

4	Igama lomniniwo Ekuqaleni.	Ixesha lokunikwa kwe Taitile.	Ipepa kwincwadi zakomkulu	Ukucazwa ko mhlaba.	Ubukulu.			Irafu ese lityala.	Le rafu ilityala iqala ngo.	Wagqityelwa ukweli gama.
					A.	R.	p.			
1	Frederick Basi .....	13th July, 1869	1918	Building Lot 6 DD	Peric.....	...	32	15 0	1st January, 1877 ...	Frederick Basi
2	Jacob Kalashe .....	13th July, 1869	2038	Garden Lot 40	...	6	...	5 0 0	...	Jacob Kalashe
3	John Pemba.....	1st January, 1877 ...	2039	Building Lot 4 II	...	6	...	2 6 6i	...	John Pemba
4	Enoch Khayi .....	1st January, 1877 ...	2184	Garden Lot 30	...	6	...	5 0 0	...	Enoch Khayi
5	Josiah Siyongwane.....	20th February, 1868	2185	Building Lot 4 X	...	6	...	0 0 0	...	Josiah Siyongwane
6	Moses Tsotso .....	1st January, 1877 ...	1842	Garden Lot 159	...	6	...	1 5 0 0	...	Moses Tsotso
7	Ulalisa .....	1st January, 1876 ...	1843	Building Lot 9 AA	...	6	...	7 0 0	...	Ulalisa
8	Ugidimane ...	1st January, 1873 ...	167	Garden Lot 151	...	6	...	7 0 0	...	Ugidimane
9	Ntzwili ...	1st January, 1875 ...	168	Building Lot 7 C, Mount Coke ...	...	6	...	1 1 5 0 0	...	Ntzwili
10	Rebecca Makula .....	1st January, 1877 ...	169	Garden Lot 24	...	6	...	5 0 0	...	Rebecca Makula
11	George Magwanya ...	1st January, 1873 ...	214	Building Lot 1 D	...	6	...	1 7 6	...	George Magwanya
12	Ncapai Magabelu.....	1st January, 1874 ...	213	Garden Lot 48	...	6	...	5 10 0	...	Ncapai Magabelu
13	Peet.....	1st January, 1877 ...	232	Building Lot 2 B	...	6	...	5 10 0	...	Peet
14	Skilisho Bunzi ...	1st January, 1877 ...	231	Garden Lot 57	...	6	...	5 10 0	...	Skilisho Bunzi
15	Zweni Socutshana ...	1st January, 1875 ...	186	Building Lot 11 B	...	6	...	5 0 0	...	Zweni Socutshana
16	Mente Kotana .....	7th November, 1876	185	Garden Lot 33	...	6	...	5 0 0	...	Mente Kotana
17	Dicky .....	23rd November, 1876	1548	Building Lot 11 C, Massingata's Village...	...	6	...	5 0 0	...	Dicky
18	Jan Kashe .....	23rd November, 1876	1549	Garden Lot 15	...	6	...	5 0 0	...	Jan Kashe
19	...	...	2346	Building Lot 11 C, Joseph William's Location	...	6	...	5 0 0	...	...
20	...	...	2457	Garden Lot 3 F	...	6	...	5 0 0	...	...
21	...	...	1450	Building Lot 4 C, Peelton....	...	6	...	5 0 0	...	...
22	...	...	1451	Garden Lot 1 E	...	6	...	5 0 0	...	...
23	...	...	1293	Building Lot 1 N	...	6	...	5 0 0	...	...
24	...	...	1294	Garden Lot 2 C	...	6	...	5 0 0	...	...
25	...	...	1294	Garden Lot 2 C	...	6	...	5 0 0	...	...
26	...	...	1704	Building Lot 11 A, Melan	...	6	...	5 0 0	...	...
27	...	...	1705	Garden Lot 3 H, Rossiton	...	6	...	5 0 0	...	...
28	...	...	1654	Building Lot 3 B	...	6	...	5 0 0	...	...
29	...	...	1655	Garden Lot 1 W	...	6	...	5 0 0	...	...
30	...	...	2689	Building Lot 1 E, Peuleni	...	6	...	5 0 0	...	...
31	...	...	2792	Garden Lot 10 J	...	6	...	5 0 0	...	...
32	...	...	2719	Building Lot 5 J	...	6	...	5 0 0	...	...
33	...	...	2865	Garden Lot 10 II	...	6	...	5 0 0	...	...
34	...	...	2745	Building Lot 10 II	...	6	...	5 0 0	...	...
35	...	...	2821	Garden Lot 10 C	...	6	...	5 0 0	...	...

# IMVO ZABANTSUNDU (NATIVE OPINION)

[No. 132.]

## Amayeza ka Cook Abantsundu.

- U MZI ontsundu ucelelwa ukuba ukange lise lamayeza abalulekileyo.
- Elika
- COOK Iyeza Lesisu Nokuzazazo. 1/6 ibottle.
- Elika
- COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibottle.
- Aka
- COOK Amafuta Ezilonda Nokwekwa; 9d. ibottle.
- Elika
- COOK Iyeza Lepalo. 1/6 ibottle.
- Ezika
- COOK Ipiis. 1/ ngebokisana.
- Eka
- COOK Incindi Yezinyo. 6d. ngebottle.
- Oka
- COOK Umciza Westepu Sabantwana. 6d ngebottle.
- Oka
- COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angenalo igama lake.

# U BOYA

Zisheleni ezimbini ngoponti.

## 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 zombi, ni zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

I-BLANKETE

Zama dodana.

I-BLANKETE

Zomtinjana.

I-BLANKETE

Zaba sebe zakutshata.

I-BLANKETE

Zaba sanduku tshata, Ukuquaula inteto singati i Blankete ziyalala ezifanele naba- nina, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

## W. O. CARTER & CO. E-QONCE.

Isaziso ku Mamfengu.

Lo ugama lisekele esi sa-ziso, 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 ima- li kuzo zonke ivenkile zako kwela Mamfengu.

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

## M. KEEVY & CO., KWA NGOMTI, E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona ma- xabiso makulu

Ngoboya, Nezikumba, Zenkomo, Nezebhekwe, Nezegusha.

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

Xenikweni kuko irafu Yomhlaba ebanjwa u Rulumente wale Koloni ngendawo mhlambi ngempahla efunyenwe ku Rulumente engabhatalwanga kwada kwapela iminyaka eshumi, xa londawo mhlambi lomphahla yayekwa, yashiywa yalahlwa waza noyena mniniwo nokuba ngoqeshileyo, xa ngaba kunjalo, kwanommeli wake ngomteto, akafunyanwa, kuya kuyifanele i Rulumente ukuba yenze isaziso ngalondawo mhlambi ngalompahla exela ukuba ilahliwe kwi *Government Gazette*, nokuba kukulipina ipepa, eyoqonda ukuba lifanelekile kuba kanye ngenyanga kwinyanga ezintatu ezilandelanayo, kuzakuti ukuba pakati kwezo nyanga ntatu zesaziso akafikanga umniniwo mhlambi oyiqeshileyo londawo nokuba yimpahla, kungafiki kwanommeli wake, ukuba kumia ibango lake kuwo, aze arike ayibhatale lorafu ilityala, koti ekupeleni kwezonyanga zintatu zikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla ibe yoyayo, ize iyisebenzise nangavupina umntu wolohlobo owoba uko apa e Koloni ngeloxesha: kodwa ke, amaxesha onke ukuqutywa kwalomteto ukankanyiweyo maze ulungelelane nezalukwana ze sibhozo, nese sitoba nese shumi zom-Miselo we 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivume- melane namyomteto.

Ma ke kwaziswa bonke abantu ukuba le Mhlaba ibalulwa ngasezantsi apa ekwisiqingata sase Qonce kutiwa iyelahliweyo ngabaniyo njengoko sekutshiw; ke u Rulumente uyakuyitabata ibe yeyano ngo November 1, 1887, ukuba ayinengchwanga kwangapambi kweloxesha, zaza zahlahlwa irafu ezingamatyala kumantyi wesosiqingata, njengoko kubhalwe ngako kwesi Siqingata sase Mteto uxeliweyo.

F. SCHERMBRUCKER,

S T O W N , N G O L W E S I - T A T U , M A Y

# KUWO WONKE UMZI ONTSUNDU!

Xa Sukuba nityelwa e QONCE, pambi kokuba nizitengele Impahla

Yitini Gxada kwisitora se NGUBO, njalo, njalo, so

# DYER and DYER

Nizanelise kwimpahla yabo enyulwe ngenyameko, apo ontsundu

Yonke Impahla ibhalwa amaxabiso okugqibela ebupantsini.

## YIZANI KUZIBONELA NGOKWENI.

KWAG. WHITAKER, kwi-venkile etengela ntwana ezincinane, kuko, kufuneka tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-n jalo, njalo.

ISISULU.

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongwe. ni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisulu! Isisulu I e Qonce ukangele emarkeni. ...

GIE BROTHERS, Abatengi naba Tengisi bento Yonke.

UPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase

TARKASTAD. Zonke intlobo zezinto eziveliswa yi ntse- benzo yeli lizwe zitengwa ngamaxabiso pezulu kanye.

HARTIGAN & CASEY, Abatengisi bempahla ngempahla.

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

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e-Town Hall, Kwisitara esingqa pantsi ese-sitatu, No. 3, Uhala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu. Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma-calana onke e-Koloni.

Unombona omhle kanene ovela

W. J. DEALY

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

VINGCANI AMAZIBUKO.

NDIBELWE ngo-Mgqibelo 2 April inkomo ezisixenxe (1) inkabi egwangqa entusi emalunga kumasu amahlana; (2) yimazi egwangqakazi enetokazi elibomvu la alekelwayo; (3) yimazi enkonekazi equtwa-zana; inkonzana ekwa gwangqazana, emalunga kumasu amatatu (5) netokazana la akwelwayo; (6) litole elimnyama eliyinku-nzana; (7) litokazi elingwevukazi, ingwevu-kazi emdakakazi, liyilentanga yalekelwa ngala anyayo. Ezinkulu zontatu zitshiswe N.S. kwinyonga yokunene. Umkondo wazo uka-nkanyeka uwele i Tsomo Post nge Cawa 3 April. Kutiwa zaziqutywa ITOKAZANA elibohivu bantuwale hashe, litya buke inkwapa zombini yi rolliti lino boyana obumhlope emhlana litiwe cupe kwindlebe yokholo, liminyaka mibini. Ne mazi emfusakazi ende yehashe ekhaya.

Ukuvulwa Kwetyalike.

INDLU YESIKOLO ne Tyalike egama liyi "Holy Trinity" kwa Gcume, Ezagwityi iyaku vulwa nge Whit Sunday umhla we 29 May. Kulindelwe u Rev. P. MASIZA wase Sidutyini.

DANTSUNDI ININGAYITENGA kaloku nge sheleni ezimbini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. TORREND, S. J. Ezinye i ndawo zayo le ncwadi ziya. kucazululu u kuteta kwenu, ziti e zinye i ndawo ziyakufundisa o kwa Mangesi. Le ncwadi 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 (Queenstown)—kwa D. S. BARRABLE. E Kapu (Cape Toivn)—kwa Juta. E Bayi (Port Elizabeth)—kwa IMPEY, WALTON & Co. E Tinara (Uitenhage)—kwa H. W. BIDWELL.

BONISANI.

HASHAZANA elibusazana bunobu ngwevu ngokukodwa entloko. Lingqukuvana ukumila kwalo, alinalu pawu. Libuqwalela ngomnye umkono. Selikulelwe yeyesibini le vekhi lilahlekile. Olibonileyo alihala mahhaka ku Rev. I. R. SAVINA

BONISANI.

KWABASE BAYI NABASE TINIRA.

UKUBA kuko onokwazi nokuva umntu

oyinkazana ogama lingu Nolizwe Ngenela wakwa Dhlamini uyalezwe

BONISANI.

KULAHLEKE kule ndlela ipakati kwe Dike ne Xesi ingxowana yama nene-kazi emnyamana pakati kuko izikele zibini, ne fimbili yomnwe ye golide, neqiya yoku- Abazelweyo.

Abazelweyo.

MEKENI.—E Village ngase Zeleni kusasa nge Cawa, 8 May, 1887, ngo

MBAMBISA.—E Fort Malan, pesheya kwe Nciba ngomhla we 29 April, inkosikazi ka HENRY MBAMBISA ibeleke

AMAYEZA

ADUME KUNENE, KA

JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaula uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokuceceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza ongazange ungakupilisi ukuluma kwe oka, nezinye inunu.

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

UM-AFRIKA (Africanum). Umciza ongenzi xesha ukupilisa Izinyo. UMFUNO YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeka kwentlokoynke. UMHLAMBI 'LISO (Eye Lotion).

Oyena mpilisi wamehlo abulalayo. UMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla. Icesine nento ezinjalo. UHLIKIHLA (Embrocation).

Amafuta omni okupilisa ukuqagamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo. UMDAMBISI (Soother).

Amafuta omni okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana. UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye nkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba bafaka nokuyaleni ntokuyawasebenzisa zisichilele. UMGEDI ORARAYO zatiwa nca kwi bhuluni nge njalo filana ngazinye, eziti zakulondolozi ngokufuzatane kileyo angaze angapilisi lunganeze negetinisiyo elona, xa isifo hahlu hahluwe ubusoawo lamayeza esirwege sokukinika okungabekhi. Umciza wokupilisa ukutsha, ukutyabuka, nezinye nkatazo. Umciza wokupilisa ukutsha, ukutyabuka, nezinye nkatazo. Umciza wokupilisa ukutsha, ukutyabuka, nezinye nkatazo.

AMAGOSA ALAMAYEZA.— E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co. E Ngqamakwe.—Mrs. Savage. E Monti—B. G. Lennon & Co. E Rini—E. Wells.

Isaziso se Gqweta.

UMAKISI, elinye u GOADUSHE awabantu abantsandu, elise Ngesi MAX KAYSER uyazisa ukuba uquba umsebenzi wokubuta amatyala, izikweliti zentlobo zonke. Umela namatyala ezi ofisini Ze mantyi apo afunwe kona. Unesiqiniseko sake sakwa Rulumente se 1874 (General Commission and Enrolled Agent, Collector of Debts, and Practitioner in

Iveki.

BABONGOZWA ngentobeko bonk' abamkeli be Mvo Zabantsundu ukuba benze imigudu yo- kuba bayifinyezele ku June 30 intlaulo yabo. Kukuba kuko inguqule ezakubako epepeni lento kufuneka kuqosheliswe ngoluhlobo. Abahlobo belipepa benyaniso

Uviwo Iwabanqwenela umsebenzi wakwa Rulumeni lumiselwe ukuqala kuka 28 June lo uzuyo kwezi ngqili:— Cape Town, Wor. cester, Victoria West, Springbok, Kimberley, Port Elizabeth,

U DR. JOHN JAMES BROWNLEK umiselwe ukuba ligqira lakomkulu e Mzimkulu.

NAKUBA inkosi yabe Sutu kutiwa iyakuba ngu Lotori akubhubha uyise u Ludziya ziti ingwevu zelozwe

INKWENKWANA yase London, isinde ecebe- tshwini. Ibibapisa ipepa eliyi kayiti ibaleka ngomva suka yakweyela eliweni. Intambo yekayiti ite bije esingeni nekaviti vahamba ka nezulu.

INTWAZANA yase Mgqakwebe eyayigcagce nomfana bawela ozi Nciba nemi Bashe ne- minye imilambo emikulu ite yakufika ekaya ngaleveki ingapaya kwegqitileyo yamenye- Iwa abafazi bayicapa bayicapa ngezituko bayibeta kunene ngentswazi nangemitsha- yelo. Bemkile abafazi kutene piti nonina kwangalento yaziposa nko esiquhubeni, yatsho apambana amazinyo; imyeke yakurwitshwa ngomnye umntu ove isikalo.

li. Woba nyanga ntatu kwelo esela amayeza abuye.

BAZIPETE ngomlomo intliziyo e Cradock kuvakala ukuba kuko umntu ohliwe yingqa- kaqa kulowo mandla.

ISIGWEBO sokufa esasinikwe u Terblans ngokubulala e George siguqulwe yi Ruluneli senziwe iminyaka emashumi mabini.

KUKO Umxhosa osand' ukubhadda e Blauwkrants ngase Cradock. Kuhleliwe emkondweni wamabhedengu lawo ambule- leyo.

KWIZIMANGA amana ukuzenza Amangesi ngoku avelise umashini wokuceba igusha, uyigqiba igusha ngexesha leminiti ezintatu ezinesiqingata seminiti. Uyamgqita umntu ngokuceba okuhle.

ABANYULI base Cradock bacela u Mr. J. P. du Plessis i Bhulu lalomandla ukuba ata- bate indawo yomfi u Mr. Van Rensburg e Palamente.

INDLEKO yokubutwa ngokwasemte- tweni kwe mali ye Mvo ekumhlambi apa obonakala ukuba awuvumi kusibhatala nge- nxamleko kulungiselelwa ukuba kubeko intla- nganiso enkulu pakati kulenyanga komkulu e Swazini yomzi wama Swazi nabamhlope ukuxoxa ngento ezipatelele kwintlalo yelo.

IXABISO lombona e Natal ngeveki egqitile- yo belizisheleni ezine ezinetiki ngexgowa.

U RULUMENI weli letu ukupe isaziso soku- ba umhla wa 21 June ozayo uyakuba ngo- womgqobo nombulelo kuba Inkosazana yoba iyigqibile iminyaka emashumi mahlanu ilau- la izizwe ezonganyelwe lulaulo lwama Ngesi.

I BISHOP yase Rini iyakuba se Monti nge Sabata ezayo.

U MR. WOOD obesakuba yi Station- Master yalapa e Qonce ubhubhele e Bhayi ngeveki engapaya.

UYAGINYISA amate kubaniniwo umsebenzi wokumba i Dayimani e Jagersfontein.

U REV. AUBREY L. MATSON wase Rabe yama Ngesi e Tinara wazise ukuba uyaquma akubani ngumfundisi walo UMZI ontsundu wase Hewu seluwubhalile wawutumela ngaleveki owawo umbuliso we Jubhili ku Mntan' Omhle, obekwe amagama enkosi u Zulu Zimema no Xhayimpi Khakhaza I PRESIDENT (inene elingumongameli wo- laulo) yase Transvaal iya kanyulwa nge 16 February 1888. Kumbelwa ngoku ngu Paul Kruger opete londawo.

O MESSRS. S. SITELA no Klaas Mlonyeni banyulwe yimpi yakwa Mdingi Emgqakwe- be ukuba babe ngamalungu e Komiti yabanyuli base Qonce.

INTLANGANISO ngemitandazo ye Jubhili yo- kugqibela ebise Mgqakwebe yenze imposiso enkulu ngokusuka iwuguzule umtandazo owenziwa e Palamente ngetuba lemihlaba ekubeni wawusewamkelwe kwintlanganiso yakwa Bhuluneli, baza abantu bendawo ngendawo babhala amagama abo kwinto ekwatiwa seyigqityiwe. Singavuya ukuba ukuba imitandazo iyakuhamba injengokuba yayivunyelwe pambi kokuba abantu bafake amagama abo; ukwenza enye into kuku- ngcatsha abantu.

IKE yabonwa kutsha nje imvubu ngase Sinuka e Mzimvubu.

NGOLWESI-TATU MAY 18, 1887.

BATSHO bonke ababeko Emboniswe-

ni wase Cala eBatenjini ngenyanga egqitileyo ukuti wawu- mhle kanye. Kwaka kwako uloyi- ko lokungati awusokupumelela nge-

xa benze umboniso omhle. Asina ntloni ukuti u Mr. LEVEY useye- dwa kweli pesheya kwe Nciba emi- zameni yake yokunyusa uhlanga oluntsundu. Kuti kwakuqalwa into elungileyo, nokuba ililungelo laba Ntsundu nokuba lelama Yuropu esi Qingata sake ayixhase u Mr. LEVEY ngokushushu. Isiqamo salo nto ke ngoku kuko uluvo oluhle pakati kwaba Ntsundu nama Yuro- pu nangama Ngesi nangama Bhulu. Nantso indlela yokububaza ezintlanga zale Koloni ukuba zivane lube luxolo nenqubelo pambili.

Amangesi ayeko ku Mboniso awahlanga ntsundu ahlanga- nisa imali kwapakati kwawo odwa yokwenza amabhaso ku Babonisi aba Ntsundu; zaninzi izinto ezibonisiweyo zantle kakulu. Abakange- li ababemiselwe ukunyula ezigqite ezinye bavakele besiti owama Nge- si Umboniso ugqitwe le ngowaba Ntsundu. Pakati kwamagama aba- gqwesileyo sikhumbula awo P. FIGI- LAN, J. MGCODO, T. ZWEDALA, J. MBANE, K. ROOY, SELWANA, H, MMANGO nabanye. Umr. LEVEY wobuye enze omnye umboniso ngo- nyaka ozayo.

Amanqaku.

INTETO yomfo ka Solomon ebalaseleyo ibete yampandla u Rulumente. U Sir Gordon wanduluka e Kapa waya e Vusta apo kwakuko umsito we lasetyisi waya kubhodla kona. Ekute pakati kwenteto yake wada wapulukwa nangamazwi angamfaneleyo kuba uyintloko kwelili- epatiswe ubomi babantu bentlanga nge- ntlanga abapantsi kwepiko lo Mntan' Omhle. Ute.—“ Tina kade sixwitana ne- ntlanga ezintsundu kwelilizwe, asizange singoyisi ngenxa yokomelela nobu nga- ngamsha bohlanga lwetu, nangenxa ye- nzondelelo nobulumko betu, ndiqinise- kile ukuba kode kube sekupeleni sisenje- njalo.”

PAKATI kwenteto ayenze e Vusta u Sir Gordon ute—umpesheya kwe Nciba uza kunikwa nawo ilungelo lokutuniela ama lungu e Palamente. Apo alumke kona unkabi akaxelanga ukuba baya kulini- kwa luhlobo lunina elolungelo, siyazi ukuba engayi velisi nje londawo kungo- kuba esazi ukuba ukwenziwa kwalonto kuyawa kwenziwa into efunwa ngu Hof- meyr. Uti yena ngelake. —“ Lomteto uwiwe kakubi kakulu. Into owenzelwa yona kukuhlambulula incwadi zaba voti, kuba kuko abantu abapakati ngobuqinga bebengafanele, yindawo ka Rulumente ukucokisa amagama nokutiba obobuqi- nga kamsinyane.” Lenteto ka Sir Gordon ipendulwe ngu Mr. Rose-Innes M.L.A., ngencwadi ayitumele kwipepa lase Kapa i Argus ebonisa nahlope ukuba lomteto ngowoku bulala wonke um- ntu omnyama osencwadini yabanyuli kuba exhasa lama Ngesi angavumelani- yo nama Bhulu e Palamente. Lento na- ngoku sisati iyakwenzakalisa ama Ngesi.

UWENZA mafupi u Mr. Innes M.L.A., ukuyipendula lenteto, uti.—“ Intintelo zo- kuba angafakwa evotini amagama aba- ngafanelekileyo ziko ngokwaneleyo emte- tweni welilizwe. Kuti pambi kokuba amagama ahlelwe ake apindwe afundwe ngama gosa (field cornets) abuye abhalwe kutsha asiwe e Mantyni, ize ifike yona iwalengalengise ngapandle kwe Ofisi ukwenzela ukuba ati naba- nina ongaliboniyo igama lake ati malifakwe. Kuze kubeko umhla wokuvavanya izimangalo zamagama abefa- kiwe aza acinywa ngokutiwa akafanele. Xa kupicotwa ngoluhlobo bungaba ” ubu- qhinga ” buhle pina. Nqaleminyaka isa- nd' ukuqgita

qala wamali kakulu, eyona nto ayakuzama ukuyisebenza kukulungiselela intswelo zabantu nokuhlwayela ubulungi- sa pakati kwabo. Intwana ayakuyibiza liqoshana leyeza kupela kubantu abam- nyama. imali engamakulu amatatu epo- nti eyayikutshwa ngabantu abamnyama beyikupela indlu yamayeza kwagqitywa kwelokuba mayinqunyanyiswe. Into enge isenziwa yinkongozelo yemali kwe- nzelwe amahlwempu iqinga lokuba wafumana amayeza ngapandle kwento, ancedeke bubuko buka Dr. Hutchinson kuba ixaxeli lonke soloko engakatalelwe bani. Lento ke sisiqamo esivuyisayo sento esaka sayiteta kwinyanga ezimba- lwa ezidluleyo

INXENYE yabafundisi iqalile ukububona uburalarume obenziwa ngu Rulumente egameni le Nkosazana, bokwenza umteto wokutunga imilomo yabantsundu ukuba bangabi nazwi kwibandla elipete elilizwe. Ixa eli lonke soloko bete cwa- ka abafundisi betu. U Rev. T. G. Jones wase Mta ubhalele kwipepa lase Komani i Free Press inteto ebukali eyobula lom- teto, ufike aqukumbele ngamazwi afane- lwe kugqaliswa ngamawetu, ati:— Ndiyatamba ukuba yoti yakudibana i Palamente kubeko amadoda afana no Saul Solomon kwano J. J. Irvine ayaku- sibamba isikali ngokulinganayo pakati kwazo zonke intlanga. Okwangoku mabanganyabi abemi base Katala, nase Hewu, nase Kamastone, naku Ndlovukazi nabezinye indawo—mabenze intlanganiso babhale imitandazo iye e Palamente.

Yenzani ngako konke eninako, yonk' into niyenze ngomteto nokuzola. Imbumba yama Bhulu iyakolwa yona ngulomteto, ne Ngungqutela yama Fama yawuvuma nakuba ingawutabatelanga pezulu nje- nge Mbumba. Fundekelani, fundekela- ni, ukuba anikolwa, kokona koqondwa ukuba abanye benu abayiyo lento kutiwa niyiyo nonke ukungafanelwa kuba se ncwadini yabanyuli. Ukuba nibonaka- lise

IKALIPA elikulu lamalungelo entlobo zonke zabantu ipepa lase Rini i Journal liti: "Lomteto mtsha wewoti uqalekiswa kulo

lonke kutiwa uyilanto sayixela kwamhla mnene, yokuba ngumteto wokukhupa Abantsundu ekunyuleni. Licebo elipo- siseke kwapela, kuba libetelela isivingco mlonjeni wokuvakalisa iziroro zaba ntsundu; ngumteto ongalungileyo kuba ususa lentwana incikane ikoyo e Pala- mente yokuvakalisa ukuba kuko into engabo; usebenzela emva, kuba uhluha ilungelo laba ntsundu esekukade beli sebenzisa kakuhle, nokuwutetelela kwa- bo abantu bawo no Sir Gordon akunasidima sivakalayo. Ukuba kutiwa abantsundu basemva kakulu basebunyamakazi, impendulo ilula yeyokuba banyula amadoda angawo ngqe kunala anyulwa ngama Bhulu; o Rothman no Van der Heever aba abanyulwanga ziqingata zaba ntsundu, kutiwa abanaku vota kuba bemi ngobuzwe ezilalini abacandile, lo- nto ayingebi ntintelo evotini xa bekolwa kuhlala ngolo hlobo. Lento ingxanye- Iweyo kukuhluta umntu omnyama eli lungelo linikwe intshaba zake ezinkulu ezi naama Bhulu ezinaena zabumbo.

UMBIKO wokubhubha kuka Miss Frances E. Colenso iutombi yesibini ka mil u Sobantu (Bishop of Natal) uyakwam- nkelwa ngosizi olukulu ngamawetu. Ubhubhele e Ngilani kwisiqiti eku- tiwa yi Wight ukupeleni kwenyanga egqitileyo. Liti ipepa lase Natal i Mercury: Elonenekazi iifunde kunene be- seline nyanga ezintandatu liwelile. La- li welele into ezimbini—ukuya kufuna impilo kuba beseline minyaka esesineni nase sihlanwini linobulwelwe; kunjalo liwelela noku ncedisana no Rev.' Sir George Cox ekwenzenzi incwadi ebalisa ngobom buka yise. Elinenekazi bese- line gama elikulu emfundweni nakwinto zolaulo. Umnka enencwadi ezimbini azenzeleyo ekuxoxwayo kakulu ngazo, i" History of the Zulu War," ne "The ruin of Zululand." Akufuneki nokuba side siti waye ngumlweli oshu- shu wama lungelo ama Zulu. Bekuti kwakuti abonakalise ubugora obukulu bokuwatetelela xa onwayo, awazalise onke amapepa apesheya, nawe- lilizwe ngencwadi zake. Ukumka kwa- ke kuyilahleko enkulu kuma Zulu efana neyokumka kuka yise

I DIPENTE E BHAYI.

I Edward's Memorial Church e Bhay ibinentlanganiso yomnyaka ngo-Mvulo 9 May 1887. Intshumayelo ze Cawa zaqutywa ngoluhlobo:—kusasa kwema u Rev. Samuel Sihunu, wase Tinara—watatela kumazwi ati " Lowo weyisayo ndiva kumnika ukuba adle kuyo imana efihlake- leyo, ndimnike ilitye elimhlope, elityeni apo ke igama elitsha libhaliwe, elingazi- wa bani inqenquye olamkeleyo." Watsho

balala tu kwesibandayo esisezantsi Isingesi sengcungu. Utolikelwe ngoka Wauchope ; amazwi engala " U Yesu wase Nazarete owagqiba ilizwe esiza epilisa."

Ngokuhlwa kushumayele u Rev. Jas. Hughes, waseba Rehlelelini, kulamazwi: " God forbid that I should glory save in the cross of Jesus Christ." Zontatu ezo- ntlshumayelo zayola zancamisa, babama isininzi zizube ubom obutsha emoyeni. Intlanganisio elandelayo ngo-Mvulo yaba mndi Kakulu nayo, nakuba benga-fikanga abanye abafundisi ababemnyeni-we, ababeko babababini—o Revels. Paterson no Macintosh. Emva kwenteto ye chairman u Mr. Brister kuqale u Rev. Jas. Pritchard ngokuquba ingxelo zenqu- bo ye Ramente. Kulandele u Rev. Paterson, no Mr. Wauchope, no Rev. Macintosh. Kusuke i chairman yabulela uhlobo eyabuliswa ngalo ngumzi mhla yawe- la ukuya pesheya. Ichaze izinto ezibone pesheya, yaza yagqiba ngelithi abantsundu lifikile ixesha lokuba kwizinto ezininzi bazimele ngokwabo kuba kumzuzu beya- me ngabamhlope. Mabazipate ngokwabo izikolo ze Cawa ne kwayile, kuba banazo italente zokufundisa namazwi okucula. Emva kokubulela Umgcini-Sihlalo netoliki (Messrs. Wauchope and Xhiniwe) iva- liwe intlanganisio.

Ngokuhlwa kolwesi-Bini kubeko i Tea Meeting enikwe ngabafazi we Ramente ye Edward's Memorial Church, apo isihlalo satatyatwa ngu Mr. Wauchope. Zalila ekofini nase tini yada yangu 10.

*I BHAYI NE JUBHILI.*

E Bhayi ngomhla we 18 April 1887, bekuhlangenwe ngomcimbi womtandazo oya e Palamente ne Jubhili. Isihlalo si- tatwe ngu Silwangangubo oxele indawo ekulhlangenwe ngazo ezi: Umtandazo otunyelwe yi Komiti ese Qonce, ceela ukuba sitelele ngokutumela amagama etu. U Rev. Ntsiko : Noko Mr.Chairman pambi kokuba kubhalwe amagama ndingangakhe sixoxwe esi sicelo, kuko indawo endiyichasayo kuwo, le ye Taitlele zobuzwe. (U Mr. Gawler : Hear hear !)

Mr. P. Y. Rwevu—Nditl mna masam- nkeliwe, silungile kanye, amadoda ase- nzilayo acanile kanye. Sifuna ubuzwe tina, asifuni bu Lawo Uqokelwe ngu Mr. R. Gaika, eto yena lento ifunwa ngu Mr. Ntsiko ye taitlele zeziqu uvayazi ukuba yinkatzo, kuba woyitabata om- nye kanti omnye akateni nayo. Into eyakulunga kukuba isizwe eso ngokuma kwaso sibe ne taitlele yobuzwe baso.

Mr. Gawler—Mna Mr. Chiarnan ndiyichase ngomxhelo wam wonke indawo ye taitlele zobuzwe, kuko inkatzo enkulu eya kuvela apo, kuba obo buzwe kutetwa ukuba abantu bapapwe zibonda eziya kuzisikela enqateni, ati umntu ezimtyi- leyo zingampi ndawo yokuilima. Kanye makabe nelake ibala eline taitlele yalo.

Chairman—Noko lomcimbi bendinga- wuvulele ngxoxo, kuba into zonke zetu zipela elingxoxweni benditembe i Komiti ese Qonce ukuba izikangele ezindawo, kuba yiyo kanye abemi bale mihlaba sitateta ngayo. Kanjako abasicelanga ukuba masisixoxe esi sicelo, indawo yetu ke kukusamkela nokungasamkeli.

Rev. E. Magaba—I Komiti yase Qonce iwupicottile lomcimbi we taitlele kanye. Uluvo lwayo lukwa lunge nolu lo Messrs Ntsiko no Gawler, kuba iti, siyazifuna itaitlele zeziqu, kodwa isininzi sohlanga sifuna ezobuzwe—senisipa zona ke ukuze xa sesinawo umhlaba ungewotwe, sine tati tile yawo yobuzwe sandule eso isizwe ukufuna amatuba okuwukuceza ume nge taitlele zeziqu. Okwangoku noko ungewatutemela amagama kuba kufuneka kuko into eyenziwayo kuko nemitandazo eteta nge Pasi no Selo olunamandla. Zinto ezinkulu ke ezi, eniyakuti ngokula- nda indawana ezincinane nisilele ukuncedeni umzi ngazo.

Mr. Xhola (wase Rini)—Ndivuyile ukuba ndibeko apa. Lomcimbi mkulu asinguyo owokuba anqanjwe amadoda kuba ngumcimbi ofuna ixesha, zikangelwe ngamadoda ezindawo, enexesha. Nase Rini iko imihlaba esikelwe itaitlele zeziqu nam ndinamibini, kodwa kuko efumane yemiwa, abati abantu bakucela ukuba banikwe itaitlele zayo kungawu- nywa. Nditbonisa ngokutsho ukuba lento yetaitile yinto enqabileyo.

Mr. John Magaba—Xa isininzi somzi singasokuzitabata itaitlele zeziqu kuya kunceda ntonina ukucela zona. Masicce- lele umzi into oya kuvinyamekela waku- yipiwa.

Mr. Rwevu Vote !  
Mr. Ntsiko:—Hayi kanenze kuhle nge vote kuseko nendawo ze Pasi eningekazeningi.  
Chairman:—Bendisazi mna ukuba ni- pikele ukuxoxa nje endaweni ukuba nize kubhala amagama enu niyakubuye nikale ngexesha ndinivulele ngoku—xo- xani, ngokuba nipikele ukupawula into ebonwe ngamadoda awaxoxa kwada kwa ngu 4 o'clock ekuseni, aqukumbela ngo- mtandazo womfundisi ogama lide kune- ne— ukushicilela ukuba into le eyifinile ngexoxo.

Baqalile ke babhala amagama bonke ababeko. Indawo yesidlo igqitywe kule ntlanga- niso. [Pambili mzi wase Bhayi—Siyatamba ukuba esosidlo senu sosikeleleka sibe mndani. Pambili!— EDITOR *Imvo.*]

**Ezababhaleli.**

**INTLANGANISO ELAHLKILEYO.**

NKOSI MHELELI,—Kwiwepe lako leveki edlulileyo ndibone ingxelo yentlanganisio ebikwa Mdingi. ndamangaliswa, ndadana, lihlaho elenzileyo leyo ntlanganiso, ukuti ibimanyelwe enye into ifike yenze nto yimbi. Wonke umntu owayeko entlanganisweni yakwa Brownlee nowayengeko owaka wazifunda ingxelo zolantlanganisio ka 18 March e *Mveni* angandinqine- la ukuba lemitandazo kwavunyelwana ngayo, kwatiwa mayitunyelwe kwindawo ngendawo ukuba bonke abantu babhale amagama abo kuyo itunyelwe e Palamente. Itunyelwe imitandazo ebantwini; waza Unobhala wamema intlanganisio yokukangela lawo magama ahamba nalemitandazo, nokuba kanjako lentlanganisio ibale amagama apo kwincwadi eya ku Nkosazana u Victoria. Ifikile intlanganisio yaye- kwa yonke into ebekuzelwe yona— amagama— aya e Palamente nalemitanda- zo ukuba mangapina —zizipina i Komiti ezisebenzileyo nezingasebenzanga ukubhala amagama abantu. Neye Nkosazana incwadi ndite ndakuyibona yanamabala abonakalisa ukungati yinto le eyenziwe

ngabantu ababengxamile, sebemi nge- nyawo kuba beyigqibile eyona nto bebezwe kuyenza.

Ndinosisi, kuba Umgcini-Sihlalo walo ntlanganiso indoda endiyibekileyo, ene- ngondo, esuke wavyikeka intlanganisio vawushiya umsebenzi ebizizelwe wona. Nale Taitlele yomntu ngamnye ucitwa genxa yayo lomtandazo kutetelelwa kwa- yona ukuba sifuna yona, kodwa ke abona bantu baninzi bakowetu base zizidenge abayazi noncedo lwayo le taitlele, ngokoke sicela ukuba bakuselwe bayiginelwe imihlaba yabo, boti bakuya betyileka amehlo bamane ukwenzelwa ke ezabantu ngabanye. Siti mazingabi ngengengxe- nge njengezo Tshatshu no Kama, kanjako wonke ofuna isikonkwane makasicande- lwe. Kukade sizitenga ifama imiteto ne- miqatango yemihlaba siyazi yonke. Musani ukuba ngamapakupaku yilento yevoti ayisokuke ihle into yokuti isizwe esikulu kangaka senziwe amakoboka angasena- kupendula kwimpato yawo, pantsi kwe Nkosazana. Lento yenziwe Emgqwa- kwebe lihlaho nobuntwana, ukuvumela na ngento izi isiw esizweni. ze ziti za- kubhala amagama ayo, umtandazo ujqikwe ebwi amagama abantu angatunyelwa nezinto abebwabhalele zona. Ndiyayi- bona lento ifun' ukuqela ukuti amadoda- na akwenza into nabantu abakulu ati yeyabalo, ze bati bakuba babe zinto zoku- hlekisa. Siya kupuma ke kwinto zero kesibone ukuba zoma na.—Nezi Individual Titles nillisela ngazo woti akuti u Rulumente mabacandelwe izikonkwane bonke abantu isuke inikohle lonto, kuba ingwevu zakuni ziyi kunipepa, nibe ngamaxoki ke namahilihili ku Rulumente. Amagama akoyo apa kulemitandazo ipambi kwam akumawaka amabini nakuba onakele amanye, awabantu abaca- ndileyo ambalwa kakulu, lento ini- nzi ngawabantu abafuna itaitlele eziqu- ka inqila. Imitandazo iyakutunyelwa e Palamente yomitatu njengoko kwa- vunyelwana ngako ngo March 18, ihambe nalamagama abhalwe kuyo. Akuko nto iyakuzwe ime xa kuyakuti yakwenziswa into kubizwe intlanganisio yokuuyibulala. Owenkosi wona uhamba wodwa kade, kuba uya kwi Ruluneli awuyi Palame- nteni. Abahlolobe betu abayitayayo lenda- wo abafuna ukuba sitete ngayo mabaze babeko ngolwesi-Hlanu kwi Tea meeting kwa Brownlee Station.

Ndixolele ngokutabata isituba eside kangaka.

CHARLES PAMLA,  
Chairman, Jubhili  
Komiti.

**INTLANGANISO YAKWA MDINGI.**

Sive kusitiwa u Mr. Jonathan Tunyi- swa ubhale incwadi yomtandazo oya e Palamente, icela okokuba umzi unikwe iziqinisele (Tribal titles) zobuzwe, ekube- ni umzi uhlangene kwa Mdingi ubute mayike inqumame londawo, ukuze sike siti tina bayiqondayo lendawo yeziqini- selo sicondobezele okokuba umzi ume ngezikonkwane wonke nokokude ayigqi- be indawo u Rulumente yokokuba iziqi- nisele ezi zobuzwe yinto enesihlahla. Umzi omanzi awukayiqondi lento yezikonkwane, niti asikayipelelelithi imizamo yetu ekwuwqondiseni, uyakwala ke uku- yibhekisa kuwo lenteto u Rulumente, sibe ke sitetela abantu esingavananga nabo emcimbini wabo. Nale yeziqinise- lo zobuzwe asikayigqibi niti ukuyiqonda ukujiniseka kwayo, ne Palamente ayikayimisi kujiniseka kwayo emtsetweni. Nezi zikoyo zo Kama zizipiwu ze Rulu- neli yodwa, oko ibisene gunya nelokuci- ta nemali engakanani ngomlomo wayo wodwa, nokuma oku zimi nje, kungoku- hlonele igama le Nkosazana ezenzwa ngalo ngo Ruluneli azayame ngamteto kakuhle. Ngoko ke nokokuba sezi- nqweneleka kangakananina, asikabi namifanelo yokuwubhukuqela kuzo umzi okokuba ucele into engekabi nasihlahla nakowayo. Mhlaumbi noko iziziko- nkwane ezincinanyiso kuneziqiniselelo zo- buzwe intlalo Yamaxhosa anyayaka nje isalungelwe ziziqinisele zobuzwe, okoku- ba bezinokwenzeka. Umfo ka Magabela u Ntabeni wayimisa kabukali indawo yokulunga kwezi konkwane, wancamisa umxhelo kunye nempi eyayise mko- ndweni wake, yamsitela kodwa indawo yokokuba Amaxhosa amaninzi kwaku- nye naye akakafanelwa yilendawo ilunge kangaka, naye ngokwaka angawaxela amanroba aseyeke ezikonkwaneni zake Noko ke ibiyiyona ndawo sibe sifanelwe ukutsalela kuzo umzi wenkosi. Umfo ka Yekele u " John Bennie " wateta ngo- fefe nefmesane ezalelayo, ebonisa ukulu- nga kweziqiniselelo zobuzwe okwangoku ngokokuba Amaxhosa akakafiki kobu- bulumnko bama Ngesi bafezwa emaku- lwini eminyaka, into elunge kangaka, njengezi konkwane ezi iyakuwacitisa ama Xhosa ujqingokuba yawacitayo ama Lawo e Katala. Kwati kwakumiswa iza- ndla kwavunyelwana okokuba mayike inqumame indawo engomhlaba yonke, sidi sigondisane namawetu kwano Rulumeni ngendawo esingabambelela kuzo kakuhle. Mna andizange ndiyive intlanganisio Yamaxhosa asemlungwini icikoza kakulu kangaka, indiliseke kangaka. Yatabata ku 9, o'clock yada yangu 2, o'clock kusiti kwakusuka umntu kuti cwa- ka tu, ade ange udala i Cawa. Hai umfo ka Magabela ! Hai ingquwa ka Yekele. Udela ntonina lomfo ka Tunyiswa pofu wayeko nje naye entlanganisweni? zi- yekiwe ezindawo zingomhlaba zayangesiteto esiya ku Kumkanikazi, ngokokuba asikancami sisafuna ukugqiba ukuqonda ngazo. Musa mfondini ka Tunyiswa, umzi usatunubeza okokuze unga gxekeki kulowo upetelele wona, nakulowo usingisa kuwo umlomo. Yeka isicelo sako okwangoku if you please, sositabata kunye yakuvutwa imvaba.

Ndim owako yonke imihla,  
N. C. UMHALLA.

**OSIYABULELA BAWO.**

NKOSI MHELELI we *Mvo Zabantsundu*.—Kwiwepe lika March 2 kubonakele inteto yam ngokungabiko e Transkei apa intlanganisio yoflanga ekungawiwa ngayo uluvo lwabantsundu. Kwizinto endizi- pauleyo ngentlalo e Transkei apa ndipaule isiko elibi, elipantsi, elibukoboka, nobudenge elenziwa zizibonda, elika " bawo siyabulela, wena unqubawo nayo yonke lomfeketo nembudo yobudenge, njalo- njalo, xa imantyi zitetayo. Ke kwi *Mvo* ka March etile ndibone ezi Mpawanteni otile endingaziyo ukuba ngubanina eka- nkanya u T. U. H. T. I. Ngeba yena lowo upika inteto zam ngokwake, kusoloko upelelwe ngamandla kakubi ekubeni namhla bendilindele ukuba lomntu ukuba uyakupika, abonise ukuba nditete izinto ezingeyiyo inyaniso ngezibonda, usuke afunc ukwazi elona gama lam, afumance andenzele izisongelo

ezife amanje nezingenamsebenzi zobu- denge.

2. Lombhaleli wako undinike iyala lobugwala ngokungavakalisi igama lam, kanti yena akandinikanga mzekelo wo- buroti ngokulibeka igama lake, ikwandim oliroti kunaye, kuba ndiyazivakalisa ngo T. U. H. T., yena kufane kwecwaka

3. Ezincoma nalo mbhaleli wako, esiti, izibonda zapesheya kwe Nciba ngamadoda—E —ngamadoda kambe ngecala lika "siyabulela, wena unqubawo," (emva kwoku bayakuti: wena unqubawo noda- de-bobawo, njalo-njalo).

4. Wena mfondini wase Transkei, pambi kokuba ukankanye igama lomntu obhale emapeeni yiba unako ukupika izinto ezisukuba zitetwa ngulomntu ubhalileyo unqafumane uchite ixesha nge- mfeketo; andinako nokukupendula, andi- boni kuzipika indawo endizipaleyo ega- meni lohlanga e Transkei.

5. Izisongelo zako ziqinicele abo bazika- taleleyo, utela ngokuba ningandiqubela nje, ndigqibeleni ndiko—mna andililo ikoboka, noko ndingakuxolela xa ndi- kwicala lenyaniso.

6. Ufuna igama lam ukuze ulenze ntonina? Igama lam afiteti nto, yinteto endiyibhalayo etelayo, qonda yona; enye into ufuna igama lam nje nawe ungalibe- kanga elako ufuzisa ntonina ?

7. Kanti imbangi ebanga ukuba ndi- ngazivelisi igama yile:— andifuni ludumo nantiyo yabantu, zonke incwadi zam ndizibhala egameni lohlanga, andisebe- nzeli ukuba kutiwe into ka nantsi iyawa bhalele emapeeni, kwati kwati. Ndebeka inyaniso zam pambi komzi, ukuba bazi- pike ukuba kuko onako ndimpendule.

8. Kodwa ndiyazi mna ukuba kuzo zonke incwadi endizibhalayo emapeeni akuko mntu, nabantu abaka bapaula ubuxoki kwindawo endibhala ngazo. Kuba pambi kokuba ndibhale emapepe- ni nditata inkatalo yokuba ndigonde indawo endi bhala ngayo ukuba iyinyi- niso na anditeni ngama kwelana apantsi omzi wakowetu atintela inqubelo pambi- li yo Hlanga. Ndisanamatele kwinteto zam, nge Transkei, kwi *Mvo* ka March 2.

T. U. H. TRANSKEL.

**ABALIMI NA BARWEBI.**

Umsito woboya izolo ube mkulu; obuva. siweyo barolelwa 7 1/4d ngeponti; obungava- swanga 4 1/4d to 5 1/2d ngeponti; oburabaxa bundawonye nobumnyama 3 1/2d ngeponti.

**E MARKENI.**

E QONCE (May 17).  
Ibhotolo, 9d to 1/4 ngeponti  
Ihabile, 7d to 2/3 ngekulu  
Itapile, 7d to 3/10 ngenxowa  
Umbona, 2/ to 2/6 ngekulu  
Amazimba, 2/6 to 2/11 ngekulu  
Umgubo, 3/ to 7/ ngekulu  
Imbotyi, 3/ ngekulu  
Inkuni, 8/ to 29/ ngefara

E KOMANI (May 16).  
Itapile, 2/6 to 9/ ngenxowa

Umbona, 4/ to 5/ ngenxowa  
Amatanga, 1/6 to 2/9 ngedazini

Inkuni, 23/ to 57/ ngefara

Ihabile, 2/6 to 3/ ngekulu  
Umgubo, 6/ to 7/ ngekulu

**E RINI (May 16).**

Ibhotolo, 9d to 1/1 ngeponti  
Ihabile, 1/8 to 2/6 ngekulu  
Irasi, 3/5 ngenxowa  
Ihabile, 1/8 to 2/6 ngekulu  
Amazimba, 5/ to 6/ ngenxowa  
Umgubo 5/6 to 13/ ngenxowa  
Itapile, 2/6 to 5/ ngenxowa  
Umbona, 4/4 to 5/2 ngenxowa  
Inkuni, 10/ to 28/ ngefara

**NATIVE OPINION**

WEDNESDAY, MAY 18, 1887

The Dutch

Reformed Church and

the Native question

LIDMAAT Evidently a Reformed Church has, in another column, a very important letter indeed. The English and Native section of the community stands in sore need of information as to what is going on in the august body known as the Dutch Reformed Church; and our readers are indebted to our correspondent for giving them a glimpse of what the fairly-disposed part of the Dutch Colonists are doing in view of the rabid and ribald ideas with respect to all others who are not Bondists, and especially with regard to the Natives of this country, put forward by the Press and a few wild spirits of the Bond organization as the opinions of the Dutch inhabitants. At the very outset of our remarks we beg to assure our correspondent that we have no wish to underrate the influence of the Dutch Church, but in this part of the Colony we are not so thoroughly posted up in the doings of that Church as our correspondent supposes us to be. We are also glad that in the few words we used about Mr. RENSBURG we paid some tribute to a man whose death is a public misfortune, and is lamented by men of all parties.

We are grateful also to our correspondent for the opportunity he has given us to remove a certain misapprehension regarding what he considers to be Mr. SOLOMON's and our attitude towards the

Dutch. "LIDMAAT" IS OF opinion that both ourselves and Mr. SOLOMON " were wrong in Pacing the " Dutch and English in two camps " widely different from each other " in regard to the Native Question." It is a pity that Mr. SOLOMON'S language can be twisted to admit of the interpretation put upon it by the Premier and the Native Minister, but all who know Mr. SOLOMON will give him credit for never having intended so preposterous a policy.

What Mr. SOLOMON was understood to mean, both by his audience and by the unprejudiced readers of his speech, by " English " in the sentence " We English," &c., was the political party opposed to the Bond, which includes intelligent Dutchmen, and which we regret to say does not include all Englishmen. It is well known the natives always vote for men who are opposed to the unenlightened and unjust views held by the

Bond as an Association; and, therefore, those of the Colonists of European descent who are opposed to me Bond do depend upon the Native vote to a certain extent. On this subject we think it is necessary to say this once for all. We wish further to assure the Colonists of Dutch extraction that the Natives are not opposed to them as a class. It is to the views some of the Dutch hold towards the Natives that our people are against; and we take it that an unbiassed man would not wish to be judged on anything less fair. For example, we have no hesitation in saying that Dutch colonists of fair and just views towards all classes of the community like the Hon. J. A. BURGER, M.L.C., the Rev. D. P. FAURE, and the late J. J. JANSE VAN RENSBURG, would stand an equal chance of being returned by the native voters as Mr. SAUL SOLOMON, Mr. SAUER, or Mr. ROSE-INNES. So devoted are our people to what is right and fair in the conduct of public affairs.

**Editorial Notes.**

We note it as a hopeful sign for the future welfare of South Africa when there are experienced farmers at various localities who are not afraid or ashamed to advocate even-handed justice for the natives at Farmers' Associations. It needs no prophet to foretell that the multiplication of gentlemen of this disposition will secure the confidence of the natives in the European farmers; and where now suspicion and malevolence reign through the morose tone of the formers towards the natives, mutual trust, leading to mutual protection, will prevail. We are led into these remarks by what we have seen in the report of the Bedford Farmers' Association, a somewhat out of the way association, where Mr. R. H. Pringle, a colonist of standing, who bears an honoured name, stood up and spoke as follows in justifying his attitude at the recent Congress of Farmers:—" He had opposed increased punishment for stockthieves, as he believed the remedy lay in detection rather than punishment; and he was therefore in favour of an increased police and detective force. He also thought it unfair to take away the franchise from the natives after it had been given them ; more especially as they did not abuse the privilege, even if they did not appreciate it. He was in favour of individual titles for natives, but it must not be forced on them. As one inducement for natives to take up titles, he would, in the event of a pass law coming into force, give owners of land a ticket of citizenship."

THE *Graafj-Reinet Advertiser* effectually disposes of the bogus cry of racehatred of which the *Star-Watchman* class of newspapers make so much of to bolster up a most unnatural political alliance that one could dream of in this Colony. It says:—" A word about the race-hatred —' rasssen-hart.' As a cry it is a fraud. The question at issue between us and those of the other side is a mere party question. That the majority on one side of the line of party separation are so-called English, and the majority on the other so-called Dutch is a mere accident; and those who make the dividing or separating line mark national distinctions raise a false issue; and raising it intentionally, they are mischievous frauds. When the views and wishes of the two sides are concentrated and face each other in Parliament, what are they but the politics of party ? Let us prefix English or Dutch to them as we please, they only indicate how some think the country should be governed; others how it shouldn't. We have never dealt with the two sides of our public questions but as the questions of political parties. We have said there is no ground for the expression : ' Our oppressed country.' But some oppression is threatened we see now; and the threat receives its greatest support from the side of the man who put his hand to that expression. It is proposed to strip—summarily of the franchise a body of natives who have exercised the privilege for over thirty years, and of whom it is not alleged that they have abused their electoral privilege—save to help to send some men to Parliament who are distasteful to the Bond side of politics."

It will be with very profound sorrow that our people will receive the sad news of the death of Miss Frances E. Colenso second daughter of the late Bishop of Natal, which took place towards the end of last month at the Isle of Wight. The talented lady (says the *Natal Mercury*) had been in failing health for the past four or five years, and it was with the double object of trying to restore her constitution, and also assisting Sir George Cox with the compilation of her father's life, that she left Natal for the old country about six months ago. The deceased lady was only thirty-seven years of age, had already made a name for herself both in the literary and political world of the present and her "History of the Zulu war," "The Ruin of Zululand," have already been the subject of much criticism. It is almost superfluous to say that she warmly espoused the cause of the Zulus, and whenever occasion arose she was ever ready to champion their wrongs in the shape of voluminous communications to the Press, both here and at home. In her removal, as in that of her late lamented father, the Zulu nation have lost a true and sincere friend, and the literary world a bright ornament. When the history of Zululand is written, if it is to be complete, the name of Frances E. Colenso, must ever be associated with it. To the sorrowing relatives, both in the colony and at home, wo tender our sincere sympathy.

SAYS the *Northern Post*:—"Take the question of that insidious clause in the so-called 'Registration Bill,' which seeks, under a vile disguise, to do a grievous wrong to thousands of voters—in foot, practically to disfranchise an entire nation. It has been condemned in *no* measured terms by the entire Press of the Colony, and yet we wait in vain for the views of the so-called Opposition." This no doubt was written before the able and honest speeches of Mr. Merriman and Mr. Leonard at Claremont, and of Sir T. Scanlen to his constituents at Cradock. We look to the intelligent section of the community now to strengthen the hands of those who are on the side of enlightened policy and progress against the short-sighted and time-serving measures now before the country.

**Correspondence.**

**THE DUTCH CHURCH AND THE NATIVE QUESTION.**

Graaff-Reinet, 9th May, 1887. To the Editor of *Native Opinion*.

SIR,—My attention has been called to the leading article in the last number of your valuable paper, entitled the " Third Party." With many of the views expressed in that article I cordially agree, but I am of opinion that both you and Mr. Solomon were wrong in placing the Dutch and English in two camps, widely different from each other in regard to the native question. In fact in the end of your article you seem to admit this, as you draw a distinction between Bondsmen and Bondsmen, and place the character of that great and good man who has been called away from us somewhat in its true light.

But what I complain of is that both you and Mr. Solomon seem to think that in the great struggle for fair play to all, irrespective of race or colour, all Englishmen are on one side and all Africans on the other. And here I think you are wrong. Had you studied the proceedings of Farmers' Congresses, you would have seen that English and Dutch farmers think very much alike, while if you had looked more closely at the attitude of that very important body, the Dutch Reformed Church, you would have reason to congratulate yourself and your readers that that important organization is enlisted in the great cause of truth and freedom.

This is seen in two points, the establishment of the *Volkbode*, and the spread of a missionary spirit in the church. The establishment of the *Volkbode* is a sign of the times. It was established by the leading ministers of the church because they disapproved of the attitude of the Dutch press on the Native Question. Such ex- prassions as " Naturellen Fokkery," breeding of natives, as if natives were cattle, they strongly disapproved of, and to mark their disapproval they started a paper which the Bond press has actually discovered to be opposed to their views, and which as a large body of the clergy are in its favour will evidently prove an important factor in the settlement of the Native Question. In the very last number the Government are earnestly entreated to withdraw the Disfranchisement Bill, and such an opinion from such a quarter will have great weight with the large number of farmers who are readers of the *Volkbode*.

But the astonishing increase of interest in missions which has taken place in the Dutch Church within the last few days, so to speak, is also noteworthy. It has taken its rise from Wellington, and may be said to have in a great degree originated in the zeal of an American lady, Miss Ferguson, the head of the Wellington Institution for girls. Already young gentlewomen, daughters of the most respected Dutch ministers, have left their homes and are labouring in the midst of heathendom. Already one minister of the Dutch Church has resigned his charge, and is prepared to go forth as a missionary to the heathen, and the son of another minister after finishing his studies as a minister has gone to Edinburgh to qualify himself by a medical degree for occupying more effectively that important post. Not only so, but a small monthly publication is issued at the low charge of 2s. per annum, and is finding its way into nearly every Dutch house in South Africa, which is full of most interesting letters from those engaged in missionary work, and most earnest pleadings for further efforts in carrying the light of the Gospel into the interior of our " Dark Continent."

Now, sir, I am inclined to think that these two facts point to a change in the position of the Dutch clergy in regard to the Native Question, and when we remember their great and deserved influence with their flocks, I think there is every reason to hope that a great many of the best members of the Dutch Church will disapprove of the Disfranchisement Bill.

I am, &c.,

LIDMAAT.

## JOHN J. IVRIN &amp; CO.

ISITORA ESITSHA,  
Sengubo nobu Qeleqele  
beza Mankazana,

Ezamadoda Ihempe, 1/- 1/3, 1/6  
Ibhulukwe ze Kodi, 5/-  
Eze Twidi ibhulukwe, 4/-  
Ibatiye ze Twidi (iqukunjelwe yonke) 6/6  
Eze Twidi i Suti, 16/9  
Ikeleko, 2 1/2d.  
I Printi (intlobo ezintsha) 3d.  
I Linzi, 3 1/2d.  
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. HULLING,  
ONYANGA NGEMITI YASEKOLONI  
NEW STREET, E-KINI.

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 nofele— xa umntu ebheleliwe 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 otile ezihamba kwi 4/-, 7/6, 11/ ne 22/  
Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dyungundungu—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 zigcinwe.  
Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlambi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

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.

CHARLES J. STIRK,  
Umtengisi we Mpahla eyi Ntsimbi ayi-  
tengisa ingumqulu na nganye,  
CHURCH SQUARE  
E-RINI.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi  
kwe ofisi ngase mcancatweni.

Kwabo Bafuna Izinto Ezintsha

Nezintle!

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba

ziyitunyelwa sisitora sakwa

ALUVENI, E 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 .. Eguwa 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.

Ndalamba, Ndapel' Isoya

FOLOKOCO

BANTSUNDU! BANTSUNDU!

Especially " abanga pandle Yizani kudlisa nityebise amehlo enu  
kule 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 ehempe—Izitofu  
(ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu  
ngoku ngum' mangaliso.

Ezamanene ingubo esenzi tungiwe.

Ibatiye 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.

Isitora gase Komani

Kofuna izivato ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Ukangelene ne Town Hall,

Uhala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esenzi tungiwe

Iminqwazi chonjisiweyo

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 nezoluteha.

Yeyona, ndlu isisulu empa- hleni  
yoku homba neyoku nxiba apa

E KOMANI.

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 ebamba ngepepa i  
posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga  
paandle ko *Mpilisi Wenene* (Sure Cure) oyi  
3/6 ukuba imali tuncelweyo igqitile yo  
buyiswa namayeza.

JESSE SHAW.

Igcisa Lemciza.

The Laboratory, Fort Beaufort.

Nalipina lyeza olifunayo unga-  
lifumana kwa

E. W. WELLS,  
Umpitikezi Wamayeza  
ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalu-  
ngileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga  
yi

Wells' Quinine and Iron Tonic

Ixabiso 2/9 ngebotile.

J. G. NICHOLSON,

*Igqweta elise zincwadini*

*zakomkulu*

*nomteteleli wama Fandesi,*

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*

GEORGE GIE,

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

IZIKWELITI uzibuta ngoku kaula,

ini-

kwe umniniyo kwa oko.

Onke amatyala aba ntundu etetelwa ngemali  
encinane kakulu.

Uli *Gosa le South British Fire Insurance*  
Company of New Zealand.

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.

Lishicilelwa umniniyo, u JOHN TENOO

JABAVU ngu HAY BROTHERS, Smiths  
Street, King William's Town