

and evidently knows that as plain Mr. Schermbrucker he would not have derived so much as respectful attention. Ordinary candidates—like Messrs. Solomon and Warren—have nothing to give; the Government has in its hands all gifts, and he is a member of the Government. That is the line of argument at Native meetings. Now, as a fact, all the gifts, worth having—land grants, individual titles, schools, and such good things are in the hands of Parliament: the Government cannot give more than Parliament sanctions. Almost the only things the Government can give are proclamations marking off areas within which brandy cannot be sold or given to our people. But these the Government say plainly will not be given. No matter how earnestly we plead, our Native people must go and drink themselves to death. That is all the Natives are to receive from the Government.

But the Commissioner has a difficult task to perform: for he wants some Native votes very badly. He says he "noticed with pleasure that the time had arrived when the black and the white man could assemble in one camp;" but this was said at a small and select dinner party. Yet even there he was obliged to drag in the calabash case when he began his career in defence—not certainly of blacks and whites assembling in one camp, but—of the rights of the people. And at Stutterheim he had to talk to the Europeans of his soldiering days, and of how he had fought against the Natives. One must adapt one's speech to one's company of course. The Colonel still has ambition to serve certain people, and he himself describes them: "the independent and free electors of the division of Kingwilliamstown."

Evidently he found it necessary to forget the Natives, thousands whom are put outside of the polling booths, by a Government which, through the Colonel, boasts that it alone can do anything for anybody.

All this jovial speech-making some unfortunate Native has spoilt. There are some persons, even Natives, who will ask questions; and in this case it was a "learned Native." This Native, it appears, had the courage to ask "what have our former members," Messrs. Solomon and Warren, "done wrong that they should be put out?" This appears to us as a very proper question; and it will probably be asked a good many times this month by Natives who are not "learned." It is, as we all know, easier to ask a question than to find the correct answer;—and evidently the Commissioner was puzzled. What indeed had Mr. Warren and Mr. Solomon done wrong? The Colonel cast about for an answer and, "then a thought struck him." He replied "he was not putting them out, they were putting themselves out."

"This turned the tide of battle, and from that moment the day was gained." But gained by the Native. It is now made clear, by the Commissioner himself, that Messrs. Solomon and Warren have done nothing wrong, and that indeed is a victory; all the greater victory because the Commissioner has to take refuge in a hole. He is trying to put our members out; he has left his seat in the Legislative Council on purpose to turn one of them out. He cannot turn out both of course, so first Mr. Lance was seized to fight the other one. But the Mayor of East London believes that "he who fights and runs away may live to fight another day," so he was sent back home "a returned empty," as the Railway people say. Then Dr. Egan was dragged into the arena, and stands before the constabulary. But the day is fairly gained—the voting is now only a matter of form. The learned Native's question "what have our former members done wrong that they should be put out?" cannot be answered; and hence the members of the field. Like the Colonel the "learned Native" has stood up for

the "rights of the people;" and the Colonel has fallen on the field struck by a thought

Notes of Current Events.

MDITSHWA'S "great son," Mtshazi, entered Lovedale, we understand, two months ago. He is a good lad and very anxious for a thorough education. That great and good friend of the Native races, the Ven. Archdeacon Gibson, of St. Cuthbert's, Tsolo, took a great interest in the young man, and we believe it is through his exertions Mtshazi has been induced to embark on a student's life. The lad's career will, no doubt, be watched with much interest by the well-wishers of the Natives.

ABOUT the end of last month the Elementary Teachers' Examination came off. It would appear from comments in the papers, Kafir was got up in a slipshod way, and was to examine almost a Chinese puzzle. The person who set the questions, it is clear, is a poor scholar in Kafir, having no notion apparently of the Kafir idiom. When to this must be added typographical errors of a trying kind it is easy to see that candidates who had to do the Kafir paper had no easy times of it. In the Teachers' Examination papers the names of examiners are not given. We had always wondered why the names of examiners were kept back; but we see the reason for it now—it is to avoid exposing incompetent men from the ridicule which such papers richly deserve.

SELF-DECEPTION would appear to be included in the tactics of Schermbruckerianism. The marvellous way in which "the Colonel" has come, seen, and conquered at Native gatherings, from Middle Drift to Stutterheim, is given in most glowing terms in the Watchman, but the impression left on the minds of the Natives subjected to Schermbruckerianism is no more perceptible than that which the wind leaves on stones. It appears to be assumed that granted the Natives attend the meetings and heartily feast on the hamlets slaughtered, and then rise to return thanks for the speeches and the report, they thereby pledge themselves to vote for Mr. Schermbrucker. Here and there a man or two is coached up to the elegance of moving what passes for a vote of confidence, which Natives do not understand, and the surrender is supposed to be complete.

To us it is most gratifying to witness the efforts put forward by Mr. Schermbrucker to get himself returned by the very Native vote which escaped by the skin of its teeth the attempt on his part to get rid of it by a side wind by means of the Native Disfranchisement Act of last year. After this we trust he will do all he can to oppose any subterfuge to strike off the Natives from the Register.

THE following, which occurs in Mr. Schermbrucker's speech at the dinner given to him at Gieson's, last Friday, will be an eye-opener to many of the Natives:—"Here the Native population preponderated to a great extent and efforts had been made from time to time to counteract that sentimentality which indiscriminately took the part of the Natives against the white man. He did not mean to say that those who took the part of the Natives were actuated by anything but pure motives, but they went too far." This just when some of the Natives in their ignorance were grumbling that their representatives had not done them any tangible service! We are not aware when the friends of our people took up the part of the Natives against the whites. Mr. Schermbrucker should not wrap up his facts in generalities, if he is to convince thinking men.

CORRESPONDENCE.

DEAR SIR,—I am glad to find from your last issue, that the Native Cricketers seem to be favourably disposed towards the proposed project of getting up a team to visit Great Britain.

Allow me to say in answer to your correspondent with reference to practicing; that we should expect the intended candidates to practice (for the next few months) in their own clubs amongst themselves; and at the end of that time a team could be chosen, by picking the men acknowledged to be best. This could be done in a measure by reference to their scoring books.

The conditions of course would have to be mutual and agreeable to both the contracting parties. And as the success of the undertaking will largely depend upon themselves. It will certainly be to their own advantage to obtain as high a degree of proficiency as possible under the circumstances. If this be done, the professional coaching will be attended to in due course, and thus enable the Natives of this country (as your correspondent says) to thoroughly give the best record of our Indian Cricketers.

I am sorry I cannot answer the letter that appears in Kafir, but must beg to be Yours, Truly,

ONE OF THE GENTLEMEN INTERESTED.

ERRORS OF EXAM. PAPERS.

SIR,—At the last Teachers' Examination held September 25th up to September 27th, I noticed in the Kafir paper that there were some errors. I do not know whether it is the printer's mistake; but most likely, I think, it is not. The errors are as follows:—

- 1st. Misene nikulole, kasele sihamba, which I take by the sense to be kado sihamba.
2nd. Ukuba bondinguntha otanda ukuzakusaka msiyinyo ngasimrakansile ngalento yako.
3rd. Hamba kokuka, angqibila, ukuba wanzelile kwantleko ukuba lendawo inanzelile ngandingskupisanga nentwana ezintsheni.
4th. Amashaba aditwa.
I do not think that Candidates are expected to give a free and correct translation, if such errors are made.
Yours &c.
A CANDIDATE.

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BANTSUNDU I BANTSUNDU I BANTSUNDU I I
K WABAYETA la theba sili, "Ponani amehlo ana," Kwabo batela leti ihlobo sili,
K "Kye hier soo," Kwabo batela dipini lwe Nkamasane, sili, "Look here,"
KWA PASCOCOE,
NIYA KUBONA IZIMANGA EZININZI.
Impahla setu sokuzakuka sifakile, "Iyali setu" especially ezoba Tshakari, zihleli sokuba
emhlabeni. Itokebe sokuzakuka esezibungweni, nezinkokwazi kwintshayayo. Amaqabi
izigqibalelo, izihlangu (ezizakanda side), i printi, i kaliko, i lizi, ese lempe, njalo-njalo.
Yonke into ofunwa ngamanano, nama nenokazi nantet'ape:—Umaki
Inqubo esemadoda ezizungwe kade, nezinkokwazi kwintshayayo. Ithempe,
woti upuma pesheya e Nglase. Ibhatali, ibhulukwe, ne anti zizibipha agonyama. Ithempe,
i lala, amabhala, iminqwazi, izihlangu, njalo-njalo. Kulipo balungwa kona, kuzuzwa.
Yleani kunqwenisa amehlo enu. Ningawallibali amagama.
Amadoda aji ngu "SILINGO QI." Abafazi bnti ngu "SILINGO QI."
Umakeliso, ngu "FOLOKOQO."
Inkumba yakwa Pascooe esantel kwotyaleke yama Skotshi, epo wofika umyaka e kom
u Mr. FOLOKOQO ngot wako (salu).

Umaki Ofzekileyo.
NDIYAZIBA kubo bonke abantu abemi
e Transkei, nakwesinye indawo ukuba
ndinga Maki Ofzekileyo ngumaty e nange
sizona, nokuba ndibise inani elise zantel.
nditabata nempahla ebambayo. Odifuzayo
wobhala ku Mr. A. Gontshi, cai Kozwani,
Ngqamakwa.
LEVI S. MBANGE.
Tyinira,
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IPEPA lase Kapa i Times lili, "Akuko... Inkos' u G. G. Sprigg ngokuba...

INDABA zokwankolwa kuka Nkanunu... Inkos' u G. G. Sprigg ngokuba...

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U MR. PEARSON unikele ingxelo yobugosa... Inkos' u G. G. Sprigg ngokuba...

I RULUNELI yase Queensland e Australia... Inkos' u G. G. Sprigg ngokuba...

KUPE amashumi amatandathu kwenzakale... Inkos' u G. G. Sprigg ngokuba...

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KUNOSIZI esiva ukuba umfundisi wase... Inkos' u G. G. Sprigg ngokuba...

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U RIGHT HON. W. H. SMITH elinye... Inkos' u G. G. Sprigg ngokuba...

INDODANA ye Bantu idabule ingwe... Inkos' u G. G. Sprigg ngokuba...

ITYEBYANA itshato e Bhai ngonyo... Inkos' u G. G. Sprigg ngokuba...

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KUZO ulure elude e Natal luyela... Inkos' u G. G. Sprigg ngokuba...

ICAMATI yanconywa kubene e Mainz... Inkos' u G. G. Sprigg ngokuba...

UMBHALELI woku oso Mgwall uti, "Ontamini... Inkos' u G. G. Sprigg ngokuba..."

Yo! (angatho oluvela intaba ubhanga)... Inkos' u G. G. Sprigg ngokuba..."

UMPATI we circus, u Mr. F. Ellis, ubesand... Inkos' u G. G. Sprigg ngokuba..."

ESIVA kosuku lokugqala laka November... Inkos' u G. G. Sprigg ngokuba..."

NGALEVEKI igqitileyo umfo ontsundu... Inkos' u G. G. Sprigg ngokuba..."

SIYIVA kubene ukuba ukuba impi yonke... Inkos' u G. G. Sprigg ngokuba..."

U SIR J. G. SPRIGG, unduluko e Mouti... Inkos' u G. G. Sprigg ngokuba..."

KANIPHOSE iliso kusaziso sika Mr. Paul... Inkos' u G. G. Sprigg ngokuba..."

Imvo Zabantsundu.

NGOLWESI-NE, OCT. 18, 1888.

Ubuso Obubali baka Tshambuluka.

Yeh! intlekele! Seleqalile uku... Inkos' u G. G. Sprigg ngokuba..."

Ngolwesi-Hlanu olugqitileyo impi... Inkos' u G. G. Sprigg ngokuba..."

Bayevana abapiki atantsundu, ukuba... Inkos' u G. G. Sprigg ngokuba..."

Ayiqali kwenza inteto onje ngabantu... Inkos' u G. G. Sprigg ngokuba..."

bubantsundu ebandla:—"Obubu... Inkos' u G. G. Sprigg ngokuba..."

"Mhla wanikwa ilungelo lokupendula... Inkos' u G. G. Sprigg ngokuba..."

Amawetu e Komani ne Voti.

Umfo obhale ekumandla wase Komani... Inkos' u G. G. Sprigg ngokuba..."

U HILYA sinexesha simazi, saye... Inkos' u G. G. Sprigg ngokuba..."

U MR. W. ROGER ngomnye wamadoda... Inkos' u G. G. Sprigg ngokuba..."

AMANQAKU.

KWALEVEKI egqitileyo, sanoko ngoku... Inkos' u G. G. Sprigg ngokuba..."

mana bati bayayixolela irafu yeminyaka... Inkos' u G. G. Sprigg ngokuba..."

SIFUMKNE lentelo kwimono lase Howu... Inkos' u G. G. Sprigg ngokuba..."

AYAFIKANA kweli lize lamanono ase... Inkos' u G. G. Sprigg ngokuba..."

UTE wakuposwa ngu Mr. Innes (Lwanga... Inkos' u G. G. Sprigg ngokuba..."

IVOTI ESIBHOTINI.

Kute ngo 4th October, amadoda ase... Inkos' u G. G. Sprigg ngokuba..."

U MR. WARREN wati, sendinomyinyaka... Inkos' u G. G. Sprigg ngokuba..."

U MR. WARREN wati, sendinomyinyaka... Inkos' u G. G. Sprigg ngokuba..."

Iwazi ulawulo lwabo, kususela kwi 1877... Inkos' u G. G. Sprigg ngokuba..."

U MR. RICHARD SOLOMON, M.A., ndivuyile... Inkos' u G. G. Sprigg ngokuba..."

U MR. MNDAYI wase Mgwalli wesuka... Inkos' u G. G. Sprigg ngokuba..."

U MR. STOKWESIBHUNGU ngempu yote... Inkos' u G. G. Sprigg ngokuba..."

U MR. STOKWESIBHUNGU ngempu yote... Inkos' u G. G. Sprigg ngokuba..."

U MR. THOS. W. IRVINE wenza ambalwa... Inkos' u G. G. Sprigg ngokuba..."

EZASE LOVEDALE.

Training Society. - Ngokuhlwa ngo... Inkos' u G. G. Sprigg ngokuba..."

Literary Society. - Lo yayona ntlanga... Inkos' u G. G. Sprigg ngokuba..."

Imvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, OCTOBER 18, 1888.

[No. 204]

ISAZISO SIKA RULUMENTE, NO. 574, 1888.

I Ofisi yo Mpat'swa-Mhlaba Nevisebenzi, e Kapa, 9 July, 1888.

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

"Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlambi ngempahla efunyenwe ku Rulumente, engabhatalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlambi lomphahla yayekwa, yalahlwa, waza noyena mnjaniyo nokuba ngoqeshileyo, xa ngaba kuuqalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo, mhlambi ngalompahla, ixele ukuba ilahlwe kwi *Government Gazette*, nokuba kukulipina ipapa eyoqonda ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kuti ukuba pakati kwezo nyanga ntatu zosaziso akafika umniniyo, mhlambi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, kotu ekupeleni kwezo nyanga zintatu zikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize iyisebenzise nangawupina umteto woluhlobo owoba uko apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuqutywa kwalo mteto ukankanyiweyo, maza ulungelelane nezahlukwana ze sibhoze, nese siboba, 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 Mhlaba ibalutwa ngase zantsi apa ekwi siqingata sase Queenstown kutiwa iyelahlweyo ngabaniniyo, njengoko sekutshiwo; ke u Rulumente uyokuyitabata ibe yeyake ngo 1 November, 1888, ukuba ayinenywangwa kwangapambhi kwelo xesha, zaza zahluhlwa irafu ezingamatyala ku Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto,

F. SCHWEMBRUCKER, Umpatiswa.

Umhlaba okwi Lokeshoni zase Kamastone nase Hewu kwisiqingata sase Queenstown, ekutiwa ilahlwe ngabaniniyo.

No.	Igama lomniniyo Ekuqaleni.	Ixesha lokunikelwa kwe Taitile.	Ipepa kwi nowadi Zakamkulo	Ukucherwa Komhlaba.	Ubukulu.			Irafu esolityala.	Le rafu ilityala iqala ngo.	Wagqityelwa ukwili gama.
					Mrgs	SqRd	Sq.Ft			
1	Zweni Langa	4th July, 1879	693	Building Lot No. 20, Zangqokwe	2	141	100	1 5 0	1st January, 1882	Zweni Langa
2	do	do	691	Garden do 126, do	2	501	...	2 10 0	do	do
3	John Langa	do	702	Building do 25, do	2	141	100	1 5 0	do	John Langa
4	do	do	701	Garden do 123, do	2	583	...	2 10 0	do	do
5	Thomas Msinjana	3rd October, 1879	769	Building do 13, Kamastone	2	170	...	1 5 0	do	Thomas Msinjana
6	do	do	770	Garden do 133, do	2	500	...	2 10 0	do	do
7	William Msinjana	do	771	Building do 14, do	2	170	...	1 5 0	do	William Msinjana
8	do	do	772	Garden do 103, do	2	550	...	2 10 0	do	do
9	Ntambo Sifuba	do	801	Building do 29, do	2	141	100	1 5 0	do	Ntambo Sifuba
10	do	do	802	Garden do 133, do	2	374	...	2 10 0	do	do
11	Sarah Laksaka	do	875	Building do 7, Macailli	2	141	100	1 5 0	do	Sarah Laksaka
12	do	do	876	Garden do 118, do	2	547	...	2 10 0	do	do
13	Philip Thutu	do	917	Building do 28, do	2	141	100	1 10 0	1st January, 1881	Philip Thutu
14	do	do	918	Garden do 101, do	2	407	...	3 0 0	do	do
15	Dukaze	do	951	Building do 46, do	2	141	100	1 5 0	1st January, 1882	Dukaze
16	do	do	952	Garden do 133, do	2	483	...	2 10 0	do	do
17	Tantiso Mabuto	14th November, '79	1085	Building do 30, Upr Didima	2	141	100	1 5 0	do	Tantiso Mabuto
18	do	do	1086	Garden do 135, do	2	510	29	2 10 0	do	do
19	Fundapo Magathana	do	1145	Building do 59, Zangqokwe	2	140	...	1 5 0	do	Fundapo Magathana
20	do	do	1146	Garden do 111, do	2	578	...	2 10 0	do	do
21	Nomgqala	18th November, '79	1221	Building do 30, Romasangte	2	141	100	1 10 0	1st January, 1881	Nomgqala
22	do	do	1222	Garden do 105, do	2	500	85	3 0 0	do	do
23	D-egg	do	1245	Building do 44, do	2	141	100	1 10 0	do	Daggi
24	do	do	1244	Garden do 107, do	2	500	...	1 5 0	do	do
25	Nagase	do	1245	Building do 46, do	2	141	100	2 10 0	1st January, 1882	Nagase
26	do	do	1246	Garden do 146, do	2	1 5 0	do	do
27	Makenni	do	1278	Building do 62, do	2	141	100	2 10 0	do	Makenni
28	do	do	1274	Garden do 126, do	2	355	...	1 5 0	do	do
29	Fegeto	do	1277	Building do 64, do	2	141	100	2 10 0	do	Fegeto
30	do	do	1278	Garden do 171, do	2	501	...	1 5 0	do	do
31	Matanjana Mafika	24th August, 1880	1397	Building do 50, Hakuwa	2	141	100	2 10 0	do	Matanjana Mafika
32	do	22nd June, 1880	1398	Garden do 253, do	2	431	80	1 5 0	do	do
33	Zigade Kodama	24th August, 1880	1416	Building do 59, do	2	141	100	2 10 0	do	Zigade Kodama
34	do	22nd June, 1880	1416	Garden do 256, do	2	500	115	1 5 0	do	do
35	Pombani Mpapama	24th August, 1880	1466	Building do 85, do	2	141	100	2 10 0	do	Pombani Mpapama
36	do	22nd June, 1880	1466	Garden do 285, do	2	540	...	1 5 0	do	do
37	Leah Sishuba	24th August, 1880	1507	Building do 108, do	2	141	100	2 10 0	do	Leah Sishuba
38	do	22nd June, 1880	1508	Garden do 293, do	2	210	...	1 5 0	do	do
39	Zondani Lalomba	24th August, 1880	1543	Building do 122, do	2	141	100	2 10 0	do	Zondani Lalomba
40	do	22nd June, 1880	1544	Garden do 328, do	2	523	59	1 5 0	do	do
41	Noweta Sitela	24th August, 1880	1551	Building do 126, do	2	141	100	2 10 0	do	Noweta Sitela
42	do	22nd June, 1880	1552	Garden do 336, do	2	560	...	1 5 0	do	do
43	Needle Sishuba	24th August, 1880	1575	Building do 139, do	2	141	100	2 10 0	do	Needle Sishuba
44	do	22nd June, 1880	1575a	Garden do 320, do	2	500	115	1 5 0	do	do
45	Nginigela Sitela	24th August, 1880	1576	Building do 140, do	2	141	100	2 10 0	do	Nginigela Sitela
46	do	22nd June, 1880	1577	Garden do 333, do	2	500	115	1 5 0	do	do

BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA J. P. JAMESON & CO.,
e QONCE (Kingwilliamstown),

Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

— UNGAMLIBALI —

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Kuba ingubo zabo zitshipu zilungile.

WEBSTER & DODD

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Ngakwi Tyalike yase Wesile yabantsundu.

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Awona manani apezulu ngo Boya nezonto.

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Ibhulukwe zehlobo, ziqalela kwi 3s 9d zinyuke.

Iminqwazi yehlobo, ne-veyile.

Ihempe zangapantsi, nebhulukwe zangapantsi, njalo, njalo, zonke zehlobo, zopola, kammandi xa kushushu ngelihlobo le 1888.

Ihempe Zehlobo (zitshipu), Is.

Basand'ukunqika ikasi ze mpahla eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uzo kubona kulondlu.

YAKWA

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B. G. LENNON & CO.,

Abatengisi bamayezwa nabenzi bawo

E MONTI.

BONA bawatenge pesheya abawo amayezwa. Bona amayezwa ana Blulu nemelisa yama Xosa. Bawubongisa umni ukuba ugwalelele kulawo alandelayo, abhalwe ngo mteto wesi Xosa.

- Oka LENNON Umcaza Wokholokholo
- Eka LENNON Incindi Yamazinyo.
- Oka LENNON Umcaza we Stepu (weziyo sentana).
- Oka LENNON Umcaza wamchilo.
- Aka LENNON Amafuta ezilonda.
- Erika LENNON Ingqatana zomshakheane.
- Oka LENNON Umcaza woxaxaxo.
- Oka LENNON Umcaza wepalo.
- Oka LENNON Umcaza wengosi.
- Oka LENNON Umcaza wococina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Amehlo Mai Ontsundu!

NDIOELA amehlo kuni nsi wakawo ukufana ontundwana, amagama ako Jim, Mthi, akayise Abraham Gobenwama Kinas. Wagqityelwa e Kapa ngo 1882, saka Mr. John James, sakwaba nye akafundisi bamahlelo ngamahlelo apo e Kapa kwakwenye indawo. Ondlelwanayo ngamamela kwi editor ye *Imvo*, sakuba kukum. Indleko saka ingabuyisela nemi.

K. A. G. KINANS,
R.M. Office,
Mount Ayliff.

23 June, 1888.

G. Frauenstein

KWA QOBOQOBO.

UYAZIOELA zonke izihlobo zaka esi ntunda okubeka zise kwephele iliso kule nkumba yake eyivokhile. Ungumtengisi wento zonke ezintatshane nezilukuni. Zitegniswa ngamaxabiso alula, ndicenzela amaxabiso.

Imfelo, isikumba, umbona, ingqolowa,
Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otucan izi hlangu zentlobo zonke.

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KWABAFONA UKUTITSHA.

Kufunwa Okitshala Ababini (2).

(1) E Mount Fletcher, Griqualand East, kufuneka ititshala enokwagqonda zombini. Isikula sinabantwana abamabini amatadatu (ngamanye amaxesha ngapantsi). Umvuzo ngamabini omnye eponi ngonyaka nendin, namasimi. Oifunayo makatomele kogama lingapantsi, atyulwa, inowadi ezibonisa ukwalingana kwake umsebenzi ojalo. Makabhalisa izicelo sako ngesi Ngesi.

STEPHEN MAKHOBOTLOANE,
Mount Fletcher, Griqualand East.

(2) E Khetekhete, Griqualand East, nakona kufuneka ititshala enokwagqonda umsebenzi, abantwana bakwa ngamabini amatadatu. Umvuzo 240 ngonyaka nendin namasimi. Oifunayo makatomele kogama lingapantsi, abhalisa izicelo sako ngesi Ngesi.

STEPHEN MAKHOBOTLOANE,
Mount Fletcher, Griqualand East.

ABATSHATILEYO.

MPINDA-VUTULA.—Edobe, pantlalo. Ndoda, ngo 2 October, 1888, kuba ndakanywe emtshatweni ongwele ngu Rev. E. J. Barret, u Joseph Minda, into epakisi ka Mr. Jacob Minda wakwa Gags, no Edmandu VUTULA, intombi ephakisi ka August Vutula, wase Debe.

MZOZOIYANA—VUTULA.—E Debe, ngo 4 October, 1888 kubandakanywe emtshatweni ongwele ngu Rev. J. M. Kees, u John Wilson MZOZOIYANA wase Soveride, Peddie, no MARY ANN VUTULA wase Debe pantlalo ko Ndoda. 10/18

DLANBULO—SIDLIKI.—E Cala, ngo 3 October, 1888, kubandakanywe emtshatweni ongwele ngu Rev. S. P. Sidliki u Jonas G. DLANBULO no Mary Sidliki wase Cala. 11/11