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

JAMES MADALA.

Kimberley.

ISAZISO.

NGENXA yokuba ke ubawo u AFRICA MOTAUNG efudukile apa, ukufudukela kweli ngapantsi; ndazisa zonke izihlobo zake, nababhaleli bake ukuba mazenjenjelo namhla ukumbhalela, use Boidraai, Hertzog. Ndiyalelwe nguye mna,

ISAAC MOTAUNG.

Tarkastad, 14 April, 1888.

KABAKA la gobane he ntate AFRICA MOTAUNG a feletse mona, go fallela go le ka thlase; ke tsebisa metsualle ea gae eotle le bangolli ba gae gore ba etse yualo kayeno go mongolla, e Boidraai, Hertzog. Ke laetsue ke eena mna,

ISAAC MOTAUNG.

Tarkastad, 14 'Mesa, 1888.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba nditisa ifani eliso zantsi. nditabata nempahla ebambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Xonxweni, Ngqamakwe.

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Tyinira,
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Izikafu, netyali.
Into eninzi yesihlangu zamanenekasi esidla i 7s 6d ziyakutengiswa nge 5s 11d.

Zonke ezinye impahla zitshipu kanyo kotenga ngenjalo.

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Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sikiq bumini, ukuie naso, nokuba sihle ngayipina indlela, ezinjengo Hashe, izifo ezise Lufeleni, Ukujeduka, Ukati nqi kwo sisu, Izifo ezise Mbilini. Ubutataka, Intswela rutongo, Ubutataka be ngqondo, Izifo zesi Fuba, nento eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo ngendlela eliseiyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, zi Bhulu nesi Khosa.

Enye kokhlisebenzisa ixesha elide, selonamava amaninzi umainilo, uliyaleza ngengqinisiso oliyesa ukuba liyayi pilisa iskolise yezifo zabantsundu bese Afrika, kwanale Fiva (cesina), yase. Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawuliinge please. Litshipo, ibhotile ziskelani zontatu, ixeshe liyesa elinga tata intezi ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umainilo kapela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

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INGUBO ZO BUSIKA.

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

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Imibhalo etshipu kakulu. I blankete netyali zoboya.
Ibhulukwe ze kodi, 5s 6d.
Siyazisika ibhulukwe. **Izitofu ezilula** eziketiweyo ziqalela kwi 15s 6d. Zimmile kanye umntu. **Amaqina** ne zi **kafu.**

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

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Kwa DYER no DYER,

KING WILLIAMSTOWN.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

KWABATETA isi Xhosa siti, "Posaki 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 sokutshata* ezezitungiwo, nezinokwenziwa kwofunayo. Amaqqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa :

Ingubo zamadoda zokutshata ezitunggwe 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 onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu :

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

Inkumba yakwa Pascoe ezantsi kwetyali ke yama Skotshi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (salut).

Ikaya Lendwendwe

LIVULIWE E-KOMANI,

NGO

R. T. NUKUNA & CO.

UPUMLO no lwonwabo kuni mzontsundu waso Kamastone, e Hewu, e e Lesseyton, e Whittlesea, e Gqili, e Transkei, kunzi wonke wakwa Hala. Izindlu nezitali zikulu.

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

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E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza 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 sentsana).
Oka LENNON
Umciza wamehlo.
Aka LENNON
Amafuta ezilonda.
Erika LENNON
Ingqatana zomtshekisane.
Oka LENNON
Umciza wozarazo.
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 nenqbolowa. Umema umzi wonke. Usila ngenyamekokazi eukulu. Alinamfihlakalo zanto lona.

T. S. NGUDLE.

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

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fantesi,

E-NGQUSHWA.

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

Yonke into ayi patisiweyo ifezwa ngokukaulеza.

Uli Gosa le Colonial Mutual Life Assurance Society.

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

tile (ezaxelwayo, zabonakala emapepeni). Emveni kwoku intlanganiso yagqiba ekubeni, njengokuba kubonakele ukuba ayina kusebenza ne N. E. A., abatunywa bayo, o Messrs. Majimba no Makiwane mabanqandwa bangafumane babulaleke bahambe ghila olungaka. Kwamiswa i Komiti kwangoko engapandle kwaba tunywa, ukuba ibhale incwadi ngenteto ebekekileyo, ukuba inqande lomanene angaba tunywa. Kwa Ngqika njengokuba i Komiti yayicebisene no Manyano ngokutuma abatunywa kwi N. E. A. e Peelton, yanika umteto kwi Secretary ukuba ibhalele lamanene o Messrs. W. B. Rubusana no W. K. Ntsikana, iwanqande nawo lo manene angafumane abulaleke.

Sinoesizi olukulu ukuba amanene ase Koloni angaba tunywa axakaniseka kangaka ngokunqandwa, ade ati agxotiwe. Lamanene omane,—manditabate eli tuba lokuwabonisa, nayo yonke i Koloni ukuba,—akuko bantu base Koloni babekwe, nabatandwa ngapezu kwalo manene. Ne Transkei ibiya kuvuya, iya kuhlala ivuya, icinga ukuba yimbeko enkulu kuyo ukubona amanene apambili ase Koloni nge ngqondo nango simo elubilangeni, anje ngabatunywa abo base Koloni betyelele e Transkei. Ibe lusizi olukulu ukuba intlanganiso zase Transkei zibone iyimfanelo yazo enyanzelekileyo ukuba ziba nqande abatunywa base Koloni. Naba tunywa baso Transkei baba nosizi olukulu emveni kokuba babe petwe kakuhle kangaka (yekoko kona betu), belungiselelwe kakuhle kangaka, betyiswa kakuhle kangaka; baze babekwa yi N. E. A. ukuba bafumane iyimfanelo yabo embi yokuba banike ingxelo yabo e Transkei ete yehla kakubi emqaleni we N. E. A., kangangokuba i Komiti ye N. E. A. ide isebenzise amazwi anje ukuba lukuni kwawo, nokuswela ububele—*ukuxa nokupoxeka*.

Okokugqibela, noko i N. E. A. isitetele kakubi kangaka sinokuyinyamezela. Yinto ebuhlungu ukwaliwa unqandwe eluhambeni. I Koloni injengesoka elaliweyo, lanqandwa kulo ntombi, ngokutiwa lonto uze kuyiteta asiyifuni, uz' ungafumane uzibulale uze.

Ke kulendawo abatunywa base Transkei ibilisoka obeliya kufilisha, manditi beliye kufuna intombi e Koloni eyi N. E. A., litunywe ngabazali, intlanganiso, amasoka, abatunywa baso Transkei, abakolwanga yintombi eyi N. E. A., axela kubazali, intlanganiso zase Transkei amasoka lawo abatunywa base Transkei. Axela nokuba amasoka ase Koloni ayeza asuswa ngabazali i N.E.A. I Transkei ngokungakolwa ngumzi uentombi, ibone ukuba mayiwanqande amasoka ase Koloni, angafumane ahambe. *Ndibuza ke emzini ontsundu*, ukuba apo abazali banqande isoka, ngokuva ukuba lifuna intombi yabo bengalifuni bona; ayingobi na abazali benze into entle ukulibhalela elosoka balinqande, kunokuba baze kulalela ekaya; Injalo ke into eyenziwe Lumanyano lwaba Ntsundu kw. N. E. A. Nakuba i N. E. A. itutunjelwa kukwaliwa kwamasoka abo, ngokukodwa anjengo Messrs. W. B. Rubusana, no W. K. Ntsikana, ndiyayiqonda ingqumbo yabo, kuba ulwandle lukufupi nalapo babo tunywe kona babeya kutanda ukuke baqubhe elwandle, ukuba bebengaliwanga banqandwe. Ngako ke i Transkei iyayi xolela i Komiti ye N. E. A., ne N. E. A. yonke ngokuwisa isigqibo esinje ukubonisa umsindo, nokugxeka abatunywa base Transkei ngezi zizatu sizixeliileyo. Nalo u Manyano nge Mfundo maluhlale luqinisekile ukuba, u Manyano lwaba Ntsundu ne Ntlanganiso yama Ngqika,—iyibekile i N. E. A. yase Koloni nama lungu ayo onke, kunye nabatunywa bayo; nakuba zibonayo ezo ntlanganiso ukuba azina kusebenza kunye ne N. E. A. yase Koloni, ngezizatu ezaxelwayo zabonakala emapepeni e Hlobo.

A. GONTSHI

Ngqamakwe, Transkei.

VUSANI INTLANGANISO.

Umbuso kuni zintlola zomzi: Ndititi kwatinina ukuze zibhange intlanganiso zeziqingata ngeziqingata? kuba zazine ndawo ezininzi kakulu. Ezinye yayi zizicelo esasizibhekisa ku Rulumente koko zingazange zipendulwe, ezizezi: 1 U Tungumlomo; 2 Intlalo yezali; 3 Iziqinisela zezazingi zelali; 4 Itaitile zeziqu zabantu ngabanye; 5 Ukuzala kwayo yonke i Koloni zinkantini. Ndititi ke ezindawo azizange zipendulwe yi Palamente yanyakenye. Ndititi sesincamilena, kuba akuko bantu banokuzincama indawo ezililisayo, umhlalmbi indawo ebiyimfanelo ukuba sibe sivapicota ngezinto ezinjalo pambi kokuba ihlangane i palamente: ngokukodwa indawo ezinje nge taitile zeziqu, aido sivane ngendawo ezinjengezo, ngokukodwa umzi wakowetu obomvu kuba mna ndahlala ndixoxa nawo ngalo ndawo. Omninzi kuwo ngozifunayo i taitile zeziqu, bambalwa abangekaziqondi kwanjo ngati inpi yase sikolweni kuba singa ziqondi sonke. Ndipinde kwakona, mzi! masizivuse intlanganiso zokukanyisela umzi wakowetu, kuba baninzi abantu baso zikolweni abapakati kwania qaba abapile nzima, kuba abanakuzama ingqolo emhlabeni onjalo, kuba amaqaba engafuni ukuba umntu afake imbewu ezinokuvel' sa itiki yokubhatala u titshala ngapambi kwexesha lezimba nombona. Owenu waseluhlangeni,

J. M. M.

AMAMPONDO NO RULUMENI.

Ndiyakucela Mhleli we *Mvo Zabantsundu*, ukuba undifakele lemigcana imbalwa kwipepa lako elidumileyo. Ngetuba lokuba ngo March 15th, 1888 kwafika Umongameli waso East Griqualand, u Mr. Stanford, Komkulu Eqankoni, ezo kuteta ngendlela epuma e Kokstad eya Emzimvubu, (St. Johns), esasiteto ngayo ngo 1886 embizweni kwa Ntola, savumelana ngayo ukuba mayibanjiswe, njengokuba nanamhlanje sisavuma sisati mayibanjiswe londlela babeyifuna (main road), ngomqaqo omdala ebilududa icelwa ke kwa sekudaleni, leko savuma nayo mhla ngambizo, sati, owe, ke kodwa angapambuka kancinci, isiqingata se maylle, (half a mile). Ke ngoku bafuna enye indawo, bashiya umnqopiso wetu nabo, esawenzayo emini. Lendawo bayifunayo ibubude obuzimayile ezisixenxe, mhlabibi ezisibhozo, ukupambuka kuleyo indala esabanika yona.

Ke ndifumene indaba kwipepa lika March 28th, 1888, eliteta ngalendlela, ibuye ifake igama lam, kuba ngale mvume yetu ngalendlela sanikana ama pepa emvume asahleliyo nangoku. Akatako wona ukuti u Rulumente lo wayengati ufuna indlela nje wayefuna enye indawo, njengokuba nisiti ubuhlobo buyancipa pakati koko Sigcau no Rulumente, nisitabo nisiti senzela liyancipa. Lincipela malunge nina? Engekabekuti nje azale izinto esenziwe ngu yiso no Rulumente, anike nisixelele. Leyombo nititi ngayo isikilikindi (Cameron Dale) kwakwaliwe nayo ngu yiso, beulsiti uzakuvuma into eyayaliwe ngu yise na, maxa angasekoyo, ukuze nibone ukuba abuncipi ubuhlobo? Andiqondi lento uiti u Ndabeni wabuya Emampondweni engena ndaba zinnandi. Ukuba uitsho ezinjanjina? Kwabuywa kwavunywanjo no (main road); kwaliwa into entsha vodwa, engekoyo elucebanweni lwetu. Ukuncipa kobuhlobo obu buvela pina? Ze nisibonise. Ke tina siti ubuhlobo buyanda, kanti nina niti buyancipa, lonto site nqa yiyo. Lenteto inje ivela kuni, nibhala ukuncipa kobuhlobo nje ke niteta nina, bunga bungacipa, nitanua ukuba bunciishiswe, (tina sitanda bandisiwe ngapozu koku); nanteo inkanuko ye nkosi yetu, ne Simpondo sipelele.

Kanjalo ke niti, kwenziwa kukuba inkosi izinikele esandleni sam, nakwe zamanye amakosana. Ndifuna ukuba nindicacisele nina naziyo, ukuba iti inkosi ukuze ilunge izinikele eninina, ibhunga yodwana, ayinabacebisi na? Lisiko lemvelo na elo? Nokuba mhlahubi ingazinikela ezinkomeni na, nase zintakeni, ne nyamakazi izilo ezingena ngqondo, ifuna nabantu ukuze ikwazi ukuteta ngento enitanda ukuba zenziwe kuni, nokuba itetelwe zezinye intlanga na, ukuze ubuhlobo bungapeli, bunga ncipi? Manditi inkosi zohlanga lwakowetu Emampondweni zimashumi matatu (30), nditsho ndingazibali ngamagama.

Kanjalo kanindigabule amehlo kule ndawo ndingaqondiyo, ingeakosi ezinikela ezandleni zenkosana. Mandibuze nditi, njengokuba u Rulumente eko nje imantyi, ababhali, namadoda ebhunga, kwanezinye izinto. zezokwenza nina ukuba inkulu yabo bonke enjengo Rulumente inokuzitetela? Ndibuza kuhlanga lwakowenu, wena uti akukulunga xa Unkosi u Sigcau azinikela esandleni sam, nakwezamanye amakosi. Kutiwa ukulungisa oku kukutinina? kuba izinto abengazenzi uyise zokubamba amasela abebewafuna abaulka, uyabanikela, ezabanikela nanamhla, ezo zizinto ababe ngazifumani ku yise, kodwa babezifuna; zizonako ezizinto zincipisa ubuhlobo? Kuba nezibiweyo uyazipindisa, amasela awohlwayo, kanti impahla zabantu bake zipelile akakazifumani, noko asenotemba ukuba wobuya azifumane, into enuzi, nakuba nati zieeko ezobiwa ngamasela etu, siyakulinga ukuzikupa zonke ukuba siyazifumana. Ke emva koku ndakukunika amanani empahla yenu ekuti nawe mpahla yetu ekuni.

Lento *ilusizi, imbi*, yokuba Inkosi u Sigcau atwaliswe umtwalo kutsha, owaguityiwayo ngu yise, waliwa, nditeta malunga ne *Sikilikindi* (Cameron Dale). Mandipelo ngelili nanamhla Inkosi na Mampondo asavuma nendlela endala ekwavunyelwana ngayo, ngomhla wakwa Ntola.—Ndim isihlobo senu.

UMHLANGASO J. S. FAKU.

Great Place, Pondoland,
4th May, 1888.

UMBULELO KU BHULUNELI.

NKOSI MHLELI WE *Mvo Zabantsundu*,—Kanfake lombulelo, ndibulela ku Hon. C. Brownlee; ndibulela imigudu yako oyenzele ezankedama singabantwana, ababanjwa, kubo nambla befumene lomnyinyiva ngenxa yemigudu yako Ubungumcini wama Ngqika kakade, kuba ngo Nongqause wawutwele umsebenzi kakulu ungasalali emzini wako ngesinye imini, uzamana no Sandile ukuba angaxholi. Wada wamfadesa emsini wake womzisa Ecenyu, ukuba obo kufopi nawo; wawnsiya kuye emini nase busuku, waye esenawo amashumi amatatu enkomo. Kute ke ukuze apalake ezandleni zako kwema kuye isigidimi zika Maqoma ku Sandile zisiya nengxelo ngengxelo, wasuka ke umntwana wenkosi wapitisela esiyalweni zako, wasuka wati nyabelole wabuyela Ekubusi. Yimini ke leyo wati bhang' umzi ka Ngqika, wati uyafika u Hon. C. Brownlee waye umzi selewonakalisile umntwana we nkosi, ngenxa ka Maqoma ke, (balesi ba Mvo, ningalindeli ukuba ndenza imbali, andenzi yona, ndiqawula amaqgabi esalu agezenzo s'ka Hon. C. Brownlee kuma Ngqika). Wacitakala ke umzi emva kweso mini, kwasala kwawena kunye nezwi owawalitsha kuma Ngqika. Wati umhlaba wazintlango wonke ngapandle kwenkozwana ebezingemagogotya, ezati nazo zabinanda. Wo saya kuma Ngwelono kwa Anta. Wabuya wafana ighinga ukuba umhlaba onga eandwa, kuba u Rulumente wayete mayicandwe yenziwe ifama, akwavama wena kwapela nowetu ma Ngqika. Wacandwa ke okonsee owakwa Ndlambo nemiaye yenziwa ifama ngu Rulumente. Wawati wambu ngamapiko ako amakulu mfo ka Bulunsli, sacitakala somka, wati umntwana wenkosi wosa kuwe wati kuwe: bawo, sowundenza ipolisa ukuba ndiaaze ukwamkela into kwa Rulumente, wavuma eleke wona. Somka, sabuya emva kweminyaka amitatu intloko epambili; safika amhlaba obesigcinele usuwusilindile, safika inkomo, ihashe, igusha, ibokwe sivelo ngempendo nenggendlebo ezozinto, besibleli ngentlalo egudileyo kanye, kuba irafo yakufika bezingesakupi nkomo ebublanti ibiseligqitywa zigasha. Ke namhla sinjenjenjo lelizelega imfazwe, kuba nale mihlaba yayicandelwa oluzapo lwaluye kufundiswa e Capetown, laveliswa ngawe elolungelo. Ndisiteta ngeliti, ngzatsho ke mnumzetu, kambo indoda endala ngawe ekwazlyo ukusenga kwalibbotwe sibuza kulo, sibeko intonga kowe; imizamo yako iti ekugqibeleni yoyise kuba kanye. Ze ziti ezankedama ukuba sisapila, sisapila nati, sibuye siz bone ngufefe luka Rulumente.—Tshonike ngetamba.

J. M. MKOBENI.

Breidbach, Encemera Tabatchu,
May 12, 1888.

INQUBO E TRANSKEI.

14 May 1888.

NKOSI MHLELI,—Wendaba zohlanga kandifakele lamazwi ambalwa. Baninzi abati yinina abantu abantsundu ukuba bangaqubeli pambili enkutalweni. (e Transkei). Ndingati mna bafanele ukungaqubeli pambili enkutalweni, imiteto yelilizwe ayilungele mntu ukutaleyo ilungele amavila mpela lotu. Abapati mabalungise imiteto noyibona into ekade inqweneleka. Mako ndiyeke.

Ndim,
M-AFRICA.

UCALULO KWEZE RAMENTE.

NKOSI YAM,—Mhleli wezi Mvo zamanene antsundu, andinante eakulu endikucela ngayo. Kaundifakele lemigcana gxebe, kwelopepa lako. Kuko inteto etetwa ngumfo wase Ngowasi, ngomhla we 13 ku April. Uti kuko into embi eziramenteni sabantsundu. Leyonto ungati ukhetile ungati uti kwezabelunga ayenziwa. Ndiiti nam ewe ayenziwa, akuketwa bala ngesono kumkokeli nakumkokelikazi ukufihla isono kwabobantu kukubalala iramente; nakulipina ilungu laramente isono ngumbunga we ramente; uti, yagqugulwa yafihlwa, ewe, kanjalo ngoku kwezabantsundu, lisiko litsha liyafika lelamadodana; ivangeli imi ngawe nababokeli akunaato ivelayo pakati kwawo iye iviwe yi ramente, azazi ke, uti sisingapina, sizidenge akuyazi I Comitary or intyilelo yezibhalo. Cela akwaziswa wena. Umkokeli asinto uze uve kutetwa ezidhlangalaleni ngaye. Hai, iramente imi ngaye. Ungumteto lomntu. Kunjalo nalapa siyafihlwa. Ilizwi le Nkosi limi ngenye indlela ngoku abangayaziyo abanye abantu. Mandishiye apo Mhleli, uze undixolele ukuba ndigqitisile entetweni yam.

Owako Umhlobo,

H. R. L.

E Bhayi, 30th April, 1888.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (May 22.)

Irasi eluhlaza,—7d ngekulu
Ihabile,—2/10 to 3/3 ngekulu
Itapile,—2/4 ngenxhowa
Umbona,—3/5 ngekulu
Amatanga—1/3 ngedazini
Amaqanda,—10d to 1/ ngedazini
Inkuni,—10/ to 24/ ngeflara

E KOMANI (May 17.)

Inkuni—19/ to 44/ ngeflara
Irasi eluhlaza—1/3 ngedazini
Itapile—9/ ngenxhowa
Umgubo—5/ ngekulu
Ihabile,—2/6 ngekulu

Native Opinion,

WEDNESDAY, MAY 23, 1888

The meeting of Parliament.

IN the nature of things the country has no right to expect much from the Parliamentary session that begins on Friday next. It is the last of the present Parliament. The sword of DAMOCLES menacingly overhangs its head; and its mind cannot but be distracted by the presentiment of immediate dissolution. Under these circumstances the members can hardly be supposed to be in the proper frame of mind to undertake any serious kind of legislative work. What we are endeavouring to show, may very easily be gathered from the programme hinted at by Ministers in their published Bills. As regards these we do not think there is anyone prepared to say the country would be one whit better off after the passing of these measures than it is without them. Few, for example, will realise the boon the Ministry wish to have conveyed in the Bill for the Preservation of Copies of Printed Books, as there has not been any apparent and excessive mania among colonists to destroy books. Again, for some years to come the evil of making sketches of military works in the colony will scarcely be recognised by anyone outside the Cabinet, to such an extent as to call for a Bill to prevent people from making such sketches. Some of us, moreover, have been under the impression that Forests were well protected as things are with Forest Conservators and a regular Forest Department to need a Bill for their Better Protection. Concerning all these measures, and others including those to Prevent Fraudulent Marks of Merchandise, the Ballot for Kimberley and Capetown, the Protection of Oysters, it may be urged that there has been no demand on the part of the country. They are all such Bills, however, as are not out of place as reminders that the days of the present Parliament are numbered. It may be urged that the Customs Union proposals and the Junction Railway question are the plums of the Legislative programme of the Session. It may be so; but it is matter for deep regret that questions pregnant with such momentous issues for the country should be left to the tender mercies of a dying Parliament. Over the Customs Union there does not seem to be much difference of opinion, and it is just possible Sir J. G. SPRIGG may be deprived of the pleasure of making this the hustings cry. There are not wanting those who think that the Session may come to an end without anything definite being done in respect of Railway Construction,—Ministers not being agreed among themselves as to the precise line that is desirable to join the Midland and the Border System. No one can say positively that the Ministerial scheme is the one by which they will stand or fall; and indeed it is believed that in the scramble their plan will be footballed about till it is probably kicked out of the House, but it does not matter much so long as they remain in office. There is, in favour of this presumption, the fact that twice have Sir GORDON's comprehensive schemes shared the same fate. Come what may, however, it seems clear that, as we have said, the present Session will be the most sterile Session of a humdrum Parliament. This for the lack of a Ministry to lead it to have it come to the level of its predecessors in legislative achievements.

Editorial Notes.

NEVER before have so many members resigned their seats on the eve of the assembling of the last session of Parliament. There must be some cause for it. Wodehouse, Albany and Clanwilliam are just now on the throes of bye-elections; and Parliament at present appears to be like matrimony, which has been likened to a besieged city,—those inside wish to be out of it, while those outside are anxious to get in. There can be no doubt that the Bond members are the cause of this. Whatever they decide upon in caucuses in the White House, and outside the House they hold fast to like grim death no matter how weighty the arguments enlightened men may bring forward in the House to convince them to the contrary. As a consequence men who wish to serve the country feel disheartened when they feel that their arguments and speeches are thrown away when addressed to the passive Bond machine. Until the constituencies grapple with this evil, by sending men with minds open to conviction and not automatic machines, Parliament will become demoralised and no enlightened men will consent to serve the country in it.

WE feel bound to say that in its comments on our remarks on the Wesleyan Conference, the *R. E. Telegraph* seems to have taken leave of its Liberal creed. It seems grieved that education should have the effect of making the recipients of it to think for themselves instead of getting their views to order from those who educated them. This being the groundwork of our contemporary's remarks it seems to us to be useless to attempt a reply to its criticisms, seeing that we hold that it is the very aim of education to make men to think for themselves, also that in the brief comments on the proceedings of the Conference our only fault, if fault it be, was not to cloak or dissemble our convictions which were not hastily formed.

KIMBERLEY has held an important meeting to call the attention of Government, and rouse the public conscience to the gigantic evils of the Liquor Trade. The leading citizens of the Diamond capital were present, as also the Ministers of the Gospel of almost all the Christian denominations in the Fields. The Licensed Victuallers, who are very strong in Kimberley, mustered in force to oppose the resolutions. It will thus be seen that the carrying of the Kimberley resolutions was not a mere formality as the division list shows that for the suppression of the curse there were 142, and against 135. The only pity is that the enemies of the trade that is the purveyor and handmaid of vice, lust, misery and poverty, did not muster their full strength, for then the majority would have been overwhelming. We trust the matter will again be brought before Parliament in its present session. Mr. J. E. Wood, or Mr. Innes should renew his resolutions even if they only served as an annual protest against the fatuous policy of the Government in lending its influence to the monopolists who are allowed to poison and impoverish the country by selling the horrible liquid fire.

The Liquor Traffic Among Native Races.

SPEECH BY MR. A. M'ARTHUR, M. P.

Mr. A. M'Arthur rose, in the House of Commons, on Tuesday evening, (April 24), to call attention to the evils of the liquor traffic among the native races inhabiting the British dependencies, or subject to the control or influence of the British Government, and to move—

That this House, having regard to the disastrous physical and moral effects of the liquor traffic among uncivilised races, as well as the injury it inflicts on legitimate commerce, is of opinion that Her Majesty's Government should take steps to suppress the traffic with natives in all native territories under its influence or control, and that whenever self-governing powers are granted to Crown colonies stipulations should be made for the effectual protection of the natives against the sale of strong drink.

He said that physicians and judges in his country had borne testimony to the injurious effects of the use of alcohol on the people. We, however, had some protection owing to the Adulteration Acts, which prohibited the employment of deleterious drugs in the making of liquor. But in native countries inhabited by races unaccustomed to such liquors the natives had, with the exception of Madagascar, no protection whatever, there was no supervision, no examination, and the consequence was that the drink sold to them was so bad that it speedily decimated and destroyed them. Self-control was exceedingly difficult for native races to acquire, and many enlightened chiefs and natives were so well aware of this that they had in many instances begged that a temptation might be kept out of their way which they would not be able to resist. This traffic was bringing about what he could only call wholesale murder in the islands of the Western Pacific over an extent of 3,000 miles of coasts. The captains of our men-of-war had repeatedly complained of this drink trade, and recommended that prohibitory methods should be adopted. It might have been expected that civilised nations, if worthy of the name, would have put a stop to this disgraceful state of things. It was gratifying to find that our own Government had taken the initiative in adopting measures directed against the system. Lord Granville, in 1884, had been the first to move, and since then, to a certain extent, we had secured the co-operation of France, Austria, and Russia, and he believed Germany was also disposed to assist. He regretted to say that America was not willing to help the other Governments in discouraging this traffic. Apparently short sighted commercial considerations had prevailed. In Africa the picture was almost as dark as in the islands of the Pacific. The consumption of strong drink was rapidly increasing and leading rapidly to the demoralisation and destruction of the Native races. Drunkenness was on the increase, and the Government had violated their pledges to the Natives, and removed the restrictions, which they had undertaken to maintain, on the sale of strong drink. No doubt in parts of South Africa they had not complete control, but in other parts they had full sway, and he regretted to say that in some of those places the Natives fared almost as badly as at the Cape Colony. They had forced liquor on the people with disastrous consequences. Once the passion for brandy was roused it became insatiable, and the natives were destroyed. In one locality in two months 106 natives were destroyed with drinking brandy, but this was a trifle to the cases where no record was kept. It was worse than the slave trade, and this was the verdict of Barton and other great authorities who knew the Natives. A native king wrote begging that traffic might be stopped. If not his people would have to abandon their towns, desert their beautiful climate, and go into the desert to escape from the white man's brandy. It was to be lamented that the confidence which was once felt in the British Government had so decreased, and he regretted to hear, in an able lecture a few nights ago, the member for West Perth state that there was nothing so marked in South Africa as the belief among the natives that there was no confidence to be placed in British assurances He believed we were morally bound to protect the natives over whom we had been called to govern. Even the motive of self-interest, though there were no higher, ought to induce us to take such a course, because to a manufacturing country like this it was of the utmost importance that we should have a wider range of customers, and those native races would, if protected against the evil in question, become very valuable customers indeed. During 1885 more than ten million gallons of the vilest spirits ever manufactured were sent to Africa, of which England sent 311,384 gallons, and Germany 7,823,042 gallons, while the Netherlands, the United States, France, Spain, and Portugal sent smaller quantities. He was aware that in this matter other nations had to be taken into consideration, but we had no right to allow any nation to poison wholesale the Queen's subjects. The facts he had adduced showed the necessity for prompt and energetic action if the native races were to be saved from extermination, and he appealed to the Government, in the name of Christianity, civilisation, and commerce, to put forth their utmost endeavours to stem the flow of the liquor traffic, and preserve the native tribes from a devastating evil. He moved the resolution of which he had given notice.—Sir G. Baden-Powell speaking largely from personal experience, was satisfied that the Government had energetically endeavoured to put down the sale of liquor among native races in our colonies; and, after some remarks from Mr. Waddy, Baron H. de Worms said the Government accepted the principle of the motion. After some remarks from Sir W. Lawson on the liquor traffic at home, Sir H. Fowler hoped the American Government would be induced to assist in putting down the trade in the Western Pacific; and Mr. Mundella, deprecating the system of licenses, advocated the total prohibition of the traffic among the native races. The resolution, verbally amended at the suggestion of Baron H. de Worms, was agreed to.

TELEGRAMS.

[FROM OUR OWN CORRESPONDENT.]

East Griqualand Election.

KOKSTAD, May 23.—Result of Polling in East Griqualand so far as known Mr. Zietsman 211, and Mr. Sivewright 461. Maclear, Matatiele, Mount Fletcher, and part of Umzimkulu not in yet. C.M.R. at last moment induced to vote for Mr. Sivewright, and so did Umzimkulu and Tolo Natives.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLÓ.

Enziwa ngemiti ekula apa e South Africa kupela.

AMAYEZA aya yalezwa kakulu ngumninawo, ngenxa yoku nqunelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku nzawenzakalisi umzimba, ngenxa yobu pantsi bexabiso lawo, ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno enqunywayo ukuba ingamayeza.

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

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

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

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

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

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

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

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

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku xe la izisana esikatazayo zentsana, nezabantwana.

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

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

UBUGQI (Magic Healer).
Amafuta akupilisa, mainyane ukusikwa nesilonda njalo njalo.

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

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona" [illegible] sokuhamba igazi sendalo.

[illegible] Akandwa enziwa ngu JESSE SHAW, Izgira elisebenza ngemiciza, e Bhofolo, [illegible] eKoloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, [illegible] & Co., D. Drummond & Co.
E Ngqamakwe—Mrs. Savage.
E Monti—R. G. Lennon & Co.
E Rini—R. Wells.
E [illegible]—R. Stocks.
E [illegible]—Mager & Marsh.
E Bhayi—R. G. Lennon & Co.
[illegible]—W. A. Young, Esq.
[illegible] e Fort Beaufort kwa Nogqala.

G. Frauenstein

KWA QOBOQOBO,

UYAZICELA [illegible]

Izinto, izikumba, umbona, ingqolowa,

[illegible]

Kukwako no Butcher's Shop, no Baker's Shop.

Amayeza ka Cook Abantwana.

[illegible]

COOK Iyeza [illegible]

COOK Iyeza [illegible]

COOK Amafuta [illegible]

COOK Iyeza [illegible]

COOK [illegible]

COOK [illegible]

COOK [illegible]

COOK [illegible]

COOK [illegible]

G. [illegible]

[illegible]

Iveki.

EZOKUQQIBELA ezivela e Putukezi (Delagoa Bay) zezokuba uloliwe wakona akasasetyenziswa ne treni azihambi, kuba iqela elikulu labasebenzi lilele pantsi yifiva eliqye likumangele ukusebenza.

KUSAND' ukuxhonywa Abesutu abane e Free State. Elinye lamapepa akona libalisa ngesibonakalo esibi eke sabonelwa ekuxhonyenwe kwabo. Usuke umxhomi wawenza ngokukauleza okukulu umsebenzi ekute lakuti iqgira aliseva kubeta kwemitambo komnye waselo tabeca intambo ngemela umxhomi, kanti umntu ubengekagqibeleli ukufa, ekute xa sebeza kungewatywa wabonwa eshukuma; ubuye wayakoxhonywa wati ngoku umxhomi wajinga ngaye ukuqinisekisa ukuba ufile. Sisibonakalo esirazule intliziyo zabantu eso.

KUVAKALA ngoku ukuba u Mr. Cloete lo usand' ukoyiswa kunyulo lwamalungu e Palamente kwelaba Tembu ucelwe ukuba amele i Dodoloro. Naye ubuvuma. Amanye amadoda ayakungena kulo lesisi ngo Mr. W. Janse van Rensburg no Mr. J. M. Orpen. Singavuye eto amawetu axhasa u Mr. Orpen umfo olavo luhle ngakwaba ntsundu.

U ADMIRAL E. WELLS ozakupata inqanawa zemikosi ye Nkosazana ezihlala Simonstown ngase Kapa ufike kweli ngomkombe oyi "Trojan" ngeveki engapaya kwegqitileyo, evela e Ngilani.

NJENGOKUBA ute waqala nje lonyaka zitatu isitora ezivaliweyo e Nyara.

ULWANDLE luzikapele ngapandle izidumbu zabantu ababetahone kulo okwenzakaloni komkombe apa okutshwo kwalulo sehwebesi le Ngqura.

KUKO indlala yebabile e Katikati. Selilide ixesha ingqaboawa e Markoni. Fanakuba angati oye naye badywidane ngaye.

NGU Mr. L. J. Piris inene elisand' ukuvela pesheya elizakutabata indawo ka Mr. W. Dunbar, yokuba ngumbhali wemicimbi yalomzi wase Qonce (Town Clerk).

EZAKWA Zulu zezokuba ite Imantyi ebiye kutimba u Dinizulu, ihamba namapolisa isaya, yaqubisana nempi ezhobileyo yaleyo nkosi. Kuvakala ukuba u Dinizulu umeme Amabhulu ukuba amncede ngokwalamvomelanq afumane inxenye yomhlaba wake. Mayibe Imantyi ibiye kutimba inkomo zomlandu.

ITALI senkosi u Moshesi kwelama Bechuana asikavumi ukurafa. Amapolisa andaluke ngo-Mvulo esgapaya e Majeking ukuya kuzirafisa.

KUNYULWE amadoda ayakuba ngamehlo e Kumkani yama Swazi, nama Ngesi, ne Transvaal, ne Putukezi, ukuba amise umda pakati kwama Swazi nama Putukezi.

INDODANA entsundu engu Philip Adonis ibipambi kwe Jaji e Rini ngobudlwengu kwintombi [illegible] ngezinyanga ezinye nai... kwe iminyaka emihlanu pakati ezi 36.

U REV. J. A. CHALMERS, [illegible] pili kaaye, [illegible] e Natal; [illegible] e Rini.

UMONGAMELI we Free State, u President Brand [illegible] pasala yi Palamente yale.

I BANKI yase Natal [illegible] £8,000 [illegible]

AMALUNGU amatatu u Mr. Crosier, no Mr. Fielding, no Mr. [illegible] ngo-Mgqibelo [illegible] Qonce [illegible] ngo-Mvulo.

U Mr. C. DYER (we [illegible] yo Messrs Dyer & Dyer) [illegible] ngo Mvulo [illegible] e Ngilani [illegible]

U Mr. Du [illegible] i Clanwilliam e Palamente [illegible]

U BISHOP KNIGHT-BRUCE [illegible] e Kimberley [illegible] e Zambezi [illegible] ngo 28 [illegible] 8 May [illegible]

[illegible] Town Hall [illegible] "Sail Sewing to the Air," "The Sweet Echoes," ne "Laughing Chorus" [illegible]

U HON. C. J. RHODES [illegible] e Kimberley [illegible] e England.

[illegible] ngo Mvulo e Paarl.

U Mr. W. E. [illegible] (The Budget) [illegible] Mr. [illegible] e Englandi [illegible]

[illegible]

U REV. R. H. [illegible] ngo 29 May [illegible]

[illegible]

Gwadiso abuyele emanxowesi awo ngayo lenyanga, okanye u Rulumeni wangena ayenze ngokwake into leyo. U Nqwiliso ubiza iwaka lenkomo ku Gwadiso. Iwayenga angambluta ubukosi bake abe sibonda nje nabantu bake abati sa pakati kwabake. Kuvunyelwene kwelokuba u Gwadiso arole ikulu lenkomo, abuyele kwelake.

EZOCINGO, ngonyulo Embo, esizifumene ngapambi kokuba ishicilelwe Imvo zezokuba u Mr. Sivewright ubesafumene 461 ivoti, u Mr. Zeitsman 211; besingekafike ingxelo zase Maclear, Matatiele, Mount Fletcher, nezinye yase Mzimkulu. Amapolisa enziwe ukuba avote u Mr. Sivewright, benjenjalo abantsundu base Mzimkulu nabakwa Teolo. U Mr. Sivewright ngowe Mbumba yama Bhulu emele ukucinezela ontsundu.

E DODOLORO kunyulwe namhla u Mr. W. van Rensburg, wembumba yama Bhulu, endaweni ka Mr. Walker e Palamente; akubangako ngama limbi likankanywayo.

ELUHAMBENI.

No. 8.

E KATIKATI.

"KUNZIMA ENKUKWINI."

Mhla ndaqala ukulibona i Katikati, andiwulibalanga umzana ogama lifumane laduma ndingaboni nto yawo. Kwati ndisacinga oko kusasa, ulele kunene umbete wase busika, ndabona kugaloleka igxagxa linxibe amadlavu ehempe nebulukwe nezihlangu, kwafika into eqotoleyo, eyati yakuti ivuka endle, nam ndakolwa. Yafika kum lendoda ndibe ndilalise kufupi nomzi ndise nqweleni; ndayikulula ngetamo lokufu. Umnene undixelele ukuba ndimbona elolu hlobo nje ebe ese euenyanga ezitile apa e Katikati esaka indlu yenene elitile, kekaloku wamkelo ngerolo, wasitengela ingubo ezintsha zodwa, kususo'a emnqwazini kwada kwaya esihlangwini, waza emva koko wasela namaqabane ake kwada kwahlwa; kekaloku kusa kulonto yonke abe enayo, kuse kuselo ikausi zodwa, bemkulule zonke ezinye ingubo bampanga imali, bamnxiba lamadlavu ndiwabonayo. Utsho elusizi wati, ukohliwe nokubuya aye apo ebelihomba elinje kona, engenalo netemba lokuba angabuya afumane nto, kanye selesiya kulinga komnye umzi, into embi kukuba engenawo nompako. Ndiqondile nam ukuba umfo uxakiwe, ndaqonda ngokusuke apume apo bendingalindele, ndiva obuza ukuba ndingezitengina ezikause zake! watsho endibonisa ukuba zise ntsha! Ndite mna "*No tantyu*," ndati kanye kunoko ndingase ndikupa isonka. Wabulela umnene, wawashuzela ukusinga e Komani, ndasala ndacinga ukuti, kunzima kubantu botywala.

UKWAZANA NGAMAPEPA ENDABA.

Kute ke namhla kwakubonakala ukuba ndiya kulala e Katikati, ndanoxhala kanye lokuba kasi ukuba ndiya kulala kwanobani; ndaba ndibe ndingabanjwa nalo netuba lokufuna indlela ebesa ndikelisa ukupumelela ngayo xa ndiya apo ndingazani nabani. Sekumzuzu ndafumanayo ukuba aba bantu batabata ikoranti ezinje ngo *Sigidimi* ne *Mvo*, ngabantu abantlisiyo zicacileyo kumntu wase mzini nokuba sebepakati kwesixeko ekutiwa aiya gxola; benjalo nje ngabantu ekolisa ukubafumana benesincoko esipilileyo, benokuteta ngezinto zokuhlala komhlaba; eti ngoko wakufika kubo kube mnandi kanyo, kunge kudala nisazana. Ndibe ke ngoko ndise ndikoliza ukuti xa ndisa kuhamba ndifune amagama abantu abatabata *Isigidimi*, abakulo mizi ndiya kuyo. Kekaloku namhla ndandingabanga natuba lakwenjenjalo.

ABANTU BEDOLOPU NENDWENDWE.

Andiitaho ke ukuti kube kumnandi kona ukuti ndihamba indlela nam ndize ndiye kulala kubantu abangesi nam kanti akuko nto ndiya kuyirola. Kuba kubi ngokukodwa kubantu abase dolopini, kwaba kunjalonje ndingakwazi ukufihla itiki abayikusela bezicola abantu; ndiqele lantlalo yetu yangapandle oti ukuba umntu uwamkele ungalindeli nto kuyo, uxakeniseke ukuba uzola into. Kuza kuyabonakala ukuba ukwamkela abantu edolopini atshambela imicimbi yabo kukohlakele kanye, kunokulindelwa ngumntu ongacingiyo, okunye ongabacingeliyo abanye.

U HOST XINIWE.

Ezi zinto zonke zifikile kum xa ndisinga e Katikati: udeva ndingwenela ukuti akwaba ebeko nalapa u Paul Xiniwe, umfo ozo kuquba umcimbi onobom pakati kwaba bantu bantsundu, ukuvula ingqa lendwendwe. Andikulibele ukuba u Mr. Xiniwe akanguye umqali wendawo njalo kodwa uhlobo asahambisa ngalo luya kulangela ukunge ngati nguye ovule indlela. Undixolele mfundi ngokupambuka apo ndikona, [illegible] ukunga ndingazivakalise ingcingane, endandinazo. Ukuzingqibelela ke ndingati ukubako kuka Mr. Xiniwe e Qonce kuncede ngokusinika ituba lina bahambi lokuba singayi kuba ngamatwala kubantu esingahambele kubo; [illegible] lokufunda intloni, [illegible] abanye abantu, lokuba simo [illegible]. Kunjalonje ndikolwe [illegible] kwako u Mr. Xiniwe; ndinga ukuba angati eqala abe selopututa abamnowanewu bonke bezindlu ezindala zalambulope; ase noko azame [illegible] nokufa [illegible] [illegible] kuba nje ngokuti [illegible] kuba kumakaya anjalo; [illegible] lingabi lelitakoniseyo —kube kanjalo [illegible] [illegible] [illegible] ndilingo [illegible] ndilingo [illegible] Katikati. Kute kukweno situba ndasiaqanda kwabonakala [illegible] ngomhla [illegible] nesimo endikuso nomhlanjo. Ndiqubisene nomnta oko ayabasi

ABANTU BASE KATIKATI.

Ndacokisa kunene kaya, ndasivelela [illegible]

se vinegar na? Ute yena wobona wakufika. Ndihambile ke ndicinga ukuti amanzi aviwa ngodondolo!

U DALIWE.

Ndide ndagaleleka kona: ndafika kumzana ongepi, potu umi kwindawo entle kunene, upantsi kwentaba, unecala elivulekileyo, ufanele ukuba nempilo; umzana ongati unabantu ababa namaxesha okuzama ukuwenza mhle, baze babuye bayekulele. Noko ungepi njalo, unezindlu endati zintatu zine ezingafanelekayo nokuba bezi kumzi omkulu, unovenkile ezimbini ezimpahla inobom, ingancomeki nangobudulu. Into yona endingazanga ndiyibone ilungile zizi tilata. Andazi nokuba kutiwa nina ukugeinwa kwazo. Onke amaxesha eke ndazibona ndafika zine misele eyingozi kanye kubantu bekari, ndafika zincolile, zine santi kwezinye indawo; esiti namatye agalelweyo okuziganguta auge ayaposwa ngama bantinti, agalela ngokaungakatali, kungeko mntu unyamekele ukucokisa nto. Ndafika izitilata zilihlazo kulo mzi, ziwugxeka kanye. Imiti ike ityalwe ize ingakutalelwa ukugcinwa.

"FARMERS' CHRONICLE AND STANDARD."

Noko ingumzana onjalo nje ndafumana kuko ikoranti endaylucomayo yanga ifanele imizi enobom; lekoranti ihlelwa ngu Dr. Darley-Hartley, isishunqwana esingena mzimba esikangela ngentsimbi. Ipepa lako lomfo ndalincoma ngobuhle nobuciko benteto yalo, kwaye kuteta umntu evakala ukuba ngowoqola laba fundileyo, eteta ngenteto epolileyo endilekileyo, yonene kanye—atete ecingile, elinganisela kapukapu ngezinto ekade zise nzeka kwezinye intlanga; erola izizatu zokupulwapulwa ngumntu ukuxasa into ayimeleyo. Waye ke enjalo nje engumfo ongenantloni ukuyivakalisa ingcingane yake; umtandi wolaulo lwe Nkosazana, nempato endala yama Ngesi. Ndafika elulaulweni lwale Koloni lomto eyicase mpola i Bond; ezamela impato engaketi *bala* nokuba kukuwupina umcimbi, evakalisa ukuba impato erabaxa ekutiwa abantsundu mabapatwe ngayo, iya kubenzakalisa naba mhlope—iyingozi, ilihlazo, imbi. Ndati ke ndakucokisa ukubuza kwabamqondayo abantsundu bati ngumoya wake mdala lowo, ndeva ndisiti, ndiyifumene namhla enyo yamadoda esibe sifanele ukuyi xasa xa ingaba iya vuma ukuya e palamente.

OWABANTSUNDU UMZI.

Zindiwana ezimbalwa endingati yenye yelokishini ezidlulizeleyo ngokungaqondakali kumhambi. Inkoliso yendlu zakona ngamagxokogxokwana angena ndlela; nezizingxande zisuke ngati zezabantu abemi ngenyawo; zonke zizezintungo ite tyaba, zifulelwe ngamacangci akolise ukushicilelwa ngamatye andaweni yakubetelelwa ngezikonkwane; kunjalonje akubonakali nokuba kuko izintlu; zisuke zikumbuze ukuwa kwamatye xa kupuca abantwana.

"IVINEGAR ERUSI."

Ndaya ke kuxande endandiyalelwe kulo, ndati ndakufika ndamkelwa njengokungati kudala ndilindelwe; ndafika kubantu ababushu, abangati bakuqelile ukonga umntu ofayo; bandaluluta lomntu ndihamba naye ufayo wangowabo; bazivelela zonke inkalwana zokumonwabisa, kwase kaya kanye kwaoko, ndacinga ukuti ndipante' ukufumane ndigxotwe ligama; kanti neligama libe lingabizwanga kuhle! Yinto endingasore ndilibale: njengokuba nomlanyekezi wada wenka engalibali. Kwati kusasa ndaqonda ukuba ubububelo yinto yalomzi, ayiko kulendlu yodwa ndikuyo; endikolwa ukuba wonke umbambi oke wafika kona uyakumka engabalibali ububele obenziwa ngehlobo lokuba yena angabuqondi, bube bunyanisile bubukulu, busenziwa ngengqondo.

ABACOPILEYO.

Kodwa ke make ndingene kwezengxoxo. Ndafumana ukuba lendawo ndifike izindlu nezabantu abazama ubuntu zilohlobo ndibe ndiluxela kukuba kuse kulixesha elide kuzamana abelungu na bantsundu, kusitiwa abantsundu mabafudukele kwindawo abangayitandiyo. Kungoko abanantlisiyo yokulungisa nto eyakubadla kuba bangayi kubuyiselwa mhla basuswa ngamandla. Okunene ndabona ukuba nabebesaka bafumane bema pakati, basakangele into okode kube kuyiyo.

IDOLUMAKALA.

Enye indawo kona kudibana kwempi yomqomboti nezama ubuntu. Akuko kuketeka kunjengokwase Komani. Ibandla lomqomboti ngabantu abazitanda intlombe ngohlobo endingazi ukuba lungadlulwa. Ungati intsuku zintlanu ndilala kona kumaxesha ngamaxesha, endingati yabanye imini akwati cwaka; ndasuka ndangati sndiko kona e Katikati. Ungawafumana kona amahemhem, abuso bukumbuza amapapu enkomo enombendeni, izinto eziti ukukangela ziti misho ngamehlo avaliweyo, abantu endingazi ukuba balala nini na; kuba lentlombe yabo yonelwa kukusuke kuse baye emsebenzini. Akummangiliso kanye ukuba ezi korantini kuman' ukubako inteto zokuba pakati kwempi yomqomboti kuman' ukubako izifo ezibi. Noko kunjalo

ABA BAZAMA UBUNTU

ngabantu abaqabukileyo, abatande umfundisi ontsundu nokuba ngowalipina ihlelo, abakutalele imfundiso, abakupulapula kumnandi, abavanayo ekunculeni. Ndakupaula nokuteta kwabo lula Isingesi; besiteta ngokungatintiliziyo nokulungiselelayo, ndeva ukuba ikwasiti base zikolweni abasa kutamba igumbi lesali. Sixomolora noko kunjalo.

Ukutsho ke mandibe ndiyaqqiba kwi dolopu zangapandle, ndibe ndiza kudinlola koma Rini nena Somerset.

Amacapaza ase Kimberley.

[NGU M'EBALELI WETU].

Kusasa ngomnye umhla apa, kuse sekuko umntu ofileyo, lomntu ayaziwanga into embuleleyo; kufunyenwe kulele ngakuye ingubo yake, kunye nesonka. Lomntu ngati ubulawe; zininzi ke indwayi ezifa ngolohlobo apa e Dayimani.

U Sam Majola, wase Dawini ubaujwe nge dayimani. Kuvakala ukuba ungcatshiwe, naye ebengumtengi wedayimani ngobocela. Ityala lake liyakutetwa kwi Special Court; umelwe ngu Mr. Howard.

Kuko abantu abenzakeleyo ezi Kilemini zase Bultfontein; ngati noko kuko itemba lokuba bayakuba zingxwelera.

Omnye umntu omnyama ugqobozo indlu yomnye, weba impahla ezingubo. Emveni koko ubanjiwe, wafunyanwa enetyala, wanikwa inyanga ezine esebenza nzima ngu Mantyi. Ubeke wafunwa ukulindiselwa i Jaji. "Umvuzo we sono kukufa."

Umlungu na Laukazi u Maria Thomas, bebe pambi ko Mantyi e Du Toit's Pan ngokutengisa utywala babelungu ngasebesiba. bobiza isholeni ngebotile. Umlungu usindile, umfazi wafunyanwa enetyala, isohlwayo £20, umhlaumbi inyanga zombini esitangeni esebenza nzima.

Kwaso ndiwini yayo lentokazi, ngapantsi kwomandlalo, kufunyenwe onodywe abalishumi linanye, omagxa babab... Utywala buyonakalisa kunyo ap[illegible] Dayimani.

Ukungqinisisa lento yotywala ukuba buyonakalisa apa, akunavoki idlulayo kungafunyanwa bantu bafileyo bubo. Ngolwesi-Tatu kusasa, 9th May, kuse kufe omnye pambi kwendlu ye Silamsi kwabubo. Utywala mabuyokwe bantu bakowetu, umzi uyapela.

Indimbane yaba qutyulwe ngepasi ngolwesitatu ilindele olwesihlanu ukuya ko Mackenna i Mantyi. Kazi le dimoni yo pasi yoze ikutshwo ngubanina isikataza nje, iye kungena kuma Bulu aye kutshona olwandle nayo ukuze sipumle.

EZABABHALELI.

ABATUNYWA BASE TRANSKEI.

NKOSI YAM MHLELI WEZI *Mvo Zabantsundu*.—Kwi ngxelo yo ntlanganiso yo Manyano nge Mfundo ebonakele *Esigidimini Samaxosa* sika May lo,—lontlanganiso yenze *izigqibo* mayolana nabatunywa bapesheya kwe Nciba, esingekabi sisiseko senyaniso, nesingabalelwa ukuba *sisituko nesigxeko* (ukuba akunga kubatunywa no Manyano lwaba Ntsundu bodwa), singabalelwa sisigxeko nesituko kuyo yonke i Transkei; endizifumana ke ngoko nje ngomnye waba tunywa bapesheya kwe Nciba, nelungu le ntlanganiso yo Manyano lwaba Ntsundu e Transkei, ndinyanzelekile ukuba ndingayiyeki le ngxelo izqito ndingasilulekanga eso sigqibo silahlekisayo so Manyano nge Mfundo. Ngezwi elinye, isigqibo so Manyano (N. E. A.) sifumbate ezindawo:

1. Ukuba izitunywa zaposheya kwe Nciba azitunywanga, zizituino ngokwazo.

2. Ukuba izitunywa ze N. E. A. zinqandwa zitunywa zase Transkei ngapandle kwe gunya le ntlanganiso, nokuba izitunywa ze N. E A. zinqandwe ngohlobo olusileyo, olugxotayo, nolusiwele imbeko,—kanti izitunywa zase Transkei zazipetwe kakuhle kangaka yi N. E. A. e Peelton.

3. *Isalatiso* apo u Mr. W. K. Ntsikana ati, i N. E. A. ipoxiwe ngaba tunywa base Transkei ne ntlanganiso elu Manyano lwaba Ntsundu.

Isigidimi esinalo ngxelo ndasifumana pakati kwobu suku bondihambile, ndati ndakusivula ndamangaliswa ngokukulu njengo *Dominie Sampson* pambi kwe Meg Merrilees (Scott's W. N.) ndapantse ukuvuka ndimemeze ngako konke endinako—*Prodigious*.

Kwindawo yokuqala, ndimangaliswe ukuba amanene abekeke kangaka, angqondo intle, anjengo Messrs. Mzimba, Makiwane, Bokwe, no Ntsikana, ade avume ukuba kungene ezintloko zawo ezinqabileyo kwinkolo enje ukuba yimfeketo, nokuswela imbeko kubatunywa base Transkei, yokuba bacinge ukuba sipantsi kangaka ezimveni sobunene, kangangokuba singashiya imisebenzi yetu, siye kudo e Koloni, siye kuxoka kwi N. E. A., siye kuti sizizitunywa za pesheya kwe Nciba, singatunywanga. Ukuba i N. E. A. ibinga ngenwe ngumoya wolunya, nokugxeka abatunywa base Transkei, ngebebhalile ku Mr. J. Mazamisa, i President Yomanyano lwaba Ntsundu, nakwi Secretary yentlanganiso yama Ngqika, beve ukuba situnyiwe nokuba asitunywanga na. Bendisiba lamanene ndiwabalileyo Imvo, ipepa lako ayalitabata alifunde, ukuba bebengenankolo kutunywa kwetu ngebefunda *Ingxelo yo Manyano*, ngentlanganiso eyayikwa Mr. Shosha, e Jekozi, ngo May 1887, apo isigqibo sokutunywa kwetu sawiswa kona. Kanjalo, lamanene abekekileyo ngelekangela kwingxela (eyabonakala kwi Mvo zika July mhlaimbi August 1887), yentlanganiso ezazise Hlobo kwa Mr. J. Mazamisa, apo sacelwa ukuba senze ingxelo yobutunywa betu kwi N. E. A., e Peelton; ingxelo yetu esayenza ekuhleni, yabonakala emapepeni. Noko kodwa pambi kwazo zonke ezizinto i N. E. A. ifumbete esigqibeni sayo, indawo yokuba asitunywanga. Ayinaso nesihlahla esincinane, ngapandle *kolurhe*, olubanga ukuba bakolwe ukuba asitunywanga, mhlaimbi abanqandwanga yintlanganiso. Pambi kokuba i N. E. A. ifumbate, ikolwe yindawo enje ngebezanelisile ngobunqhina obufezekileyo ukuba asitunywanga. Abayenzanga lonto. Ndibeka pambi komzi wakowetu wonke, ukuba ukelo, ukuba eso senzo sa N. E. A. asingebalelwa na ukuba sesolunya, sengxeko, nokutanda ukuloba abatunywa base Transkei emehlweni abantu bonke, e Transkei nase Koloni. Tina asifuni kuxabana no Koloni. Umnqweno wetu ngowokuba amanene afundisiweyo abe moya mnye, i Transkei ne Koloni, alulale aljonge intshaba zamalungelo etu ukuba sizilwe pantsi komteto (constitutionally). Ngoko lendawo ndiyisingisa emzini, ndiyiyekele ezingqondweni zawo, yahlule, ibone ukonlwa kwabatunywa base Transkei yi N. E. A., ngapandle kwesizatu.

Ngendawo yesibini, efunjetwe sisigqibo se Komiti ye N. E. A., eti banqandwe *ngokusa*, ngabatunywa base Transkei, njalo-njalo. Ndingati amanene abekekileyo e Komiti ye N. E. A. alahlekile kanye ezinkumbulweni, naseziugqondweni zawo. Ukude acinge ukuba izitunywa zase Transkei zinganqanda ezase Koloni ngapandle kwegunya. Le ndawo yonke ayina siseko sanyaniso, ifana neyokuqala, kwintlanganiso yo Manyano lwaba Ntsundu eyayise *Hlobo, kwa Mr. J. Mazamisa, ngo July mhlaimbi August* 1887, emveni kokuba abatunywa becelwe ukuba banike ingxelo yabo, intlanganiso yaba swinyo ukuba i N. E. A. asiyiyo intlanganiso esingasebenza nayo, ngezizatu esitile nesi-

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-TATU, MAY 23, 1888. [No. 184

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, ixele 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 ube 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 ezingamatyala 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 lokunikelwa kwo Taitile.	Ipepa kwi nowadi Zakomkulu	Ukuchazwa Komhlaba.	Ubekulu. M	Sq r.	Sq f	Irafu ese lityala. £	s.	d.	Le rafu ilityala iqala ngo.	Wagqityolwa 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.	482	Building „ 3 I, „		52	12	0	12	6	do.	do
5	Sam Umtimkulu	do.	447	Garden „ 2 B, „	2			2	10	0	do.	Sam Umtimkulu.
6	do	do.	462	Building „ 7 A, „		52	12	0	12	6	do.	do
7	Nyati Zalinduna	do.	450	Garden „ 5 B, „	2			3	10	0	1st January, 1881	Nyati Zalinduna.
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	Building „ 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	52		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.

OLOLIWE BAKWA RULUMENI BELASE MAXOSENI.

I WHITSUNTIDE NE HOLIDE YE NKOSAZANA, 24TH MAY, 1888.

ITIKITI zokuya endaweni abuyo kwangaso umntu, zemigama engengapantsi kwe 40 miles, ezikutshwe ngolwesi-Ne, 17 May, nentsuku ezilandelayo de kube ngolwesi-Ne, 24 May, angabuya ngazo umntu kude kube ngo 8 June.

Itikiti zokuya nokubuya, ezizabiso lingangokuya kupela, ziyakukutshwa ngolwesi-Ne 17 May de kube ngo May 21, kwakona ngolwesi-Ne, 24 May, angabuya ngazo umntu ngo 31 May.

Ukwenzela ilungelo kubahambi ngeholide kuyakubaleka itreni yasemini pakati kwe Qonce ne Monti, ne Komani ngolwesi-Bini nangolwesi-Ne, May 22, no May 24.

T. R. PRICE, Umpatiswa.

Chief Office, East London, May 1888.

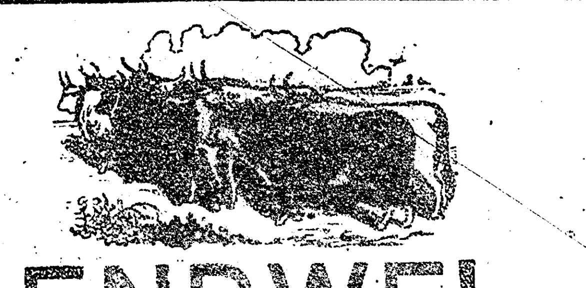
A. W. REID,

UMTENGI WENTO YONKE,

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

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

Utenga ngawona manani makulu ase Markeni nge CASH.



ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

Umteto wama lungelo Abavoti Abantsundu.

KUYAZISWA ukuba abavoti Abantsundu abakwesisi **Qingata sokunyula sase e Qonce** banokuwafunana **Amaqaga** ngesi**Qendu** sesi **5** so **Mteto** wama **39** we **1887**, kule **Ofisi**.

Umntu kufuneka eze kuzicelela **ngenqu** okanye acelelwe ngumntu amgunyazise ngepepa elibhaliweyo.

W. B. CHALMERS,
Civil Commissioner.

Civil Commissioner's Office,
Kingwilliamstown,
7th May, 1883.

ISAZISO.

NDINIKA esi saziso kubo bonke abagaula kumahlati aku Tsolo. Bonke abaya kufunyanwa behamba nabapete i Licence sokugaula, kodwa engeko amagama abo, bonke ndobabamba ndibase kwi Mantyi yakwa Tsolo ukuze kubone yona ukuba abanatyala. Mna nditi bonke abanjalo bangabobeleкwa.

THOS. NOUDLE,
Umgcini-Mahlati.

Kambi,
8th May, 1888.

PAULANI.

MNA, ugama lingezantsi, ndiyazisa, ngokwenjenje, ukuba, kuqalela kolu suku, azisakupendulelwa ndim zonke Izikweliti ezenziwa ngu Mfazi wam u Elizabeth Hannie.

J. HANNIE.

Ibhalwa e St. John's River,
May 1, 1888.

KUKO

C. A. Jay & Co.

Malunga Nesitube so Daya no Aluveni

Eqonce (Kingwilliamstown)

APO nofumana IMELA, IFOLOKWE, AMAGXEBEKA, IPLETI, INKUMTYE, IBEDI, INTO ZOKUSEBENZA, (tools), IZIKONKWANE, IZIKOLOFU, INTSIMBI ZENGCANGO (hinges). U Si-ngatloina? Ilapo nje yonke into efunekayo endiwini nasesahopini.—Cathcart Street, 16th May, 1888.

ISAZISO.

Kubabhalelani bam:

NDISASHENXILE o Bayi, noti nxa nindibhalela:—

John S. Adams,
Mount Coke, e Rode,
Kingwilliamstown.

P. E., 5, 7, 88.

KO TITSHALA.

LO ugama lingezantsi ufuna um Vangeli no titshala ezimbini ez ne Certificates nezimile.

JAMES M. DWANE,
Macubeni,
Lady Frere.

2nd May. 1888.

KWA BEET.

IMPAHLA ibleli yodwa ngase ntolongweni endala. Ingowa, ilokwe, ibhulukwe, amabeshi, iakuno. Yonke into oyifunayo Isisisulu! Isisisolu! e Qonce ukangela emarkeni. Kufike into eninzi yonoxosha beenguбо zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

ABATSHATILEYO.

SEPURU—SINAMELA.—Kutshatiswe e Beaconsfield, ngo 15 May, 1888, ngu Rev. Mr. Ochse, u JOHN WILLIAM SEPURU no SOPHIA SINAMELA.