

Imvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, FEBRUARY 16, 1887.

[No. 119

Amayeza ka Cook Abantsundu.

U MZI ontsundu ucelelwa ukuba ukange-
lise lamayeza abalulekileyo.
Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.
Elika
COOK Iyeza Lokukohlela
(Lingamafuta).
1/6 ibotile.
Aka
Amafuta Ezilonda Nokwekwe,
9d. ibotile.
Elika
Iyeza Lepalo.
1/6 ibotile.
Ezika
COOK Ipils.
1/ ngebokisana.
Eka
COOK Incindi Yezinyo.
6d. ngebottle.
Oka
COOK Umciza Westepu Sabant-
wana
6d ngebottle.
Oka
COOK Umgutyana Wamehlo.
6d ngesiqunyana.
Niqondise ukuba igama ngu

G E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Isitora, sase Komani

Kofuna izivato ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,
Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama
XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe
Iminqwazi ehonjisiweyo
Iqiya ezilushica Imibhalo, njalo, njalo
KWEZA

Madoda ingubo
Zi suti Zamadoda
Ne Bhatyi ne Ndulubhatyi
Ne Bhulukwe
Ihempe
Ne Kilisbanti Iminqwazi ye Tweed neyo
Fele Ibhulukwe zokukwela, Ileginisi njalo,
njalo.

Isuti nengubo ezinganye ezi ncinane zama
kwenkwana nezolusha.

Yeyona ndlu isisulu empahleni yoku
homba neyoku nxiba apa

E KOMANI

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo
noncedisa, abafuna ukutenga nokutengisa,
e-Town Hall, Kwisitara esinga pantsi esesitatu,
No. 3, Kwinkundla ye marike,
E-QONGE.

Uhlala aba nento eninzi yombona, na Ma- zimba,
ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa
tshipu.

Amaxabiso alungileyo uyawanika ngento
ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana
onke e. Koloni.

Unombona omhle kunene ovela pesheya kwe
Nciba awutengisa tshipu kanye.

W. J. DEALY

UTENGA Umbona, na Ma-
zimba. Nokuba kuninzi
ngalupina uhlobo okokutya uya
kuku rolela ixabiso elipezulu
kanye lase Markeni, e-Qonce.

Kuwo Wonke Umzi Ontsundu!

Xa Sukuba nityelela e QONCE, pambi kokuba nizitengele Impahla\

DYER AND DYER

Nizanelise kwimpahla yabo enyulwe ugenyameko,—apo ontsundu
alungiselelewe ngocoselelo.

Yonke Impahla ibhalwe amaxabiso okugqibela ebupantsini.

YIZANI KUZIBONELA NGOKWENI

GEO. B. CHRISTIAN & CO

KEEP WELL-ASSORTED STOCKS OF

Hardware and Ironmongery,
BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRUSHWARE

PAINTS, OILS. AND VARNISHES,
Pots—Kafir Hoes —Red Ochre—Cutlery, &c.—
for Native Trade.

ROUGH GOODS OF ALL KINDS.
GEO. B. CHRISTIAN & CO

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehamhayo
kanye ngenyanga e Mtonjeni nase
Balini. Yonke imiso emva kwe malike ba-
tengisa impahla ehambayo nokuba yekaba-
nina. Ubani uyinikwa emva komsito imali.
E Qonce, 20 July, 1886.

ISISULU.

KWA BEET

IMPAHLA ihleli yrdwa n?ns«» ntolongwe-
ni endala. Ing« awa, ilokwe, ibhulukive,
j.ninbaph', inkomo' Yorke into oyifunyo
leisisulu ! hsisisulu! e Qonce ukangele
etuarkeni.

IMPAHLA ENTSHA

KUSAND' VKUFIKA KWA

PASCOE

ITYALI ZETU ZOBOYA, zitsala igazi.
ITYALI ZETU EZILUFIPA, zipandla ilanga. INGUBO
ZOMTSHATO EZENZIWE kakuhle.

Kwa nentyantyambo nezigqubutelo ngamaxabiso apantsi kunye
INGUBO ZOKLTSHATA ZEKABA ZIYASIKWA ZITUNGWE.
IKELEKO, ILINZI. IPRINTI. INTLOBONTLOBO LOK WE
ZIKWAKO.

Lempahla iyakwenza intliziyo zenu zibete. Yizanikutyebisa amehlo

Paulani amagama ka PASCOE
AMADODA ati ngu SIGINGQI.
ABAFASI bati ngu SILINDI. UMTEKETISO ngu
FOLOCOKO.

KWI ZIHLOBO ZAM EZINTSUNDU

J. E. L. KULLING,
ONYANGA NGEMITI YASE KOLONI
NEW STREET, E-RINI

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yecele kwi
Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site
kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofela—
xa umntu ebhehlwe lhashe elingwevu nokuba sesinye isifu.
Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni. ibotile elula 5/-, enkulu 10/ Oka Kulling
umncedi onyaniso wesisu se gazi. ibotile elula 3/-, enkulu 6/.
Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza ligqita eli linge bottle ezibamba kwi
4/., 7/6, 11/- ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama
dyungdyungu—linge mbizana 2/-, 5/-, 11/-, ne 22/. inye
Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange bokisana, 2/-, 5/-,
11/-, ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hleli
ziciniwe.
Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlaumi uyo kwenye indawo
BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungelelo ngemali encinane.

Indlu Yamayeza.

LO ogama lise zantsi unqwenela ukwazisa abantu banga
pesheya kwe Nciba ukuba ngoku uli Gosa lo B. G.
LENNON & CO. (abona bangenisi mayeza bayi ntloko e
Koloni) unokuba tengisela amayeza ngama xabiso ase
Dolopini. Nelinjanina nalipina iyeza liko, okanye linoku
fumaneka ngexesha elifutshane. Kanilinge umxube ka B.
G. L. we Fiva (cesina) ongekoyiswa. Imali inqabile ke
kunga banjiswa nge gusha ne bokwe nenye impahla
ilinganiselwe ixabiso layo. Elona gosa likulu e Transkei,
ngu

P.H. POTTER.

Inyama ne Zonka,

Nento ezinjenje kofu ne swekile zitengeni ko
BOURKE NO MARSH

e Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

Kwabo bafuna Into ezintsha

ezintle !

Buzani kuzo zonke ivenkile enime-
lene nazo impahla engaba ziyi tunyelwa
sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA
INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba
zikankanywe.

Indlu eseitunyelwa kuzo lempahla
zezo

YUZI .. Egcuwa Nakwa-
Ndabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa
kuyo impahla epuma kwisitora sakwa
Aluveni ku Lubisi Ebatenjini (Southey-
ville).

Into yonke etengiswa kwezindawo itshipu intle
kanye.

Kunikwa amaxabiso alungileyo kanye kwe-
zindawo zikankanyiweyo ngayo yonke into
etengiswayo ngabantsundu enjengokudla, ne-
zikumba njalo njalo.

JOHN J. IRVINE & CO.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele
beza Mankazana,

E-QONC E.

Ezamadoda Ihempe, 1/- 1/3, 1/6 Ibhulukwe
ze Kodi, 5|-

Eze Twidi ibhulukwe, 4/-

Ibatyi ze Twidi (iqukunjelwe yonke) 6/6

Eze Twidi i Suti, 16/9

Ikeleko, 2.5d.

I Printi (intlobo ezintsha) 3d.

I Linzi, 3|d.

Itiyali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

Isaziso sika Rulumente.

IRAFU YOMNYAKA

WE 1886.

BAYA ziswa abantu Aba-
ntsundu bom mandla
wase Qonce ukuba Irafu yo-
mnyaka we 1886 eli shumi le
sheleni ngendlu kufuneka i-
bhatelwe ngosuku lokuqala ku
January, 1887. Bonke abantu
Abantsundu abazi bhatala ku
Mr. Dick ezabo i Rafu mabazise
kuye; abamele i Xesi bazise ku
Mr. King, abamele u Qoboqobo
bazise ku Mr. Verity.

Umninindlu ngamnye unikwa
ixesha lokuba anga bhatala
kwesi situba singaneno komhla
wa 31 ku March. Kodwa
emva kosuku lwa 31 ku March
bonke aba ngeka bhatali iya
ku tinjwa impahla yabo, ekwe-
nziweni kwa lonto ke bosebe
bhatala ne ndleko ngapandle
kwelo shumi le sheleni.

Ngoko bonke abantu baya
vuswa ngobubele nange nyame-
ko ukuba balitatele pezulu
eli lungelo loku vuswa, bazi
bhatala i Rafu zabo zezindlu
nge xesha eli fanelikeleyo
pambi kosuku lwa 31 ku March
ukuze bazi sindise kwi ndleko
ezi nzima ezi bako xa kude
kwa tinjwa impahla yabo.

W. B. CHALMERS,
Imantyi.

E Qonce, 22 December, 1886.

IMALI YO

MHLABA

(QUIT RENT),

E-Kamastone nase Mta

QONDANI.

ABANTU abane Ziza na

Masimi kulemimandla

ibalulweyo, bayakunjuzwa uku-
ba Irafu yomhlaba yakwa
Rulumeni ilindelwe ihlulwe
kwi Ofisi yo mongameli wa
Bantsundu e Kamastone ngo
Mgqibelo 1st January, 1887.

Imali eyakuti ingahlulwa
de kugqiti usuku lwa

31 MARCH, 1887.

iyakubizwa ngegunya lomteto.
Okusakubuye kubeko saziso
ngapandle kwesi.

EGBERT GARCIA.
Umantyi.

Kwi Ofisi ye Umantyi,
Queen's Town, 23 Dec., 1886
Ololiwe bo Rulumente wase Kapa.

INDYELELO EZIMFUTSHANE kunye
no sapo ukuya e Lwagibeni ngezi
nyanga ze Hlobo. Kutatela kolo 1 Decem-
ber kuse ko 31 March. ITIKITI ZOKUBU-
YELELA ze klasi yo 1 neye 2 neye 3 ziya
fumaneka ibe yeye nyanga yonke ukutatela
kolo suku yamkelwa ngalo, kuzo zonke Izi-
tishi umgama ozi mayile ezi 60 nongapezulu
uku suka elu Nxwemeni lo lwandle ukuya
EERSTE RIVER (usinga e Somerset
Strand), E KAPA, E MUIZENBERG,
KALK BAY, E BHAYI, nase MONTI,
nge mali yoku singa paya yodwa, cintsi
intwana ngapezulu (ngapandle kokuba ezoku
buyelela kade zinoku fumaneka ngelo xe-
shalingako.) Itikiti ezikwanjalo zonikwa
KWI NTSAPU YENDLU bangabi nga-
panti kwe sine (Abakulu babe babini, aba
ntwana babe babini, okanye abemnye omku-
lu babe batatu abantwana) nge mali yoku
singa paya yodwa, cintsi intwana nga pezu-
lu. Lingolulwa ixesha lezi Tikiti libe veku
ntandatu xa umntu aya kongeza isheleni ezi
ntlanu nge Tikiti nganye xa asele lwagibeni
pambi koku buya. Umhambi ngamnye wo-
vunyelwa ukuzi patela impahla yesiqu ebu-
nzima bupindiweyo anga bizwa nto.
C. B. ELLIOTT,
Umpati Omkulu.

E Kapa, Nov. 1886.

Nalipina Iyeza olifunayo unga-
lifumana kwa

E. W. WELLS,

**Umpitikezi Wamayeza
ne Opteki,**

**Bathurst Street, E-Rini,
Ugcina amayeza amatsha nalu-
ngileyo.**

ELOBUTATAKA

Nezifo ezingcungutekisayo.

Eyona ide yancama ukulunga

yi

Wells' Quinine and Iron Tonic

Ixabiso 2/9 ngebotile.

Ocela Amehlo.

NDILAHLEKELWE LIHASHE lam apa
e Komani (Queen's Town) nge Cawa,
6 February, 1887. Impawu zalo Yinka-
tyana entloiyiyana, enekolo ende eyehlise
um'bombo, noko ingadanga ize kufika pezu
kwempumlo. Lirazulwe encakamini kwi-
ndlebe yasekholo. Ubudala lingena ku-
mnyaka wesixenxe ngalo. Lalinehalitile
entsha ukulahleka kwalo. Angatumela ku
mhleli we *Meo Zabantsundu*, onakana um-
kondo.

PAMBANI.MTOMBENI.
February 14, 1887.

Ko Titshala.

KUFUNWA I TITSHALA esenkonzweni,
okunye itshatile. Umvuzo yi £3
ngesiqingata, kwakunye nentsimi. Owu-
funayo lowo msebenzi makabalele ku
Rev. P. KESWA,
Ncoti, Qumbu.

February 14, 1887.

INTLAGANISO

YABANTSUNDU ngemfundo Tsolo yoba
nge 25th March, 1887. Engcolosi.
DAVID KWATSHA,
Secretary.

Ko Titshala abafanelekileyo.

KUFUNWA u Titshala ontsundu owu-
faneliyo umsebenzi, ufunelwa i II
CLASS MISSION SCHOOL, e Kubusi.
Woqala ukufundisi emva ko 1 April, 1887.
Umrumo £42 ngonyaka
W. BESTE, Lutheran Minister. Stutterheim,
3 Feb., 1887.

Isikolo Sabafundisi, ne
Somsebenzi.

ST. MATTHEW'S, KEISKAMA HOEK.

KUKO indawo yamakwenkwe antsundu
kumashishini oku Khandla Ibhekile,
noku Khandla Intsimbi—nokwenza Inqwelo,
noku Cwela, kwesi sikolo
Bhalelani ku
REV. CHAS. TABERER.

ISIKOLO SASE MTWAKU.

KUKWAKO indawo yentsapo efundayo
kwindlu yododana.—Isikolo siyaku-
vulwa kwakona ngo 24 January 1887.
CHAS TABERER.

NDIBELWE.

NDIBELWE ngomhla ka December odlu-
leyo apa ku Tsolo ihashi elibomvu,
iminyaka mine liyi "Hantom." linomtshiso
ong J.U. itshoba linquyulwe, nomda esi-
ngeni ngase kholo, nokulunywa ngamanye.
Ondilandisileyo ndomvuza ngokufanelekileyo.
J. KUZANE.

NDIBELWE!

IMAZI ebomvukazi; iminyaka yalo
mihlana; linekolo ebunzi ete incam
apezulu yekolo leyo yanokutyeke yatyekela
kwicala lase kunene. Linentsumpa enta-
nyeni kwicala langasekunene, kwanenye esi-
levini. Itshoba alilide kakulu pofu alinqa-
nyulwe. Alilide noko. Ndiipeni amehlo
mzi wakowetu.
KLAAS LOTSHA,
c/o DYER & DYER, King William's Town.
14 January, 1887.

KUMA-SINYAHLA.

UMNINAWA ka SINYAHLA owala-
hleka ukuciteka kwesizwe ndimvile
apo akona. Ndifuna ama-Sinyahlala nama-
Sinyahlakazi ayazi lonto.
Ndim
HENDRICK SINYAHLA.
Vryburg, Betsuanaland.

Abazelweyo.

MVAMBO.—E Kimberley ngo 25 Janu-
ary, 1887, Inkosikazi yakwa Rev.
SAMUEL MVAMBO, ibeleke Unyana.

TENGO JABAVU.—E King William's
Town, ngo 11 February, Umnikazimzi
wakwa J. TENGO-JABAVU ubeleke Intombi.

Abatshatileyo.

FONDINI—NXHALE.—Ngo 19 January,
1887, ngu Rev. P. Mpinda, kutshatiswe
e Peuleni, u JOSEPH CALLAGHAN FONDINI
wase Annshaw no ELEANOR NXHALE wase
zigodlo.

Iveki,

NAKUBENI selilidala ihlobo kuti mhla ko-
bandayo bube bobudala ubusika.

I JAJI iyakujikeleza ngoluhlobo : e Kalado-
kwe 3 March. E Somerset, 7 March. E Nyara, 9
March. E Bhofolo 11 March. E Qonce, 14
March. E Monti, 19 March. E Komani, 22
March. E Dodoloro, 29 March. E Alvan, 1 April.
E Bekesdorp, 4 April. E Kolsbere, 7 April. E
Rafu, 14 April. E Tinara, 19 April. E Bhayi, 21
April.

PAMBI kwe Jaji zase Natal e Tekwini ama-
tyala azakutetwa okudlwengula, alishumi li-
nane.

LOWA mfo wadlwengula intombazana yo-
mlungu e Natal kwindawo ekutiya yi Add-
ington ugwetyelwe amashumi omabini emi-
nyaka esiqitini ehleli yedwa, nemivumbo
emashumi mahlanu.

U RULUMENTE wama Bhulu uvumile uku-
ba uya kuwakupa onke amabhedengu ate esa kona
e Koloni abalekele kona.

U HERMAN SCHULTZ umrwebi wakwa Ma-
tole ubeyokuzingela. Wakhubeka wawa ya-
juba incukumiso yompu, imbumbulu iyoku-
beta imela esengxoweni, yayitsho wakungena
ehlezeni umva wayo. Uye kuqaukela e Dikeni
kwa Gqira.

KUFIKE iqela elikulu lama Tshayina e Bar-
berton; imxenywe yawo ine mali eninzi.

UMLUNGU wase Dayimani ugalele isicaka
esingumntu omnyama nge palafini emagxeni
walumeka ngematshisi, wasuka watsha umntu
buxu wonke umhlana wayinyama. Elotyala
lisatetwa

UMBONISO we Ndyandyambo obuse Town
Hall yalapa e Qonce ngeveki egqitileyo ube-
mhle kakulu.

INTOMBI ye Bastile egama lingu Annie
ebiqeshwe e Monti kwa Mr. Pakeman ite
isakubeleka yalungcwaba olosana egadini.
Akwazeki nokuba ilubulele ngabom nokuba
luzifele, kodwa luke lweviwa lukala. Ilin-
diselwe i Jaji.

I PEULA no Mqaba ziya kuba nomvumo e
Timitini eyakuba se Peuleni ngolwesi-Bini
oluzayo ngomhla wa 22 ku February.

U MR. A. SMITH, M.A., obeyi Titshala
enkulu e Lovedale ugqite apa ngeveki egqitileyo
utyelwa pesheya kwe Nciba. Uncoma imvumo
ayive etyalikeni yangokuhlwa yama Wesile
antsundu alapa e Qonce.

SIVA ukuba isikalazo ebesisoloko sipitize-
lisa i Semnari yase Mtwaku silungisiwe ngu-
mpati wayo, ngoku amaboyi afunda kona
atysiswa kakuhle.

KUYAKUBAKO ingququtela yentlangani-
so ye Koloni zonke ze Nkosazana e London
ngomhla wa 4 ku April ozayo. Eyase Kapa i
Koloni itumela o Messrs. T. Upton, no J. H.
Hofmeyr; eyase Natal itumela u Mr- John
Robinson.

INTOMBAZANA yomlungu eminyaka ima-
shumi mabini ubudala yangapaya kwe Nya-
ti ibityelele isicaka sakokwayo esingu Mxho-
sa ngetyefu. Wasuka Umxhosa wakubona
okukutya ukuba kunobuti, wayibika lento
wanginela nangabanye ukuba kuko into
egalelweyo. Ite ngenxa yokukanyela lonto
intombazana yakutata yakutya bekangele.
Yamfumana yona ityefu. Sibhala nje ise ngama
ngxashingxashi akuko temba laku-pila.

AMAZULU ayayikanyela lemvumelwano
yomda wama Bhulu, ati yenziwa ngu Rulu-
mente wase Natal engawacebisanga. Izite-
ti ebezicikoza ngu Ndabuko no Mnyamana
kwintlanganiso ebise Mdlebe. Bati u Main-
mate (Mr. Osborn) bebeba ngumhlaba wabo
kanti akanguye.

U MR. F. DYER, M.L.A., upumile ekume-
leni esi siqingata sase Qonce e Palamente
ngenxa yengxakelo zamsebenzi.

YINTO eninzi ya Mangesi alapa eya kwele
Golide ngale veke.

IXABISO loboya lihlele e London.

NGALE veke igqitileyo inkomo ezizimazi
zitetigiswe nge £2 2s. ne £3; inkabi nge £2 1s. ne
£3 5s. inye.

IMITWALO eya kwele Golide esuka e Alvani
ilayishwa nge 4s. 6d., ne 5s. 6d. ne 6s. ngekulu.

INTLANGANISO yamafama elapakati iti ma-
kubeko izitokisi kwintolongo yase Rafu neyase
Tsitsikama neyase Aberdeen.

MHLA nge Cawa le igqitileyo bekuyawa liwa
kwa Brownlee; nase New Town amagxagxa
enze isaque ngosuku ngobusuku bom-
Gqibelo.

NGOLWESI-TATU olugqitileyo u Ndabeni
(Mr. Stanford) imantyi enkulu yase Kkstad ube
komkulu Emampondweni. Umqikela ubhale
igama lake kwipepa lemvumelano eyenziwa
mhla laxoliswa; nemali ayetembise yona u
Rulumente wayinikwa kwaoko. Lizolile
Emampondweni.

UMLUNGU ongu King owabulala omnye
ugwetyelwe ukuxhonywa yi Jaji yase Dayimani.

IQELA lamanene ase Ngilane belitenga ifama
ka Mr. Els kwele Golide ngamawaka alikulu
eponti (£100,000) wala nayo ngenxa ye golide
ekuyo.

IPEPA lalapa i *Watchman* lingcileza nga-
mlenzana mnye ukuvuyela ukupuma kuka Mr. F.
Dyer e Palamente. Imbangi yokukuvuya liti
kungokuba u Mr. Dyer ube ngumchasi omkulu
walo Rulumente ulaulayo.

OBASE France ubukumkani buboleka izigidi
ezinamashumi asibhozo zeponti ukulungi-
selela imfazwe.

INGES??A lase Tina u Mr. Cowen nte ngokutanda ukudubula izinja ezihamba ngase venkile wawungxasha ngokugqitileyo umpu ngempiso, wati akudubula waqeka imbumbulu yasivikiva isandla sokohlo sase sishungqalwa ngu Dr. Johnson wase Mtata.

UBUKUMKANI base Belgium buboleka imali ezizigidi ezingamashumi amabini eponti yokulungiselela imfazwe.

KUCITWA amalanga yimpi yakowetu kupikiswana ngerafu yomnyaka ogqitileyo ukuba seyibizwana. Izaziso ezise *Mveni* zomantyi Mr. W. B. Chalmers no Mr. E. Garcia ziti eyalonyaka ugqitileyo kwakufuneka irolwe kwangosuku lokuqala ku January 1887, bapiwa inyanga ezintatu zokuyizama. Emva ko March lo uzayo sekuya kutinjwa.

U JUDGE EBDEN wase Kapa ute ukubhubha kwake mize kutatayate amawaka amahlanu eponti (5,000) emalini yake ngabapati befundo kufundishe ngayo amadodana abukali elilizwe kwinkundla enkulu yemfundo e Cambridge e Ngilani.

I SEMNARI yase Lovedale imangalelwe ngabapati bedolopu yase Dikeni ngenxa yokwala ukurafa imali yamanzi nezempahla ezibizwa yidolopu. Selipambi kwe Jaji e Rini elotyala.

ISIKOLO sama Ngesi se dolopu yase Dikeni ngati siyakawalwa ekupeleni kuka March ngokungaxhaswa kakuhle.

U NDABUKO obambe inkosi u Dinizulu uti wayetumele u Siziba no Martin Lutuli kwi Ruluneli ukuyixela ukuba yinqaba nokulima kwa Zulu ngenxa yenkatazo yama Bhulu. Wati u Sir Arthur uyenza kuyilungisa lonto namahlaka akazange eze, akulinywa ke kwa Zulu.

I RULUNELI yase Herat kwelama Peresiya ibizwe kwi komkulu lelozwe e Cabul ukuza kupendula izimangalo ezibhekiswa kuyo zokuba yenza iyelenqe nama Rusiyya lokugxota Amangesi kwelozwe.

UMFANA osebenza kwa Nogqala e Bhofolo ubanjwe. Uggugqisile ngokuba imali nentsimi zamaxesha nezinye impahla zabantu, noyise uyaranelwa.

SESIKATI kwe kwata entsha. Mayifike kwangoku imali yomfundo ngamnye we “Imvo.” Akuko ntsikelelo ekukhotame ni. Kukhumbuleni oko.

ISIGEBENGA somlungu esingu John Barter Baker, esigama limbi lingu John Barter Brown siye kumantyi wase Dayimani siye kukela ukuba sadubula umlungu esingamaziyo sihlanguana nay’ endl’ ebusuku sampanga imali engapezu kwe £118 samngcwaba nedayimani ezo zikuye. Uti akaleni, lomtu soloko emi pambi kwake emini nasebusuku yilonto amxelayo. Lisatetwa.

AMADODA amabini antsundu awelwe Indonga lwe dayimani afa.

OLUYA lure lwaka lwavakala lokuba u Sir Marshall Clarke oliliso le Nkosazana e Lu-sutu, uyesutwa ngu Rulumente kwelozwe lubuye lwahlanjwa; kutiwa aluyonene uhleli u Sir Marshall.

U MR. W. M. MORRIS wakwa Adam Koko ubhalele e Kapa kwi *Argus* uti njengokuba ukuhlanguana kwe Palamente kusondela mize u Rulumente abang elupongo lokunyula amalungu e Palamente onke Amangesi elazwe. Uti abantu abamnyama bayakolwa kupatwa zimantyi abakafuni kutetelelwa e Palamente.

AMA Bhulu ate entlanganisweni yawo nje-ngokuba u Rulumente engavumi ukuba amasela empahla asiwe esiqitini makasiwe e Natal, liboti lakupela ixesha lalo likululwe liyewe ukuze lidungudele kwelozwe. Akazi ukuba kumhla lawo masela angaman’ ukufika apa ezizityebi.

U REV. R. STEWART wase Tshatshi e Mzi-mvubu umkile kwelo emva kokuba ekululekile enkatanzweni abekuyo yokuba akafanelwe bubufundisi kuba uyaphuza.

UMANZ’ ABOMVU nemofu ivukile ngamandla Emgqakwebe nakwa Bhidli apa e Qonce.

LIXESHA lokuba imitandazo eya ku Rulumente yokucela ukubulawa kotywala itinye-lwe ingekadibani e Palamente.

NGOLWESI TATU FEB. 16. 1887

unyulo kwisitili se **SIBIKELA** umzi u- Qonce. kuba u Mr. DYER wazise ukuba uyapuma kwiwonga aweenyulwe kulo lokuba ngomele esisitili sase Qonce e Palamente. Kuzakufuneka umzi unyule enye indoda endaweni yake. Asinatuba namhla ukwenza amanqaku ; kwanele ukuba siyaleze kubo bonke abavoti abantsundu ukuba balale pezu kwesirweqe. Akukabiko magama avakalayo ayakunyulwa kuwo oyakumiswa kulendawo. Singa kodwa amawetu anganyula eyona ndoda iyakuti ivelele kwamanye ngengqondo, nobuciko noluvo oluhle ngakontsundu, neyakubamba kumkondo lo unike u Mr. IRVINE udumo, nabambe kuwo u Mr. DYER. Kambe baninzi abamhlope abalichasileyo ilungelo letu lokuvota, ngokuti abantsundu abayiqondi into eyenziwayo, ke masibonise ngezzenzo ukuba ezinteto azinine—ngokuncedisa ukunyula *awona*, madoda.

U MR. ROSE-INNES, M.L.A.

Yaba kwankulu intlanganiso yamawetu ngomhla wa 29 Dec., 1886, ukuya kudibana nolilungu labo e Palamente. Yaba kwindlu yesikolo e Durban, Engqushwa. Emgangatweni kuhleli o Mr. Rose-Innes, M.L.A., Rev. E. Gedye, no Mr. J. Tengo-Jabavu.

MR. ROSE-INNES : uyayuya ukuhlanguana neqela elininzi kangaka. Uhindele ukupulapula yonke into abayirorelayo. Nyakenye babetele ngomcimbi wokutengiswa kotywala kwabantsundu. Yati ke oko intlanganiso ayibufuni; wakolwa ke ukuba bonke abo batshoyo babetele into esuka emibinihlini yabo. Lomcimbi ufike wawaneka pambi kwebandla eliyi Palamente. Kubeko idabi elikulu ngawo. U Rulumente ube kwicala labo babangabamchasisileyo, elite lakwahlulelana ibandla ayapumelela indawo awayeyimele—amacala ahluhleleneyo agqitana ngendoda enye. Ukuba kwakoko e Palamente ilungu elinye ngapezulu elingqondo ifana nezabo, ngekungoko zinkanti namhla kwelilizwe. Ite xa ihanjiswayo ingxoxo u Rulumente watembisa ukuba woyiqwalasela lendawo yokutengiswa kotywala aze abe nento ayenzayo. Kude kwayilemini akuvakali ukuba kude kwako nto ayenzayo u Rulumeni. Libuye ladibana ibandla uyakuyibuzwa lonto. Ukuba umzi uyayinqwela lonto yokuvulwa kwenkanti iyakoyisa ekugqibeleni. Kukwakubo ukuzivala inkanti no. kuba u Rulumeni uyatimbisa nazo, ngokuti bangayi kubutenga utywala. Kungeko mntu uya kuzo ziyakumelwa kukuvalwa. Akusakusiza Into ukuti benze izicelo kwi Palamente ukuba ivala inkanti kanti bayabucotela utywala. Uyatamba ukuba akuko namnye oke wabusele utywala emva kwengqungqutela yanyakenye.—Enye ingxoxo abafanelwe ukuyisingata namhla yenge taitle. Luhlobo lumina lwe taitle abalufu-nayo? Kambe iko into yokuba ibe lowo abe netaitle yake, ikonake enjengokuba ibe yezisizwe.—Uvuyisiwe kukuba ukuba umci-mbi wokungeniswa amagama abo kwincwadi yaba nelungelo lokuvota bawulungiselele ngalonyaka. Kukubo ke ukutumela amadoda afanelekileyo e Palamente. Njengokuba benayo nje namhla imfanelo, mabayigcine. Wolindela ukuba into eyakutetwa ngabo.

MR. RICHARD KAWA : besinga singeva ngo Mr. Innes iudawana ngale rafu yendlela ku-vakala ukuba ibingxamele ukuyimisela i Palamente.

MR. ROSE-INNES : lomcimbi uqale kule Palamente yokugqibela ukusingatwa. Waye batyele nyakenye ukuba akusakudlula xesha lide ngapambi kokuba kutiwe mabatlwe irafu yendlela, kuba ziluncedo kubo abantsundu, nabo baya zonakalisa. Abamhlope bayirola lerafu xa banikwe itaitle kwimihlaba abakuyo; nabantsundu mabaqale babe ne taitle ngapambi kokuba barafele indlela. Yiyo leyo into awayiteta nyakenye kubo, ikwayilonto ayitete e Palamente yabanga ukuba ayichase lo Rafu intsha. Woyixhala bakunikwa itaitle abantsundu. Beqinisilwe emhlabeni ngetaitle, mabazira-fele indlela njengabanye.

MR. JOSEPH MPAHLA : ndandiko nyakenye oko wawuko apa ; ndakoliseka kuko konke owakutetya ngeloxesha. Wati oko, xa uteta ngomhlaba sekukudala wabiwayo umhlaba wetu ngabamhlope. Kwatetwa nangomda, wati sekufuneka kugxunyekwe amatye emidini nokuba maunqatyiwe ngetaitle. Zininzi indawo ezisiorisayo ezizakubehle zanekwe kuwe. Okwangoku bendisafuna ukuti ndiyambulela u Tixo kuba ekulondolozile. Singa tina singahlala eluxolweni, sivane nabamelwane betu abamhlope pantsi ke nkosi yetu enye engu Rulumeni.—Ngokupatelele kwi nkantini singasuka sithi inkantni azifunwa bani apa. Abo babutandayo utywala bangafaniswa nempukane eziposa ekofini eshushu kanti ngoko inqamla ubom bayo. Ziyintshontsho kuthi inkantini.

MR. ROSE-INNES : iyinyaniso into oyiteta-yo ngetaitle. Ndanditembise ukuba ndo- waneka lomcimbi pambi kwe Palamente, ndiqalile ke ukukwenza oko ngokuti makwa- nekwe ingxelo engazo zonke ilokeshoni za- bantsundu kuba lento ayipatelele kuni nodwa, nabanye bayikangele. Ndolanga ukunizizama itaitle yezisizwe kule Palamente izayo. [U Mr. R. Kawa ute uba yena linayo i Ngqushwa itaitle.] Upendule u Mr. Innes wati, akakolwa ukuba iyaqondwa kakuhle lento ngumzi. Ingqushwa alizange libe nataitle. Lipepa lomnqopiso kwapela into ekoyo. Kuko umahlulo omkulu ke pakati kwepepa lomnqopiso netaitle. Yena nje- ngokuba engumchazi mto nje akangebanike icebo lokuba baye pambi kwamatyala nepapa lomnqopiso kupela. Ipepa loluhlobo lilidinga kodwa: elodinga ke alifwezanga— into engetyala ke leyo. Idinga yinto enokwapulwa, kanti hayi yona itaitle. [U Mr. R. Kawa sifuna ngoku umnqopiso uqiniswe ngetaitle.] U Mr. Rose-Innes: ndisati mna u Rulumeni walilibala idinga xa wayetengisa imihlaba ; kodwa ngoku sekunjengomzali ote wapaulela umntwana wake imazi ezimbini, ate akuxakeka wayicita enye, emakaselezanelisa ngeseleyo unyana. [Apa ute u Mr. Kawa uyise makayimisile leyo.] U Mr. Innes upendule ngelithi kanti ke n Rulumeni akasenawo kanye umhlaba.

REV. B. MAMA : anges’ ebabuyisele ngomye nokuba akulapa e Ngqushwa. Abantu baxinene ; akuko ndawo.

MR. ROSE-INNES : okwesam isiqu andinge-ke ndilinge ndisenza eso sicelo, mandinixelele mhlope. Ndaka ndenzeka ngokucelela Abatenbu nani mpi yase Ngqushwa. Suka wacitwa ungavumi umzi wase Batenjini. [U Rev. B. Mama ubnze ukuba yinto ekuya- kutiwanina mhla basuke banda abantu akwa- biko ndawo apa Engqushwa.] Upendule u Mr. Rose-Innes, wati lento waka wayiteta ngenx’ engapambili. Wayete oko makufundiswe intsapo amashishini nencwadi. Liya kuba nzima ixesha labantwana babo— mababafundise ke. Ngamaxesha azayo abantwana abafundisiweyo bayakufana nomntu ongalo mboni emfazweni, kanti onganfundanga wofana nomntu olwa engumkonwana.

UHLOBO LWE TAITLE.

U MR. ALEX. NJOKWENI ubuye wandalula ingxoxo enge taitle esiti yena azifuneki itaitle zeziqo zabantu kodwa kulunge ezemizi. U Mr. P. Belu ugalele kwakwelo.

REV. E. GEDYE walate ingxakoke engakoyo kubantu abaqubela pambili entlalweni ukuba kukutshwe itaitle yomzi, abangebi nakwaka izindlu ezifanelekileyo balungise amasimi kuba bengazi ukuba inkosi namapakati ayo bangabakhutaza kulonto. Ngati kokwake ukubona ngeti umntu akuvulungisa umzi wake anikwe isiqinisele sokuba imfanelo zawo zezake. Oku kuchaswe ngu Kape no Funani.

UNKOSI TYEFU: lo ngumcimbi ofanele ukupendulwa ngabantu, awulindeleke upendulwe zinkosi. Kuba ukuba ite inkosi ifuna itaitle yezisizwe, boti abantu uyifunela ukuba azokusiqononfela, singabi namalungelo tina.

U MR. INNES kuko indawo angavisiswanga kuyo. Yena akakange ayikankanye indawo yokuba itaitle mayibhalwe ngenama lenkosi utete ngokuba mayibe segameni lebandla eliyakuyipatela umzi ibandla eliyakuba yinkosi, nomantyi namapakati amabini namatata.

UNKOSI NGWEKAZI ubona yena ngokuyimisela ezinkosini itaitle intsapo yabo iyakubadela ngamaxesha azayo.

U MR. C. MGUDLANDLU uyichasile into yokuba itaitle yomzi ibesegameni lenkosi kupela.

Kugqitywe kwelokuba lento ike igqulwe pandle ngumzi ubuye umoya-mnye. Ibe yure mboni impi igqugule. Ingenile kwakona intlanganiso.

U MR. PETROS MPAHLA uvakalise isigqibo somzi ukuba itaitle mazibe semagameni enkosi nezizwe zazo.

U MR. ROSE-INNES : kuko ke lendawo engati iyakuxaka- Ukuba itaitle iyakubhalwa ngenama lenkosi, ingangonyo lokuwutengisa umhlaba ngapandle kokucebisa abantu uze umteto ube ngakwicala layo. Ukuti “ nabantu ” etaitileni luwanzu nje olungateti nto ngokwasemntweni, aye engenakubha lwa onke amagama abantu etaitileni yoluhlobo. Into emayiqondwe ukuba itaitle ingama lenkosi lodwa nokuba kubhalwe ukutiwa “ nabantu ” kusaya kupuhla elenkosi yodwa.

U MR. R. KAWA ucebise ukuba lento make iye kusingatwa ngumzi emakaya ukuze u Mr. Innes abhalelwe isigqibo ingekadibani e Palamente. Kubonakele ukuba yeyona nto emayime.

INKOSI NAMATYALA.

U MR. R. KAWA ukankanye indawo yokuba amatyala abantsundu angenakulungiselelwa ngomteto wa Mangesi ezi ofisini, ukuba kunjani ukuba kubeko umteto wokuba inkosi ziwatete njengokwenx’ engapambili. ukankanye into enjengokoniwa kwabantwana babantu, nomkondo nolobolo.

U MR. INNES ute ubungati nokuba umise-lwe umteto onjalo atetwa yimantyi amatyala lawo.

UKUPANGWA NGENX’ NERAFU.

UNKOSI TYEFU ukalaze into yokuba bamiselwe onobhala abasebenzisa amagunya omanyti. Utete ngokutinjwa kwenkomo ngenxa yeshumi lesheleni.

U REV. B. MAMA ubonise into ekalazelwa ngabantu ukuba ngokubutwa kwe 12/ umntu udlwa elinye i 12/ : kubonakala ukuba lento ikububhuhisa. Zezantonina izicaka zakwa Rulumeni xa abantu banikelwa kubapangi nje.

U MR. INNES utembise ukuba wo ke ayibuzise lento.

Emva kwemibulelo nokuvakalisa ukuba basamtembile u Mr. Innes yahlukene intlanganiso ebiyendileke kunene.

Impawana.

Sibhala nje saneke pambi kwetu ingxelo ezimbini, eziyole kunene kuti, zentlanganiso ebezizwe kwelipezulu—e Skapu nakwa Komani—mayelana nokuxhaswa kwe *Mvo*. Ngezintlanganiso kuzanywa ukufeza elacebo saka salenza kulemiqolo lokuba izipaluka ngezpaluka zi- tumele amagama amatsha okwawanza kwelinani seliko elitabata ipepa lomzi ukuze libe nokwandiswa kwakamsinyane. Kakade ezinxelo zinde—zifike mva ukuba zibe nokungeniswa kwelanamhla ipepa singenakuzingisa kunye nangexesha elizayo kuba lisengu “ Ngub’ ayihlangani ” elipepa. Kuyasikhutaza kakulu ukubona icebo letu lamkelwe ngumzi. Kulondawo ke! *Imvo* le ingukhala kuti mzi omnyama. Iyavusa, iyatutuzela, iyonwabisa, izama ukudibanisa imihlaba mbi eyalanayo yezisizwe ezimhlope nezintsundu.

Yenjenje enye ingwevu yakowetu ukuyichaza indawo omi kuyo umzi mayelana ne *Mvo* kukwezimini: “ Ungalibali ukuqonda incwadi ofanele ukuzifaka epeni: ungapiki nenkita yabantu bakowetu ngento abakalaza ngazo ngolaulo. Uyabazi nawe abantu bakowetu : basonela into ibasalungile kanti sisacotoza kancinane, kumanyumnyazi ukuhamba kweli bala lipakati ko bunyama nokukanya. Sinjenge mabala ipuma chlatini icanda intili isiya kwelinye ihlati, yona ingatandiyi ukuba kuvele into ingekayi kungena Kweliya isinga kulo. Sinjaloke tina bamnyama ngezimini. Siyakugcinw angabantu abanjengani njalo ukuze singabhaqwa zizidubedube sisepakati kwentili epakati kwelihlati lobudenge nelokukanya. Wanga lowo ungu Mtombo wento zonke angati ngawe namanye amadoda kanti uyafundisa ukuba i Afrika le ina-ko ukuvulisa amadoda namankazana amagama ayakuhlala ngalo lonke ixesha uyakuba usemi umhlaba.” La ngamazwi ka “ Vazidilule”: amazwi akolekileyo nayinyaniso engwevu enamawa. Ngo- kuxhasa ipepa elike umzi uxhasa amalungelo awo amakulu.

Kwezi ntlanganiso mboni sizikankanyileyo eyase Skapu ibe neziqomo ngapezu kweyase Komani. Owase Skapu walata kwindawo yokuba ishumi lamagama amatsha ulufizele—atsho eyitumele imali yalomagama. Heke, Skapu i Komani litumele amagama imivuzo ayikufinyeleli yonke—into efuna ukufana neyase Bhayi. Kutiwa lento ukutelekisa ayitandeki, nokoke kunjalo asinankceda ukuba singabancombi Abesutu base Skapu ngapezu kwempi engengabo Abesutu yase Bhayi nase Komani. Ikomiti epete imicimbi yokulungiselela *Imvo* e Skapu

iyiole:- *President*, I. A. Motaung; *Secretary*, B. J. Sampson; *Committee*:—Jona Mokuena, D. Msete, Ino. Mpondwana, Julius Moletsane. Intlanganiso ingena kanye nge kwata. I Komani alikabina komiti.

Ityendyana lase Mta litumele isiroro kuwetu u *Sigidimi* ngendawo yokuba site kufuneka 500 amagama amatsha ukuze *Imvo* yandiswe. Lomunzwanu woyikela ukuba ngati yenziwe lento siyakutyeba singawoti; ngokoke masibhengeze kumzi wonke imali esiyibutayo ngokuhambisa elipepa. Emntu usinika elicebo linga-zange lenziwe nangubani oyaziyo ibizini-si yake makabe ucinga ngokwe gusha (asimutli okokutsho). Kusekukheleni ukuba lomzalwana wase Mta waka walanga ubugqweta, kuba sima eteta nge “Bills of Costs ”; emakabe akapumelelanga ebugqwetweni lento agquduza ngoluhlobo entweni. Ukuhanjiswa kwepepa lendaba kunzima ngapezu kobugqweta mzalwana, kunjalonje akukholisi ngakutyebisa bani, inkoliso kukufaka kwamapepa abengati aqinisekile. Uze uke ukulinge ukuba uyatandabuza.

Sihlekiswe lelinye lamapepa ase New York elitumele amapetshana kumadoda atshatileyo omzama omncinane libuza ukuba atshatela nina. Kwabapenduleyo bexela izizatu zokutshata kwabo uX. ute. —Ndinimnyaka ilishumi linamnye nje nditshatile yinto endisoloko ndiyifuna leyo. U W. ute.—Ndandifun’ ukuba ndi-wano na, namahlamla asikavani. U C. ute.—Ndenziwa kuba wasuka u Sarah wati kuko abafana abahlanu abamngxamele shushu ndatshata buputputu. U D. ute.—Ndanidintsi kutezi nesizungu ndifuna umntu wokundicayitisa, ke undicayitisa kakulu. U B. ute.—Lasuke lati inge lakuti kudala ndifihlisa, iminyaka esibhongo mininzi ngokwaneleyo nabantu bandixalisa ngokuti ndiyalupaka. U J. ute.—Ndi-ncede musukule uyipate lonto uyandonakalisa. U G. ute.—Oluhwazi’ ndandidekabi nalo oko. U H. ute.—Usontombi wayeza kundikupa emsebenzini, ndase nditshata intombi yake. U E. ute.—Ndanidiba yiyo yodwa pakati *kwe* waka lentombi, ngoku ndiyaqonda ukuba zililwaga ngapandle kwayo. U A. C. ute.—Ndacinga ukuba ikwayiyona nto ikapukupu kunokuhlala indleko zokwapula isitembiso. U C. H. ute.—Izihlobo nomelwane bahale bendibuzwa kwalowo mbuzo wobudenge kanye. U B. D. ute.—Ndenziwa kuba nemali egqitileyo ndingenanto yakwenza ngayo, kodwa ngoku kugqite izinto emandizenze emalini endinayo. U A. ute.—Ndandifuna ukuba nomlingane woluya hlobo lungapaya, *ke* nanamhla usengapaya. U F. ute.—Msa ukuyikankanya lonto. U Bob ute.—Ndanidikatazwa kuvula ucango ebusuku, ndifuna umntu wokumana endivulela. U P. J. ute.—Kwasuke ngu Mdali. U Blivins ute.—Ndasuka ndabuza ukuba anganditata na ndilingela wavuma. Waselesiti nea.

Yinto eyole kunene kuti ukuvakalisa imisebenzi yamanele akowetu anyanzelelele pambili kweyona nto ifunekayo. Sibaliselwe ngomye umhlobo into ezifanelekileyo ezenziwe ngamanene amabini esingani singawufihlela umzi, nakuba into leyo ibingabaliselwa ukuze ifakwe epeni. Ilungelo ukuba ingangcutywa. U Mr. Morley Tutu wangase Nxaunini ubuhle ingxowa ezi 300 zotiya ngalonyaka ugqitileyo. Sive kwakona ukuba into ka Jingose u Malgas ihlwayele 15 ingxowa zengqolowa le ivunwayo. Maninzi ayakungena likwele, kubo kusalungile. Ndawana isihlaba kulento kukuba amagama alamanene awakabiko kwawabatabati be *Mvo*; aye amaxabiso ezilimo endawo ngendawo ekwelipepa kwapela.

Mawabe lamanene awakayiveleli indawo yokuba akutengise ukudla kwawo kwimalike enxebiso. Messrs. Jingose no Morley ngamadoda anjengani kanye afuneka ngayo *iferkekile eyi Mvo*. Noba nisebenza ngeqinga ninayo.

Umbhaleli ongu S. osesikolweni sase Kubusi uti.—Ndiyatamba ukuba abalesti be *Mvo* bokumbula nge *xalanga* ekwakutwa iyatamba pezu kwesikolo sase Kubusi. Ngati namhlanje azigqibele izidumbu zenkomo ezibalese ngumbendeni. Ukutsho ke ite itishlala yakubiza umvuzo wayo, esekuminyaka mibini ingasawufumani yatunyelwa lamazwi:—“ Kubusi, 26 January 1887.—Siyakunotisa ukuba ufundise le Kota yodwa. Siti bapati besikolo salapa, ukutsho ngabazali babantwana abo.” Bayapela abazali apa, kuba tina sifuna umyo onganfuni mali oyakufundisa ngesisa, yena afunde nzima, ize tina singabhatli kuye. Ininzi eyakwa Rulumeni kuye.

Sekuko abatili base Ligwa (Barkly West) nabanye e Bhekesdorp, abasebeyitenga kwivenkile ezinjengezo Daya Dyer and Dyer) nezo Aluveni (J. J. Irvine & Co.) nezo Gibberd and Bryant impahla yabo yokunxiba ngokuyibona kwizaziso ubutshuphu bazo. Bayitumela nge post imali nempahla bayitunyelwe nge post zezo venkile. Sivuya kunene ukuba basaneliswa kunene yoyo. “ Ukwanda kwalwa neumtataki.”

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (Feb. 16). Ihabile, 5d to 1/10 ngekulu Umbona, 1/3 to 2/ ngekulu Amazimba, 2/7 ngekula Umbona, 3/ to 10/6 ngekulu Inkuni, 5/6 to 24 ngeflara E DAYIMANI (Feb. 11). Ihabile, 2.5d to 5.5d isitungu Amazimba, 9/6 to 11/6 ngengxowa Umbona, 9/6 to 13/ ngengxowa Itapile, 4/7 to 11/6 ngengxowa Inkuni, 3/0 to 6/7 ngeflara E BHAYI (Feb. 14). Inkuni, 12/ to 20/ ngeflara Umgubo, 5/ to 9/ ngekulu Umbona, 3/6 to 6/ ngekulu Ihabile, 1/ to 3/6 ngekulu Itapile, 1/6 to 5/ ngengxowa E KOMANI (Feb. 14). Ihabile, 1/9 to 1/10 ngekula Inkuni, 15/ to 22/ ngeflara Ingqolowa, 3/ ngekulu Amazimba, 4/ ngekulu Itapile, 5/6 to 6/6 ngengxowa Umgubo, 5/ to 5/6 ngengxowa

Ibhola.

Ngo-Mgqibelo ogqitileyo February 12, ibuye vaqubisana i “ Try Again ” Cricket Club yakwa Brownlee ne “Buffalo” Cricket Club yakwa Bhidli. Ite kuba eyakwa Brownlee yayoyisiwe ngoMgqibelo ngapambili kwalo, yeza namhla seyiqumbile; kwaqala yona yenza 67 nge ngeno lokuqala. Kulandele eyakwa Bhidli, zabakulela ibhola zo Willix no Butler, wati ukusuka u Butler wavusa lanto wayeyenza ngo *Myadala* we *Bhola*, Yenza 26 ngenengo lokuqala, yipinda ya- ngena kwa i “ Buffalo ” yakwa Bhidli yenza 32 ngelesibini; ewomabini amangeno- yenze 58. Ayabi sapinda i “ Try Again ” yakwa Brownlee Station, yemka nendwe yoyise ngenengo lonke nokubaleka oku-sibhoko. Kwangom- mgqibelo ikatvana elincinane lakwa Bhidli belye kudlala nelase Tafeni lika Rayi loyiswa elase Ta- feni. Elase Mgqakwebe belize kudlala nelincinane lakwa Brownlee loyiswa ka- kubi elase Mgqakwebe langu *Myadala*. Amagama namanani abadlali akana— kungena ngenxa yobuncikane be- pepa, litvala labo ke elo kuba ngebela- kela bonke ipepa lizokwandiswa.

E Komani.

[IVELA KU MBHALELI WETU.]

14 Feb., 1887 Into eninzi apa yimvula. Iizwe lihle kakulu, kulinywe kakulu ngapandle ngabantu abantsundu. Ngati iyakuba yi- ndyebo enkulu nonyakanje. Ndiva ukuba Abatenbu baqumbe kakulu ukuba i Queen’s Town yoyisive e *Myadalemi* we *Bhola*, kuba kungcelelwe igama labo. Ngati sekuqalwa i club ezintsha e *Lanti* or S. *Peter’s-on-Indwe* nase Macibini ngenxa yalonto. (Mna nditi kulungile ukuba i Komani lidliwe, kuba ezindawo bezingasokuze zizwalelo lom- dloko, kuba abantu belilizwe bazityafele izinto ezinjalo). Ngamana i *St. Mark’s* ne *Kamastone*, no *Ndlowakazi* ne *Bhede* zatelela, kuba lomdalo we *Bhola* ubhe- kisa pambili—avusokuma ulinde abantu abaqonda kade. Bavile ukuba u Komani angabalindi; bebeyakude bavuka nini betu? Ndobuya ndikwazise izinto ezi- hambisekayo apa. [Sobulela.—EDITOR.

Impendulo kuba Bhaleli.

Rev. J. Goduka (Queen’s Town): Kwa-tunyelwa Emvani ngendawo oyibuzayo. —Mr. Jos. Hanns (Cefane): Kutunyelwa oko ukufunayo ngo 10 Feb.—Mr. Zech. Maya (Kinira): Siwivule umyalezo ngayo; ulungiselwe.—Rev. P. Keswa (Ncozi): Akuxeli ukuba inga singangena kangapana isaziso sako.—Rev. B. S. Dlepu (Craddock): Wagqibela ukuhlala ngo 31 July, 1885, akunakuyitunyelwa ke i Almanak. —Chief Josiah S. Jenkins (Emampondweni): Siyayibulela. Impendulo siyitumelwe nge post.—Mr. Haihai Maqubela (Bolo): Malibe alifiki ngempiso, alikabanjwa. Sazise angafikanga, sovelelwa isikalo sako.—Mr. Barnabas J. Sampson (Tarkasat): Amagama &c. afikile. Ungadinwa ngomso. Zolandela irisiti.—Mr. S. J. Kutia (Daliwe): Enkosi. Samkelwe isicelo sako, ingxelo itunyelwe.—Mr. P. N. Mtshemla (Qumra): Kulungile, kaulenze ke. Siyawamkela umbulelo ngovuyo.—Mr. T. M. Ndwandwa (Ezazulwana): Siyayibulela. Obhele atunyelwe amagama, asikalungile. Kokona iqondakele indawo ebelixenge ngayo elika Mr. Bassi. Zitunyelwe i Almanak.—Mr. J. W. Pharkie (Endlambe): Thanks.—Mr. Sizzi P. Mpondo (Etoleli): Isese Goseni.—Mr. Soldati Damane (Bengu): Ifikile incwadi. Kutunyelwe ku Lubisi. Lungisana namanele lawo uwakankanyayo. Tina sitabata eziswadinzi zetu.—Mr. Afrika Kinidi (Barkly West): Yafika incwadi, yafezwa imiyalezo. Nakusenitumela ezivenkileni ngokwenu. Zinyanazi ngoku.—Mr. E. S. Makalima (Ezitha): Sivile; i Dip yotunyelwa nge treni.—Mr. Makabeni Dlamini e (Natal): Liyatunyelwa ngoku lamisive yincwadi yomfundisi wako.—Mr. B. T. T. Konongo (Lovedale): E! nkosi. Zivelizwe ezinye indawo.—Mr. P. S. Lusasenji (Ngamagame): Kulungile.—Mr. P. Xinive (Port Elizabeth): Yamkelwe. Impendulo yofika sakuyilungiselela nge post.—Mr. I. Wauchope (Port Elizabeth): Thanks. Yes, it will do.—Mr. Chas. V. Kunene (Beaconsfield): Kulondawo! Hlanganani.—Rev. J. Msiki-nyana (Aliwal North): Danke.—Rev. S. Sihunu (Uitenhage): Siyabulela.—Mr. Fred. F. M. Ndze Ngukale (Mbulu): Sivile.—Mr. John Masiza (Egqogqora): A magama maweze nokhozo lalike.—Mr. R. T. Nukuna (Queen’s Town): Ifikile.—Captain O’Connor R.M. (Tsolo): Received. Answer by post.—Captain Hook (Umzimkulu): Received.—Mr. C. J. Levy R.M. (Cala): Thanks.—Mr. Geo. Rust (Mfula): Object laudable. 3s., in advance 3s. 6d. for deferred payment.—Rev. A. J. Lennard (Slang River): Received with thanks.—Mr. John Sigenu (Bengu): Zifike zombini. Siyabulela.—Mr. Timothy Mmango (Cala): Yamkelwa ngombulelo.—Mr. P. M. Lokwe (Ngeolosi): Yamkelwe ngombulelo.—Mr. S. D. Mashiyi (Ntsito): Asikeva ngayo.—Mr. Abner Molefe Mofunt Fletcher): Received with thanks. Subscription 12s. per annum if paid in advance. Higher rates if deferred.—Mr. Peter Vella (Barkly West): Kutunyelwe.—Mr. James Nvanda (Emgwalana) : u Nathaniel Pasive akanguye umamkeli wepepa, ngoko akanamfanelo kwi Almanak nangayipina indlela.—Mr. Charles Kwelekile Kuzwayo (Pretoria): Unyavisile.—Mr. John M. Maguga (Kubusi): Akuko sizatu, umpati welsebe loinsebenzi uti yimp

ukuba ube uyakubhalela kuzo zonke inkalo.—Mr. Axe Katshane (Hanover); Siyakwenjalo.—Mr. M. Peter Selate (Tejatyane, Basutoland); The order has been attended to. Now it is for you to carry out your side of the agreement.

Mr. J. S. Adams (Port Elizabeth); Asi-kalungi, soloko salengalenga ngenxa ye bolide. Ngesimo ku Magosa. Sinom-bulelo omkulu kwawenzayo umsebenzi, kodwa "into azimntaka Ngqika zonke" mfo ka Adams.—Mr. Thomas Memani (Port Elizabeth); Ilungisiwe. Mr. K. N. Boza (Kimberley); Sikutumele nge post; ngxama ke.—Mr. B. Ngoma (Hackney); Ayiko imifanekiso ye Dyeputa.

IBANDLA LAMA WESILE.

Inggungutela yeli Banda iyakuba se Kimberley kwele Dayimani ngalonyaka pakati ko April (Mgudluli), ngawo la amanane ayakuya egameni lezintu ngezi-tili eyahlulwa-hlulwa ngazo i Wesile kwe- lilizwe:—

Isitili sase Kapa.—Rev. R. Ridgill (U-mongameli), Rev. H. Tindall (Assis. Sec.), Revs. J. Thompson, B.A., W. F. Edwards, nalamane angengabo abafundisi, Messrs C. Lewis, M.L.A., E. B. Garland, S. Tokin.

Isitili sase Rini.—Rev. F. Mason (U-mongameli), Revs. T. A. Chalker, R. Mutton, G. Kakaza; nalamane ange- ngabo abafundisi, Messrs. J. Slater, B.A., T. J. Roberts, P. Job Mavavana.

Isitili sase Komani.—Rev. R. Lamp- lough (Uvulindlela) President of the Conference; Revs. J. Smith Spencer, E. J. Warner, C. Pamla; nalamane angengabo abafundisi Messrs. T. E. Duckles, Jas. Hodges, John F. Mazamisa.

Isitili sase Clarkebury.—Rev. P. Hargreaves (U-mongameli), Revs. J. W. Househam, W. S. Davis, J. Mjila.

Isitili sase Natal.—Rev. S. Evans Rowe (U-mongameli), Revs. Theo. Chubb, B.A., E. Nuttall, L. Msimang; nalamane ange- ngabo abafundisi, Messrs. M.L.C., W. Cook, Stephen Mini.

Isitili sase Kimberley.—Rev. Richard Hayes (U-mongameli), Revs. W. Wynne, Wesley Hurt, W. H. Aspden, C. Harmon, J. Monyatsi; nalamane Messrs. H. A. Oliver, J. A. Collins, J. Grant, R. S. Day, Africa Kindi, John G. Kosani.

IMVO ZABANTSUNDU

Native Opinion

WEDNESDAY, FEB. 16, 1887.

A LITTLE while ago Resignation of Mr DYER, we recorded a M.L.A. rumour which was cur-

DYER, M L.A., was about to vacate his seat in the Legislative Assembly for the representation of King William's Town; and to-day we have to state that what was then but a rumour is now an accomplished fact. "Nothing," so runs the announcement, "but the most pressing affairs" could have induced the senior member for the constituency to relinquish the trust placed in his hands at the General Election; and we are assured Mr. DYER will receive the heartfelt sympathy of the electorate when it is known that the failure of the health of his brother and co-partner in the extensive business, in their name, necessitates such changes as will claim a vast amount of his time and attention to the exclusion of that study of political problems which an honest member deems it incumbent upon him to engage in both for the satisfactory discharge of his duties to his constituents and to his conscience.

It can hardly be said that Mr. DYER'S political career had fallen in happy places. He took his seat for the first time in a new Parliament that, from the nature of its composition, was hopelessly inefficient to discharge its simple functions. The "humdrum," or moderate party, led by Sir THOMAS SCANLEN, then at the head of the Government, was nearly equally balanced with the "vigorous," or quondam SPRIGG party. A third party, with Mr. HOIMEYR at its head, appeared on the scene, determined to play the two old parties against each other, and to throw its valuable support into the scales of anyone of the two that would be prepared to grant it all that it would care to have. At the very commencement of the session Sir THOMAS SCANLEN showed that he was not ready to be made the cats-paw, by throwing up the sponge on the Phylloxera division. The SPRIGG party took office under Mr. HOFMEYR'S auspices, and since the struggle has been between ignorance, retrogression, and prejudice, as against enlightenment, progress, and freedom. It is to Mr. DYER'S credit that by voice and vote he has consistently and persistently supported the forward and enlightened party, which helped to defeat

the atrocious Transkeian Representation Bill last Session. He has with commendable vigilance and activity safeguarded the interests of this 'community, and also of the natives; and in this connection, we may mention the efforts he put forth, from a sense of justice, on behalf of the shabby treatment of the hereditary chief of the Amabhele tribe on the Chumie—the gross injustice of which will ever rankle in the minds of the natives. With a majority of "Invincibles" against him and the party with which he usually acted, it was not to be expected that they could make much headway. To him, however, it will be gratifying to hear that those who elected him, both white and black, are satisfied that during his short parliamentary life he did but his best—an angel could not do more. Hence, then, it is with considerable regret that we lose in Mr. DYER a faithful and a true member who had made himself a position in a House absurdly incapable to do anything for the good of the country. And should his circumstances again permit him to give his services to the constituency and to the country, he has, we believe, secured for himself a name that will serve him in good stead, and we trust it won't be long before their doing so.

It now rests upon the electors to send another representative to the seat vacant by this resignation: and we only trust a gentleman will be found who will tread in whatever degree, along the path which has brought undying fame to the late Mr. IRVINE and so much credit to Mr. DYER. We hope the very best man will be elected to represent so large and so important a division. As we write we are not in possession of any names of likely candidates; but our people should hold themselves in readiness, for by helping to return the very best of the men submitted before them they will furnish a strong refutation of the oft-repeated calumny that they vote for what they do not know, and therefore they should not be permitted to enjoy the precious gift of the Queen—the Franchise.

Editorial Notes.

A STREAK of reason seems at last to be penetrating into the usually opaque intellects of Afrikanders. For we read from the *Graaff-Reinet Advertiser* that the Murraysburg Bond meeting has been proposing to limit the franchise to natives to the bona fide possession of landed property or the occupation of property worth £100. The *Zuid Afrikaan* says of this: "This, in our opinion, is wrong inasmuch as it makes a distinction between natives as such and others, to which the Parliament will not assent, which England, if the proposal passed here, would not allow, and which it is hard to justify. If the franchise is to be raised let it be raised for all." But that will not suit the men of the Murraysburg Bondsvergadering. They would like universal suffrage for their "vriende." They would give them electoral wings while they would the load nigger and the "aangewaarde" with electoral chains—only they dare not propose such a thing for the latter.

THE step which the Civil Commissioner of King Williamstown and of Queenstown have adapted in reminding their people in their taxes are due, is very commendable. We warn our people in these two divisions to observe the notice for it will be entirely their own fault if they are plunged into expense through seizure of stock.

THE Farmers' Associations have now the transportation fit on. These bodies are now passing resolutions in favour of having the stock-thieves of this country sent to some Island in the Indian ocean. People are assured that this is the only course that if adopted is sure to usher in the millennium in the farming world. This should be received with great caution, for the same class was assuring us a few years back that flogging would do it all, and Mr. John Laing was even induced to introduce a special Flogging Bill. Flogging became the order of the day until the Chief Justice protested against it, but ad to no purpose. For our part we have always felt that the remedy lies in the certainty of detection, which at present seems to be needful. But when Police Commissioners and the Government appear to have a rooted aversion to employ natives on police work, and native policemen are every month being disbanded, and men who cost more are being enlisted, the chance of the realization of this seems to be forever receding. Farmers are the losers all the same.

THE rumour relating to the transference of Sir Marshall Clarke to some sphere in Burmah has, we are happy to learn, been authoritatively contradicted. We sincerely trust Colonel Clarke will remain in Basutoland at least long enough to complete the work of pacification which he has so well begun.

CORRESPONDENCE.

TEACHERS AND INSPECTORS OF SCHOOLS.

Port Elizabeth, January, 1887. To the Editor of the *Native Opinion*.

SIR,—As the press is said to be the palladium of liberty, I take it for granted that the *Imvo* is the palladium of the just rights of natives.

Anticipating the visit of the school Inspector to this and adjoining districts, I wish to call attention to one fact. In perusing the reports of school inspectors, one must be forcibly struck by the absence of certain untitular names of qualified head teachers of schools, and infer that it is either through want of etiquette, hostility, or some other mysticism, that one is termed Tom, and a second Dick, and a third Harry; while on the other hand, there is plenty of Rev. Mr. Mrs. and Miss. I should like to solve this problem. Some whites will not use above handles to African or coloured, and their contention is: *because they are servants*. There may be some ground for this presumption; but, which paid coloured, being a servant to so and so, would expect, in the execution of duty to be addressed with: Miss, "scrub my bedroom," Miss, "sweep the stoop," Mrs, "dust the parlour"; Mr, "chop some wood," and such handles. I think lunatics would not, what would sensible persons say though as black as the ace of spades?

Well then, Mr. Editor with respect to teachers of a shady complexion, I think they have a just right to expect to be treated with equal civility as whites, as they are of the same profession and under the same obligation to the Education Department. It is a dirty pride in school inspectors to avoid the courteous manner of honouring a coloured teacher in his report, just because of his colour. I don't say they must absolutely honour them in conversation, but for manners' sake they ought, and they deserve honour when their names appear in print. In the P. E. *Telegraph* I noticed a summary of the progress on the interest principle, of the schools in that town as reported by the School Inspector, comparing the status of each school in 1886 to 1885. The paper did not follow the school inspectors department but honoured those it had not, with those honoured. I should have been ashamed of myself were I in his place.

One feature in the report, and that is a puzzle, namely: *some wives of the teachers are styled Mrs. N. N.* Why they have this knighthood conferred on them because they are married to the native man "Jack." Another feature, also a puzzle is the title of Rev. to the coloured teacher. I hope the teachers on whose behalf this is written, will not be driven to the extremity of all becoming Reverend gentlemen, for then, this is a certainty, the cloth will have precedence in honour to the colour.

I remember the good old times when Drs. Dale, and Innes, (and even some of the first Deputy Inspectors) visited the schools, they treated the coloured teachers in their reports with due respect, and now even, when a teacher should receive any communication from the Education Department, he or she is being treated with civility and receives honour in spite of the colour. Why cannot Deputy Inspectors of schools follow the noble, and exalted example of their honoured and most highly respected chief Langham Dale, Esq., M.A., LL.D., Superintendent General of Education etc, etc? Long may he live!

Yours FAIRPLAY.

South African Poems.

The Wreck of the Grosvenor and other South African Poems. Institution Press Lovedale 1886.

Every nation has its own canon of music and its own standard of poetry. Only a Scotchman can appreciate Burns and the Bagpipes; only a Kafir can be thrilled by the rhythmic utterances of an *Imbongi*. While therefore we are gratified by the reception of an advance copy of this volume of poetry by an unknown author, we hesitate to criticize it. A popular European notion is that natives cannot love; this however is a fallacy—but we admit that they do not express themselves quite after the European style, and sing "love-sick ditties to the moon." Our author, though now married, has evidently been an "amorous swain," and much of the volume is occupied with the old theme. We commend these poems, in many measures, to lovers young and old; for love only understands the language of love. Of the South African Poems there are several of interest. The "Wreck of the Grosvenor" we like least. It has been many times asserted that the natives have never in war—when the worst passion are roused—behaved badly to a white woman, and it does not appear to us likely that the Pondo chief of the day—a century ago—would have kept white women about him if he believed that their husbands were wizards. It ought not to be impossible to get at the facts, but probably they are not worth the search, and as good—indeed we think a better poem might be written by assuming that people who were kindly treated appreciated that kindness. Perhaps our unknown poet will court the Muse again. "The wizard" is a much better work, though the rhythm and rhyme are weak towards the end—to our own ear at least. "The cattle-thief" will be surprised to find himself the subject of a song, and credited with performing deeds of daring for love. The poet and the police are evidently not agreed as to his motives. The poet and the theologian will also not agree that the soul is "an empty dwelling," but most probably our author will protest that he did not write for police and parsons. The piece we like best is on "Thomas Pringle," but these lines will raise a smile in the hunter's face:—

Yon coney, old and grey, that shuns the breeze
And blinks upon a ledge where hottest shines
The summer sun, mayhap when young and sleek
Was startled from his feeding by the steps
Of the rapt, pensive poet.

If so, he is about fifty years of age
The book has been printed at Lovedale,
and is, in every respect, a credit to that Institution. We trust it will have a remunerative sale, and stimulate the poet to give us more South African Poems.

U Loliwe wo Rulumente wase Kapa.

Indlela Ezise Mpumalanga Inguqulo ye Treni.

Kususela nge Cawa umhla we 13 February, 1887, nasemva koko kude kubuye kwaziswe.

Itreni Ezinyukayo.

LE TRENI isuka ngo 6 wangokuhlwa e Monti isinga e Qonce, e Komani nase Alvani nge Cawa, nolwesi-Bini, nolwe Sine, kwanale isuka kwango 6 wangokuhlwa e Monti, iya e Qonce ngo Mvulo, ngolwesi Tatu, nolwesi-Hlanu ngoku iya kusuka ngo 6:30 wangokuhlwa; ize imane ukungati ifika kade kwindawo zonke.

I Treni Ezihlayo.

Le Treni isuka pambi kwexa lesibhozo ngo 7:35 kusasa e Komani isiya e Qonce, nase Monti ngemi Vulo nolwesi Tatu, nolwesi Hlanu, nom-Qqibelo iyakusaka ngo 7:45 kusasa.

Eka 9:30 kusasa itreni esuka e Alvani eya e Komani, e Qonce, nase Monti, ngemi Vulo, ngolwesi Tatu, nolwesi Hlanu iyaku nduluka e Alvani ngo 9 kanye wakusasa ize e Komani induluke ngo 7:5 wangokuhlwa endaweni ka 8 30, yo mana ukufika kamsinya ke ezi Tisheni ezi sesi tubeni kude kube se Blaney nase Qonce, kodwa yofika e Monti ngexa layo kade u 9 30 wangokuhlwa.

Ezinye inguqulo zi ncinane nama xesha ase zitubeni ezipakati kwendlela nezinye izinto zingabonwa kuma Pepa amaxesha ashicilelweyo.

T. R. PRICE, Umpati.

Kwenkulu i Ofisi.

E Monti, February 3rd, 1887.

M. KEEVY & CO..

KWA NGOMTI.

E-Bhulorweni nase Durban Street.

Ngoku basilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo, Nezebkhwe Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kule-dolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. TORREBND. S. J. Ezinye i ndawo zayo le newadi ziyakucuzulula u kuteta kwenu, ziti e zinye i ndawo ziyakufundisa o kwa Mangesi. Le newadi ino kuzuzwa

E Rini (Graham's Town)—kwa T. and G. SHEFFIELD, Eastern Star Office.
E Qonce (King William's Town)—kwa W. T. RANDALL.
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E Kapa (Cape Town)—kwa Juta.
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E Dodoloro (Dordrecht)—kwa J. V. OBRIEN
E Ngqushwa (Pieddie)—kwa A. C. BENNETT
E Sidutyini (St. Mark's)—kwa S.D. SNOOKE
Kwa na kuzo e zinye i ndawo.

Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngenxa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile. zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa. THOS. MORIARTY. 5 August, 1886.

BONISANI MAWETU.

MAHASHE am abamini, elinye limfusa A linomthsho kwitanga lwokholo libalwe "J. Z." elinye libomvu amanqina angapa- mbili ayi *holfuti* (entle noko) *linesilonda emhlana* owabonileyo ndingavuya atumele ku THOS. Z. MATUMBU. Ndbuhlulu ngalo mahasha am.

JNO. ZANTSI, c/o Rev. T. G. JONES, Hackney, Oxkraal.

Ofun' Onina-Lume.

KU QALA u JOHN, or FONDINI, or BOY, or

BUSH, or GAMEDE.—Izotsho, umfo ontundu onobomi u kwi 56 ubadala; wagqityelwa e Bhayi ngo 1866. OMNYE ngu DANIEL umninawe wake. Untsundu ngoku kanyayo wayengati ute-tswi ngoko. Ubudala 50. Wagqityelwa nge 1855. Ngase Bholani. Ondilandisayo makatumelele ku mhleli we Mvo.

JOHN J. MLANDU. Ntotshane, Mount Fletcher.

QONDASANI

Ngexesha lokutengiswa ka

BOYA.

Ikeleko

Ne Printi

Neminqwazi Yamadoda Iswekile

Ne Kofu

Ko Ngubo

Zitengiswa ngama xabiso apantsi kakulu.

Kutengwa yonke into no Boya.

KWA

W. O. CARTER & Co.

Kwi Bala lika Makeleni,

E-QONCE.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandes,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatlwe kwa ngoku. Yonke into ayi patisisweyo ifezwa ngokukaula.

Uli Gosa le Colonial Mutual Life Assurance Society.

YIYANI KWA

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe Ikoyi—Ikomityi ne Pleti Ilampi Impahla Yendlu. Yonke, njalo njalo.

Kukwako imisesane YOKUTSHATA YE-GOLIDE, neye NGEJI ETSHIPU.

KWA G. WHITAKER, kwi-

venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo... Umgubo, neswekile, njalo-njalo, njalo-njalo.

ISAZISO ESIKULU

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena; Magosa am bowatunyelwa onke amayeza. nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali chamba ngepepa 1-posi (P.O.O.) Imali yawo yi 3/6 lilinye. ngapaandle ko *mpilisi Wenene* (Sure Cure) oyi-8/6 ukuba imali tunyelweyo igqitile yobuyiswa namayeza.

JESSE SHAW, Igcisa Lemiciza. The Laboratory, Fort Beaufort.

Lishicilelwe umninilo, u JOHN TENGO JABAVU ngu HAY BROTHERS, Smith Street, King William's Town