

IMVO ZABANTSUNDU

(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, APRIL 20, 1887.

[No. 128.

IFANDESI !

LENGUBO.

LENGUBO.

DYER

AND

DYER

BAYAYI fandesa yonke le mpahla yabo ininzi kunene Izi Ngubo, nezinye izinto njalo njalo, kukweleliselwa impahla eninzi esendleleni eza nenqanawa.

Eli fandesi loqutywa iveki ezimbini—kutengiswa ngamanani atotyiweyo kakulu.

IZISULU! IZISULU!

YIYA KUZIBONELA NGOKWAKO.

Ifandesi loqala NGOLWESI-TATU 30 MARCH, 1887.

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.

BOUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN A CO.

Ndalamba, Ndapel' Isoya

FOLOKOCO!

BANTSUNDU! BANTSUNDU!

Especiallly ” abanga pandle Yizani kudlisa nityebise amehlo enu kulo nkumba yakwa

PASCOE.

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, azivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

Ityali ezi lufipa—zilala “too.”

Ezokutshata ingubo, nokuba ufuna iyadi, nokuba

ufuna zisikelwe kuwe.

I Printi—Ikeleko—Ilinzi — Amalapu ehemp—Izitofu

(ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu

ngoku ngum' mangaliso.

Ezamanene ingubo esezi tungiwe.

Ibati ne Bhulukwe ze kodi “ebanzi.”

Amanene ayazisikelwa azitungelwe ezawo ingubo

ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOCOKO.

E-QONCE

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele

beza Mankazana,

E-QONCE.

Ezamadoda Ihempe, 1/-1/3, 1/6

Ibhulukwe ze Kodi, 5/-

Eze Twidi ibhulukwe, 4/-

Ibati ze Twidi (iqukunjelwe yonke) 6/6

Eze Twidi i Suti, 16/9

Ikeleko, 2.5d.

I Printi (intlobo ezintsha) 3d.

I Linzi, 3.5d.

Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA NGEMITI YASEKOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yebele kwi

Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele— xa umntu ebhelwe lihashe elingwevu nokuba sesinye isifo.

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

botile ezihamba kwi 4/-, 7/6, 11/- ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa

nama dyungundyungu—linge mbizana 2/-, 5/-, H/-, 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 zigcinwe.

Ukuba wena nokuba ngumblobo wako ofayo pambi kokuba ubhalele mhlambi yee

kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo

ngemali encinane.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

AMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku nqinelana kwawo nezizifo ezizwa zona; ngenxa yoku kaulenza. uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe-nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune enginqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure):

Umiza ongazange ungakupilisi ukuluma kwe oka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo live gazi nezinye izisu ezikatazayo.

UM.-AFRIKA (Africanum).

Umiza ongenzi xesha ukukupilisa izinyo.

UMFUNG'YEZA (Herbal Tincture).

Elingoviswayo zingangqambo zendlebe, nezizifo bunzi, nokubota kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamchlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, licesine nento ezinjalo.

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA

(Confection of Bhubarb).

Incindi yoku geda iziswuna ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umiza wokupilisa ukuqunjelwanezitepu nezinye nkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elijunge kumene kwizifo zokuba butataka, nokungatandi nfo itiyiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine).

Into elunge kunene etanjiswayo ebiza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa “Lelona ” xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhofilana nezi- tofilana ngazinye, eziti zakulundelwa ngokufezze- kileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekehlile.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofofo, atengiswa nguye nge bhokisi nange Bhofofo nangamagosa nke kwi- nkalo yedolophu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Ounce—Dyer & Dyer, Malcomess A Co., D

Drummond & Co.

E Nyangamkwe—Mrs. Savage.

E Manti—B. G. Lennon Jt Co.

E Rini—E. Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Bhayini—R. G. Lennon & Co.

E Ngqusha—W. A. Young, Esq.

I kaya lawo e Fort Beaufort kwa Nogqala.

Isitora sase Komani

Kofuna izivato ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Kwa

CHUDLEIGH,

Ukangelene ne Town Ball,

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 nezolutsha.

Yeyona ndlu isisulu empa- hleni

yoku homba neyoku, nxiba apa

E KOMANI.

KUMA-SINYAHLA.

UMNINAWA ka SINYAHLA owala-

hleka ukuciteka kwesizwe ndimvile

apo akona. Ndifuna ama-Sinyahla nama-

Sinyahlakazi ayazi lonto.

Ndim HENDRICK SINYAHLA. Vryburg,

Betsuanaland.

Iveki.

KUKO iqela labatabati belipepa esiqondayo ukuba selisenza ubumenemene ngoku alisa-zameli ukuba liyirole imali yepena. Lomhlambi sewutunyelwe izikumbuzo ngexabiso elisemva, nge veke ezayo amagama odweliswa apa epepeni aleswe kwindawo ngendawo ukuba awuyitumelanga ngapambi koko imali.

U MRS. CLIFF, inkosikazi ka Rev. W. Cliff osand'ukusuka Emgwali ka Ngubengcuka weza e Katikati ubhubhe ngolwesi-Bini lwe veke edluleyo.

UMFAZI wom Hala e Tora usiwe ematyaleni Engcobo ngokubulala intombazana eminyaka mitandatu. Lomfazi ube bhujelwa ngabantwana, kusitwa ngosiyazi babulawa ngumfazi omncinane kayise. Ngomnye umhla ushiyeka yedwa ekaya, wamtata lomntana kanina omncinane wambeleka wati akufika ezindongeni wanti ximfi entloko ngelitye wamrwitsha wamhlehla. Selebanjwa ngumntu obezi hambela ngombona epuma ebaleka kulondawo.

AMABHONGO maninzi kakulu pesheya kwe Nciba nge Jubbili, abanye bafunzele ukwaka indlukazi enkulu yencwadi e Ngxakaxa (Library), abecala lakwa Centane bafunzele kwi indlukazi enkulu yemfundu, abecala lase Gcuwa ukwaka isikolo sentombi. Azi koma yipina behlutana nje, kodwa esilaziyo " ubukumkani obupambene kwabodwa abunakuma."

I PALAMENTE idibana nge 27 May.

ABEMI base Rafu bacela u Rulumente ukuba indlela ka lolive mayi gqitise kubo iyekungeni kule isinga e Kolesbere nase Dayimani, ziqakamshele e Mete.

I POLISA elingu Frederick Nauder lidubule umntu omnyama e Kimberley lalindiselwa i Jaji.

KWINTLANGANISO yamafama e Rini u Mr. Hockley no Mr. Pringle bate bayoyika ukuba Abantsundu bacandelelwe izikonkane kuba baya kulahlekwa ngumhlaba wabo njengama Lawu ase Katala wona aye hleli kakuhle ngapambili ati akucandelwa zasuka zangenwa ngabe Lungu zonke indawo ezingamantqata zomhlaba wawo.

U FADANA SALAKUTYELWA idindala elidala lase Dikeni upumile ngenxa yokwalupala seleza kwamkela i bhaso (pensione) elingama shumi amahlanu eponi ngonyaka engasasebenzi, ade afe.

ISTORA sika Deacon & Co. wase Alexandria sitshe nqu ngolwesi-Tatu oludlulileyo.

KUFE umntu Ontundu wamnye kwa ngxwelerwa batatu kudubula kwe danamayi ngolwesi-Tatu oludluleyo kumngxuma wase Bultfontein we dayimani.

UMDLALO omkulu we bhola usaqutywa e Kimberley, i Bhayi lidliwi li Dayiman nge ngeno lonke line runs ezi 37.

IKUMKANI yama Rashiya (Czar) isinde magewizi efuna ukuyosela amagezana elozwe; kuko ababanjiweyo boxhonywa.

ABANTU bayapela kunukwa ema Mpondweni.

AMASELA ama Bhulu amabini o Goodvolk, no Roos, kwano Hamilton Ingasana bagwetyelwe iminyaka emitatu entolongweni besala nzima e Kolesbere bebe into eninzi

U OHAM induna yakwa Zulu ubulewe yindloloti.

UTE patsha wonke umzi wase Kapa ngenxa yoku dlwengulwa kom Lungwazana ngumntu omnyama ewaka yedwa e Weyn-bng. Lo ngwesibini kwintsuku ezisodwe leneyo.

ABARWEBI bapshesha kwe Nciba nase Batenjini batumele umtandazo e Palamente wokuba umrwebi ugamnye acandelwe amashumi amabini e akile ze tyatanga anikwe itayitile.

U MR. G EMILE SYME wenziwe Imantyi encedisayo kwisinqingata sase Alvani.

LENTO ukuti ubhalela umzi indaba ube uqumbele abantu abangayiroliyo imali yokuwubona umsebenzi asikuko nokuba iyapitizelisa, umntu angade abone sebhalele iziqalekiso.

ABANTU abamnyama base Mozambikwe bamvukele u Rulumente wama Putgezi.

INKOLOVANE seyilala e Barkly East.

KA usindisa umntu otshonayo nokuba ngomka namanzi msukumbamba esiqwini. mti cu nge ngalo entla kwe ngwiniba uku- ze angaku bambi atshone nawe nokuze umpakamise lula.

U DR. JOBERT igqira lama Frenchi uti abantu abangama nxele baya kohlakala, na-bangati bangabato batykelele ekuputeni. Asa- zi nokuba iyinyanoiso lonto.

YINTWANA encinane kwele Golide ukuti akufun'ukuvusa umnye le umntu omnyatna selembamba amagwanga empnyeka emntni ngentambo amashywe etabalaza apo, atulwe

E STELLENBOSCH abaki bawele ludonga kwafa band abatatu bazingxwelerwa.

NGOLWESI-HLANU lweveki ezayo kuko ifama eyakutengisa e Bede, enye ise Gwatyu eyakutengisa kwangalomim pambi kwe Ofisi ye Mantyi yase Komani.

SISIVILE isikalazo sabafundisi nabashumayeli base Sidutyini, siyazama ukusi lungisa.

XA ede wapela u April lo ingekarolwa imali yale Kwata epela ngo June seiyiya ku-zala isikisipeni kobhatele ngo May nango June.

U CORNELIUS TERBLANS ugwetyelwe uku khonywa yi Jaji e Uniondale ngokubulala u Jacob Jantjys.

U MR. W. H. WILSON unikwe iwonga lokuba yi Justice of the Peace kwisinqingata sase Xalanga eba Tenjini.

U MR. HARGREAVES unyana wo Mfundisi wase Mampondweni u Hagile walile nkuya kuba sisandla se Mantyi yase Ngqamakwe londawo inikwe unyana ka Mr. Welsh, Imantyi yase Herschel.

ESINYE isititi esililungu le Palamente site entetweni yaso kutsha nje incwadi ezinkulu ekufuneka wonke umntu enazo endlwini yake zimbini, eyokuqala yi Bhayibhile eyesibini Lipepa lendaba.

AMANGESI ase Qumra ayakudibana ngomhla we 11 May ukuvumelana ngenoto azakuyimisa ibe sikumbuzo se Jubbili.

U BHARONI (Baron de Fin) wakwa Qobogobo ubhubhe ngolwesi-Hlanu oludluleyo xa aminyaka i 86 ubudala.

U Miss COLENSO intombi kamfi u Sobantu (Bishp Colenso) utumele incwadi emapepeni yokuvelana namagosa abetwe ngu Archdeacon Colley wase Maritzburg e Natal.

NGASE Newhaven e Ngilane kuqokeke usi kwikwikwi abantu bakutshelwa ezi ' kwishaneni,' esinye sabukuqeka bunzima kwafa ishumi eli nababini labantu.

I JAJI iyakuteta e Bhayi ngomso, April 21.

U MR. STRACHAN wase Mzimkulu usumihlaba enninzi aza kuyi tengisa, ubiza i 3s. 6d. ne 4s. nge akile yetyatanga.

INTLANGANISE yododana nomtingana wapesheya kwe Nciba edibana e Gcuwa ivameleni ukuba mayi gququlwe ibe lisebe lo Mawyanne Ngamfundo (Native Educational Association).

I-CONFERENCE yama Wesile ivulwe izole e Daqimani.

U MR. DINGLE obeke enevenkile ngase Dutoitspan uzi nqumbe umqala ngesi kela wafa.

UMLUNGA ongu Jaeger wase Ncora eba Tengini ulindiselwe i Jaji yi Mantyi yase Sidutyini ngokubulala u Meleto wesika Falo. Umdubule entloko ngepistoli ngokusuka u Meleto aye kubuzela umfazi wake obeye kutengisa amaqanda negezolo akayi nikwa imali yawo ugumlungu.

IMVO ZABANTSUNDU

NGOLWESI-TATU APRIL 20. 1887.

inteto ka NGATI kuti kumzuzu

Mr. Solomon, zagqibela ukubako inteto ezityalusele nje-ngeka Mr. RICHARD SOLOMON ayenze kwindawo yentlangano apa e Qonce ngolwesi-Ne olugqitileyo.

Amapakati alombuso siwaqwalasela tina siwafumana umzamo wawo ikukufumana ukuxhaswa ewongeni ngama Bhulu; ate ke ngoko anohloni ukuti azityande igila mayelana nendawo osise iso ngazo umzi ongama-Bhulu entweni zombusonezentlalo kuba wona esiti ontsondu makangabi namalungelo. Umfo ka SOLOMON akabanga namatanda ukwagweba mhlopo ama-Bhulu nabo bazinxulumise kuwo besekeleze inzuzo yeziqubo. Kwindawo ezisingatiweyo ngumzi uliwise mhlopo elake wayandlalala inteto yake ngokuti akasakumxhasa lo Rulumeni upeteyo kuba kwinto ezinjengokumiswa kwesiko engazenzile ilungelo labantu beli lizwe kodwa selegxelleshe ekubeni akolise u Mr.

HOFMEYR nomhlambi omlandelayo. U Mr. SOLOMON umise inyawo eku-beni ontsondu apatwe ngemfanolo yodwa kude kube nini—engena nje e Palamente imigudu yake iyakusidingisa kwelo cala. Uyakuyixhasa imali erolwa komkulu ukuncedisa kwingqesho yolutha lwabantsundu kwinto ezinjengamashishini.

Uti isimbono esenziwayo yinxenye yama Ngesi nalapa e Qonce sokuba amashishini alunge nezikolo zabantsundu abulala amashishini ezialam zabamhlopo kuba awabafundisi exhaswa ngalemali ka Rulumeni—esi sikalo akasisivisi, kuba akukudala ebeshi ama Ngesi abantsundu maba ngafundisa incwadi kodwa mabafundiswe amashishini. Utsho u Mr. SOLOMON wati iqela elipendulelwa yi *Watchman* liyamrizarizela kuba engenguye umxhasi ka SPRIGG kuba elinene upakanyiselwe ewongeni luhlala pakati kwetu. Yena akasakuxhasa nawapina amadoda amahlanu ekungatiwa ngu Rulumente nokuba avela pina xa angavisisaniyo nendlela apete ngayo. Kungokuba engavisisani nempato ka Sir G. SPRIGG lento angasakumxhasa u Rulumeni wake. U Mr. SOLOMON walate kumteto obuhlazo wokumisela ilungelo lokuba u Phini anyule ama-

lungu—umteto omcalule ngebala umntu. Ukuba ubuye wabekwa pambi kwebandla lomteto yakuwuchaswa. Uwuqube ngamazwi ashushu nacikozileyo umteto okupa abantsundu evotini wati ngumteto obufanele ukuchaswa ngabamhlope—ama Ngesi egazi kuba ivoti yabantsundu imele ukuxhasa bona. Walate ngenteto ka SPRIGG yo 1877 ukungafaneleki kokuba ontsondu akutshwe kwilungelo levoti awa- ngena kulo ngo 1854. Mayelana nomcimbi wenqila ekungena kute- ngiswa ngyotwala kuzo u Mr. SOLOMON ute uve ngamanene ase Qonce ukuba inqila ezo azincedanga luto unxilo lusengango lwalunjalo zingekavalwa inkanti. Kulento uposisile eposisa kuba exelelwe ngokuposisikileyo.

Intlanganiso yabantsundu ebise Mgqwakwebe yona ibonisile ukuba inqila zincede kanye. Siyatamba ukuba u Mr. SOLOMON woti atabate ubungqina bamawetu azibonela ngamchlo awo kuno babantu abeva ngendaba. Iyakuba yinto embi ukuba amadoda esiwatembileyo amabini u Mr. INNES no Mr. SOLOMON asuke ahluhlane ngalocimbi wakusingatwa eblandi. Siyiyeke lendawo umzi uvuya kunene ngokuba ufumene ilungu elingenaloyiko naluhloni ngolwalo lwalo olulungileyo ngomtu ontsondu elinjengo Mr. SOLOMON.

Amanqaku.

IPEPA lase Rafu elishicilelwa esazulwini sobu Bhulu, apo bati o Mr. Flemming no Mr. Te Water (i Bhulu eli) fundileyo bakutshwa e Palamente kuba benge-ngayo amalungu embumba yawo—i Bond, kwafakwa o Mr. Rothman no Mr. Van Heerdeen abangqondo zingapantsi le kula akutshweyo ngonyulo lokugqibela liti elopepha xa fiteta " ngokukhushwa kwaba Ntsundu evotini:—" Amafama ase Ngqushwa ' ayityefe ' ngaku bantu abantsundu akafuni nokuba babe nevoti ukuba ebe nako ngenxa yokuba akabatembele ukuba banga nyula o Timm no Johnson. Ukuba bebatembile kwelo cala ngeyi ngeko lenkatizo naba bangacandanga ngekuqatetwa nento ngabo. Yonke le nchaso yevoti emnyama okanye yevoti ye blankete ipuma kubantu abangena mandla okubalala abantu Abantsundu. Lonto yodwa imelwe kuqwalasela ekuqutyweni kwale ngoxo. Ingushwa izele ngabantu abantsundu; kodwa asibantu bakohlelele kangako. U "Traveler" umbhaleli we *Alice Times* uti:—"Inkhokholo ipantse ukuba ibe yinto engekoyi kweso siqingata. Batatu ka ababanjwa abase ntolongweni. Lento ili bala elihle kwisinqingata esibanzi kangaka esizele ngabantu abantsundu."

KWALONA elipepa lase Rafu i *Advertiser* liti:—"Omnye wale miteto isand' ukukhokomiswa uteta ngenoto esiti tina ihlungile yokuba abantu abemi ezilalini bakutshwe evotini. Ngati kodwa eli rele lisika macala omabini nakumafama iti indoda ihleli nonyana bayo ibafake evotini into efana kwanokuma elalini ke leyokuba abahlulwa ukuba abengulowobe nefama yake. Kubonakala ukuba ngalo mteto uza kwenziwa baya kukhushwa bonke abanyana nabayeni bentombi abemi emzini wendoda enye bengamkeli nomvuzo wepeni ebomvu kuyo. Ngama Bhulu ke lawo, Koba njalo kuba kaloku into etyiwa yinkunzi ye ranise ikutywa nakwi mazi ye ranise ngalomteto uzakwenziwa.

I *Cane Mercury* isuke vavi niuze ukuti mavibulawe imali ka Rulumente eroletwa i Semnari ezifundisa imisebenzi no-ko lonto ibifanele ama Bhulu odwa asiya-zi lento ibhilelwe ibhawwela lelinena kulo msebenzi mkulu wenzivawo woku nyesa ubhlanza oluntsundu ukuba luneme ebu- vileni bokunosebenzi. Isizati kutiwa kuko abantu abatile abamhalwa abane- misebenzi abadlelekayo vimbahla eyenziwa ezi Semnarieni kuba itengi- swa tshini. Avi kanoelwa le- ndawo yokuba naba Ntsundu bamelwe kuba nemali ecitelwa kubo.

I *Mercury* siyavana kakulu nayo ngenze- nye ingxoxo kodwa kule seiyisuke yan- gumpokotshele opambili sisati ilahle- kile. Kolu bambelelo lwayo i *Mercury* ekutini makungabiko bantu badlelekayo silindelwe ukuba siyive ngomnye umhla isilwela ukuba kwindawo ezinabantu aba Ntsundu makufakwe Imantyi njalo njalo Ezintsundu kuba zizona zingabazi kakuhle abantu bakowazo ngapezu kwama Ngesi la akwazo ndawo ngoku, bafumane kwalo mali kanye; ekubeni kusazeka ukuba umntu omnyama kunokuba afa- kwe kwezo ndawo angasuke kanye seleya kungqiba okanye ayekuba. Mayibe ke i *Mercury* yoti " Lomhlambi wamadoda ufuzelwa kwi hlelo Labantsundu, uze bambande indawo Yabantsundu abanga- vuyelwawo ukuba bangene kumahlalo wambi enkonzo ka Rulumente ngap- ndle kweli labu." Kuba kaloku ngoku imali yakomkulu icitwa ngendlela yoku- ba kulungelwe calanye labantu, nokuba abanye abalungelwe banga siwa so.

UMBHALELI we *Cape Mercury* oti ungu "Nyaniso" uxoxa nge pasi ukungabi nasebenzi kwayo. Lengxoxo uyanekhe ngohlobo olungena kupendulwa. Ngokodwa kulendawo sikhala siyiteta yakokuba ipasi ikhusela amasela, ize ixaka- nise abantu abalungileyo. Incwadi yokuba asiyichasile, hayi yona singa ingenziwa ngongqo ngapezu koku iku- ko. Lomhlambi ubalisa ngendoda eyace- la ipasi yokuba e Batenjini kanti iyaku- ba, yavubuqa ngokupolileyo lowo mse- benzi yayi wuyele kona. Okwesibini ubalise ngomnye owaya e Koloni wate- nga amashumi amabini egusha wacela ipasi ati akufika ekaya wayinika u Vula- may obuye wam funela enye ipasi yokuhla ukuyaku tabata amashumi amabi-

ni egusha ezibiweyo, asuke waziquba ngapandile kwexhala wokuzifika nazo emzini wake. Okwesitatu ati, ndacela ipasi yokuya kufuna umsebenzi ndati xa ndikufupi ne Qumra ndabuzwa ipasi li- polisa ayabiko lase lindisa e Ofisini nda- zikuhla nge sheleni ezintlanu. Okwesi- ne uti, " Okunye ndandisiya e Komani ndihamba no Lobalule, sidibene ngepasi site xasise Qamata ndashiyeka ndisela ndilola nenkwili; wabehamba u Lobalule eyakundibana pambili, ndite ndi- ngekafiki kuye ndadibana namapolisa amabini asele baza ipasi, ndati ikulamnti nimpambene naye, asuka akavi katelela lonto andiqwewedisa ukundisa e Ofisini ndafika ndabhatlala i hafugolweni kwati- wa ukuba andinyano ndiyakuhlala iveki entolongweni. Ipasi zinceda amasela, kodwa maxa wambi zinceda ekukatizeni abangafuni kuba.

kwezinye indawo into yokuba kanti ku- hleliwene amagama abantu ayanqolo- tywa bayotuka sebengapandle kwelungelo.

U Mr. Tongo-Jabavu ute lento ibuzwa ngu Mr. Mkoebeni yintwana; eyona nto vile yonteto awanekwe pambi komzi u Sprigg usika onke amagama, umisela ukuba abafanele ihunge lokovota babonwe zi felt-kornet (abahloli demeshe). Yave lonto ijonge ekubeni bavafele ngapandle abantsundu—kuba zingabazi i felt-kornet nobanelungelo; waye kanjalo umteto lo umisela ukuba bona abemi kwi mihlaba engacandiweyo bavafele pandle kwemfanolo kanye U- lomcimbi uve kwibanga lokupendulwa ka- ba uyakungeniswa kwi bandla e Kapa ngelishesha lizakudibana. Amabhulu aluvakalisile olwawo ulwvo ngawo—olu- kukuba awuxhasa ngentliziyo ngawo. Indawo ngoku yeyokuba utinina wona umzi ontsondu.

Kuqukunjelwe kwelokuba intlanganiso le yabanyuli abantsundu bomahlalo wase Qonce iwuchase kanye lomteto mtsha ka Sprigg kuba ingaboni ntoimbi yenziweyo hlabantsundu ukuba bohlawe- nye ngokuvalwa ngapandle kwam: lungelo okuzipendulela. Iyaleza ama- lungu abekileyo omabini ase Qonce ukuba aze awuchase ngongqo lomteto. IV.—ULOLIVE.

U Mr. Mati Tongo ungenise umcimbi wololiwe esiti mayi vumelani kwelokuba lololive uye wati xhaxhe nge Alvani makabe nesebe eliyakusingakulowa wase Colesberg lomcimbi kokwake uku- bona uyilungele intlanganiso le kuba ba- ngaba? ke bakaxike kukukusa ngolo- live ukudla kwabo kwemisito enjenge- yase Dayimani. Lento yobonisa ukuba nakuba sinnyama imfanolo yetu yive neyama Ngesi.

Rubeko amazwi ati uloliwe akabancedi luto. Umongameli: Aku bonakali ukuba umcimbi inje sifanelwe kuwusingata. Into angayo ontsondu sisi lilo. Ololive into zamanene (kwaqwatwya izandla.) V.—UTYWALA.

U Mr. M. Tongo: Ndisendingisa umcimbi wotywala ukuba singabutengi- selwa (kwaqwatwya.)—U Mr. Soga: Bu- p'utywala. — Umongameli: Bonke. —U Mr. Soga: Nobamaxhosa.—U mongameli mabungashunqulelwa. Babubobetu oko babudliwa ngobunano ngobawo; ngoku si bonile, buqubela kobomlungu. Bonke.—U Mr. Ntsikana: Yonke into ete- ngisayo enxilisoayo. Kuyekwe into ezifi- hliweyo ngezatuzatu zabantu.—U Mr. Jim Vantyi: Singabantwana benkomo. Ngoku singene kobutywala bomlungu siti ngamanzi etu. Kupani obu bantu.—U Rev. S. Makhobolane ute mabuvalelwe bonke.—U Mr. Tongo-Jabavu ubuze ukuba enze ukulungana lamabala bunga- tengisayo kuwo. — Umongameli: Enze ukulungana okukulu kanye. Soan- ke baqondo iziqibi sikolisekile ngawo.—U Mr. J. Tunyiswa: Amadoda abenga- goduki ayagoduka ngenxa yokuhlala kwe nkanti. Lomcimbi ebewutwisa yindoda enkulu yakowabo u Mnyanda ote utwala kwatiwa ukungeniswa kwa- bo bomajoni—emkile ke nabo mabu- nke.—U Mr. Soga ute masibe ngontam- ni mayelana nenkanti ezitengisele aban- tu kwindawo ezivaliweyo.—Kwakuvu- nyelwana kwelokuba umzi uti mabunga- tengisayo Kotsundu utwala.

VI.—UKUTETWA KWAMATYALA. Intlanganiso igqibe kwelokuba kuce- lwe ukuba i Juri zipelisele kuba ziwona amatyala Abantsundu ngakumbi xa ku- bambane Ontsondu no Mhlopo. Ukuba azinakupeliswa Nabantsundu abanoku- wawupalula amatyala mabangeniswe.

Zimbi indawo ekuqoshelisele kuzo ku- kuba kubeko i Komiti yabanyuli besisiti iyakuba ngamadoda emimandla nge- mimandla engati idibane naninina ixoxe xa amalungelo omzi esenzonzi ngebha- qo. U Mr. J. Tongo-Jabavu wanyulwa ukuba abe yi Convener (ummntu) wayo xa sazeke kuko into, namalungu e Pala- mente esitili azingenise ngawo into anga angaziwa kubanyuli Abantsundu. Ngokwenjenje kuzanywa ukuba kubeko imvisiswano pakati kwabanyuli na- malungu e Palamente.

Intlanganiso no Mr. Solomon. M.L.A. kuko no Mr. Warren. M.L.A., ibese Mgqa- kwebe ngenzasa elandelayo. Wenhla umzi ngenxesha kuba ubukolise ngokuba kwa Hleka, apo ufumene impato entle nebi- ngalindelwe kuba bekungalindelwe u- kuba izizwe ezininzi kangaka zibe zino- kulungiselelwa. Imibulelo yoma yenziwe ku Mr. no Mrs. Ntsikana nama- nye amanekenzi ase Pirie ngoku wuqu- qizelele umzi.

Kwa Mdingi kuqale u Mr. Warren ngamazwi ambalwa esalata into eziya kwenziwa e Palamente.

U Mr. Solomon ulandele watshe. ngambalwa obuciko esiti kakade intlanganiso ayimazi ngokumbona kodwa igama lona mayibe iyalata —igama, lika Saul Solomon abamaziyu. U Mr. Saul Solomon wawamela kwaniini amalungelo abantsundu, utule kuba imipilo yake isake yonakala. Engene nje nena e Palamente angasuke akekise kunzi ontsondu ukuba uyakuhlala e- mkondweni walandoda ibekelileyo. Walate kumteto eyakusingatwa fibandla ngoku lizakudibana wamisa inyawo kumteto okupa ubantu kwilungelo eliku- lu kunene lokuba bazipendulele entweni zombuso. Ute yena uyakuvuchaswa ngomqolo wonke lomteto, uyatamba uku- ba umzi wonke ontsondu okwesi sifili nokweminye imimandla uyakubomeleza imikono ngokuti uluvakalise ngengeto nangomtandazo e Palamente ulwvo lwa- wo nglituba. Akuko lishwa ligqite ukumisela kwesiko elinjengeli ate u Sprigg uyakulaneka pambi kwebandla. Utete nange pasi wati ufuna ukufumana ulwvo lwa ngayo kuba uke wati u Mr. William Ayliff ipasi ifunwa ngabantu- ndu kanye abafanelekileyo. Lonto yena yamganjalele. Namhla uyatamba ukuba bayakulupalaza ulwvo lwa ngento- yinto ezikoyo embusweni abanezwzi ngazo banga shini.

Karolwe ipepa lezizigibo zembuto leyokuba Hleke, zataviva ngenye indawo, ate u Mr. Solomon fixeke imvo zake kanye, u Mr. Warren wati yena akavu- melani nabantsundu kwindawo enge pasi. Ibeshushu ingxoxo no Mr. Warren ngalendawo, wada umzi wamncama usiti akanakuba u Mr. Warren uva- kalisa ulwvo lwabantu ngenge pasi. Ude wati uyakwenza umahluko kwiqaba nomntu ofundisiweyo. Ngenzinye indawo amalungu abe moyaminye nomzi. Intlanganiso yapele ibe imnandi. Kuza- lu lungiselelwa ngoku zintloko zokomele- za amalungu ngendawo yoku kutshwa komzi emalungelweni okuvota.

APRIL 20, 1887.

ABALIMI NA BARWEBI.

Uboya (April 19) izolo abungahlanjwanga igusi butengiswe nge 5d. ne5.75 d. ngeponti; obuhlanjweyo 8d. ngeponti; bumnyama ndawoaye nobu rabaxa 3d, ngeponti.

E MARKENI.

E QONCE (April 19), Ibhoto, 6ld to 1/1 ngeponti Ihabile, 10d to 1/11 ngekulu Itapile, 6d to 2/9 ngenngxowa ngekulu 2/6 to 7/ ngekulu 5/ to 20/ ngefllara

E KOMANI (April 16). Irasi, 2/6 to 3/6 ngenngxowa Inkuni, 15/ to 40/ ngefllara Umgubo, 4/3 to 7/ ngekulu Ihabile, 2/6 to 4/3 ngekulu Itapile, 1/ to 3/6 ngenngxowa Umbona, 3/ to 4/ ngenngxowa Ibhoto, 6d to 1/ ngeponti

E ALVANI (April 16). Umbona, 2/ to 3/ ngenngxowa Ihabile, 3/9 to 6/4 ngekulu Umgubo, 4/ to 5/ ngekulu Itapile, 5/ to 6/ ngenngxowa Inkuni, 10/ to 66/ ngefllara Irasi, 2/6 to 3/ ngenngxowa Ibhoto, 9d to 1/3 ngeponti

E RINI (April 18).

Irasi, 2/3 to 2/9 ngenngxowa Ihabile, 1/6 to 2/6 ngekulu Amazimba, 1/6 to 6/6 ngenngxowa Umgubo, 8/ to 13/ ngenngxowa Itapile, 2/6 to 5/ ngenngxowa Umbona, 4/ to 4/9 ngenngxowa Inkuni, 10/ to 33/ ngefllara

E BHAYI (April 16).

Inkuni, 12/ to 20/ ngefllara Umgubo, 4/ to 6/ ngekulu Umbona, 2/ to 3/ ngekulu Ihabile, 1/ to 3/6 ngekulu Itapile, 1/6 to 5/6 ngenngxowa.

Impawana.

Amageza akasoze apele emhlabeni apa. Kwelipakati kwisiqingata ease Robertson ute ebaleka uloliwe kwabonwa umlungu ngapambili ete nzi ukubaleka selesimbele isinqe ukuqinisa, efuna ukuqonda ukuba angamshiyana uloliwe. Safika isipukupuku esikulu casemlungwini samgila wawa samnyatela ingalo. Ute esakuvuka wasuka wafundekela ngokuti " umnqwazi wam upina? umnqwazi wam upina " akake ayihoye lengalo ishunjwile ngu lolive. Besondele kuye abantu bamqonda ukuba upelile kunxila sebumkupe nengqondo.

UMNTU lo angati eke wayiva yonke into etetwayo ngaye ngasese anganesimilo esikulu.

Kuhle into embi e Maritzburg e Natal. Umfundisi wase Tshatshi yama Ngesi u Archdeacon Colley upambene namagosa (wardens) etyalike yake. Kumenywe intlanganiswana yabo, yakungena e Vestry usukile u Archdeacon ukuba avule intlanganiso ngomtandazo, asuka apitizelisa amadoda ngokuti makuhlale wumbi umntu ngapambili ingabi nguye, hayi waquba yena. Amisa omnye wawo ecaleni u Mr. Weighton, wenza owake umtandazo wokuvula intlanganiso yamibini imitandazo. Upelile umtandazo i Gosa u Mr. Geere libize zonke incwadi obhalwe kuzo umsebenzi wetyalike yabo, wala nazo u Archdeacon, abembalwa amazwi okupikisana ngazo bakululelana ibhatyi laliximfiximfi namadididi etyal keni pakati, basuka babonela abanye abalamla. Zaxuzulwa kunene intungo zegosa kuyatwya loyiswa, labaleka layakubiza idindala, yacitakala intlanganiso. Bamangalelene ngoku.

Lento yokulwela ezindlini zenkonzo ka Tixo iyaqela. Apa e Qonce kutsha nje sisand' ukungena kwi tyalike yaseama Tshatshi Antsundu ibomvu pantsi ligazi. Site sakupuma sabuza ukuba kukupina oku ? kwatwiva Kubetene ababini ngentonga ngesizitwana esingavakaliyo. Asazi nokuba nga ezizinto yi " abomination of desolation " " imi endaweni eyingcwele " kusinina, ixela ukufinyela kwemihla.

Lenyanga kambe yeyokuqala ekulimeni ozi habile, ne rasi, nengqolwala endevu zimnyama, ne artyisi. Amakowetu adla ngokulakufika ixa lokulima asukele pezulu aze afumane adiwule adiwule enze ibanka, ati nonga rweliso afumane akukuze pezulu awushiye ngapantsi owona mhlaba unecindi size isiqamo singazaliseki ke. Uze uti wawutelekisa neyomlungu ufike eyomntu omhlope ipuhlike ngezikwebu nangenkozo. Imbangi yalonto ke kukusetyenzwa komhlaba ngenyameko. Abanye abantu kanjako abazi ukuba xa umhlaba usetyenzwe kakulu pambi kokuhlwayelwa ungenwa kade lilanga uhhlala ufana nomhlaba onmjelo.

E Maritzburg ngomhla weshlanu kuyo le nyanga kwesiwa pambi kwe Mantyi engu Mr. Barter umfo ongu Makatesi ebanjwe ebusuku eyantaza pakati kwedolopa Ite Imantyi isakubuzwa ukuba uyalivumana elityala nokuba uyalikanyela wasuka lomfo wafutelana ngumsindo akapendula. Ite Inkosi yama dindala kuhlala kwake yinto entshikivane ingenakuncedwa, uke ohlwaywe yi Mantyi ngeli ratshi lake noko akaliyeki. Udliwe iponti ezintatu, ati ukuba akanazo ahlahle entolongweni inyanga ezimbini, ziti zakupela eziswe kwakona azeku gxotwa kulo dolopu. Bamqube engakange awuvule umlomo. Liramncwa.

SEKU lixsha elide kuwana ukuxexwa ngokuqubela pambili kolutsha lwaba ntsondu. Lento ibangele ukuba wakusoloko kutetwa ngalento ulutsha lusulela kakuhle nangoku tembisayo. Xalusu hamba ezi kolwemluka— ngeleka ngokungati loti lwakufika ebuntwini ludale iziswe esahlukileyo ngentlalo nange mikwa kwesi sikozo nanga. Kodwe ke akubi njalo, abaneli kuba kwesosiwo sidala kodwa, banonya—wo lokuroxa,

IMVO ZABANTSUNDU (NATIVE OPINION).

kwinxenye yenzindla zempi entsha usati waku ngena kuputunywe ukuke entla lutwede datza pantzi, into osuke nkhohwe nakuhlala usuke umzimba ube yinto ele kuni uxela intaka yesiwe. Yininalu kaba.

NAKWI cala lama nkazana sike ese sikalazo, asuke emke kakulu namagqen- geggenge etyali ne lokwe kanti ayayiposa eyona nto inkulise yokukwazi ukwenzi mmandi ikaya ne ndoda. Inkolise yabantu abazalelwe apa emlungwini bati intlobo ezi mmandi zokupeka ukutza bazigqibela ebuntwaneni kusapeka la maxegokazi angu ma, asazi nokuba enziwa kuba afunda akupeka kwawa Bhulu na okungapeza kokwa mangesi kokwetu ukucinga.

ASIKATELI ngazi ngvande ngoku ukuba kwakiwe zona, nakuba zifuneka kakulu kubantu abapumileyo ebuqabeni bangena ekukanyeni, siti yintonina kona kobo bupantsi afimize kubo umntu ukurba angabonakalisi ukuba waka wakufupi nendawo ezibukekayo emebtweni nase ntlalweni.

NATIVE OPINION

WEDNESDAY, APRIL 20, 1887.

Mr. SOLOMON, MR RICHARD on SOLOMON'S

publicAffairs, speech in the Town Hall on Thursday last is the most manful, straightforward political address that has been delivered in this country for many a day; and we venture to hope that the marked cordiality with which it was received by a King Williamstown audience indicates the beginning of a campaign in which much will be achieved by candid and honest appeals to the good sense, the self-respect, and integrity of the great body of fair-minded Colonists There has been noticeable of late among politicians a morbid anxiety to coquette for the support of Mr. HOFMEYR—a shrewd leader of Bondmen, who in the present political demoralization is in the advantageous position of knowing exactly what he wants and how to get it. Inasmuch then as no amount of twisting can make Bond ends to square with justice to all the Queen's subjects in these parts, the champions of the to all men equal rights have, on this account, been necessarily compelled to cloak or dissemble their honest convictions; with the disastrous result that the side that has been, in its estimation,

obtain that support for the time being has been the only one that has given any evidence of existence in our political system. It has been for some time past patent to all lovers of fair Government that the only method to make something of the present chaos is the frank recognition of Mr. HOFMEYR'S party as one opposed to Progress in the British sense of the term; and ample scope had thus been afforded honest politicians to publicly expose and denounce the policy of that gentleman till the country was roused. The intelligent community has hitherto had to mourn the absence of such honest politicians. Mr. SOLOMON'S excellent address is, therefore, for its openness and honesty, most welcome in that it goes to the bottom of matters and lays bare the organized hypocrisy in which, to quote from his speech, "the Dutch vote is considered at every turn," and in which "it is not a question whether this or that measure will benefit the country, but will the same find acceptance with Mr. HOFMEYR."

The new member for King Williamstown has uttered no uncertain sound on the subjects which he passed under rapid review in his admirable address. On his views on Railway extension and the Lucy we are not called upon to express an opinion. Mr. SOLOMON'S speech is perhaps remarkable for the fearlessness and firmness with which it deals with the present phases of the question of questions in this country—the Native Question. He is not afraid or ashamed to make the country distinctly understand at the very threshold of his political career that he, for one, will insist that the final settlement of the great native problem should rest on the broad and solid foundation of absolute justice for the good of the commonwealth. Thus, then, for reasons that must commend themselves to

any unprejudiced mind, Mr. SOLOMON frankly avows that he will oppose the reduction of grants towards the training of aborigines handicrafts; will offer relentless opposition to the measure to disfranchise the natives; and will vote

against a Pass Act for the black man. He does not think that the last named measure does protect farmers' property

while he considers it "an unnecessary interference with liberties of British subjects to make them a " badge of slavery." In these views, in fact in many of the learned gentleman's principles, we entirely concur. With Mr. SOLOMON'S opinion on the Restricted Liquor Areas, we, however, somewhat differ. But there would have been no ground for this difference even, if the junior member for King Williamstown had brought to the consideration of this subject the calm judicial mind he showed in dealing with the other topics. It is on the sole evidence of "gentlemen in this town, who are quite " capable of expressing a political " opinion on this subject " that Mr. SOLOMON has come to the definite conclusion that "drunkenness has " not decreased one iota within the " areas "; and that " so far, the " Proclamation has done nothing in "the way of reducing drunkenness." It follows, then, as naturally as the night follows the day, that " if that is the effect the reason " for imposing the restrictions is no "longer tenable, and I don't see " why the Proclamation should not "be withdrawn." Well, on the morning following the evening on which these remarks were made, Mr. SOLOMON, together with his colleague, Mr WARREN met a large, body of the native electors of this division at Mgqakwebe. We feel sure that the strong, unanimous, and emphatic testimony these people bore to the effectiveness of the restrictions in diminishing drunkenness and rendering life and property more secure in the proclaimed area, must have convinced Mr. SOLOMON of the utter worthlessness of *ex parte* evidence. The native meeting did not hesitate to brand those who asserted the inutility of the restrictions as their enemies. Now, let it be remembered that this is from people, many of whom live in the proclaimed area, and on whom these restrictions act—people who, moreover, have wider and better opportunities of observation; and we put it to our member whether it is wise and just to damn a reform which is so beneficial to our people on what, at best, is hearsay evidence of "gentlemen in town?"

That the area should, as Mr. SOLOMON suggests, be extended, is the desire and prayer of the natives. They ask that the sale of fire-water should be, to them, treated precisely in the same way as the sale of gun-powder, and they would not object to having the country, from the Fish River to, Umzimkulu, proclaimed an area within which the liquid fire shall not be sold to them. We confess we should be extremely grieved to witness in the next session, the unedifying spectacle of Mr. SOLOMON, a trusted friend of our rights, thwarting Mr. ROSE-INNES, another trusted friend on the motion the latter will renew on this, to us, life and death question. But we hope Mr. SOLOMON will not consider himself committed by the opinions he expressed on this matter on Thursday last, for those views were clearly not the result of impartial investigation. Notwithstanding all this,; it would be the sheerest affectation for us to pretend not to be proud j to have so enlightened, so true, so intrepid, and so honest a representative in the House of Assembly during the approaching storms.

Editorial Notes.

A LARGE meeting of the native electors of this electoral division was held at Pirie on Thursday last to come to an understanding about the form in which some of the grievances under which they specially suffered should be entrusted to their newly-elected and trusted representative, Mr. Solomon. After a careful and earnest consideration, in which fact was put

against fact and the point at issue settled by the majority of facts, it was agreed that there was no earthly use of a Pass Law, and that the system al though desired by the farmers was nothing more nor less than a delusion and a snare. As to the collection of taxes, the meeting recommended that the various sections of Acts under which different taxes were collected should be repealed and one mode substituted, as much confusion is occasioned by the multiplicity of sections in the minds of the natives to theirs and the detriment of the Government. The proposed Bill to disfranchise the natives was, as was to be expected, strongly reprobated on the ground that natives had not sent to Parliament gentlemen who had done the country injury, and that members like Sir Gordon Sprigg and others who brought wars and great debts upon the country were elected by others with whom they had nothing to do. It was resolved to leave no stone unturned to get the evil measure thrown out. The usefulness of the Proclaimed Liquor areas was thankfully acknowledged, and member were to be requested to urge their extension. The abolition of trial by jury in criminal cases in which natives and whites were concerned was unanimously

passed. ON the following day the people met Mr Warren and Mr. Solomon at Mgqakwebe The justice of the representations

of the natives was admitted by the two members; Mr. Warren, however, dissenting to the Pass Laws resolution. An animated debate the result between that gentleman and native speakers Neither side giving way it was felt that they should agree differ. The natives contended that the Pass Laws have been tried to suppress stock-lifting, but they have failed and there was really no reason for oppressing honest natives by subjecting them to the slavery of the Pass. Mr. Warren held that there was no law at present to compel them to carry passes; the natives assured him that although there may have been no law a native dared not travel without a pass, and seeing that traveling had gone on notwithstanding they insisted that their contention was sound.

THE meeting of the Peddie natives held at Cisira on Friday last heartily condemned the so-called Registration Bill. They demanded that something should first be alleged against them before they were deprived of privileges they have enjoyed for over thirty years. The measure has greatly alarmed the people throughout the frontier districts.

WE are grateful to the Rev. S. Clark (East London) for directing our attention to the following Circular which does not seem to have received the wide publicity it deserves, and we have great pleasure in calling the attention of Native Teachers to it—

"Copy of Circular issued by the Department of Education, August 1886.—For the present the Deputy-Inspectors of Schools will be satisfied with the following Kafir Reading Books Standard I. First Lovedale Kafir Reading Book; or First Kafir Book published by the Wesleyan Society; or First Kafir Book published by the Rev. A. J. Newton. Standard II. Second Lovedale Kafir Book (easier portions), or Second Wesleyan ditto. Standard III. Second Lovedale Kafir Book (the more difficult lessons), or any easy narrative. Standard IV. The Old or New Testaments. The Pilgrim's Progress in Kafir."

Heald Town Teachers' Association.

The Sixth Annual Meeting of this Association was held at Heald Town Institution on Friday, April 8th. The proceedings began at 9-30 am with model lessons, given to the scholars of the day school; a bible lesson by Mr. J. J. Jabavu on the text " Mine house shall be called an house of prayer for all people; " a reading lesson to the second standard by Mr. Webster; and an object lesson on the Chameleon to infants by Mr. H. Mbambisa. All three lessons were well given, and were favourable specimens of what such lessons ought to be. At 11-30 the general meeting was held in the Lecture Hall, the Secretary taking the chair in the absence of the President. The meeting opened with singing and prayer, led by Rev. J. Lwana. The minutes of last meeting were read by Mr. J. J. Jabavu who acted as Secretary for this meeting. A statement of subscriptions received last year and payments made, the reading of the rules, enrollment of new members, and the election of officers next occupied the meeting. The Rev. W. Holford was elected President, Mr. Lightfoot Secretary, and Messrs. Webster, Mali, and P. Lutuli the Committee. The model lessons given in the school were then criticised (on the whole favourably) but with some differences of opinion on various points of method. Notices of subjects for discussion at the afternoon meeting were then received—one from Mr. Matshoba on the provision of houses for native teachers, and one from Mr. Webster on the collection of school fees. The meeting next took into consideration the rules for native schools recently issued by the Educational Department. Rule ill, relating to the time of opening and closing school, occupied much attention, and it was elicited that Inspectors have varied in their directions to teachers on this matter. This rule was taken as fixing the time for secular instruction at four hours each day, the religious instruction to be given outside those four hours. Thus the scripture lesson, as a rule would be from 9 to 9'30, and the secular instruction from 9'30 to 1-30, allowing fifteen minutes for play about 11 o'clock. The discussion of Rule VI relating to the scarcity of school materials brought out that some teachers are hindered in their work by the want of really necessary things, such as books, slates, forms, cupboards, &c.

The afternoon meeting was opened with prayer by the Rev. D. Nlabati. " Religious instruction in native schools " was the subject of an address by Mr. Lightfoot. The speaker showed that as religion must accompany all attempts to civilize a people, it was particularly necessary that religious instruction

should form a part of the daily routine of mission schools. To neglect this was to neglect the main object the missionaries have had in view in establishing schools i for natives. Religious teaching was the only true preventive of crime. It was usual to hear the charge made against the education of natives, that it made them less trust-worthy and greater adepts at crime, people forgetting apparently that the same charge might, with equal justice be made concerning highly educated and civilized members of the community, who have been guilty of social and commercial immorality. In all such cries it was not that secular education was at fault, but that religious principles had not penetrated and changed the heart. The good effect of the preliminary bible lesson, on the tone of the school during the remainder of the school day was next dealt with. Further, the bible training lesson was shown to be specially adapted to the Kafir mental characteristics, viz.: a lively imagination, a flow of language, and a ready appreciation of metaphor and other figures of speech. The speaker next complained of the great neglect of religious instruction in our mission schools, and explained the steps that were being taken for the introduction of an approved time table, which should make allowance for daily and systematic scripture teaching, the following was suggested as a suitable routine of bible instruction for one week: Monday- Kafir catechism No. 1, and repetition of the ten commandments. Tuesday—Old Testament, narrative. Wednesday—Bible lesson, from a text Thursday—New Testament narrative miracle or parable. Friday—Bible lesson, or learning bible verses.

A paper was next read by Mr. J. J. Jabavu treating of the qualities which go to form a manly character, and of the social duties a teacher ought to discharge. Mr. Webster followed up his model lesson of the morning with a paper on "The Teaching of Reading," ana this was succeeded by one on "The self-improvement of Teachers " by Mr. Mali. A discussion on, the absence of houses for native teachers was opened by Mr. J. Matshoba. It appeared that while there were one or two objections to young teachers living alone in a house, many teachers had found inconvenience and annoyance through the absence of a teacher's house, and consequently had to live with people who had insufficient accommodation, and where they were interrupted in their studies by noisy children, or had to listen to the gossip of the kraal. The difficult question of the collection of school fees from the children was introduced by Mr. Webster. The great difficulty was said to be the plea of poverty on the part of the parents. Little or no progress was made in the solution of this problem, and probably matters will remain as they are until the people have learnt a little more to help themselves. One or two subjects interesting to teachers were omitted, owing to the want of time.

At 5'30 the teachers and students took tea in the Institution Dining Room, under the superintendence of Mrs. Holford and Mrs. Lightfoot.

At 7'30 a concert was given in the Lecture Hall by the students, and there was a crowded attendance. The following was the programme of music:— G.F.3....." Sir Knight, Oh whither away ".....CHOIR Solo....." Sweet spirit hear my prayer ".....Mr. MALI Chorus" Lead on " (from Judas Maccabaeus).CHOIR, Solo....." A cup of tea " Mr. LIGHTFOOT Glee....." The dawn of day ".....CHOIR "Trio and Chorus." " Disdainful of Danger " (from Judas Maccabaeus).....CHOIR Solo.....The Old LockMrs. LIGHTFOOT Quartet....." Like as the heart ".....STUDENTS Solo....." Nanc Lee ".....Mr. MALI Chorus....." Judea Happy Land " (from Judas Maccabaeus)..... CHOIR National Anthem.

The Liquor Areas

The following petition will be largely signed by the people of Kama's tribe, and presented to Parliament—

To the Speaker and Gentlemen of the Hon. House of Assembly.

The Petition of the undersigned humbly sheweth:

That your Petitioners, being residents of an area within which the sale of spirituous liquors to Natives has been prohibited, are very sensible of the advantages of such a prohibition.

They have heard, with concern and alarm, that there are among her Majesty's subjects those who appear to question the usefulness of such a prohibition.

When they call to mind the state of morals and manners into which the Natives of this country fall when influenced by drink, and into which those of this district were rapidly falling when brandy was freer, sold: when they remember the way in which the cultivation of the soil was neglected, how able-bodied men lay drunk in the roads, or disturbed the peace of the neighbourhood, and how women and even children were sinking down into degradation and ruin: ana contrast this with the more orderly and peaceful condition of the community since the brandy trade has been disallowed, they can come but to one conclusion—namely, to petition.

And they do hereby petition your honourable House, not only to continue to this portion of the district the protection already enjoyed, but to extend a like protection to all places where Natives reside or labour, so that it may be every where unlawful to sell intoxicating liquor to a Native.

If any of your honourable House should entertain a doubt as to the practical usefulness to the country generally of the prohibition of the sale of brandy to us Natives, your petitioners beg that you would ascertain and compare the amount of direct taxes paid in by us in the time when brandy was freely sold, and in the years during which the cantens have been closed; for we are certain that in former years many a man who had procured the money wherewith to pay his taxes, got no further than the brandy seller with the money, and hence arose, to a considerable extent, the enormous burden of arrear taxes, about which both the Government and we ourselves have had such bitter trouble.

Trusting that this, our petition, will be favourably received by your honourable House, your petitioners, as in duty bound, will ever pray, &c.

Isaziso sika Rulumente.

ISAZISO SIKA RULUMENTE.

BONKE abantu bayaxelelwa ukuba ezikaliyana (cabs) zibhalwe lamanani angasezantsi apa zipaulwe ngamapolisa ukuba zibe zezokuhamba Abantsundu, ezi: 25

Amanani 152
Ekaliyana 175
242
H. B. ROPER,
Inkosi Yamapolisa.
District No. VII. E Dayimani. Kimberley,
18th March 1887.

I Posi yase Qonce.

EZI newadi zilandelayo zaba ntsundu zise ndlwini ye Posi yase Qonce namhlanje zilinde abaninzo, ezi:—

J. Comanda, c/o Mr. Phiwa.
James Duka.
Barnabas H. Gqobose.
Bayman Gongo, c/o Mr. Bokwe.
John Nyembezi, c/o Wm. Boots, Tyusha School.
Mjuza Bonthe, c/o Mr. Busosbe Nkcediswa Sarah Ann Majavu.
Dosi Mndaba.
Sarah Ann Majavu.
James B. Somtunzi.
Samuel Zokwana.
George Yawa.

BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbinini ne sikiepeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. TORREND, 8. J. Ezinye i ndawo zayo le ncwadi siyakucacuzulula 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.
E Komani (Qneestown)—kwa D. S. BARRABLE.
E Kapu (Cape Town)—k wo. Juta.
E Bayi (Port Elizabeth)—kwa IMPEY, WALTON & Co.
E Tinara (Uitenhage)—kwa H. W. BID. WELL.
E Rafa (Graaff Reinet)—H. E. SANDFORD.
E Dikeni (Alice)—kwa R. STOCKS.
E Dodoloro (Dordrecht)—kwa J. V. OBRIEN
E Ngqushwa (Peggy)—kwa A. C. BENNETT
E Sidutvini (St. Mark's)—kwa S.D.SNOOKE

BONISANI.

KWABASE BAYI NABASE TINIRA.

UKUBA kuko onokwazi nokuva umntu oyinkazana ogama lingu Nolizwe Ngenela wakwa Dhlamini uyalezwe yindoda yake ifikile u "SAM," ilapa e Kubusi ukuba makabuyi omvileyo abalele kwi Mvo. JOHN DHLENGEZELE.

Umanyano lwase Batenjini.

INTLANGANISO yolumanyano iyakuba ngomhla westandatu (6th) ka Ntla ngula (May) Kwindlu Yabalimi e Cala. Onke amalungu ayamanyana kwanabanye. Kobako ingxoxo ezishushu.

P. FIGILAN, Acting Sec.
Cala, 16 April, 1887.

NDIRI WE!

IMAZI ebomvukazi; iminyaka yalo mihlana; linekolo ebonzi ete inoam apezulu yekolo leyo yanokutyeka yatyekela kwicala lase kunene. Linentsumpa entanyeni kwicala langasekunene, kwanenye esilevini. Itshoba alilide kakulu pofu alinqanyulwe. Alilide noko. Ndiripi amehlo mzi wakowetu.

KLAAS LOTSHA,
c/o DYER & DYER, King William's Town
14 January, 1887.

Abazelweyo.

PU.—E Bhayi, ngo 1 April, 1887, Inkosikazi ka SOLOMON PU, ibeleke intombi.

MAMA.—Upper Tsitsana, Maclear, ngo 21/Maroh, 1887, Inkosikazi ka WILLIAM J. MAMA ibeleke Intombi.

WAUCHOPE—E Bhayi ngomhla we 14th April, 1887, inkosikazi ka ISAAC W. WAUCHOPE ibeleke Intombi.

NTSIKO—E Potchefstroom. Transvaal, ngo 29 March, 1887, Inkosikazi ka HENRY NTSIKO ibeleke UNYANA.

ABABHUBHILEYO.

MDINGABEZWE.—Kubhubhe e iXopo pezu ko Mkomanzi e Natal, u MDINGABEZWE inkosi yama Memela.

LANGA.—Kubhubhe e Bensonvale ngo March, 1887, u EMILY, inkosikazi etandwweyo ka Z. Skata Langa, ushiya abantwane abancinane abane (4); ulandela abahlanu (5); namhla umka nababini (2) ama wele amakwenkwana. Izihlobo maza-mkele lowo mbiko.

Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa 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.

W. J. DEALY,

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

Uhlala aba nento eninzi yombona, na Mzimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamcelwa nguye azitumele kuma, calana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Neiba awutengisa tshipu kanye.

W. J. DEALY

UTENG A Umbona, na Mzimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise 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
COOK Iyeza Lepalo. 1/6 ibotile.
Ezika
Ipils. 1/ ngebokisana.
Eka
COOK Incindi Yezinyo. 6d. ngebottle.
Oka

Umciza Westepu Sabantwana. 6d ngebottle.
Oka
COOK

COOK Umgutyana Wamehlo. 6d ngeziqunyana.
Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

YIYANI KWA

C. A. JAY & CO.,
E QONCE,
XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe
Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa behalele kum batumela izi tampo nokuba yi mali ebamba ngepepa 1-posi (P.O.O.) Imali yawo yi 3/6 ilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

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

ISISULU.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu! e Qonce ukangele emarkeni.

Inyama ne Zonka,

Nento ezinjenge 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 enimelene 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 (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

JOHN J. IRVINE & CO.

GIE BROTHERS,

Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase TARKASTAD.
Zonke intlobo zezinto eziveliswa yi nsebenzo yeli lizwe zitengwa ngamaxabiso apezulu kanye.

HARTIGAN & CASEY.

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo kanye ngenyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yekababina. Ubani uyinikwa emva komsito imali. E Qonce, 20 July, 1886.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE,

E-RINI.

U BOYA

Zisheleni ezimbini ngeponti.

W. O. CARTER & Co.

Basanduluku fikelwa zezimpahla zixelwa ngase zantsi apa:—

I-BLANKETE

Zabantu base sikolweni.

I-BLANKETE

Zama xegokazi.

I-BLANKETE

Zama xego kuba kaloku ezintlobo zombini zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

I-BLANKETE

Zama dodana.

I-BLANKETE

Zomtinjana.

I-BLANKETE

Zaba sebe zakutshata.

I-BLANKETE

Zaba sanduku tshata, Ukuqaula inteto singati i Blankete ziyalala ezifanele nabama ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

E-QONCE.

Nalipina Iyeza olifunayo unga- lifumana kwa

E. W. WELLS,

Umpitikezi Wamayeza

ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalungileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga yi

Wells' Quinine and Iron Tonic

Ixabiso 2/9 ngebottle.

KWA G. WHITAKER, kwi-venkile etengela nentwana ezmcinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile njalo-njalo, njalo-njalo.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi, E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e-Tayitilr. Uquka izi kweliti zi Bhatalwe kwangoku. Yonke into ayi patisisweyo ifezwa ngoku kauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

GEORGE GIE,

I-Arente yo Mhlaba, no Mteto noku Tengisa GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kauleza, ini- kwe umninyo kwa oko.
Onke amatyala abantsundu etetelwa ngemali encinane kakulu.
Uli Gosa le South British Fire Insurance Company of New Zealand.

Vingcani Amazibako.

EBUSUKU ngomhla we 31 March kwa

Brownlee apa e Qonce ku kululwe amahashe amabini ebotshelelwe. Yimazi entsundukazi enomshiso onga bonakaliyo kakuhle enyongeni yase kunene, Lina mabamba. Elinye yinkatyana emfu-tshanana emdakana, ikowe sine umnyaka ubudala. Owabonileyo watumele ku Mhleli we Mvo.

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street,

Ngoku bazilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo Nezebhokwe, Nezegusha.

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

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