

| No. | Igama lomniniwo Ekuqaleni. | Ixesha lokunikwa kwe Tayitile. | ipepa kwi nowadi za komkulu | Ukucazwa ko mhlaba. | | Ubukulu. | | Irafu ese lityala. | | Le rafu ilityala iqala ngo. | | Wagqityelwa ukweli gama. |
|-----|----------------------------|--------------------------------|-----------------------------|---------------------|--------------|----------|--------|--------------------|--------|-----------------------------|-------------------|--------------------------|
| | | | | | | M. Sq. | R. Sq. | R. Sq. | R. Sq. | £ s. | d. | |
| 1 | John Umdliva | 8th March, 1859 | 436 | Garden Lot 11 A, | Healdtown... | 2 | ... | 9 | 0 | 0 | 1st January, 1860 | John Umdliva |
| 2 | do | do | 478 | Building do | 3 G do | 2 | 52 | 12 | 2 | 5 | 0 | Do. |
| 3 | Samuel Makembe ... | do | 440 | Garden do | 15 A do | 2 | 52 | 12 | 8 | 10 | 0 | Do. 1870 |
| 4 | do | do | 476 | Building do | 5 F do | 2 | 52 | 12 | 2 | 2 | 6 | Do. |
| 5 | Thomas Oibisa | 12th May, 1859 | 517 | Garden do | 181 do | 2 | 52 | 12 | 8 | 0 | 0 | Do. 1871 |
| 6 | do | do | 565 | Building do | 1 N do | 2 | 52 | 12 | 2 | 0 | 0 | Do. |
| 7 | John Magazine | do | 522 | Garden do | 13 K do | 2 | 52 | 12 | 8 | 10 | 0 | Do. 1870 |
| 8 | do | do | 568 | Building do | 2 O do | 2 | 52 | 12 | 2 | 2 | 6 | Do. |
| 9 | Takati Sakuba | do | 533 | Garden do | 12 M do | 2 | ... | ... | 5 | 10 | 0 | Do. 1876 |
| 10 | do | do | 578 | Building do | 5 W do | 2 | 52 | 12 | 1 | 7 | 6 | Do. |
| 11 | Katvi Umhlanga ... | 31st May, 1859 | 899 | Garden do | 2 I do | 2 | 52 | 12 | 6 | 10 | 0 | Do. 1874 |
| 12 | do | do | 857 | Building do | 6 F do | 2 | 52 | 12 | 112 | 6 | 0 | Do. |
| 13 | Jauvan Mhlaba | do | 1255 | Garden do | 62 do | 2 | 52 | 12 | 10 | 10 | 0 | Do. 1866 |
| 14 | do | do | 1185 | Building do | 5 N do | 2 | 52 | 12 | 2 | 12 | 6 | Do. |
| 15 | Rora Nyengani | do | 1268 | Garden do | 76 do | 2 | 52 | 12 | 6 | 0 | 0 | Do. 1875 |
| 16 | do | do | 1184 | Building do | 5H do | 2 | 52 | 12 | 110 | 0 | 0 | Do. |
| 17 | Delan Plaatjie | do | 1663 | Garden do | 89 do | 2 | 52 | 12 | 7 | 0 | 0 | Do. 1873 |
| 18 | do | do | 1392 | Building do | 5 F do | 2 | 52 | 12 | 8 | 15 | 0 | Do. |
| 19 | Pengekwa Darana ... | do | 1739 | Garden do | 155 do | 2 | ... | ... | 9 | 0 | 0 | Do. 1869 |
| 20 | Siswana Cubela | do | 1743 | Garden do | 159 do | 2 | ... | ... | 12 | 0 | 0 | Do. 1863 |
| 21 | do | do | 1530 | Building do | 8T do | 2 | 52 | 12 | 3 | 0 | 0 | Do. |
| 22 | Jonas Cekiso | 27th May, 1861 | 2086 | Garden do | 141 Nobanda | 2 | 52 | 12 | 10 | 10 | 0 | Do. 1866 |
| 23 | do | do | 1889 | Building do | 3 L do | 2 | 52 | 12 | 2 | 12 | 6 | Do. |
| 24 | James Tshangana ... | 1 10th March, 1863 | 3132 | Garden do | 15 H do | 2 | ... | ... | 6 | 10 | 0 | Do. 1874 |
| 25 | Gida Jukusya | do | 1238 | Garden do | 11A do | 2 | ... | ... | 9 | 0 | 0 | Do. 1869 |

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-lise lamayeza abalulekileyo.

| | |
|------|---|
| COOK | Elika Iyeza Lesisu, Nokuzaxazo. 1/6 ibotile. |
| COOK | Elika Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile. |
| COOK | Aka Amafuta Ezilonda Nokwekwa; 9d. ibotile. |
| COOK | Elika Iyeza Lepalo. 1/6 ibotile. |
| COOK | Ezika Ipils. 1/ ngebokisana. |
| COOK | Eka Incindi Yezinyo. 6d. ngebotile.. |
| COOK | Oka Umciza Westepu Sabantwana. 6d ngebotile. |
| | Oka Umgutyana Wamehlo. 6d ngesiqunyana. |

Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE .

Kuba ngawenkohliso angenalo igama lake.

U BOYA

Zisheleni ezimbini ngeponti.

W.O CARTER & CO

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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.

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Zomtinjana;

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Zaba sebe zakutshata.

I-BLANKETE

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

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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 iyakute-ngwa 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.

GEORGE GIE,

I-rente yoMhlaba, no Mteto nokuTengisa,

GREY STREET, TARKASTAD.

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

KUWO WONKE ITMZI ONTSUNDU!

Xa Sukuba nityelwa e QONCE, pambi kokuba nizitengele Impahla

Yithi Gxada Kwisitora se NGUBO, Njalo, Njalo, so

DYER AND DYER

Nizanelise kwimpahla yabo enyulwe ngenyameko, apo ontsundu alungiselelwe ngocoselelo.

Yonke Impahla ibhalwa amaxabiso okugqibela ebupantsini.

YIZANI KUZIBONELA NGOKWENI.

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E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo Nezebhokwe, Nezegusha.

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

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 ehamba ngepepa 1-posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Menene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

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

YIZANI 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.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesj,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisiseweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

Nalipina Iyeza olifunayo unga-lifumana kwa
E. W. WELLS,
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KWA G. WHITAKER, kwi-venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile/njalo-njalo, njalo.

GIE BROTHERS,
 Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntsundu ngenene kale Dolopu yase TARKASTAD.
 Zonke intlobo zeziveliswa yi ntsebenzo yeli lizwe zitengwa ngamaxabiso pezulu kanye.

ISISULU.
 KWA BEET

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

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

Uhlahla aba nento eninzi yombona, na Maziaba, 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 kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

W. J. DEALY
UTENGA Umbona, na Maziaba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rola ixabiso elipezulu kanye lase Markeni, e-Qonce.

BONISANI.

ITOKAZANA elibomvu bamtuqwa lehashe, litya buke inkhawa zombini yi rolitit lino boyana umbhlope emhlana litive cupe kwindlewe yokholo, liminyaka mibini. Ne mazi emfusakazi ende yehashe ekusekumzuza yalahlekayo. Itshiswe u F.D. Kwinyonga yokunene. Owabonileyo makanceda atumele ku
FRED M. DLOVA.
 The Gaol, Queenstown.

Ukuvulwa Kwetyalike.

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

BONISANI

IHASHAZANA elimnyamazana obunobu ngwevu ngokukodwa entloko. Lisingqukuvana ukumila kwalo, alinalu pawu. Linama bala amhlope pantsi kwe sali. Selikulelwe yeyesitatu le veki lilahlekile. Olibonileyo elobala mabhekise ku Rev. J. B. SAKUBA. Sanerville Woolbridge, Tyityaba, Peddie, nokaba ku
BEN SAKUBA, King William's Town. May 11, 1887.

Isaziso se Gqweta.

UMAKISI, elinye u GQADUSHE awabantu abantsundu, elise Ngesi MAX KAYSER uyazisa ukuba uquba umsebenzi wokubuta amatyala, izikwelitzi zentlobo zonke. Umela namatyala ezi ofisini ze sakiyi apo afunwe kona. Unqiniselelo sante kwama Rulumente se 1874 (General Commission and Enrolled Agent, Collectors of Debts, and Practitioner in Magistrates' Courts). I Ofisi yake ise Mbulu kwa Mr. AURET. Umrumo wase mibesenzi utabata ne mpahla (Stock) ngexabiso layo lase malikeni nxa imali ingeko.
MAX KAYSER, Enrolled Agent. Mbulu, 14 May, 1887.

BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. TORBBDX, S. J. Ezinye i ndawo zayo le ncwadi ziyakucazulula 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 Town)—kwa Juta.
 E Baiyi (Port Elizabeth)—kwa IMPEY, WALTON & Co.
 E Tinara (Uitenhage)—kwa H. W. BID. WELL.
 E Rafu (Graaff Reinef)—H. E. SANDFOBD.
 E Dikeni (Alice)—kwa R. STOCKS.
 E Dadoloro (Dordrecht)—kwa J. V. OBRIEN
 E Nggushwa (Peddie)—kwa A. C. BENNETT
 E Sidutyini (St. Mark's)—kwa S.D.SNOOKE

Ababhubhileyo.

MPAHLA.—Ngomhla wesine ku May e Rura kubhubhe u MARY ANN inkosi-kazi ka PETROS MPAHLA wemka eqayisa ngo msindisi wake. Izihlobo mazamkele lowo mpanga.

Iveki.

BABONGOZWA ngentobeko bonk' abamkeli be Mvo Zabantsundu ukuba benze imigudu yokuba bayifinyezele ku June 30 intlaulo yabo. Kukuba kuko inguqulelo ezakubako epepeni lento kufuneka kuqosheliswe ngoluhlobo. Abahlolo belipepa benyaniso sobaqonda ngo- kuti esisicelo basifize ngo May lo. Abase- belilibe ixesha labo bangabhelela kuti ba- tunyelwe.

UMGCOBO wonyaka wentsapo yesikolo sakwa Ndlovukazi wenziwe nge Sabata engapaya. Umsebenzi wonganyelwa ngu Rev. G. Chapman kuvumisa u Mr. Chas. Msikiuya ititshala.

U SERT PRETORIUS wase Free State ufunyenwe enetyala lokuba igusha ezilishumi elinantlanu kumelwane lwake wagwetywa yi Jaji (Mr. Justice Gregorogwki) ukuba arole £750 okanye abengumbanjwa unyaka onenyanga ezintandatu. Unyule ukhulaula isizi.

BAKULEKILE pambi kwe Jaji e Rini o Mr. Ellis no Mr. Sheehan kwityala apa ebekumana kusitiwa banalo lokukohlisa u Rulumeni mayelana nemali zerafu zokuba bengabateliki mafandesi.

INDODANA emhlope egama lingu Logan ifakwe entolongweni inyanga ezintatu e Colesberg ngobusela bemali yabantu etunyelwa ngeposi ngamapapa ase Bankini. Iqubisana nayo kwesi tuba sokuba isisigithimi sokuhambisa incwadi zeposi yalowo mzi.

IMPI yase Mdzizeni seyifungele ukuba itwale indwe mayelana nento zokukanya kulomzi wase Magqukunwebeni. Into ezanyanyo ngoku kukuba wonke onako atabate ipepa lendaba lesiqu sake ukuze ukuka- nya kwande, selekikile amanye amagama nemali zawo. Linye esingalenzayo kuba. hlobo abate Mdzizeni kubona abasakuze bazi zonde ngokuba besuke benza oku. Pambili Mdziza.

ISANYHATYA ingqakaqa e Mzimkulu nakweli liganano sebeku 250 ete yababamba kodwa bayi 11 abasebafike kwelonani. Impi entsundu izinyanga ngokwayo.

IBANDLA lase Dipente e Somerset elipetwe ngu Rev. W. Oates, liyayandisa ityalike yalo ngokuhlomela ipiko.

J. A. SMITH sisivile isikalazo sako.

U SIR THOMAS SCANLEN, wenze inteto ebukali ngom Ngqibelo ongapaya kogqiti. Ileyo esidlangaleni sentlanganisano e Cradock ebonisa ububi nokonakala kwempato yolaulo luka Sir G. Sprigg kwinto ezinjengokutungwa kwabantnndu imilomo entweni zolaulo. nezinye. I Cradock livakalise ukuba likolisekile zimvo zika Sir Thomas. Inene elingu Mr. J. P. du Plessis elizakunyelwa endaweni yomfi u Mr. Rensburg lenze inteto nalo elite kuyo liyakumxhasa u Sir Thomas ngamatuba elinako.

AMASELA aluqaule ucingo Iwakwa Mr. Wright ngase Nxuba e Harmans emka neshumi lenkomo.

IONI elingu Henry Brooks lifakwe entolongweni, lakatswa imivumbo elishumi linantlanu ngokuba ishumi lesheleli e Natal.

U RULUMENTE ukupe isimemezo sokwazisa bonke abantu ukuba kule Palamente iza kuhlangua uya kungenisa icebo lokuba kwenziwe umteto wokuba xa irafu yomhlaba ide yagqitwela yiminyaka emitatu isikwelitzi makaselewu tabata u Rulumente ube ngowake lowo mhlaba, kususwa lendawo ye- shumi leminyaka yenziwa ezikonkwaneni.

U MR. ANDREW GONTSHI, Engqamakwe ubhalele kwipepa lase Kapa i Argus wobula u Mr. De Wet ngencwadi apa yake asand ukuyibhala esiti abantsundu abafanelwe yi. voti. Uqokeze udonga olukulu ngencwadi kuba sikhala sibulawa kusitiwa ezizinto zingamalungelo abo abazikatalele abantu abamnyama lomntu ufundekelelo mnye ngu Mhleli welipepa yedwa.

IZOLO ibingumhla wokuzalwa kwe Nkosazana. Ayibangako imigcobo kubetwe igaba kwadutyulwa ikanunu emini emaqanda kupe- la, kulungiselelwa eye Jubhili.

INDLU yokuhlala yomfi u Mr. Irvine nezi. za zake ezikwindawo ngendawo kwalapa ziyakutengisa ngo June 25.

INGQUNQUTELA yaba Fundisi bama We- sile ebise Dayimani iti lengxoxo yokuba intlanganisano zaba fundisi abamnyama nabamhlope zibenye make iyekugcingwa zira- mente.

KUKO ulure lokuba ngenxa yale ngxolo yenziweyo nge voti u Rulumente uti ngoku uzakumisela ukuba kungabiko namnye umntu ongumvoti ngapandle kokaba abe umntu exabiso linga £25 isiqu sayo yodwa nokuba ucandile nokuba usezi lalini. Ikwa- lilinga lokukhupa abantsundu abahlala ko- ngqukuva no ngqupantisi.

U NOSUTU, unina ka Rev. Tiyo Soga ubhubhe ngolwesi. Ne Iweveki egqileyo, 19 May 1887.

KWA Qoboqobo ngolwesi-Tatu oluzayo June 1, kuya kutengiswa yonke impahla ka Baroni.

UTANDO olunamhlo. Umfana obefuna into- mbi etile esaliwa nguyise wayo ubeqele uku- yu xa indoda enkulu iye emsebenzini. Ute esahlile ngase fesitile epulapula ipiyane ebi betwa yintombazana leyo, weva selekatywa yindoda enkulu wakatshwa ngalo festile ipezu lu kunene waya kuwa ezantsi. Uva- kele esiti xa avukayo " kwoku lento ingoma imnandi yakuvunywa ngumntu omtandayo."

U MR. A. M. CHALMERS obepete amapolisa e Barkly East sive ngosizi ukuba ubhubhe ngolwesi-Bini Iweveki egqileyo May 17.

IZIKOLO ziyavala ngomhla we 24 ku June

UMCANCATO wenyawo sewuqaliwe ukwa- kiwa pezu kwe Tyume e Dikeni, kwenzelwa ukuba kuwelwe noko lizeleyo.

KOMKULU Engilane kuyaziswa ukuba kuko uhlobo olutsha lwemali oluza kwenziwa nonyakanje oluzi sheleni ezine.

U MR. J. MOODY wase Ncera wenziwe igosa (Field Cornet) lokuhlola izikade zamasini neminye imisetyenzana emifutshane yakwa Rulumente esikundleni sika Mr. H. Dewey opumileyo kwelo wonga.

AYIBANGAKO i Timiti kwa Brownlee ngeveki egqileyo seyiya kubako ngomso ngokuhlwa.

IPALAMENTE iya kuvulwa ngolwesi-Hlanu olu 27 May.

UMGCINI we Tola yase Ratberg u S. Ward ubonwe sefilele endlwini. Ubonakele ngati ubulewe sifo sentliziyo. Alwaziwa usuku lokufa kwake kuba ubehlala yedwa.

IBALA lokudlala ibhola lalapa e Qonce li- yandiswa ukulungiselelwa zonke intlobo zemidlalo kwanamaleli. Linikwe igama lokuba yi " Victoria Grounds."

KUBANJWE amadoda amatatu ngenxa yoku- fufa kuka Dyan Qoka obulewe kusiliwa etywaleni ngase Mpongo.

INTLANGANISO yaba Rwebi base Batenjini ite akufuneki ukuba abantu abemi ubulali bengacandle babe nelungelo lokunyula ama- lungu e Palamente. Ngati noko xa sikange- leyo bayazikataza bayakude babe ngango Mancapa bengayifumananga lonto.

TRINITY Sunday, ngomhla we 5 June kuya kubekwa izandla abafundisi abantsundu ba- se Tshatshi yi Bishop yase Rini kulotyalike inkulu iyi St. George's Cathedral.

ITIMITI yase Wesile apa e Qonce iyakuba ngobusuku bolwesi-Hlanu olungapaya kolu- zayo ngomhla we 10 June.

EFAMENI ka Telana (Mr. Taylor) e Katala ate amadoda amane antsundu esiya kuzinge. I kwako indawo ahlala pantsi kuyo epana mbumbulu beyilalise pantsi imipu. Suka omnye umpu wadubula wodwa imbumbulu yapula intamo yenye indoda kwapepa.

ABAZILI nabatandi botywala balap' e Qonce abasivayo Isingsi mazeke baye kupulapula isixoxo sika Mr. Harry Miller kwi Oddfellows Hall ngase ndlwini yokuhlala ka Mr. Carter ngobusuku bomhla we 6 nowe 7 ku June, ngeveki enga paya kwezayo. Akusokurolwa nto ukungena.

UMVUZO we Nkosazana u Vitoliya inikwa amawaka angamakulu amatatu eponi ama- mashumi asibhozo avisa ngeponi ezintlanu (£385,000) ngomnyaka. Unyana wake om- kulu unkwika £40,000 ngomnyaka.

NGALEVEKI Umhlozi-Zikolo u Mr. Ely use Mgwali ka Soga.

KUSAND' ukudutyulwa inyati ezintatu ngamininye kwihlati lase Tsitsikama.

UMTSHAKA ongu Jack Kapteni oselenexesha elide esebenza apa e Qonce ufunyenwe nge Cawa'egqitileyo kusasa ezixhomile ese- beni lomti kulomfula kutiwa ngu Gezana kwesi sidadana sisentla kwasema esileni. Kucingwa ukuba uzibulele ngenxa yokufu- ndekelwa yinzwinini yentsizi zentlalo. Ube- ke engumankeli welipepa wakutshwa zi- ntswelo.

U MR. HUGO ovela e Nyara utabata indawo yokuba sisandla esikulu semantyi enkulu yalapa ebipetwe ngu Mr. A. L. Hudson, oye e Alvani

IMBUMBA yama Bhulu ase Kaladokwe izi- misele ukunyula owayo umntu wokuyiyela e

INKAZANA eqomfileyo e Cookhouse eSomers- set yanikwa inyanga ezintatu entolongweni.

E BARBERTON kuse ngomnye umhla ingase- ko intente yomnye umntuzana selelele pa- ndle incotulwe kwemkiwa nayo ngamasela engeva umninnyo.

ITYALIKE yama Wesile antsundu ase Qu- mra ayivulwanga izolo, seliya kuvulwa paka- ti kuka June.

kazi obetwe kunene ngumntu omnyama. Ubanjwe umfo lowo.

UMZI wakwa Brownlee ufun' ukuxakwa kanye ngoku ngumqomboti kuba uselwa na- ngamadyakeni.

UMHLA we 15 June ngowokunyulwa kwe- lungu eliya kumela i Kaladokwe e Palame- nte esikundleni sika Mr. Van Rensburg.

KUKE kweviwa ukunyikima komhlaba kwele Golide nase Swazini.

INKAZANA enguKibbie ebipambi kwe Jaji e Rini ngomhla we 11 May imangalelwe ngo- kutakata ikululewe ngokutiwa nakuba ama- gqabi entlungunyembe ayeko kweloselwa watululelwa kulo lowo mntana ongu Khutu wafayo akuko bungqina ukuba afakwa ngu Kibbie.

U FOLOSI (Mr. Frost) omele i Komani e Palamente uti uwuchasile lomteto uza kwe- nziwa wokukhupa abantsundu elungelweni lokunyula. Waza wenza nto!

EKITSHINI lakwa Mrs. E. Clark e Bhayi kubhaqwe u Andries Kumalo ebusuku waba- njwa wasiwa egantolo apo afike wadliwa ipo- nti ezimbini engenziwa ahlahle inyanga ento- longweni. Uxolele lonyanga.

Six NXELE. — Loncwadi ungayifumana ngokubhalela ko T. & G. Sheffield, Graham's Town, tumela kubo ke.

INTLANGANISO yamafama ase Katikati itu- mele umtandazo kwi Ruluneli icela ukuba u Lieut. Bailly owagwetyelwa intolongo ngo- kuba imali ka Rulumente makaxolelwe.

INTETO ye " Qitala lakwa Ngqika " iyana- ndipeka kwelanamhla ipepa.

INGXOXO ezalisekileyo ngo Qeqesho lomti, njana eyafundwa ngu Miss A. A. O. kwi intlanganisano yakwa Pini siyamkele. Ingxelo yayo eyaka yabonakala ayimanelisanga um- ikaziyo nabanye. Kufumane kwazanywa ni Xhosa esiyenze ngcita.

IMVO ZABANTSUNDU

NGOLWESI-TATU MAY 25, 1887.

A MEHLI abafundi

be Mvo acelwa ukuba ake aqwalasele e inteto ka "XEGO DALA " umfo onamakele ebona. Siyatamba ukuba abawuvileyo lomkosi baya kuwuhlabela abanye, bati nabanye bawuhlabele abanye, ibe simbonono esinye kulo lonke eli lase Maxhoseni de limbelwe igqwira. Ukwenjenjalo ke sitshayelela lenteto :—

HLABANI UMKOSI.—IRAMNCWA UMZI LIWUBAMBILE.

Ku MHELELI WE "MVO."—NKOSI,—Uset' uwuhlabile umkosi, wabanyuli bamalungu e Palamente, usala ukutungwa umlomo. Ubu- kolisile, ngokuba leyo ndawo inkulu. Mna elam nditi, sizama inkulu njalo kuko eyona ingenakulinganiselwa naleyo uyanekileyo pa- mbi kwetu. Mna kum kungum mangaliso oko- nayo ingadatyalaliswayo : nditeta ke lenda- wo yentengiso wotywala. Katerina lento um' meli wetu e Palamente esisand' ukumnyula singamyalenzanga ngalendawo wotywala. Mhlana wayezaneka imvo zake ngalendawo e Qonce apa, wayesiti akaoqondi kuncedeke okwenzekileyo kwezinqila zivaliweyo ente- ngweni, wayesitsho ke ngamatandabuzo. Upinna oke wamkanyisela kulondawo ? Yena usafuna ukanyiselo, ukuba ke asimluleki, lamatandabuzo ayakuba nga- maqiniso, aze ati endaweni yake ebandla angabi namandla okwala kwakutiwa makutengiswe nakulamabala avingciweyo ngoku. Aye pina amadoda amelene nalawo mabala abebona oko bekungeka vingcwa abonayo oko kukuko namhanjane? Yimina ukuba angamtyeli amomeleze. Indawo yoku- qalala esifanеле ukufela kuyo yeyokuba: singake sivume ukuyihlutwa lendawo sisesi- ziyuzile—enye ekwangako yeyokuba, ngoku singako nje, sizame ngomxhelo wonke, ukuba kungabiko nabalana linye kubo wonke lomhlaba, apo abantsundu batengiselwa kona ngotywala.

Akufuneki ukuba mna Xego Dala ndiwu- kanyiselele umzi, ndiwutyela into eyaziwa nangumntwana, ukuba utywala bungumtshala- balisi, nditi kodwa masipepete lamata- ndabuzo apetwe ngum' meli wetu. Yena akalilo igqweta lokugqweta inyaniso; eyifu- mene, woyilwela ngamandla nangobuciko bonke. Nditi incwadi ezinyakupuma kuti sonke ngabanye mazimnele njenge sipango sehlobo, makati elele zize zimgubungele, makati akubheka ngapa abone ngazo, ati akuguquka abone kwazona, kuti kupi-napi angaboni nto yimbi, ade agqobhoke apele amatandabuzo agqobhoke nabanye ; ize inene isale nati.

Malivele ixegwazana elibone um- khasi wokwalupala kwalo enjengotshona engcwabeni ngotywala liwuhlabile umkosi!! Mayivele inkasa-nkasa yexego, ebone onyana nabazukulwana belandelelana ukumka nalomsinga wotywala, iwuhlabile umkosi !! Mayi- vele inzwakazi eyayizekwe linene lamanene eseyimajacu ingenayo neyeselwa lomntwana ngenxa yokuba umzi wayo waya kutye- bisa inkantini, mayiwuhlabile umkosi !! Mabavele abazali, abalilela onyana ku Tixo, bebaxhasa ngomboniso ofanelekileyo, baba- fundisa batemba bati namhla igama letu liyakuduma, ngomsebenzi wabantwana betu indlu yetu iyakuqina. Lati kanjalo itemba labo laya kutshona kwisiziba sotywala: ba- ngabalilela ukubhubha kowamazibulo—ma- bauhlabile umkosi!! Iye pina indoda ebone isitandane kazi sayo siyakwelyela kulentyo- nkobila wotywala lisinyula singanyuleki— mayiwuhlabile umkosi !! Upinna umntwana ohlala etwala uyise nonina, ebagodusela eka- ya bengenangqondo, abati bakuqabuka ba- buye babuyele kulomgqobozo bahlala beseyela kuwo—mabauhlabile umkosi!! Bapina aba- ntsizana ababona abatanwaba bebhadula pezu

komhlaba, kanti akuseko buntu, sekuhamba amadlaka angenampefumlo— mabauhlabile umkosi!! Upinna Umhleli we "Mvo" akabonangana ? Uhamba ecimile na ? Yini- na ukuba angawuhlabi umkosi!! Malipa- kame ilizwi kwimimango ngenimango, liti : Aye pina, iramncwa umzi liwubambile ! Lidi ilizwi litiyile zizizwe zonke. Kaundityele Mhleli ukuba amalungelo etu ayakusinceca ntonina xa unogumbe wotywa- la ugubungele umhlaba wonke, xa selutywi- listiwe uluntu, zintlambi ezinamandla zodwa ezisavele ngentloko. Andivelele nomanya- manyamana wokununusa abantwana; kade ndibona. Imnizi into Emaxhoseni nase Ma- mfangweni endayibonayo eyatshona pantsi isahamba—ndingabalisa nangezinye izizwe ezitshone kwapele kulombulali, kulomtshala- balisi, kulo Satana.

Masixhase oka Solomon um'meli wetu ngenyaniso ; sendite kanjalo, wozama ngom- xhelo wonke. Woti akuba ezelele abe ngu- mhlangu li ngene, agqite ngentloko nama- gxa nakuyisekazi u Sauli, usidumbanzi, umkokeleli wamabandla, umyeken i akayiku- pambuka ; kumkosi onjalo nam ndingatwasa ndibe lecko— ndingavuleka umlomo ndibonge.

Andikapele ndisawise zwi linye, ndikange- la ukusatyelwa kwalo, ndingabuyele ndivele, namhla ndisahlaba umkosi, ndisati iramncwa umzi liwubambile ! Aye pina amadoda ! !—Ndihleli nding

XEGO DALA.

Impawana.

Kusekukheli umbhaleli wetu umzuku- Iwana ka Mama u Mr. Shadrach B. Mama akakalican i kakuhle into eliteta yona eli- zwi, "igqigula." Nokoke umnombono apuma kuwo ngowamaciko, sisenetamba lokuba woti akupinda ukuchaza into eyi- yo intlanganisano yase Ngqushwa siyiqo- nde, angalingi ukusinyanzela ukuba siko- Iwe okokuba ayilugqigula oko " ivisanayo yona" yodwa nelungu layo u Mr. Innes. M.L.A., nokuba wonke umzi ontsundu nomhlope awazi nento ngabo.

Ziyaqala ukudilika indonga zobumnyama pesheya kwe Nciba njengezase Jeriko ezajikelezwa amaxesha asixenxe kuvute- Iwa amaxilongo zasuka zawa zodwa. Im- vo ibikwako kweloqela labavuteli bama- xilongo. Sitsho ngokuba ebuthsheni bayo lenyanga kwakoko intlanganisano enkulu esi Hlabeni ngase Ngqamakwe emzini ka Mr. Klaas Masiko, zilapo inkosi namane- ne apesheya kwe Nciba yonganyelwe ngu Mr. Dingiswayo ibhalelwa ngu Sir. Joseph Sikwebu. Kwakuxoxwa ngayo lemisa- ndazo iya e Palamente nge Pasti, no Tywa- la, no Mhlaba. Bamoya mnye bonke ukuba mayitandazwe i Palamente ngezi sinto zontatu.

Ngolwesi-Hlanu olu, 27 May, kuko enye intlanganisano eyona inkulu efan' ukuba yoba kwa Nomaheya. Kuya ku- qosheliswa lemmandazo namagama aha- mba nayo; kuya kuxoxwa nangandawo yokuba kubhalwe umtandazo wokucela abameli e Palamente njengalapa e Koloni. Lentshukumo ikoyo pesheya kwe Nciba inika itemba elikulu lokungati umzi ontsundu uza kuwuqonda ngoku umbuso wase Mlungwini.

Elixa wonke umzi ontsundu ukala nge- lokuti mabuwezwe utywala bomlungu kubonakele kwipepa lalapa lama Ngesi i Watchman leveki engapaya kwegqitileyo kuko incwadi yombhaleli wase Lulalwe- ni Iwase Debe obalisa ngenteto ayinikwe ngu Mr. Robert Gosa ati wayenza entla- nganisenwi eyayikwa Brownlee ngo March echasa ukulwala kwe nkanti.

Kulonteto uti u Mr. Robert Gosa wema yedwa esiti masingahlulwa ku Mangesi masipatwe ngokufanayo, obuselayo utywala makayekwe abusele ongabufuni- yo ayekwe ahlahle njengabelungu. Uti ete esakumisa inyayo kulonto kwatiwa makahlale pantsi. Walile ukuhlala ngo- kuti unelungelo lokuvakalisa uluvo Iwa- ke njengalungu lentlanganisano, usuke wa- selebanjwa ekutshelwa pandle. Ukutsho ukala ngokuti imicimbi yabantundu ayi- nankululeko ekuxoxweni, lunyanzelo.

Sibe siba ke betu intlanganisano yayimo- ya mnye ngomcimbi wotywala simbanda- kanya no Robert Gosa. Esi spishi sesi- veki u Lulalweni singum' mangaliso kuti. Asitini kodwa. Lento isikhumbuzo ibali eke saliva kona ngezintsuku lendoda eya- bhaqwa itandaza em mangweni otile. Waye lomtandazo untlobo mbin i—omnye ewubhekisa ku Tixo, omnye ewubhekisa Satana. Ute lomfo ulungileyo umvelayo wabuzo ukuba unyanga ntonina ngokwe- nza umtandazo onjalo. Ute yena kungo- kuba ndingazi apo ndiyakuya kona nda- kumka kwelilizwe; ndaye ndinomnqwe- no wokunga ndingati ukuba ndiye ezu- Iwini ndizifumanele indawo, kuti ukuba ndiye ku Satana ndingafumani mpato igadallala.

Kuko inene elintsundu elihamba lisi- dala amabulakufesi abelungu lizibiza nge- gama lo Mhleli weli pepa. Into eyinka- tazo kuti ngama kosikazi amafama ama- na ukufika apa kuti elilisele ngeli gama esiti aza kutabata amabhoso (presents) awatenjiswe lelo tyendyana eliti xa lindulakayo endaweni liwenzelwa iziti oza kutatwa e ofisini yalo apa. Msukuyiqela lonto yokuleta enkatazweni kusem- ngwini apa.

IBHUNGA MALUNGELO ABANYULI.

Intlanganisano ye Komiti yabanyuli abantsundu bomandla wase Qonce dibene ngolwesi-Hlanu oluqutitileyo njengoko bekwaziwe kwindlu yesikula sase School Street. Amalungu e Komiti enda- wo ngendawo amagama asetunyelwe kumlungiseleli wo Gqulula siyawalande- lisa—awaye ngafikanga entlanganisweni siwabekwe olupawu (*). King Wm's Town *Rev. C. Pamla, B. Sakuba, J

Peelton:—Rev. W. B. Rubusana, A. H. Maci. Tamara:—Philip Mali. U Mr. Sakuba uvotelwe ukuba atabate Isihlah sokongamela ate wawawisa am- Iwa ngendawo abahlangene ngazo, wacela u Mr. J. Tengo-Jabavu umlungiseleli wentlanganiswana ukuba awaneke umse- benzi ekudityenwe ngawo Umlungiseleli uvakalise ukuba intlanganiswana uyimecele ukukangela (a) imfaneleko yokuba kubeko umtandazo nesiselo esenziwayo kwibandla le Pala- mente ngalomteto ati u Sir J. G. Sprigg mauqiniselwe utunga abantsundu imilo- mo malunga nento zolaulo. (b) Enye into kukukangela into emayenziwe nge- tuba loluvo luka Mr. Solomon awaluva- kalisa kwintlanganiso yabamhlope loku- ba injila ezi zivaliweyo ukuba kungate- ngiswa tywala kuzo mazi peliswe kuba zingenaluncedo. (c) Umcimbi wesitatu kukuba makwenziwe ntonina mayelana nendawo ezingabatumelanga abazo abantu kweli Bhunga Lamalungelo Abanyuli Abantsundu.

Ngokupatelele kwindawo yesibini kuya- lezwa kumlungiseleli wentlanganiswana ukuba abhalele incwadi ebukali ku Mr. Solomon evakalisa uluvo lwabantsundu. Intlanganiswana iyaleza ukuba injila zi- be luncedo olukulu, mazingake zishukun- nyiswe, kanjako into bona abayifunayo kukuba zenziwe banzi baxolile nokuba yonke i South Africa yayinjila, yaye ukupeliswa kwazo kuyakubanga ukuba isetyiba yinqaba ukuba kuvele nokwa- ndiswa kwazo oko.

Mayelana nentloko yesitatu intlangani- swana ite makungabiko nto yenziwayo ukuyisa indawo ezingekatumeli abaya kuba zindlebe zabo obhungeni noko, kuba into le yayitiwe dleke pambi kwawo wo- nke umzi entlanganisweni yakwa Hleke. Yaye ihashe lingasakusela nokuba seywanda xa lingenxiwayo. Indawo ko- dwa ezinomngweni wokutumela amagama abameli isango livuliwe.

Kugqitywe kwelokuba kutunyelwe lo- mtandazo kuzo zonke indawo zalomandla wase Qonce nowase Cumakala ukuba ku- bhalwe amagama abantu abanga singeva- lwe imilomo:—

Kumhlali-Ngapambili obekekileyo nama- lungu e Bandla Lombuso lala Koloni ipetwe e Kapa. Umtandazo wabemi abantsundu amagama- ma angase zantsi apa besi Qingata esimele i Qonce ubonisa ngentobeko :

1. Ukuba abatandazi benu bayalibulela itamsanqa lokuba bengabantu bale nkosi inkulu ilunge kunene kulo lorike ilizwe ; be- mbulela Unina wabo, Inkosazana ngenxa ye- mpato yesisa nobubele abapete ngayo Um- ntan' Omhle.

2. Botuswe badana bamangaliswa kakulu bakuya kusititwa kuzo kwenziwa umteto eku- tiwa ukubizwa kwawo " Ngumteto wokwe- nza amalungiselelo apilileyo okubhalwa kwa- magama abantu abanemfanelo yokunyula ngokom- Miselo Wombuso."

3. Woti lomteto wakumiseleka, aba Ta- ndazi benu ndawonye nento eninzi yamawa- bo akwelifizwe lase Maxhoseni bayakuba ngapandle kwelungelo loku nyuli. Ekubeni abatandazi benu sebenzinyaka engama- shumi amatatu bepakati kweli lungelo kunye nabanye abantu bo Mhlekezi bezama maxa onke ukulisebenzisa ngente' ekelelo nokuzola bejonge ilungelo lalo lonke elilizwe. Eli- tuba lokunyula abameli e Palamente aba- ngamehlo nabo nendlebe zabo, nomlomo wabo bevile ukuba yeyona ndlela uqutywa ngayo umbuso wase Mlungwini, abafuna ukuba ke nabo izimvo zabo zivakaliswe ngokunjalo kwelo Bandla libekelileyo elipete elilizwe.

4. Kuko amanqam atile kulomteto uza kwenziwa anika igunya kumagosa azi fieldcornet ukuba abe ngawo aketayo ngokubona kwabo abantu abafanelwe kabhalwa encwa- dini yabanyuli, lonto iya kwenzakwenzakali- sa imfanelo zesininzi saba Tandazi benu, ku- ba lamagosa akadelani nganto naba Tandazi benu kungoko nanto bake badibane nawo ngazo ezinjengokuba besiya ezi ofisini zema- ntyi. Wona lamagosa kusekukheleni ukuba aka- sakuba nako ukulungiselela imfanelo zaba Tandazi benu.

5. Esinye isiqandiso salo mteto esiteta ngokumiwa komhlaba ngobuzwe siyakubangela ukuba into eninzi yaba Batandazi benu ba- ngabi nazwi elulaulweni lwale Koloni olufu- na abameli, ngokoke bakohlile kuwabusela amalungelo abo ngokomteto ; ingetyala labo pofu, kuba ngemvelo yokoko babo ubeti umntu kwindawo ami kuyo aqiniseke nge- siko lomzi njengokungati yena taitile. Aba Tandazi benu abakanyeli ukuti oko kwaku- ngoko ngoku kungoku ; kodwa bati nalendlela bamwini ngayo umhlaba kungemvume yawo lombuso wase Mangesini, akulungile ke ngo- ko ukuba aba Tandazi benu bapulukwe lita- msanqa abalitanda kangaka.

Ngoko ke aba Tandazi benu bayalibo- ngoza kakulu ibandla lenu elibekelileyo ukuba liwale lomteto. Lincede aba Tandazi benu ngamalungelo eliqonda ukuba ayaku- banika upumlo.

Abatandazi benu ke njengabobelelekile. yo emfanelweni baya kuzingisa ngokantada- za.

Lenxelo yentlanganiswana iyefezeki- leyo. Ndiyayiqiniselela.

BENJAMIN SAKUBA,
Chairman.

INTO EMAZIPAULWE.—I. Amapepa ohlobo ayakubhalwa kuwo amagama abanga- telela kulo mtandazo anokufunyanwa eceli- we kumlungiseleli wentlanganiswana kupela.

2. Kucelwa ukuba yonke into efikileyo exabisweni lobudoda ngokomteto ifake ig- ma kulo Mtandazo.

3. Abanako ukuwabhalwa ngokwabo amagama abo (nokuba babhala kakubi kangaka- nanina) mabangabanjiswa usiba mabayekwe bazibhalele, kuba yiyo into enika isihlahla.

4. Amagama (2) abangqinelwa ababambe usiba mawabhalwe kwicala lase kohlo emaza- ntsi epepa ngalinye.

5. Abatabati bamagama mababe nocoselelo olukulu ukuba amapepa angangeoliswa.

6. " Ingwe idla ngamabala." Ibalu elihle lomtandazo ngamagama amaninzi ke nto zakowetu. 7. Amagama mawabhalwe kwicala elinye lepepa kupela.

J. TENGO-JABAVU,
Umlungiseleli we Komiti,
Imvo Zabantsundu,
King William's Town, 23 May 1887.

Politeness is a wreath of flowers that adorns the world.

Ezababhaleli.

UTUKULULA-TEKELEZA.

Port Elizabeth, 14 May 1887. NKOSI MHLELI,—Ndinosisi ukuba ipe- pa lako lingawanele umzi kuba mininzi imicimbi engafumani ndawo kulo, nga- kumbi eyase Bhayi.

Ndibuza ukuba ayakutiwanina lama- gama safumana sahlanganisa umzi nge- nto esasiba yagqitywa entlanganisweni yezizwe eyayise Qonce nge 18 March, yaza yanikwa ingxelo yalo kwele 23 March. Satunyelwa umtandazo yi Chair- man ne Secretary saza sahlanga sabhala amagama. Yiyipina kaloku le yase Mgwakwebe ? Lomcimbi ubuse lilingo na? Kuba tina ingxoxo yetu kulomci- mbi asivumanga ukuba iti gqi ngapaya, siqubele umzi ekubhaleni amagama ngo- kuba kupela kwento esasielwe ukuba senze yona. Akucelwanga zwi letu,— kwabake ke ngoko kumi indawo yokute- lela nokungateleli. Satelela ke, Namhla iyavulwana kanjako ingxoxo? Ukuba kunjalo ivulwa yi Chairman yalomcimbi na? Lina mina lakuba linye iziko lalo- mcimbi umkulu nje? Lento niyayida- kisa ngoku.

CHAIRMAN YASE BHAYI.

IMBAMBANO NGE TAITILE NKOSI : —Asikuko nokuba indidani- sile lencwadi ka Rev. C. Pamla, endiyi- bone kwi *Mvo* vale veki igaitileyo, engati iti isigqibo ebekugqitywe ngaso kwintlan- ganiso ezimbini ebeziko e Qonce apa sivesaconjululwa yintlanganiso ebikwa Mdingi.

Elika Mr. Pamla kweyokuqala intlan- ganiso belilelo kuclala ukuba bacandele- lwe abantu ; kute kodwa bakuti ubuninzi besizwe bafuna itaitile yobuzwe, abasi- fuzi izikonkwan, wati owake umnqwe- no wawubuyisa ngomva nangona ebeyi- funa ngamandla indawo yokucandelela ; waesiti nayo ayikubhanga yobuye ivela kwabatandayo xa umhlaba sewungoweto ngetaitile yobuzwe. Ukuzivalela kwinda- wo ayitandayo waenga singaya ku Rulu- mente ngazwinye. Lotukulula-tekeleza wenzwayo namhlanje, uyakupela pina? Yinina ukuba sixele abantwana siti sa- kugqiba ngazwi nye namhla sibuye siti ngomso siligece elo, kuthi kusakusa ngo- mnye umhla sibuyesipinde sigcece. Nofu- na itaitile yobuqu akalahliwe kwesi sicelo. Sihlangane ngaso ngokuba sisiti yode ivela imini yokuba acandele- lwe. Ngati sekude kwavuka ixala nakwa- ba sebecandelelwe. Asiteni ngabo, okwabo sekumi akunakugququlwa mabonwabe abo. Nelilizwi litetwe ngu Mr. Gawler entlanganisweni yase Bhayi, malingasi- xalasi sesinamasimi etu esivalimayo izi- bonda aziyikucanda ngokunye sakuni- kwa itaitile yobuzwe, nezibonda nazo azimabengu okugqweta ilungelo lomtu emhlabeni—nokuba beliko ibedengu eli- njalo, ziko Imantyi zokuyitiba inkohla- kalo. U Rev. E. Magaba uyikanyisile wayipela indawo. Ukuteta konke uku- gqibe ngamazwi amafutshane obudoda namazwi oka Mhalla ayipetu petula ayi- hlaba ngamacala onke into. Ndiyam- vumela xa acazayo, apo kodwa ndinga- mvumeli kona kukulendawo ati ukuteta makuke kume kude kuxoxwe. Akuseko xesha lokuxoxa i Palamente seihlangana sosilela ukuba sisalibele ziudaba.

Elika Mr. Pamla kuyo yonke ayitile- leyo, mandigqibele ngelake eliti singaba ngamahlilili u Rulumente evume uku- canda, bati phetu abaninzi besiti tina asi- kufuni oko—siti ke tina sibengamaxoki abalahlekisi, kunjalo nje elilizwi loku- celele nangokulifakile ngokuba itaitile zemhlaba eandiweyo zisemawakeni ezisadinga ku Rulumente, abaninzi bengazise so. Make ndibuze nditi zinga- ti zibekwe efandesini ezitaitile. zinga- tengwa sitina? azeingepumi na ? kuthi tina bantsundu. Nditi ke elokupela masicela itaitile zobuzwe ukuze kuthi kwinqila etile, sakubona ukuba singazikulula itai- tile sakuhlanga ngalondawo. Sivele ke ngalomini sithi makucandwe, bahalle ngabuzwe abangekandani nabo yobavele- la imini yokuzicetela.

Mna
QITALA LAKWA NGQIKA.

AMAGQUGULA ANGANCEDIYO.

Horton, Fort Peddie, 6 May 1887. MHLELI we " Mvo ZABANTSUNDU " Ndingxamele kancinane okokuba ndicede undifakele lemigcane imbalwa malunga : nenteto oyzenzileyo epepeni lako le 4th instant ezi " Vekini " olete ngentlangani- so yo Manyano yase Ngqushwa (F. Asso- ciation). Ote sinosisi ukusuka ibe nga- magqugula imicimbi yayo, *igqugula, eli- ngancedi bani*. Ngokufupi uzixele ngo- kwenjenjalo kwako mhlope okokuba akwazi nento ngemicimbi yale ntlanga- niso, wave kanjalo ukuba ngeuke wabuzo umhlaumbi wacela ukuba wazi ngemicim- bi yale ntlanganiso eyenzayo, nevisi- ngatayo akwangxama ngokugweba pa- mbi kokuba wazi. Manditsho nditi noko ungandicelanga—lentlanganiso imi pezu kwemhlaba yengqondo—okokuba lento ingqondo iko— wonke umcimbi wayo asi- gcobeli kuwuhlaweyela ematafeni onke. Sisingate ukuvelana nolifiso letu e Pa- lamente u Mr. Advocate J. Rose-Innes, M.L.A.,—kuba silifiso lomzi ontsundu wase Ngqushwa. Andikolwa! ndinyan- sekile kodwa okokuba kuzo zonke ingxo- xo asizange sisililele—nakulamadla anje ngale Bill ka Sprigg " intsha." Sesiyawa sesigqibele — nange petition kwibandla lakomkulu The Honourable House of Assembly kwango Mr. Innes lo *kanye!* Mhlaimbi besiyakuti emehlweni ako ukuze sibe asifani nalamakwenkwana uhlahla uwagxwagxusha (Amagqunukwe- be) sibe siyakusuka nge Baluni (*Ballon*) sibikele nezisemafni ingelosi. Akuko nanye into esingavisisaniyo ngayo tina no Mr. Innes. Sicinga nokuceing okoku- ba sihamba kumhlaba owomileyo ngo- kwenjenjalo, kuba ngokwenjenjalo nga- matuba onke kuyimfanelo yetu namalu- ngelo etu ukwenjenjalo ! Ndim ongo- mye walontlanganiso, ongatandi kugxwagxusha ngelize. Enye into ndiba ndinokugondana okutle ma- lungu nomhlaba wama Gqunukwebe. Kodwa andazi bawupangiweyo—bangaba basaya kuwuhlutwa. Asazi kambe singeva kwangawe tina.

SHAD. B. MAMA.

Hina m' bhali: Lento igqugula yinto- nina ukuba asikuko ukuba nina nihlize impuku nelungu lenu nedwa ningavisi

amawenu ezinye indawo ? Eliqina sikulo alisakuqatylwa ngamagqugula oluhlobo, kodwa kufuneka ilizwi lawo wonke umzi ukuze kuqondwe ukuba sikuchasile ukung- twanga imilomo. Asikaliva ilizwe le Ngqushwa ebelifanele liwe esidlangaleli- ni sentlanganiso. Enye indawo ukuqo- nda kwako ngomhlaba wase Magqun- kwebeni akunto yakwaluto xa uti " akwa- zi mhlaba bawupangiweyo." Utsho ngabantu abalahlekwe £600 bezama umhlaba obriweyo wabo.—Ed. *Imvo*.]

NATIVE OPINION

WEDNESDAY, MAY 25, 1887.

the favourable tone of the discussion on the Government Native Disfran- chisement Bill, as carried on by the Press and at public meetings. The general cry now is that the Bill should be withdrawn, as the country has not suffered in any way from the natives' possession of the right to vote. All that the enemies of their rights can allege is that they are driven like sheep to the poll. But so are all the different classes of voters, and the practical question is whether Natives follow the lead of men who are enemies of the inter- ests of the country, or of their own interests. Not one among those who advocate their disfranchisement has even attempted to grapple with this question.

Sir GORDON SPRIGG has said that the Bill has been misinterpreted. It is being introduced to purify the Register of voters of names that have been fraudulently placed there. On this he has been contradicted by two members of his own Ministry, Mr SCHERBRUCKER and Mr. DE WET, who acknowledge that the Bill is for depriving the Natives of rights for which, as they say, they are not fit, and which they do not want. The two papers in the Colony (the *Star* and the *Watchman*) which echo the voice of the present Ministry, have never hesitated to support the Bill as a measure of Native disfranchisement; and so ; has the Bond Press, and other supporters of the Ministry in general. The *Cape Times*, a paper that was striving to disbelieve that Ministers were bringing in a dis- honest measure, has frankly bowed to the logic of events, and is now a tower of strength on the side of the rights of our people, which do not clash with the rights of other classes of the community. The *Cape Argus*, the *Cape Mercury*, the *Journal*, the *Penny Mail*, the *E. P. Herald*, the *P. E. Telegraph*, the *Volksbode*, the *Free Press*, the *Graaff-Reinet Advertiser*, the *North- ern Post*, the *Kimberley Advertiser*, the *Daily Independent*, the East London *Dispatch*, the East London *Advertiser*, comprise the leading and independent journals of public opinion in the Colony, and they have all joined in the chorus led by the *Cape Times*, the *Journal*, and the *Penny Mail*, that the Native should not be robbed of the only means whereby he can redress his grievances by constitutional means. Never was the Press of the Colony so unanimous.

We rejoice too to observe that the 17th Clause, which disfranchises natives who occupy land under the present system of native land tenure, is becoming better and better understood. Our people have, in our opinion, effectually answered their opponents in their petition—which appears elsewhere—on this point. They have demonstrated that each native has his share of the communal ; holding safely secured to him under Native Law as if by title; and it has ever been in the power of Government to step in and recognise these rights, by granting holders individual titles for their own—as opposed to the natives"—edification. The 17th Clause appears to have been introduced by the Government in crass ignorance of Native Law on the subject of Land Tenure, and we challenge any one to say that Native Law is not recognised in this country. For this reason, as far as we are concerned, we confess all the arguments advanced in support of the 17th Clause have not struck us as cogent.

Another gratifying feature of the situation is the revival of the party that does not see eye to eye with the Ministry on these matters. The most prominent men of this party have come forward boldly and honestly, and disabused the country of a strong suspicion, that it has long held, that their ambition in politics went no further than securing the support of Mr. HOFMEYR and of his party, which support is purchasable at an enormous and debasing sacrifice of convictions by whomsoever it is desired. The present Ministry have now that support, and honest men have long felt that it was useless to withdraw support from the present Government because of their devo- tion to promoting Bond measures, only to let other men to take office to perpetrate and perpetuate the same evil. This state of things has now come to an end. The exponents in Parliament of the feeling in the country that is against the principles on which those at present in power carry on the government of the Colony have declared themselves, and are irrevocably committed to a policy of justice to all sections into which the population of the Colony is divided, and therefore a policy of rest and repose, a policy of en- lightened progress, and one that will ensure purity in public life. All, then, who revolt against the present condition of things know now where to fly. Gentlemen like Captain BRABANT, who enter Parliament with a single eye to serve the country and leave it better than they found it, are able now to sup- port that side that promises to put in practice the principles that are so dear to them. Mr. FROST has in Queenstown indicated his dis- approval of the Franchise Bill, and so did Mr. HOCKEY at the Farmers' Congress; and it remains to be seen what course Mr. PEARSON, Mr. W. AYLIF, Mr. WALKER, Mr. JOHN WOOD, Mr. JOSEPH WOOD, Mr. CROSBIE, General NIXON, Mr. MOSES CORNWALL and Mr. O'LEARY will follow with respect to the Disfran- chisement measure to enable one to make a forecast whether the Bill will pass or not. These are the gentlemen that hold the balance of power, because they have not declared themselves whether they believe in the government of the country being conducted on Bond principles or not, but if we are to judge them by the disclosed attitude of Captain BRABANT and Mr. FROST, gentlemen who have in former times acted with them, then we may rest assured that the obnoxious measure will be smashed in its passage through the Lower House, and as a matter of course the Bond party must follow suit.

Under these circumstances, there- fore, we think the native people and the friends of right and justice, may view the meeting of the representa- tives of the people in Cape Town next Friday with hope and confi- dence. May we not hope in vain.

Editorial Notes.

A MEETING of the Native Vigilance Committee was held on Friday last in the School-street Schoolroom, under the presidency of Mr. B. Sakuba. Repre- sentatives from various stations in the King William's Town and Stutterheim divisions were present. Among other business done, it was decided that a peti- tion be signed by the Natives of these districts, praying the House of Assembly to refuse to pass the Native Disfranchise- ment Bill. The Secretary was instructed to address a letter to Mr. Solomon, M.L.A. expressing the deep regret felt by the Natives on learning that the honourable and learned gentleman had, in his Town Hall speech condemned the Liquor Areas on what the Committee cannot but consider as insufficient and one-sided " evi- dence of gentlemen in town," to convey to him the strong opinion of the Com- mittee, gathered from vast opportunities of observation within the areas, that un- told good has resulted from the Procla- mation; and to state the genuine conviction of the Committee that if ever the very necessary extension of the restric- tion is to be effected, it can only be by starting from the present areas. Lastly, that the learned member be earnestly and respectfully urged by no means to assist in, but very strenuously to oppose the removal of present restrictions.

ON Saturday week Sir Thomas Scanlen delivered at Cradock a wise and weighty speech on the questions of the day. He demonstrated the inefficacy of the Pass Laws, pointing out that the true remedy to check stealing and promiscuous roam- ing lay not in Pass Law, but in making the police efficient. Commenting upon the Registration Bill, Sir Thomas Scanlen

made the following observations worthy of a statesman of his standing in the country :—" It means practically disfranchisement of most of the natives. Your Government is by and through the people. Raise up one class at the expense of another, and you will find that one of these will have to be governed by the sword. Now, if you give the Natives their fair share of representation in our parliamentary institutions, they may grow up with us in peace and quietness, but if you deprive them of their rights you will sow dissatisfaction in every kraal; the children will grow up with a fear and a hatred of the white man, and there will be no peace or rest in the land. I am no negrophilist; I am not for placing the black man above the white man, but give him his due. I desire as little as any man to encourage what is known as the blanket vote, but all are entitled to the privileges conferred upon them by the Constitution Ordinance of 1854."

It is with much regret that we record the death of Mr. A. M. Chalmers, Commissioner of the Cape Police, which took place on Tuesday week at " Willow Park." Dordrecht. Mr. Chalmers was brother of our esteemed Magistrate, and was a great friend of justice to our people, whom he, in common with other members of his family, thoroughly understood; and in turn, he enjoyed the confidence and respect of the Natives. This is shown by the fact that his district largely employed Native policemen, who are looked at askance in other districts. These circumstances combined, led to that mutual trust which is so essential to the preservation of law and order in this land; and his district was, in consequence, singularly free from crime.

Native Disfranchisement Bill.

The following Memorial, started by the Natives themselves, is being extensively signed throughout the King Williamstown district:—

To the Hon'ble the Speaker and Members of the House of Assembly of the Cape of Good Hope.

The Petition of the undersigned Native inhabitants of the district of King Williamstown, Humbly sheweth :

1. That your Petitioners are very sensible of the inestimable privilege of being subjects of the freest and most magnanimous monarch in the world, and are grateful to their Mother, the Queen, for the beneficent and kind treatment they have ever received at the hands of her Majesty.

2. That they have learned with the utmost dismay the provisions of the measure entitled " A Bill to make better provision for the Registration of persons entitled to the Electoral Franchise under the Constitution Ordinance."

3. That the effect of the Bill becoming law will be to deprive your petitioners, any many of their class in the Eastern Districts, of the privilege they have, for over thirty years, enjoyed, in common " with other subjects of her Majesty, in these parts, and which they have always endeavoured to exercise with discretion and moderation for the general good, namely, the privilege to have the means to get their feelings expressed, in what they understand to be the only acceptable way in the eyes of the Government, by sending those who would be their eyes, their ears, and their mouth, in the great Council of the country, your Hon'ble House.

4. That the particular portions of the proposed law which empower fieldcornets to decide who should or should not be voters, will act prejudicially to the rights of your petitioners. For not having any social intercourse or public dealings with these officers, such as your Petitioners have with the Civil Commissioners, the field-cornets are manifestly not in a position to deal equitably with the claims of your petitioners.

5. That one clause of the said Bill, relating to the manner in which many of the class of your petitioners hold their lands, will render it practically impossible for them to have a voice in the representative Government of the Colony, and thus to be enabled to protect their interests in a constitutional manner; and for no fault of their own. For under the institutions of their forefathers, a man's share of the communal holding is secured to him by public faith, as if by individual title. Your petitioners are, however, prepared to admit that then was then, and now is now ; but they may urge that it is by the consent and sanction of the present *regime* that they hold their lands in the way they do ; and your petitioners should not be liable thereby to forfeit a boon they prize so much.

Your petitioners, therefore, most earnestly pray that your Hon'ble House will not consent to pass the said Bill, and will grant your petitioners such relief as your Hon'ble House may think fair and right.

And pour petitioners, as in duty bound, will ever pray.

Native Industrial Grants.

A warm and spirited debate, introduced by Mr. J. Tengo-Jabavu on the affirmative side, and Mr. George Hay on the negative, took place on Monday evening last in connection with St. Andrew's Literary Society on the following proposition " That the present grants of public money to institutions for the purpose of training natives in mechanical arts are wise and just; and their withdrawal would not only be retrogressive, but detrimental to the best interests of the country." In the discussion the following gentlemen took part: Messrs. J. J. Ashenhurst, Head, Duckies, C. Rose-Innes, Hon. C. Brownlee, Rev. Charles Pamla, and the Chairman (Rev. J. D. Don).

The discussion showed that there was a general agreement as to the principle of aiding the industrial training with public grants, but the supporters of the motion urged that the question of their beneficial or equitable administration is one of detail, which can easily be dealt with. The division resulted in seventeen for the affirmative, and three against.

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enime- lene nazo impahla engaha 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-N dabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kayo impahla epuma kwisitora sakwa Alaveni ka Labisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

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

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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 chempe—Izitofu (ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamanene ingubo esezi tungiwe.

Ibatyi 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.

ABAFASI bati ngu SILINDI. UMTEKETISO ngu FOLOCOKO.

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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.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. HULLING,

ONYANGA NGEMITI YASE KOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yecele kwi Hashi Elingwevu kumadoda naku mankazana nokuba nmntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele xa umntu ebeliwe 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 amagqana oku blambulula igqazi, eku ngeko nto ingapezu kwawo, anve bokisana, 2/-, 5/-, 11/-, ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hleli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlambi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungelelyo ngemali encinane.

[MAY 25.1887.

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala),

E-BHOFOLO

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwe.. ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaulenza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokuceceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune nginqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umcaza ongazange ungakupilisi ukuluma kwe oka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umcaza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline

Aperient).

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

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqagamba komzimba, kuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLEHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana. nezabantwana.

UMATINTELA (Antispasmodic.) umcaza

wokupilisa ukuqunjelwa nezitepu nezinye

nkatazo

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itiyiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonnda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa " Lelona " xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nea kwi bhotilana nezi— tofilana ngazinye, eziti zakulundelwa ngokufezu- 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 Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, e Natal, e Free state, e Transvaal, nase Indiya.

E Oance—Dyer & Dyer, Malcomess & Co., D

Drummond & Co.

A Ngamakwe—Mrs. Savage.

E Monti—B. G. Lennon & Co.

A Rini—E. Wells.

A Dikeni—R. Stocks.

A Komani—Mager & Marsh.

E Bhayi B. G. Lennon & Co.

Engusha—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 Hall,

Uhlahla aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe Iminqwazi chonjisiweyo

Iqiya ezilushica Imibhalo, njalo, njalo

KWEZA

Madoda ingubo Zi suti Zamadoda Ne Bhatyi

ne Ndulubhatyi

Ne Bhulukwe

Ihempe

Ne Kilibanti

Iminqwazi ye Tweed neyo Fele Ibhulukwe

zokukwela, Ileginisi njalo, njalo.

Isuti nengubo ezinganye ezi ncinane zama-

kwenkwaná nezolutsifa.

Yeyona ndlu isisulu empa- hleni

yoku homba neyoku nxiba, apa

E KOMANI.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla,

BAHLALA batengisa impahla ehambayo kanye

ngenyanga e Mtonjeni nase Balini. Yonke imiso

emva kwe malike ba- tengisa impahla ehambayo

nokuba yekaba- nina. Ubani uyinikwa emva

komsito imali. - E Qonce, 20 July, 1886.

Lishicilelwa umninilo, u JOHN TENGO

JABAVU NGU HAY BROTHERS, Smith Street, King

William's Town.