

He claims that he has opened the forests: but they say that they did not know that these forests were closed until the Colonel's time: and now it appears that if they take a shell from the forest they must go to prison. Is this shell the egg of the big snake? The Colonel says he also gave the people schools: but Native schools were being helped—if we are not mistaken—before he came to this country; and under the SPRIGG Government the grants are growing smaller though the population is increasing. The Commissioner's list of "good gifts" is certainly not very large; and for the future he promises nothing. He will not save us from brandy. He says nothing about making grants, or giving titles to those who improve their lands and their flocks; and it is just as well, for it appears from the speeches of those who should know best that it is his fault that the junction line was not passed, upon which hundreds of our people might now be employed; and by which thousands could have travelled to and from the Diamond Fields.

Mr. WARREN and Mr. SOLOMON have done their best for this part of the country, though they do not go about boasting of their deeds, they do not say "unless you vote for us you shall not have votes again," but their political history is known. They do not certainly advertise for characters, but their services are appreciated even by those who do not know them by sight. And we therefore look forward with confidence to the results of the poll, and should not be otherwise than confident if the Commissioner went over the district again before that day, and if sheep were killed at every kraal.

Notes of Current Events.

EVIDENTLY deceived by the interested reports of the *Watchman*, we find the Port Elizabeth *Telegraph* informing its readers that "at Lese Nek a short time ago the Commissioner addressed a crowd of Natives, and, as is wont, satisfied them with a lot of plausible promises." Most people do not know that Natives, as a rule, are not taken in with glib-speaking; and the "plausible promises" of the Commissioner have, we may assure our Bay contemporary, fallen on the Natives like water on a duck's back. With the *Telegraph* the Natives are quite enough to know that "Colonel Schermbucker is not a man whose past history would inspire anyone living outside of infatuated King Williamstown with any political confidence in him," and aware of this they simply wonder and look on at the high jinks the honourable gentleman is just now indulging in.

Doubtless Mr. Schermbucker has by this time discovered that Sprigg's is not the name to conjure with at Native meetings. So at the gathering of the Natives at Dikweni's, when asked to which party he belonged in politics, he did what he could to dissociate himself from Sir G. Sprigg by saying he was independent, and was, moreover, at pains to impress upon the Natives that he should not be associated with the doings of the Sprigg party, except things in which he took an immediate part. (Such an attitude is strange; but the Colonel could not eat his cake and have it. And the Natives, thinking that he was giving them equivocating and evasive answers, gave him up. On this occasion the Commissioner is already having the presentation of coming changes? We shall see what we shall see.

That there was no truth in the report of the *Watchman* placed on the wires to every part of the Colony that Kama's people at Middle Drift had voted confidence in Mr. Schermbucker, became apparent on Thursday last. The supporters of Messrs. Solomon and Warren in town had given notice that they would deputise three of their number to meet the Middle Drift Natives on that day. Some time before their arrival the emissaries of "the Colonel" were on the spot, and others were on their track. After a meeting rendered stormy by the intolerance and impatience of one of the Commissioner's supporters, the spokesman of the tribe stated that they had heard what Mr. Schermbucker had said to them the other day, and informed him that they would take time to consider. They now complimented themselves that they did so, as they have what the tea-contending parties have to say before them. They would signify their decision on polling day, by voting for the men who spoke well of them behind their backs, rather than those who had only said good things to their face—men who were in the company of good men—and men who were not afraid of their first statements being upset by those who came after.

Surely this does not look like confidence in the man who in Parliament has nothing good to say for the Natives, and so much to blame for them. This ought to teach natives that Natives are reflecting and impenetrable beings. After this humiliating defeat the Colonel's forces did not venture to follow the representatives of Messrs. Warren and Solomon's Committee to Tyumie and Gumball, were on the two subsequent days large, representative and enthusiastic gatherings were held.

Friend Schermbucker.

Extracts from Mr. Schermbucker's speech at a meeting of Immigrants at East London, East London Dispatch 29th August, 1882.

He would impress upon them one thing as absolutely necessary. Let them each take a gun and powder and the first fellow that violently assailed them, shoot him. If they put a bold face on it no Kafir would trouble them. He related a reminiscence of his own by which he had shot a Kafir dead and for which he had to pay £100. He said that the Kafirs always went five miles round his place.

LEGAL ADVICE BY A LEGISLATOR. Subleader, *Volkblad*, Aug. 17, 1882.

Some people choose strange themes for self-glorification. We now for the first time hear a man making a boast of his having been criminally tried for murder, and of having been found guilty of culpable homicide, and of having been fined £100 in consequence. Nor is it an obscure individual, or an ordinary citizen who thus glories in his shame. It is an "honourable" gentleman, who, in a speech in a public meeting, mentions this fact, and seems on the strength of it to claim to be considered an authority on such matters. It is the "Honourable" Mr. Schermbucker, M.P.C. This eminent legislator takes upon himself to give his less cultured countrymen the following advice:—"Let them each get a gun and powder, and the first fellow that violently assailed them shoot him." Further on he relates a reminiscence of his own, in which he had shot a Kafir dead, and for which he had paid £100, but after that the Kafirs went five miles round his place." Yet later, with characteristic consistency, he states that "he would go so far as to say that where-ever the Kafir was treated firmly and with justice, they found him the best servant they could possibly have. If he wanted fifty at a time, he had only to put up his finger and he could get them." Mr. Schermbucker first tries to make his audience believe that since his valiant act of shooting a Kafir, all Kafirs avoided his place, giving him a five miles' berth, and immediately afterwards he again assures them that "he need but put up his finger" and can get fifty of them at any time.

It is to be hoped that Mr. Schermbucker's audience will think twice over this matter before they undertake to shoot Kafirs who are troublesome to them or they may find themselves, like their hon'ble adviser, in the criminal dock sooner than they imagine.

CORRESPONDENCE.

A PASS LAW.

SIR,—I wish to bring to your notice the report given in the *Open Mercury* of last October 22nd of my answer to the question put to me by Mr. Innes at the meeting held on Wednesday evening, but as to whether I am in favour of a Native Pass Law. The *Open Mercury* states that I said "Natives should be treated like school-boys and kept under some restraint," implying that I considered that all Natives should be obliged to have a Pass. Now I did not say, or imply, that all Natives should have a pass. I said, "that any Native occupying the position of a qualified clerk having a fixed habitation, or certificate of citizenship, should be treated like any white man, but that half-civilized or uncivilized Natives should be looked upon as children and treated as such." The supposition of part of what I did say makes my answer very different from what it was in reality.

I hope you will favour me by publishing this correction.

I remain,
CHARLES J. EGAN.

AN ANGLO-AFRICAN TEAM.

MY DEAR MR. EDITOR,—After perusing the letter signed "One of the gentlemen interested," I find his idea of picking the eleven defective, for this reason. A batsman in Queenstown or any small up-country town might make his stand against any bowling in his neighbourhood, but when he faces superior bowling he is nowhere. The same applies to bowlers. Take for instance a match played in England during last season. A certain team made in a single innings over 300 runs, and the following day when they had to face Briggs and Lobman, they made the creditable score of only 6 runs, two of which were byes.

It is admitted by all that King and Port Elizabeth have the most powerful Native eleven in the Eastern Province, and up to the present date no fair conclusions have been tried between these two rivals. When the King team played in Port Elizabeth some two years back, they were beaten, but we did not see all their best; conspicuous among whom were Umhalla, Khayalo, etc. When Port Elizabeth played in King a year back we find none of the following names: Ross, Fank, Gwaartboy, Foley, Makwani, etc. Now to take the averages of the above mentioned cricketers, where they play against other powerful elevens, because Port Elizabeth can place large powerful elevens in the field, in bowling and batting, it would be unfair to place them on the same footing with Queenstown who on the last occasion in King did not play them, for reasons we know not.

The fairest plan would be to have a tournament and for this tournament to be held in Port Elizabeth for this reason: The whole Colony is invited and Port Elizabeth is about the centre. Moreover Port Elizabeth is large and therefore we may expect larger contributions towards assisting to defray the expenses of the other teams while here. Of course it must not be taken for granted that I guarantee the whole expense of a man, but that we will be able to help them to some extent.

The gentlemen interested must also be present and with one or two uninterested judges, they will be able to select the finest eleven which will give nobody the slightest chance for being dissatisfied.

I am etc.,
Tow.

Port Elizabeth, October 22nd, 1883.

BUZANI
Kwi venkile zaugapandle enilunge nazo Impahla engaba ziyitenge.

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

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

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Kaloku bane Mpahla eninzi yokunxitywa e Hlotyeni:—

Ibhatyi zehlobo, ziqalela kwi 3s 11d zinyuke.
Ibhulukwe zehlobo, ziqalela kwi 3s 9d zinyuke.
Iminqwazi yehlobo, ne veyile.
Ihempe sangapantsi, nebhulukwe zangapantsi, njalo, njalo, zonke zehlobo, zopola, kammandi xa kushushu ngelihlobo le 1888.
Ihempe Zehlobo (zitshipu), la.

Basand'ukunqika ikasi ze mpahla eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti grada uze kubons kulondlu.

YAKWA

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nase East London (e Monti).

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

Utenga ngawona manani makulu ase Markeni nge CASH.

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Abangenisi be mpahla ya-Pesheya
Banayo yonke impahla efunwa nga Ba-Ntsundu umtu uziketela kwiuto eninzi yazo.

Ngabatenzi bo Boya, Izikumba, no Kudla, njalo, njalo.
E Marikeni, Kingwilliamstown.

Inyama ne Zonka
Nento esinjenge kofu ne swekile zitengen. ko

BOURKE NO MARSH.
e Nyutawini nakwisitalato esipambi kwe ofisi nge mcantatweni.

WILLIAM J. DEALY
I Arente yokutengisela e Markeni, nokutumela kwezinye indawo.

UTENGA zonke intlobo zeziqamo zomhla. ba nge "cash." Utengisela zonke intlobo zokutya okuzinkozo, itapile, njalo, njalo, ngokuzuzwa nge la. epontini ye mali (5 per cent.). Imali ifunyanwa ngokukulcaza.

Address:—
Market Square,
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BANTSUNDU!! BANTSUNDU!!
KWAHATELA iKhasa sili, "Posani amehlo apa," Kwabo batata iJhulu sili, "Kya hler zee." Kwabo batata ulwimi lwe Nkosasana, sili, "Look here,"

KWA FASOCH,
NYA KUBONA IZIMANGA EZININZI

Impahla zetu zibusika zikhali, "Iyit setu" especially ezaba Thakazi, zihleli zodeve enlabeni. Itakwe sokutshata sesutshatwe, nezokukwenziwa kwofunayo. Amagqabi ingqubutelo, izihlanga (ezitshatwe side), i printi, i khaliko, i lusi, ee hompe, njalo-njalo. Yonke into ofunwa ngamanane, noma nenokazi nantisi apa:— Umali Ingubo samadod, sokutshata esingawo kade, nezokukwenziwa kwofunayo. Umali wetu uphuma pesheya e Nglilana. Ibhatyi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, amachina, i inqwazi, izihlangu, njalo-njalo. Kuchalo batengwa kona ozuzwa. Yisani kunqwenisisa, amehlo emu. Ngingawallball amagama etu:— "SILINGQI." Abadoti bati nge "SILINGQI." Umakelabo, nge "FOLOKOCO." Inkamba yakwa Fasoch esanti kwetyalike yama Skotshi, apo wofike ukusuka e Mr. FOLOKOCO ngokwako (entlu).

Umaki Ofezekileyo.
NDIYAZISA kubo booke abantu abemi e Transkei, nakwezinye indawo ukuba ndingumaki Ofezekileyo ngamatye nange zizona, nokuba ndibisa inani elise zantsi, nditabata nempahle ebambayo. Ondifanayo wobhala ka Mr. A. Gontabi, esi Koxweni, Ngqamakwe.

LEVI S. MBANGE.
Tyinira,
10 March, 1888.

Amayeza ka Cook Abantsundu.

UMZI ontundu ucelelwa ukuba ukange- liso lamayaza abalulekileyo.

Elika
COOK Iyena Lesia Nokuzaxazo. 1/6 ibotile.

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COOK Iyena Lokukhohlela (Lingamafuta). 1/6 ibotile.

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COOK Umcaza we Cesine. 1/6.

Niqandiso ukuba igama ngu
G. E. COOK, Chemist,
E QONCE.
Kuba ngawekobhiso abangalo igama lake.

KUTENGISWA NGOKU.

I Jersey zama ledi zamabala-ne ntlobo zonke.

Izihlangu ze njolobha ziqalela kwi 4/6 kuse kwi 6/6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo nama-bala onke.

I Printi kongona zitshipu kunenx'engapambili.

W. O. CARTER & CO.
Kingwilliamstown.

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

bubele ngakontsundu? Ebebudula ama Sprigg nama Tahambuluka ekupisana ubuqela bo Solomon no Innes, ngubele ngakontsundu na? Ute ulinde impendulo emadodeni. [Intlanganisio: Hal]. Wobona apo ke uuzi ukuba eyona nto ekungayo iyafihlwa, ngezizinto bakobhiliwa ngo pepermente ezi kuvuyiswa ngaso intsapo, babe abakulu betengo into ezinkulu ngezona mali. O Bhoobho, no Gqira, no Mr. Umhalla, babanika ipermente [Mr. Umhalla; u Nkanunu Tahambuluka uti utetele imali yokufundisa abantsundu]. U Mr. Jabavu uti: imali leyo ngumiselu udala we Nkossazana kwangapambi kokuba abalwazi embusweni u Nkanunu. Eyona nto inkulu abayivileli. Into ekungayo, kwahlulwe ngamadoda kwinkundla ese Kapa. Kwahlulwene ngani bantsundu, sekuko amaqela ngokonyo ngani; kuba lili manlpatwe ngalondela, eliya enye. Uti ke umbuso ubuqela elona limadoda maninzi lake kwaba ngu Rulimoni, ati ke ngobubandini enze ukutanda. Niyakwazi ukutanda kwegugula lo Tahambuluka—ukuhluta kwemipu, oshinyonga, imisinga yotywaya pezu kwetu, ukuhlutwa komhlaba waba Tembu lixolile, otung—unolimo, izifina zorafu njalo-njalo. Ubuqela obuzo Innes no Solomon bobuchase lamakete, busiti umbuso mavobonakalise ampungu ombile kuyo wonke—nominyama. Kokaloku namhla, icitwe nje i Palamente, leloqela lizama ngoko keke kokongezela abemvaba yalo. Yiyo lonto abamhlope bepelele pakati komzi namhla bezinunnes ngobulele. Umzi ontsondu unga kungachuma ilipha iqela, elisi Sprigg no Tahambuluka na, nokuba leli lino Sauer no Innes no Solomon? Nantso into epambi komzi. Tina bafunda ingxelo yentlo eziva ebandla asisenanto ayilindeleyo ilizwi lokubuzela omnyama kwicala elilileli o Uington no Sprigg no Tahambuluka; lugxelo lodwa into eziyikongoleyo yakuma indoda yelocala. [Mr. Mhalla: Infazwe ka Ngayecibi yezala leqela nimele lona.] U Mr. Jabavu uti uyazala ukuyiva lonto, kuba yi Rulimoni u Sir Bartle Frere, ngapandile kwamapaki, owayifunza imikosi ese Gwama. (Kwadunywa.) Kuzicala elino Mr. Innes, no Brabant, no Sauer, no Solomon esilindela ukuba sibuzelwe xa kuko um teto ozo ngobuzima kuti e Kapa. Ukuba uteto indoda yobuqela bo Tahambuluka siya-kunguza imilomo yezihlobo nababuzeli abadala ebandla, kuba ukubuzela ombhla kubanga ukuba zitywe ngabomhlope. Yiyo lonto banganyalwayo e Dikeni o Mr. Innes, o Mr. Solomon apa bacaswe fangaka. Uyateba ukuba umzi wakowabo uyabuzisindisa kwihlazo elibi lokuswela umbulelo kwabatwela ihlazo ngawo: Votani u Mr. Solomon no Mr. Warren. (Kwadunywa.) U Mr. Isaac Wauchopo (into ka Dyoba ebifudisa ise Bhayi) ungene eqheleni yonkundla—esiti, lili xa hlwayo i Lau likangole indawo emhlaba nuntshuntshu [wayesiza kubo] ze liwuputume [watshe onqulwa etabata utuli] liwatshe qo emhltweni siwo lliwa naye. Liyabamba iye akasaboni. (Kwahlelwa-kunene kuqwatywa izandla.) U Mr. Job Sinxo (umpakati) usuke wawisa ilizwi lomzi wakwa Kama wati, u Tahambuluka wayiwisa Inteto yake oko wayoko bati bavile, ibaguqula, bayakucinga. Ababhekisanga nombuzo. Bazi-nooma itansanga namhla ukuba bebenjalo. Banazo zombini ke namhla into. Izwi lomzi lokubuzela into oyakunyene yobonwa ngombhla we voti. Izinto eziyabakokela ngalwombhla zezii: (1) Bona bakolwa ngumntu oeta kakubhe ngabo ngesece, kunomntu oeta bumini atete into ezimandli ngabo. (2) Uti, xa ubungamazi umntu, wambona ehamba nomntu olungileyo, ugqibe kwelokuba naye ulungile; kwangokunjalo ukuba umntu ongamazayo umbone ehamba nokohlakaleyo usuke uselutli uzbekelwe. (3) Ukuba abantu ababini bebhikisene wati omnye weza kwe wazela inyaniso rake, uvula indlebe kodwa wamkete; ukuba uti akuzo nyaniso zake owesibini, kwabonakala ezalabile loko uboze kuqela, enga ngabohisa okunye, tina ma Xhosa sisuka sithi nakuba iyaniso zake abezibhiye kuwo akazitembile. (Kwadunywa.) U Mr. Irvine, ubulele lamazwi, wabulele ne Nkosi u-William Kama ngokongamelela. Yahlukana intlanganisio, idane kunene impi ye Nkanunu, yangu Hip, hip, Huro; imvula mayine ke!

IVOTI ETYUME NASE MKUBISO.

Intlanganisio ezibe zikwezindawo emvaba Eweyazwa Kama, zibezezisushu kwicala lo Mr. Solomon no Mr. Warren, ayibanga salandela impi ka Tahambuluka. Ingxelo ngokuswela indawo aziakungema kwelanamhla.

IVOTI E HEWU.

Umbhaleli uti:—Ngombhla we 19 October, 1888, sasinentlanganisio e Eardly, yonganyelwe ngu Mr. Jones, unafundisi wase Hackney, zazipotele zonke inkosi neizwizwango zezala Hewu o Zulu Zizama, Xalimpi, Joshua Sishuba, no Matyomweni. U Rev. T. G. Jones ungene wazela intlanganisio into engayo ukuba sibona namhlanje sidibene sibe yimbumba enye. U Mr. J. GODA SISHUBA: Nantso into yona madodana afundisiweyo, kuba kaloku singone kwizinto zasembusweni wase malungwini, nini ke enizwayo lombuso. U Mr. XALIMPI: Ngati nali zingwevu kusalifanele ukuba singapandula. Umbuzo mongamoli sifanele ukunyula indoda-exasa o Sprigg na, nokuba sifanele ukunyula indoda eyakuxhasa imigudu yo Saur no Innes na? Intlanganisio libe moyo mnye wokuba ayilifanisi lingo elixhasa lo Rulimoni. U Mr. MTONENI ucele ukuba bakapamiso izandla abangu Sprigg. Akubangako nanye indoda. Abangu Sauer yonke indlu yapakamisa izandla zokunene, wawakalisa indawo yokuba makulonyukwe amadoda aunjongo Judas Iskarriot ayakuhamba ekohlisa abantu. Intlanganisio ikangole u Hilliya no Rodgers. U Mr. MATUMBU uqube ingxelo yentlanganisio e Hackney ngokubhanganiswa ngu Hilliya abati basakumbuzwa ukuba uyamxhasa na lo Rulimoni wayuma nakubeni ezi akayi kumxhasa kwizinto ezingalungileyo. Ayibanga nantloni intlanganisio leyo ukuxhasa ukuba umntu oxhasa u Sir G. Sprigg ayitfufuni.

U Mr. BANKI MPATANI uzele amazwi ka Mr. Hilliya kwintlanganisio e Kama-stone, wati uyakwupala i Tax yezindlu, apellise ne Pass, enze yonke into elungileyo ngakontsundu, ayambuzela intlanganisio leyo ukuba uxasa lo Rulimoni na. U Mr. MATUMBU ufunde fletter eyayivela e Queenstown kwinto zo Nukuna ememela i Hewu entlanganisweni eyakubona nge 26 October nevakalise ukuba u Mr. Jabavu uyakuboko. Iyuyiseko kakulu ipitlanganisio ngalondela, ayade inyulwe eyona makaturywe e Palamente. Kunyulwe amadoda okuya kulontlanganisio. Hackney, Messrs. Xalimpi, Jafa Manceu, Jno. Mbanga, T. Matumbi, no Harry Mtonbeni; Kama-stone:—Joshua Goda Sishuba, Gert Sishuba, Isaiha Sishuba, Klass Dondolo, Andries Nkula, Mpandu, Philip Mandindi, Banki Mpateni, Nodala.

IVOTI

E Mngqakwebe, e Mngqesha, e Rabbula nase Debe.

Izizwe zibe zihlangene panti kwamahlali (kwa 1.096) ngolwesi-Hlanu (12 Oct.) i Rabbula, i Debe, u Mngqesha, u Mya, u Mngqakwebe (ngapandile ko Masingata) lomzi libimbele ngamadoda amakulu ayo. Kwaye bekutunywe yi Komiti yabahlabo ese Qonce, o Mr. T. W. Irvine, no Mr. R. W. Rose-Innes (amagama azukileyo pakati komzi), kwano Mr. J. Tengo-Jabavu. Iyulwe intlanganisio ngu Rev. B. Ross, ote wenza ambalwa, ashushu okuwuyusa umzi ukuba usebenzise ingqondo ngapambi kokuba unyule. Ingqondo bazipwa ngu Tixo, bayakupendula pambi kwake mayelana nendlela abayakul bawulungiselele ngayo umbuso. Kukubo ukwenza ukuba ube ngumbuso olungileyo, kukubo ukwenza ukuba ube ngumbuso okahlakeleyo. Elizeshalifuna indoda isebenzise ingqondo. Iyakupendula ku Tixo ukuba luvumele ukuba itengwe ingayisebenzisel ukwandisa ubulungisa ingqondo yayo. Ukankanye ukuvulwa kwahlali labo ngenigudu ka Mr. Innes. Walata ukuba le Palamente ibhlangene ikupe umteto oqata wamahlali abale abanelli babo bawuchasa, akwazisa luto kuba bengabanzini njengabo babewuchasa; uzikankanya ezizinto kuba ingati zililaywe engxoweni. Njengokuba selotabho indoda mayisebenzise ingqondo yayo eyakupendula ku Tixo ngohlobo eyisebenzise ngalo.

U Mr. IRVINE une wati kuti yalo. Pakati komzi omhlope ontsondu kwizinto zonyulo uqitywa njengokuba kuqitywa igusha kuba engasebenzisi ngqondo. Kukubo ukubonisa ngolonyule ukuba akunjalo. Indoda mayikokolele luvale lwayo, olungenakuposisa ukuyizala into elungileyo nengalungileyo. Uti wati bebenzise pambili kwenu o Messrs. Solomon no Warren ukuba kwakeka ingubo yabo e Palamente. Enye indoda epambi komzi eti makugxotwe abameli babo abadala ngu Mr. Scherbrucker, oshiyese esake isihlah, ekubonakala ukut a uzimisele ukufumana umzi ngokwenza amadanga amakulu, nangokuxhela ibamile, ide yati enye indoda yalo lomandla yavakalisa egameni lomzi lo ukuba uyatengwa nguwo. Yena (Mr. Irvine) uyakutanda ukuba kulontlanganisio ukuba oko kuyinene na. U Tahambuluka ngowegela lika Sir G. Sprigg obandla, ubuqela obapalaza onotimba ngendhala apa eyoyikekayo bawubhushulisa wonke umzi; ubuqela obangenisu u Tungumlozwe ukuze abantsondu bangabi nakutimela ummeli enkundleni yombuso njengokuba namhla kunjalo Engushwa. Obubuzela benze konke ukumcinzelisa ontsondu. Ke izihlobo zenu niyazali, nizazi ngento ezizenzileyo. Kwintlanganisio abenayo Emgqakwebe ka Dikweni, kuko indoda ete yona ayizazi isahluko pakati ko Solomon no Tahambuluka. Uti umahluko angawulinganisa kwinkomo onqandwa yinja ibaleka. Ii imbendo ezeleni liji ide iyipotele. Ngenkomo ulinganisela ubuqela obusoloko bungabuzisa ubungina kontsondu; inja ebekele ecaleni ngabahlabo babo ebandla. Bati noko bambalzo bahlalo bekele ecaleni ezizazi ekungoku bahlalo bayakude bayipotele. Banancede ngendlela enjalo abameli babo. Kwintlanganisio ka Tahambuluka ebise Debe kuvakele kukwako nokucalula intlanga. Lonto ivakele sikizi, uya kutanda ukuze ayive ukuba ikona kulontlanganisio. Uyakulindela ukucacisa indawo abangantanda zicaciswe embusweni—ute akukov'ukutsho wahlala impi iduma.

U Mr. J. VANTYI: Ngubani ote entlanganisweni Elukalweni lwe Debe bona baya kunyula u Tahambuluka? U Mr. IRVINE: Ili ingxelo yepapa lendaba ngu Makubalo. U Mr. VANTYI: Kanene intlanganisio leyo yayise nkantini? U Mr. IRVINE: Ewe. Indoda enkulu yase Debe ite ayikolwa ukuba utete uluvo lomzi u Makubalo. Kwelo kutelele indoda enkulu yase Rabbula, neyase Mngqesha, neyase Pirie amadoda ate awayazi lonto. Ate amanye amadoda uko u Makubalo makaxele umntu obe mtume ukuba atete into enjalo.

U Mr. JOHN MAKUBALO, senr. uti ngunyana u Stephen etela ngayo intlanganisio. Akangependule abanye, angapandulele esake isiqu. Wayeko kulontlanganisio yase Lulalweni. U Mr. NGQESHO: Ulwile elokuba ete umzi uya kunyula u Tahambuluka? U Mr. NOKA: Nlandiko kulontlanganisio, sandimvanga etetala umzi u Stephen Makubalo. U Mr. IRVINE: Masigqite kulondawo. U Mr. IRVINE: Ute sigqite kwelo wayesiti akukobani unelungelo lokuti utete egameni labo bonke engatunyanga. U Mr. NTSIKANA uti amagama o Sprigg no Tahambuluka anomdintsi kumzi. Angakankanya isuke selin-chola nento ebetitwa. Mayilele indoda esangulangukweyo. Akuko nto angasezuzela yona u Tahambuluka, nentlanganisio yake ibise nkantini. Bona Panti kwamahlali abasungqi ku Mr. Solomon no Mr. Warren. Sababuzwa kokwisa, sanela. Bangavuya bona ukumbona u Tahambuluka ezile kuba beya kumbuzabakubali.

U Mr. P. QWELA uti kukado exhelela amahobe, kanti wenzela ukuba awabambe ase kuwadda. Amadinga ka Tahambuluka ayilonto. U Mr. VANTYI: Kanene o Tahambuluka bakunye no Sprigg, ngabo abahlali impi, basihluta ivoti?

U Mr. SONJICA, ubalise ngokuba bona o Debe bancanyiswa kukuba intlanganisio libe senkantini, abaya. Impi eyayayo yebonvu leiyakutya inyama nokusela—lompi yile ke yakutshwa evotini kwangabo o Tahambuluka.

U Mr. NOKA, ubalise into eyabanga ukuba kutetwe ngokwahlukana kwentlanga ukuba yezala ngokusako ati u Tahambuluka yase inye. U Mr. NKAYI, ubuze ukuba kupela abantu na lento kude kukankanywe u Tahambuluka entweni engaka. Ivoti libko kubo bananyama, xa kwabe kunyulwa amadoda okupama lizwi yenkosi. Abanjongo Tahambuluka bebenge cingelwe kwesondawo. Yena ubona ukuba abamhlope badlala ngabantsundu, ukude basizixele u Tahambuluka. Makutetwe ngantso zimbi.

Indoda enkulu yase Debe ite lento yase Mngqesha ka Makubalo iyawukataza umzi. Ngevoti yokugqibela yayikwa ngumntu wase Mngqesha—u Zikilali—owawukutazayo umzi. Namhla inkatazo ivela kwase Mngqesha kwakona. U Mr. ALEX. MABONA uvuse umzi ngelili lemfazwe ye voti ayincinane. Kuyalwa ngati kuncinane nje. Ubalise ngakuye ngomlungu wenkanti ukuqelakisa u Mr. Solomon no Mr. Warren nokuxhasa o Tahambuluka, kuba itemba lekaunti lingo ko Solomon no Warren. Indoda enkulu ya Panti Kwamahlali ite njengokuba kutiwa matavote u Tahambuluka nje kutiwa mabahlali pezu kworamba. Ngendawo yokwahlala intlanganisio ite u Jabavu ukwazile ukuzipata intlanga. Namhla u Tahambuluka us ngobuso obuhle, kanti lonke izesha langapambili akazanga wanentlizyo entle ngokubo.

U Mr. IRVINE uti abazalo kuva inteto ezimandli zabahlabo kodwa, mabatote nababachalileyo o Mr. Solomon no Mr. Warren. Inkosi u JWARA, ite akollale amadoda, ubulela umiselwa oihlabe ukangole kwinteto yanamhla. U Mr. IRVINE ulandele ngenketo ende eyuyiswa bubukulu bentlanganisio nokubako kwamadoda amakulu into ebobisa ukuba banawo umngqawo wokungabazazi into zombuso. Uvakalise itemba lokuba bayakuba moyamnye kulomcimbi, kuba ngokwahlukana kokona beyakuba, kanti bemt atwenyene bayakuma. Ubalise ngento ezinjongomteto we stop owawungeniswe ilungu le Bhuu, bawuchasa abahlalo awema wabonisa ukuba liqela elikulu eloyisayo e Palamente esiti ukuba amadoda amashumi matatende ayizalala kwicala ingxelo, aye alihlumi ayizalala kwicala, ingxelo yakusigaba kwicala elimadoda alihlumi, kunjalo e Palamente, koyisa elona qela linizazi, umgudu wemzi ontsondu ke kuzo zonke indawo ngokwabo kwandiswe iqela ezizihlobo abantlizyo zintle nangabantsundu ebandla e Kapa. Utiho umfo ka Innes wati kuko into evakele ngoku kuvotwayo yokuba u Tahambuluka uyegqobokile. Ukuba ologobhoko lolwenzayo ang'ehamba nezihlobo zontsondu ezidala, kodwa ukungena kwake kwa Kama, nase Luka-lweni wayshamba nomteteleli fandedi u Ellis, no Bhoobho (Mr. Crowe). Ngabahlabo benu na abo? Ngobanina kodwa abaxhasa o Mr. Solomon no Mr. Warren? Umfundisi odumileyo ongumhlobo wabantsundu u Rev. J. D. Don, uvoti u Mr. Solomon no Mr. Warren, ngokunjalo elomfundisi u Rev. H. J. Batta, nomfundisi wama Jelimeni u Rev. P. Cluver, no Rev. W. B. Rubusana, no Rev. E. Makiwane, nabanye—angatinina bonke abahlabo babo bengcalala lo Mr. Solomon no Mr. Warren, kungokuba bemfanyekiswena ukuba bangabi agaku Tahambuluka? Uqobhelise ngabakali evusa umzi ukuze wenzelwe into enye mhla wevoti ukunyula u Solomon no Warren.

U Mr. Innes ubonise ngokulesa inowadi apa ka Tahambuluka egxoka ubuqela obuyintshontsho (ugabula yena) bo Solomon no Innes wase Kapa obungavumliyo ukutabata umhlaba wabanyama kwanezelwe ama Jelimeni amadolelo (kwadunywa). U Mr. JOHN PAULA: Sintonye. U Mr. NTSIKANA uti lenteto yomeleza abebengaba bebesatandabuzwa watshe wangenisa umbulelo wentlanganisio ku Mr. Irvine no Mr. Innes, ngenigudu abayenzela umzi ontsondu. U Mr. NKAYI usekele. O Mr. IRVINE no INNES babulele bacala izandla zomzi ovumelene ngokuvoti u Mr. Solomon no Mr. Warren, zipakanyiswa. Zapakanyiswa yiyo yonke intlanganisio inkulu, kudunywe ngenyawo emaplangeni. U Mr. J. TENGO-JABAVU, usuke wawakalisa uvuyo aluvayo ngexa yaso sigqibo somzi. Utiho wati bekungekho nto yimbi bebengaqibela kuyo ngapandile kwaleyo. Yena o Nkanunu Tahambuluka ubuzela kwibandla lase Kapa, apo ingxoko ikokwisa ngokuba ngabantu bakowabo. Kulonkundla amadoda ahluqelene kumqela amantso ngokuvana ngento anga unyayilo umbuso. Kubuqela bo Tahambuluka no Sprigg apo e Kapa akuko mntu usalindela lizwi lakubuzela ontsondu; lugxotiso lomkombo lodwa oinkungelweyo kobobuqela bamadoda alihlumi linantlanu bungabo. Iqela elizakanyelola ukubuzela ontsondu, nelitwenge ingelivoti ngati kwabamhlope lili lo Mr. Sauer no Mr. Innes ne Mr. Solomon. Kokaloku ibiyakuba kukuswela umbulelo okuhlilazo kontsondu wonke ukuba sibe sigqibe ukuba kongezelele imbumba yabacincelli bohlanga kugxotwe u Mr. Solomon no Mr. Warren kuba besuke basizibuzela, bangena kubuqela bo Mr. Sauer obuti ontsondu makangapatiswa kwelwisa-zindlebe. Lonto ibiyakukwinqisa enkundla e Kapa amadoda angaba wona ebostli singabantu. Isigqibo sentlanganisio simomelile, uya izida ngabantu bakowabo ngexa yaso. Into emayenzile ngoku masipume ukuzingola amaxhaxa ukuba angone kule imbumba idlale ngumzi. Umbuso usezandleni zetu okwelenyanga inye; u Rulimoni okwanguko ngabavoti. Mawungadivwa ke mntu zezintlanganisio, zezala nyanga yodwa. Into elindileyo ku kuba siwupatiswe amadoda ayakwupata sipakanyelwa u Tahambuluka na ubom betu ngalominyaka mihlanu izayo. Siyakubungcinisa u Tahambuluka na ubom betu ngalominyaka mihlanu, sinokumtemba na ukuba angabugcinisa ubom bontsondu ngeloxesha? Yena (Mr. Jabavu) akakolwa; kweyake ingqondo wenza into yentelekelelo umzi ukuba uti kuno Tahambuluka, ongatshambulukayo kwesosibuta, ubugcinise abahlabo esesimavava abo e Kapa, abangantloni ngati enkundleni o Solomon no Warren. (Kwadunywa.)

Icitatele ukumka komhla intlanganisio obiyole kunena. Ate amadoda amabini abeselexengaxengiswe zinteto ezibuzi ze

Nkanunu abusa indlela yokubuya, atyela ukuba akukupeli temba oko kungekavotwa. Abuya ngovuyo.

Umbhlobo u Tshambuluka.

Amabala atatwa entetweni ka Tahambuluka entlanganisweni yama Rannaga Abelungu e Moutli abonakala kwipepa lase Moutli i Diepsate.

“Unga angapuhlisa into enye kubo eyona ifuneka kakulu. Ngamnye kubo inkatabate umpu ne ruluwa ize kwa inkwazi yokuqala ebanganela ngomalodo, bayidubule. Ukuba lo nto bayitabate ngokukalipa abangeze bakatwaze Mxhosa. Ubalise awake amakode ebona, wati yena waka wadubula Umxhosa wafa, waza wabhatala ikulu leponi (£100) ngalonto, kodwa emva koko Amaxhosa ebetabata imayile ezintlanu ukujikelela endaweni yake...”

Ipepa elili: Yokhobol lase Kapá lenza lamangaku ngalente:—

“ICEBO LOMENZI MITETO LOKWAPULA UMTKTO.

“Abanye abantu banyula indlela ezilungumangaliso zokuzingca nokuzingqwalisa. Kumhlana siya umntu ezingca ngokuti yena waka wamangalelwa ngetyala elizima lobugebenge, waza wawetyelwa ngokutiwa ubulele ngenzoi, waza ngalonto walliwa ikulu (£100) leponi. Lomntu uteta ezizinto akaugayo oseteyo, engenguye nomntu nje kodwa ofana nabanye abantu lo uncoma ubuqaquli bako ngohlazo alezwayo. Linoeni ‘Elibekelelo’, eli lenze lenteto entlanganisweni yabantu bonke. Ukomelela kwalenteto kubonakalisa ukuba kokomntu obanga isihlah sokuba ngongunywa kwinto ezinjengale. Lomntu—linoeni elibekelelo u Mr. Scherbrucker, M.L.C.

“Lomenzi miteto ubalaseleyo utabata pezu kwamagalelo ezi ukulika amakowabo angafunde njengaye elisebo lilandelayo:—‘Ngamnye kubo inkatabate umpu neruluwa, inkwazi yokuqala elangulene ngomiso bayidubule.’ Ukugqita apo ubalisa ‘amakad’ ebona esake isiqu, awaka kuwo wadubula Umxhosa wafa, waza ngaso senzo wabhatla ikulu (£100) leponi, kodwa emva koko Amaxhosa shamba kude ngomayile ezintlanu ukujikelela endaweni yake.’ Pesu koko ubuye atete kwangohlobo olukwanjalo ukulungelana ati ‘yena unokungqala nalapo, ati nokuba kupina apo Umxhosa apotwe gadavu nangemalene, afike abe senzo sika sigqiliseyo kwesimokufanyaswa. Yena xa sitona amashumi amahlanu awo ngaxhasa nye usuke apakamisa umntu kupela abafumane.’ Into yokuqala ayenzayo u Mr. Scherbrucker ulinga ukuba abapulapuli bako bakolwa ukuba emva kwesenzo sako sobugora sokudubula Umxhosa ati onko Amaxhosa ayitpepa indawo yake, amnika isikaba esizimayile ezintlanu apo aquba kona yena. Kamsinya emva koko uyapinda abagqonondise ukuba kubona sebesemkumbini wamatyala bengakalideli, kwanjengalowo moobisi wabo ubekeleleyo.”

Kuyatebeka ukuba abapulapuli baka Mr. Scherbrucker bocinga kabini ngalento, ngapambi kokuba bangene kobu bugebenge bokudubula Amaxhosa abakatazayo; ukuba abenjalo baya kubona sebesemkumbini wamatyala bengakalideli, kwanjengalowo moobisi wabo ubekeleleyo.”

Umgqakwebe ka Dikweni no Voti.

Umbhaleli okwesika Dikweni ozaziyo izinto zakona usitumele oludaba luya kuvuyisa wonke umzi onengqondo:— “Umzi wase Mngqakwebe kwa Mdingi uya upama ebu Tahambulukwini, nala angati ase nabo sine temba. Kodwa mane asale nca, ke kungenxa yomfundisi. Umzi uya kweyela apo kuya kweyela kona umfundisi. Nalo lishwa ke mzi ndini!”

EZABABHALELI.

ILIZWI ELIVELA ENCHWABENI. Undinyamezele Mbhali, ngokufutshane, nditki ku Rev. W. Rubusana, Well done! Wokumbula u Mr. Rubusana amazwi awatetwa ngu Mr. John J. Irvine ongasekoye, mhla bahlangana e Waterford, wayete:— ‘Ngamama imfundo oyifumanezo uyisobenzisele pakati kohlanga lwekweni.’ Hip, hip, hurra! Nantso ke namhla. Kakade umzi wakowenu awoyiki bano; ufela inyaniso. Yitwa mfo ka Rubusana! JAMES GONTHI, Waterford, Oct. 19, 1888.

U FOLOSI NE VOTI YABANTSUNDU.

NKOZI MHLALI.—Kuko isinyope esikoye kweli lizwe esimalungu nevoti. Inene elingu Mr. Frost lifuna ukunyulwa. Belihlangene nezibonda e Lady Frere ngo 17 October, lisebisanu nazo ukuba mazitote nomzi ukuba umyule. Wafuna ukuba zimtambele ukuba nya kunyulwana. Zite ke sona asinako ukumtembisa kuba azikahlangeni nomzi kutetwe, nokuba kobnya kuhlanganwe. Kuyo yonke ke lento umzi uqhipkelene, abanye bayatanda ukumnyula, abanye abantandi ukumnyula ngezizatu ezitile. Tina ke qela limbasileyo sifuna ukuba sinesodwe yi Mfo, isixolele ukuba kuyimfanonela ke ukuba simechase ngokuba into ebangole ukuba simechase yilo—site ngexhasa esimtumelweyo ukuba abo ngummeli wetu ebandla wati akulika kulomzi mkulu wanikwa imali ukuba azo kuchitha kwatix banyuli bako. Lenjenjalo ke elo nene namhla ke soyikela ukuba azokugqibela esiqingqanana sinaso. Kutwa ke uguqulile ngabazikokelela kuye asinankole lo tina yilonto, ngokuba nangexhasa eligqilileyo wayetembise ukuba uya-kwawelisa onke amalungelo ebu, kodwa wati akulika e Palamente, wapandlwa yimali asisafuni ke tina ngokwembali indoda ete yakubona imali iyahlile inyaniso. Sithi ke akungeboko na ndoda sifumakayo na ebetele kusa ebamba inyaniso yayo. Mandiyeke apo, NDIKWANGUMVOTI. E Macibini, 22 October, 1888. [Ngamangaliso ukuba kubo kuseko abantsundu abetata ngo Foleli evotini.—Ed. Imvo.]

Uboya,—obuyi gresse 4d to 6d ngeponi; obovawe omlanjani 6d ngeponi; obaka masibini 1/4 ngeponi.

Native Opinion.

THURSDAY, OCTOBER 25, 1888.

THE Native electors

I were never made so much of before as they are during this election campaign. The Commissioner speaks of a time when they were driven to the polls with a “sjambok;” but when that was we do not know, and as the Commissioner is quite clever enough to draw upon his imagination for his facts, we may fairly assume that the “sjambok” is a somewhat inelegant figure of speech for the sound of a voice, that those who were outvoted did not like.

Now the Commissioner, drawing himself to full height, presents himself as “the Government,” and therefore the giver of all good things, and respectfully requests the honour of a vote. Meetings have been held at various centres of population, and the people have been asked to look at the handsomest man in the Cabinet without winking. According to the *Watchman*, the meetings have been most successful; more persons have attended them than are on the register, and everywhere confidence has been acclaimed, every man has promised to vote for the Colonel.

If this were true it would not be surprising. The Natives always paid respect to members of the Government, and not a few are quite willing to return the smile of the man who smiles as he points to himself as the fountain of all good gifts.

But with the friends of the Commissioner the wish is father to the thought, and anyone who speaks the Native language, and has the confidence of our people, will find on personal enquiry that the reports are “the baseless fabric of a vision.” The attendances at Native meetings have not been anything like so large as is represented; and as to the votes of confidence the people know nothing about them. They certainly were pleased to be told by the Commissioner, whom they have never known as a friend; and by him as a member of the SPRIGG Government, that they were free and independent, quite able to understand his speeches, and to decide for themselves who should represent them in Parliament. They considered it only polite to thank the Commissioner and his friends—Mr. Ellis, Mr. Crowe, and others, for coming to address to them such information; but they affirm most positively, and in the clearest language, that they have not promised their votes to the Colonel and the Doctor. The exceptions prove the rule. Here and there an individual has favoured their cause; and we certainly do not regret this. The Natives are not children; they have minds of their own; and the less enlightened—a few not well versed in Responsible and Representative Government—are under the impression that the Colonel lives very close to the Queen, and that only the Queen can give them anything. These, however, will soon learn the Colonel and Her Majesty live very far apart; and that Parliament—the English Parliament—so rules, that the Queen has to go to that Parliament for all the money she and her family require. The large majority of Native voters know well enough that they are ruled by the Cape Parliament, and also that the SPRIGG Government has obtained, and will obtain very little for them from Parliament. They know a big snake when they see it, its history, and where it lives, and those who live to the polling day will see what Native opinion is.

The election campaign having begun in good time has been of great benefit to the people. They have seen the Commissioner, they have heard him speak. And they are expressing surprise at the way he takes credit for all good things.

Iveki.

U MR. DOSI MNDABA wabamba ubhalelo...

OLWEMI-TATU oluzayo ngumhla omiswo...

U MR. T. B. HELLIER wase Signed Kop...

KUSAMANA ukungqwa izidumbu kula...

PAKATI kwentlo ende kunene ayenze...

I RULNELI yase Natal imise u Walter...

KWIKH ucingo lokuba u President...

INEMAKAMA elingu Miss Jessie Lynn...

U MRS. LOTTER wase Grootfontein...

UMNTANA ka Mr. P. Minar wase...

U MAK TWE udliwa iponti ezintlanu...

NGOLWESI-HELO, 19th October, imanti...

E NATAL kumawo kubizwa wokuba...

YENA kumawo kubizwa wokuba...

U RICH. W. B. RUSSELL ubhalile kwi...

OBUNTUNO baka Nkanunu Tshambulu...

U RICH. W. B. RUSSELL ubhalile kwi...

U RICH. W. B. RUSSELL ubhalile kwi...

U RICH. W. B. RUSSELL ubhalile kwi...

U RICH. W. B. RUSSELL ubhalile kwi...

U RICH. W. B. RUSSELL ubhalile kwi...

kazi yake ibuzwa indawo-ndawana angu...

INQANAWA eyi Melrose ingene ngolwe...

INTLANGANISO ka Nkanunu Tshambulu...

Kwi ndlela oya e Barberton kwele...

KUVAKALA ukuba lowa mntu wabo...

NGOMHLA we 18 October kune isipango...

IMANTYI yase u Mr. Chalmera solino...

ULOLWE epakali kwe Rini ne Cawa...

INTWAKANA ka Mr. Gough wase Rint...

AMANTYI amabini agqwelwe uku...

AMABULU na Mangosi akazitangi nge...

U MR. W. BROOME umiselwe obu...

U MR. WILLIAM BIKER ute esabamba...

U MR. H. EDWARDS, M.L.C., Hangu le...

Ngx treti yokusasa kundulake iqela...

KWIKELA elisand' ukudlikelwa ludo...

INANI e Ratu u Jan Janabha ingwebele...

KWIKELA Ratu agokudlwengula, u...

U RICH. W. B. RUSSELL ubhalile kwi...

OBUNTUNO baka Nkanunu Tshambulu...

U RICH. W. B. RUSSELL ubhalile kwi...

U RICH. W. B. RUSSELL ubhalile kwi...

U RICH. W. B. RUSSELL ubhalile kwi...

U RICH. W. B. RUSSELL ubhalile kwi...

U RICH. W. B. RUSSELL ubhalile kwi...

E BARBERTON zintata izindlu zetyalike...

U MR. H. T. TAMPLIN, Umntelani pambi...

EJAJINI, e Ratu, u Zela unikwe umnyaka...

YONKX imisi esoke yabanjwa ngama...

E BHAYI Jaji imniko umnyaka onehala...

IZIMANGA ezilhe ezi Panzana kwicawa...

Kuyo Zabantsundu.

NGOLWESI-NE, OCT. 25, 1888.

Umjikele ka Tshambulu.

UNKANUNU TSHAMBULU.

KA, ubamba ebanentlanganiso...

UKUKOKA KWE "MVO."

Njengokuba sibeki indlebe aifa...

INTOKA EKAMBA ELE KWENTABA.

Uhamba, kanjako esiti, uyoyikwa...

U RICH. W. B. RUSSELL ubhalile kwi...

U RICH. W. B. RUSSELL ubhalile kwi...

ngobu buqela ababubo e Palamente...

"IMVO" EZIMBINI.

Enye into alila ngayo kukuba...

ISIGQIBO SENGQONDO KWA KAMA.

Unga umzi ungxela owakwa...

Umzi ose Ngqushwa ne Voti.

Umhlobo ose Ngqushwa usicela ukuba...

AMA NQAKU.

Siva ukuba unyana omkulu ka Miti...

AMANTYI.

U RICH. W. B. RUSSELL ubhalile kwi...

AMANTYI.

U RICH. W. B. RUSSELL ubhalile kwi...

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U RICH. W. B. RUSSELL ubhalile kwi...

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U RICH. W. B. RUSSELL ubhalile kwi...

U RICH. W. B. RUSSELL ubhalile kwi...

embuaweni kuba besiti le banikwe...

IVOTI KWA KAMA.

Ibingumhla omkulu kwa Kama ngo...

Ite kanti u Nkanunu imkupo ngedeke...

Idibene pambi kwaomkulu kwa Kama...

U Mr. Irvine uqube ngokwa panti...

U Mr. J. Tongo-Jabavu ubhalelo...

U Mr. J. Tongo-Jabavu ubhalelo...

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U Mr. J. Tongo-Jabavu ubhalelo...

U Mr. J. Tongo-Jabavu ubhalelo...

Iuvo 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 25, 1888.

[No. 205

LUMKELANI AMADODA ATETA OKUBUSI PAMBI KWENU,
KANTI EBANDLA AWANALIZWI LAKUNIBUZELA XA
NITWALISWA UBUNZIMA.

NYULANI U

SOLOMON no WARREN.

“NINGALAHLI IMBO YENU NGO PHOYIYANA; U- PHOYIYANA
UYEMKA NGOMSO.”

Umhlaba Otengisayo.

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

GEORGE WHITAKER,
Kingwilliamstown.

John J. Irvine & Co.,

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI ” ” —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe ” ” —4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)—
16s 9d to 18s 9d.
Ihempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1s 6d,
2s
Ihempe ze fulaneli—1s 6d, 1s 9d, 2s, 2s 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d,
3s 6d

Kuko i Bhulukwe ze kodi ezitile (ezona zohlobo)
7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqokumbelweni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi
Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi
Ilinzi—4d, 5d, 5½d, 6d nge yadi
Izitofu ezibugqi—6d, 7½d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.,

u-ALUVENI.

B. G. LENNON & CO.,
Abatengisi bamayezu nabenzi bawo

E MONTI.

BONA bawatenga pesheya awbo amayezu. Benza amayezu ama Bhulu nemiciza yama Xosa. Bawubongoza nuzi ukoke uqwasalele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON
Umiza Wokholokohtlo
Eka LENNON
Incindi Yamazinyo.
Oka LENNON
Umiza we Stepu (wesifo sentlana).
Oka LENNON
Umiza wamchlo.
Aka LENNON
Amafuta ezilonda.
Ezika LENNON
Ingqatana zomsheliso.
Oka LENNON
Umiza woxaxazo.
Oka LENNON
Umiza wepalo.
Oka LENNON
Umiza wengozu.
Oka LENNON
Umiza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Amehlo Mzi Ontsundu

NDICELA amehlo kuni mzi wakowetu ngomfane ontsundwana, anagama aka Jim, Mbeki, akayise Abraham Gobo-gwana Kinasa. Wapqitjelwa cas Kapa nge 1882, naku Mr. John James, nakwabanye abafundisi bamahlelo ngamahlelo apo e Kapa nakwezinye indawo. Ondilandinyo angatamela kwi editor ye Ivo, nokuba kukum. Indleko sako siqabuyiswa ndim.
M. A. G. KINASS,
R.M. Office,
Mount Ayliff.

23 June, 1888.

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kupose iliso kule nkumba yake eyivenkile. Ungumtengisi wento zooke ezibatuka nezilinkuni. Zitengiswa ngamazabiso alula, ndisenzela amaxesha.

Imfelo, isikumba, umbono, ingqolowa, Ndzizolela amazabiso apuzula.

Kwelinye Ipiko koko nomfo otunzi izi hlangu zentlobo zonke.

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

ABATSHATILEYO.

DLAMBULO—SIDLIKI.—E Cala, ngo 2 October, 1888, kutabatiswe ngu Rev. S. P. Bihlali u Jonas G. DLAMBULO no Esaly SIDLIKI base Cala. 11 t 1

DYER no DYER

NGEZIVEKI ZIMBINI
BANEMPAHLA ENINZI.

Iprinti zentlobo ngentlobo, yi 3d. ngeyadi.

Iwinzi ezigwangqa, yi 4d. ngeyadi.

Iminqwazi yamakwenkwe, enetyeps, 6d. umnye.

Iminqwazi yamadoda, 2s. umnye.

Ibike ili 10s. 6d.

KWANENTO ENINZI

Yezihlangu Zamadoda, Zabafazi,
Nezabantwana,

Zitengiswa ngamanan iapantsi.

KWA

DYER & DYER

Kingwilliamstown.

WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA.

Ngakwi Tyalike yase Wesile yabantundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani spezulu ngo Boya nezonto.