubavela abantu nabapantsi. Unenceba enkulu apo kubonakala ukuba makwenziwe inceba. Ebukali kunene apo kubonakala ukuba kufuneka ebukali. Amatyala obudlwengu akahleki ngawo. Asinto yanto iminyaka emhlanu nemitandatu nesihozo nekati ezikumashumi ngamatatu anesitandatu. Sisakolwa tina.

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Umbhali walamanqaku ugqibele kudanwa ngamawabo akude ne Qonce ukumana esentuma ukuba awatengele mhlaimbi awavele ngento esazeke zaziswe ngabaninizo apa kwi *Mvo*. Ubete ke wangotumekelelayo kuneno ixa eli lonke kuba ebeqonda ukuba ezozi alama zisegameni azinakwenza okunye. Umzi ofuna ukutenga impahla apa e Qonce, ngokuva incomelo lokuba itshipu uyakuyiva ukava kwisaziso somhlobo wetu u Mr. Paul Xiniwe ukuba uzilungiselele ukutengela abantu abamgama izinto, abatumele, mhlaimbi abatengisele izinto abangazitumelayo. Nguye lowo ke u Mr. Xiniwe selenihlangabeze kwakona ngeyona nto beniyifuna—ninganiki xesha ke.

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Kuvakala ukuba igusbhele (gooseberries) ziyafunwa kunene ngabenzi be Jam e Rhayi. Zidla ngokuvela kumawetu. Zike zilinywe na zona? Ijam yazo awayitandi nje ama Ngesi, ayivimba umkwekazi. Asinto ixabiso laka lapantsi nakubeni selehle oniko. Umntu olumkileyo ke kumawetu unokwenza iqaqobi elitile lemali ngokulima esisiqamo, elixa abanye bangasikataleleyo.

* * *

Elinqaku livela kumbhaleli lozitetela ngokwalo:—"Kuko umfo oshumayela apa kwa Mdushane ukuba u Jabavu ubanjiwe ubanjwe ngu Sipiligi, ubanjwe no Solomon bafakwa etolongweni, bazikupa ngemali; isizatu sibheno ngotung' umlomo. Into esikohlileyo, kukuba lomntu asimfundi wamapepa, ukuba ke uziva nganina. Ute omnye ukupendula, hai, Nongqawuse."

EZE JAJI.

E QONCE.

Singa singagqibela amachapaza esi wenze ngezo nkundla ye Jaji apa e Qonce kweleveki egqitileyo. Ityala ete yaku gweba elika Fraser Ncapai yangena kulo, lelamadodana ama Ngesi ango *Matthew Walsh, Edward Madden*, no *Thomas Maher*, ngokungena endlwini ka Morom, umfo wakwa Xaxazele, ngase Cumakala, ngo 9 July. Bamelwe ngu Mr. Solomon. Lamadodana angene ebusuku endlwini yalomfo ambeta, ada amdubula, kodwa amposa, nge pistoli, xa awapekuza ezi ukukwini, emva koko angene udlwengula umfazi wake. Amangqina antsundu amise lenteto, amhlope ati ngobo busuku ababanjwa babese ndlwini belele, amanye esebenza. Bafunyenwe benetyala banikwa inyanga ezintandatu emnye.

U *Henry Boots* ngokubeta u William Sinama ngenduku, wada wamhlaba eliswent, babesilwa. Unikwe inyanga ezintandatu.

Ungamini, ngobu dlwengu kumfazi ongu Nojaji, kufumaneke ukuba ngumntu omana ukuba nesatutwane esibanga ukuba angabi nangqondo, oku kwenzeke ngelo xesha, nendoda iko. Ufunyenwe engena tyala, kodwa kwatiwa uya kugcinwa entolongweni apo aya kunyangelwa kona.

Ngolwesi-Tatu, (14 March), iqalo i Jaji ngelika *England* ngokudubula kwesika Ngalaza, u Sigidi. Umelwe ngu Mr. Sampson. Kubonakala ukuba u Sigidi ube nomoya wokudukana nenkosikazi ka England. Ude ngomnye umhla wamotusa ngompu unxhashwo ityuwa. Amacebo amfumene enetyala, kodwa amcelela inceba ngenxa yesilingo esimdlwenguleyo. Isigwebo sibe sesokuba uya kugcinwa entolongweni ide igqibe ukuteta apa e Qonce i Jaji akululwe.

Umsizini wase Tshoxa, ngokuba amahashe e Rafu, wawalihla e Gxulu. Kufumaneke ukuba lisela lidala lama hashe. Ute ukuzitetelela, uwatabate ngemposiso eba ngawe nkosi yake, ate akuyaqonda woyika waya kuwalihla. Unikwe iminyaka emine. Wayeke weba inkomo ezintandatu ngapambili.

Ungangelizwe, wesika Sebe, ngobu dlwengu kwi xegokazi elingu Nosanti. Lisuke ixegokazi lateta izinto ezifamanqe, ezingayelelo nga ntweni, lase liliveka ityala igqweta le Nkosazana, wakululwa umbanjwa.

Elokugqibela libe lelika *Nyamana* wakwa Zidenge, kwangobudlwengu kwintwazana engu Nozlaulu, ngo 24 Dec., 1887, oku kwenzeke emdudweni. Ufunyenwe enetyala. Yati i Jaji kuko indawo ezingagqibekiyo ebunqhineni, kodwa ke amacebo amfumene enetyala, ngezi zizatu seleya kumnika isigwebo esincinane, iminyaka emibini.

E SOMERSET EAST.

Njengokuba sigqibe kwelokuba siyilandele ijaji kulomjikelezo wayo, soka sibape abalesi be Mvo ezase Somerset East apo yaqala kona ukuteta ngo-Mvulo 6 March. Ele Nkosazana kona yayingu Mr. H. F. Blaine. Kwenziwa isiko elitaba lokuba ababanjwa bonke badweliswe emkumbini, bavume mhlaimbi bakanyele ubutyala. Iqeya elingu *Joseph Zwaart*, lilivumile elalo ityala lokugqobhoza indlu, libehle lanikwa unyaka onenyanga ezintandatu.

OBEFUNA UKUQETULA ITRENI.

Umxhosa ongu *Bill Dante* ngokuguqula umgaqo kaloliwe e Cookhouse ngo November, ute uwafumene ungalungile umgaqo wawuguqula. Ubunqhina bomlindi wesitishi wasebusuku u Mr. Henry Lloyd, uve kuko ingxolo wajongisa ngesibane, wambona umbanjwa, ewuguqula umgaqo ngohlobo lokuba itreni yokuqala elikayo ibiya kungena eshedini eno injini idale ingozi, ubengena mfanelo yokuba sesitishini ebusuku, kwanokuguqula umgaqo kaloliwe. Unikwe iminyaka 5.

UBUDLWENGU.

U *Jacob Nebecket*, ixego lo Msutu, elikokobe lada iaxhaswa ukungena emkumbini lifunyenwe linetyala lokulinga ukudlwengula intwazana yo Mxhosa. Pambi kokumgweba i Jaji ilinze egqireni ukuba unokuzitwalana ikati, elite u Jaji ngumkohlisi, unokuzitwala. Unikwe iminyaka emitandatu ne kati ezi 36.

UKUBETA.

Abafo abango *Henrick Mabombo, Jan Mabombo, Booy Mabombo*, ngelokubeta u Jacob Sam ngentonga, kutatyatwe ubunqhina begqira. Amacebo (Jury) amfumene engenatyala u Hendrick, no Jan, u Booy unikwe inyanga ezintlanu kuba, ubeseleyanga ntandatu entolongweni.

UKUBHEDENGU.

Ibhulu elingu *Louis van Niekerk* ngobubhedengu bokuguqula umbhalo we lasiti. Umelwe ngu Mr. Solomon. U Mr. E. A. L. Brailsford, isandla semantyi site simazela umbanjwa ehleli kwifama ekutiwa yi Hoogveld, ube nesikweliti serafu yo 9s ka 1886 wasibhatala, akutunyelwa isamani. Wanikwa ilasiti. Utike ngenyo imini ne lasiti ka "31 Dec., 1885" iguqulwe yenziwa "31 Dec., 1886" ati wayinikwa ngu Mr. H. B. Foster obesisandla semantyi ngapambi kwake yena Mr. Brailsford, wayesiti mayibuyiswe imali yake. Ulibonile eloshevi, akayibuyisela lomali. Ubonise ipepa eyarazulwa kuyo ilasiti ka Mr. Foster, waghaza ukuba i inki le kubhalwe ngayo ngumnene imnyama ngapezu kweka Mr. Foster.—U Mr. Solomoni walate ekubeni ubunqhina bungaecaile.—Awe Jaji amanqaku abe ngawokwalata ityala. Ijuri noko ite akanatyala.

UBUSELA.

Igwangqa elingu *Farquhar McDonald Beathune* ngobusela bentsiba ze neiniba zika Mr. G. M. Palmer ufunyenwe engenatyala zi Juri, waselokululwa no *Kenneth Beathune* ngokwamkela impahla ebiweyo ekwazezi ntsiba.

ENYARA.

Ngolwesi-Tatu, 7 March, 1888.

Apa elo Nkosazana yayingu Mr. Solomon.

UKUQQOBOZA ISITORA.

U *Maanie Hendricks* ufunyenwe ngomnqwazi wake nezihlangu ngu Mrs. Clarke pambi kokuba angene, pofu seleususile umvalo wentsimbi efestileni. Unikwe unyaka ononyanga ezintandatu.

UKUBETA.

U *Zingani*, omelwe ngu Mr. Blaine ngokufaka induku eliswent lika Jacob Scheepers, ate wamenza imfama; amanqhina amabini Enkosazana ate waye zihlanganisela u Zingani, ukuze longozi ihle. I Jaji ite xa kunjalo azinako i Juri ukuti unetyala, okwenene zite akanalo, wakululwa isiti i Jaji esi sikwasisiqamo sotywala.

UKUBULALA.

U *Genuka* ngokurodomsha u E. W. Davidson, umntwana womfundisi wase Kobonqaba u Rev. P. Davidson, ngo June 1879, umelwe ngu Mr. Tamplin. U Mrs. Davidson ute ngelixesha wayehambele kumzi ka Mr. Shearer kwa Maukazana nabantwana abasibhozo. Kute kwakugqitywa idinala wapuma u Ebenezer Webster, akabuye abuye, wada wafunwa, ute izihlangu ezibonakalisiweyo zezo kanye ezazinxitywe ngumntwana wake, kwanamajacu ute afana nawengubo awayezinxibile. Akazi kuba umbanjwa waka waxabana nendoda yake.—U Rev. Mr. Shearer ute oku kwehla nge Sabata ebeye etyalikeni. Uyakumbula umhla afunyanwa amatambo emfanteni yesixhobo esise Governor's Kop ngo December. U Mr. Pringle ute umbanjwa waye sicaka sake ngo 1879.—U Corporal Croft ubalise ngokuwafumana kwake amatambo.—U Dr. Chiappini ute amatambo lawo ngawo mntwana, kuko indawo eqekekileyo elukakayini.—Umbanjwa ute umntwana wabulawa ngu Kess. Ufunyenwe enetyala wagwetyelwa ukuxhonywa.

UKUBULALA.

Ngemini elandelayo kungenwe kwe lika *Kess*, owayeko ekubulaweni kuka E. W. Davidson, intwana seminyaka mine. Ute akanatyala, u Faku unqhine ukuba u Kess wamxelela ukuba ufumene isidumbu somntwana wasifaka emfanteni, nokuba umntwana lowo ngowo mfundisi ohlala efameni ka Pringle. U Kess wati lomntwana ubulewe ngu Genuka.—Elinye inqhina u Nosanti ute, u Kess wabatyela ngalento yokufumana isidumbu, waza uyise wati makaseleyingewaba, iya kudala inkatazo. Ubuzile uyise ukuba ingaba yenziwe ngubanina, wati u Kess uranela u Genuka. Ubuye wayibuza u Kess ku Genuka, ode wayivuma, wati upindezela inkomo zakowabo ezatinjwa nga Mangesi, nentsapo yakowabo eyawezwa ulwandle.—I Jaji ite ayibuboni ubungqina anga bekwa ityala ngabo u Kess. Imkile i Juri ibuye neliti unetyala. Ibuye yagxotwa i Juri yi Jaji echaza ukuba makubeko ubuqhina obudibanisa u Kess no Genuka ngesenzo eso nokuba umngcwabo umntwana kuba ebesoyika ukuba uyakutyileka. Ibuye vomka i Juri, yabuya isiti akanatyala, bekuko ukungawuqondi umteto kwisigqibo sokuqala.

Aba ayapola amatyala e Nyara.

E BHOFOLO.

Ngolwesi-Hlanu, 9 March 1888.

Ibingu Mr. Solomon kwakona elo Nkosazana.

UBUSELA.

U *Ntokwenza*, uvume ityala lokuba inkomo ezimbini zika W. Kubasha ngo December. Kufunyenwe ukuba lisela elidala, wanikwa iminyaka emitatu.

UBUSELA.

U *Nyutu*, ngokuba inkomo ezi 24 zika Mr. G. F. Marx, ngo March, 1886. Wanqunyanyiswa umbanjwa sisibonda kwa

Imvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, MARCH 21, 1888. [No. 175.

INGUBO. **DYER & DYER** INGUBO.

BASAND'UKWAMKELA AMA

50 EKASI ze mpahla ezintsha EZIMANANI ALULA KAKULU.

Zenzelwe ukunxitywa kweli lase Afrika Esezantsi ngokukodwa.

Kangela ngezantsi Nanzo bo :—

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Kanize kuzibonela PLEASE impahla yetu **ENINZI, IHLELWE** kakuhle ngapambi kwokuba nitenge nokuba kupina.

ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

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Sengubo nobu Qeleqele beza Mankazana,

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Ezamadoda Ihempe, 1/- 1/3, 1/6
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Alikazanga libeko elinjengeli icam.

IKAYA LABANTSUNDU!

DURBAN STREET and MACLEAN SQUARE.

U PAUL XINIWE

UBULELA izandla azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo. Njengomnqweno wake wokukonza umzi uyazisa ukuba **uvule isebe e Maclean Square, pambi ko Irvine.** Ugcina ezona zixaso, nendawo zokulala zilungileyo. Kwane babile entle ne groom elungileyo. **Eyona nto intsha,** uvule i-ebe elitsha, lokutengela, atengisele wonke umntu omgama into yonke. Wazana nezona zitora zikulu, nezi tshipu. Kuva zeka ukuba i Qonce yeyona dolopu itshipu ngento zonke, unokuzi fumana izinto ngawona manani apantsi. Ubako kuzo zonke imarika, nama fandesi. Yonke lento ngamanani apantsi kunene.

Durban Street, King Williamstown, January, 1888.

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 zetu*" especially *ezaba Tshakazi*, zihleli zodwa emhlabeni *Ilokwe zokutshata* esezitungiwe, nezinokwenziwa kwofunayo Amagqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, ese hempe, 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 ngonyaniso. Ihempe, i kalola, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu :

Amadoda ati ngu "**SIGINGQI.**" Abafazi bati ngu "**SILINDI.**"

Umteketiso, ngu "**FOLOKOCO.**"

Inkumba yakwa Pascoe ezantsi kwetyal·ke yama Skotshi, apo wofika umbone kona u Mr. **FOLOKOCO** ngokwake (salaf).

GEO. B. CHRISTIAN & CO.

KEEP WELL-ASSORTED STOCKS OF

Hardware and Ironmongery,

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

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

ABAZELWEYO.

MSIKINYA.—E Uitenhage nge 30th January (Ntolanja) Inkosikazi ka Rev. D. Msikinya ifumene INTOMBI.

ABATSHATILEYO.

NGCEZULA JNR.—SAFILE.—Nge 1st March, 1888, kwatshatiswa, u JOE MLUMLU no MINNIE NCMA ngu C. Barber, Esq., R.M., (by Special Licence).

ABABHUBHILEYO.

MLWANDLE.—Egcebula, Fort Peddie, nge Cawe, 11 March, 1881, kubhubhe u MQIKELA MLWANDLE ndoda elide yandala ibambelele e Lizwini. Abahlobo bonke mabamkele lo ndaba.

KO TITSHALA.

KUFUNWA u Titshala wo Sikolo sodidi lwe Sitatu, kwa Mxongo, e Xalanga. Olunsyo maze abhalele (ngenqu ukuba kunokwenzeka) ku

O. J. LEVEY,
Cala.

Umanyano nge Mfundo (N. E. A.)

LUYAKUNGENA ngentsasa yolwesi-Ne, 5 April ozayo e Lovedale.

B. SAKUBA,
Secretary.

March 21, 1888.

Transkeian Teachers' Association.

INTLANGANISO yolu Manyano iguqulwe ekubeni se Zazulwana, seyiya kuba se Cala ngo-Mgqibelo, 7th April, 1888, ngexa le 10 kusasa. Onke amalungu makalugqale olo suku.

P. D. TSHACILA,
Secretary.

All Saints, 3, 6, 1888.

ISAZISO SE BHUNGA—LOMZI.

NO. 9.

Imarike Yakusasa.

UKUGUQULWA kwexesha le Marike. Kuvaziswa ukuba ngosuku lwe 1st April, 1888 i Marike yakusasa voqala ngo 7 a.m. kude kuse ku 30th September, ngapandle kwokuba kubuye kwaguqulwa li Bhunga.

W. DUNBAR,
Town Clerk and Engineer.

Town Office,
King Wm's Town, 29 Feb., 1888.

ISAZISO.

INTLANGANISO yamadodana e-ko Lokungeluki iya kuhlangana e Peelton, ngo 30th March, ngexesha le 10 kusasa.

A. H. MACI,
Secretary.

Peelton, 3, 12, 1888.

BONISANI.

EKOMANI nge 16 February kulahleke ibashe lika RICHARD T. NUKUNA. Yimpemvu efose; kunhlope intungo yokohlo, ngasemva litiwe cupe e gopau kwindlebe yokohlo—ngokungaqondekiyo kweyase kunene Lihashe elinokwaziwa kakulu kwesi sitaba sase Queenstown. Onokulibona makanoede azise kumninilo or ku Mhleli "Mvo," wovuzwa ngayo yonke imigudu yake.

Queen's Town, 21 Feb., 1888.

MANENEKAZI!

KANIZE kuzibonela impahla yetu entsha evela Pesheya kolwandle, E-Ngilane.

I PRINTI.

Ezilungileyo 2½d kuse kwi 6d.

I PRINTI.

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I MUSLIN.

Ezimhlobe, ne KOTONI e yi Brocade 4½d. to 6d.

I KELEKO, 2½d to 6d.

IZITEYISI,

Esilungel kuneno, 3/6.

IMITUNZI YELANGA,

Ngamanani apantsi.

O Mashini bokutunga

abona bamanani apantsi apa e Kolosi.

W. O. CARTER & Co.

MACLEAN SQUARE,

E-QONCE.