

ELIKA ORSMOND IYEZA ELIKULU

IASF AFRIKA
Yincindi yengcambu zemiti yeli-
lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be- ngqondo, Izifo zesi Fuba, nent' eninzi

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ugazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele namava amaninzi umninilo, uliyaleza ngenqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwale Fiva (cesina) yaae Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinqe please. Litshipu, ibhotile Lilungiselelwa umninilo kapela ngu

G. E. COOK
KING WILLIAM'S TOWN,
Linoku zuzwa kwinkoliso yaba gcini mayeza kuvo vonke Ikoloni.

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

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

W. J. DEALY
U**TENGA** Umbona, na Mzimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rola ixabiso elipezulu kanye lase Markeni, e-Qonce.

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

neswekile, njalo-njalo, njalo- njalo.

IHASHAZANA elimnyamazana obunobu ngwevu ngokukodwa entloko. Linnqokuvana ukumila kwalo, alinalu pawu Linama bala amhlope pantsi kwe sali. Selikulelwe yeyesitatu le vekhi lillahleki. Olibonileyo elobala mabhekise ku Rev. J. B. SAKUBA, Sauerville Woolbridge, Tyityaba, Peddle, nokuba ku

BEN SAKUBA, King William's Town.
EBHAYI kwisi kolo sase Rabe (Independent) kufunwa Ititahala enesi Qiniselo—Esimilo silungileyo nenoku zixela indawo eyaka yakuzo kubuziswe kuzo ngayo. Oyifunayo le ndawo makabhalele ku
REV. JAMES PRITCHARD. Port Elizabeth.

INTLANGANISO yeli Bandla iyakudibana e Ncmera ngo July 12 ngolwesi-Bini evekini ngexesha leshumi (10 o'clock) kusasa. Bonke abaya kubako—amalungu nabangengawo maba bhalele kwangapambi

kokuba zivalwe izikolo 24 June, ku Rev. W. B. RUBUSANA, Peelton; ukuze balungi-

Ababhubhileyo.

MPAHLA.—Ngomhla wesine ku May e Rura kubhubhe u MARY ANN inkosi-
kazi ka PETROS MPAHLA wemka eqavisa ngo NGCUMBE.—Ebusuku, ngolwesi Hlanu 27 May, 1887, kubhubhe u NGCUMBE ka NTLUKWANA e Qonce, kwa Brownlee Station.

NTISA.—Ngomhla we 20 May, 1887, kububhe e Mbulukweza u SAMUEL D.

NTISA xa eminyaka imashumi mabini anesi-

NDICELA AMEHLO.

KUYE wonke ubani ngase Rafu nezinye indawo, ndilahlekelle ngu Malume. Sowuza kuba ngumnyaka engeko. Bangati ukumbiza ngu Philip Botha or Pringle Botha, ngumfana. Ondilandisayo atumelele ku

Ukurunywa Kwelipepa le "Mvo."

ABANGALITUNYELWA NGA POSI.—2/6 nge Kwata xa irolwa ngenyanga yoku- qala ekwateni; 3s. irolwe emva kweloxa.

ABALITUNYELWA NGE POSI:—3s nge Kwata xa irolwe ngenyanga yokuqala ekwateni; 3/6 irolwe emva kweloxa.

Iveki.

BABONGOZWA ngentobeko bonk' abamkeli be Mvo *Zabantsundu* ukuba benze imigudu yokuba bayifinyezele ku June 30 intlaulo yabo. Kukuba kuko inguqulo ezakubako epepeni lento kufuneka kuqoshelise ngoluhlobo. Abahlolo belipepa benyaniso sobaqonda ngokuti esisicelo basifeze kwangoku. Abasebelilibe ixesha labo bangabhalala kuti ba- tunyelwe.

KWA Nkosi u Tyefu bekuko imbizo ngo- Iwesi-Bini Iweveki egqitileyo apo inkosi ivakalise ilizwi lika Rulumeni ukuba bonke abangazirongala izikweliti zeminikelo bayagqibalisa ngalamazimba avunwayo, emva koko baya kugxotwa apo Engqushwa bababona kuba bababona.

KUTSHA nje ingqele yase Dayimani isand' ukupuma nemikutuka emitatu entsundu efe ngabusuku bunye. Ibiyawa kwabutywala.

NGOLWESI-TATU Iweveki egqitileyo kupants' ukuhla ingozi kuloliwe obevela e Komani. Efikile e Kubusi ukangakangelwe yafunyanwa ivili seyipants' ukwapuka.

INKUNDLA ye Palamente ivulwe ngolwesi- Hlanu ngenteto eyaneke indawo ezizintloko eziya kusingatwa libandla. Kuyakukangelwa umteto ongentengiso yomhlaba, nokuhlutwa kwenganikelelwayo. Indawo yokukutshwa kwabantsundu elungelweni lokuzipendulela kwinto zolaulo nayo ivakalisiwe

KUBEKUKO umboniso wesilimo e Mgungu- ndlovu ngolwesi-Ne Iweveki egqitileyo opumelele kakuhle kodwa ubenengozu embi yokukatywa kuka Mr.

I MONTI litumele iponti eneshumi linesito- ba (£1 19) kwi Komiti yase Qonce ukunce disa ekuhlaleni indleko

UMRWEBI ongu Schoemann udliwe ikulu leponi (£100) e Humansdorp ngokutengisa utywala engenamvumelo. Kokwesitatu ebanjwa.

XA umbhaleli esitumela indaba zepepa afuna ukuba zishicilelwe makabhale ngapandle kwemilomo avale

EMBO kuko ititshala ezitanda ukuba um- sebenzi oncemakayo ezizwazayo mawumane ukubonakala kwelipepa pofu zingengabo abaxhasi balo. Asikwazi kubancoma abazalwana abo noko sitandayo kuba nendaba zabamkeli belipepa azaneli kade.

IXABISO lokulayisha inqwelo apa e Qonce libuye lati nyi ngenxa yokunqaba kwenqwelo

IMANTYI iyakuteta amatyala kwa Qoboqobo nase Xesi ngo-Mvulo kude kube ngolwesi-Tatu Iweveki yokugqibela kulenyanga singene kuyo.

U REV. R. BIRT (U Bhaliti) wase Ncmera ungene kumnyaka wamashumi mahlanu epete umsebenzi we Lizwi. Fan' ukuba kuko into ayakuyenzelwa yi Ramente yake ekupeleni kwawo.

AMAGAMA acelwe yi Komiti ye Bhunga lamalungelo abanyuli abantsundu base Qonce ukuba akangele ukubhalwa kwezidaluka ngezidaluka kwamagama abatelela kumtandazo wokuba tina bantsundu singahlutwa ilungelo lokunyula ngawamanene ango T. Sambula (Emgqakwebe), Rev. W. Rubusana (Encemera), J. Dlengezele, J. Gontshi (Ekubusi) K. Kosani W. D. Soga (Emgwali), H. Maqubela (Ebhola), Z.Sondishe, S. James Kali (Zidenge) Manganya, T. Mabe- ngeza (Ezeleni) W. K. Ntsikana (kwa Hle- ke) J. Ngxamngxa, S. Shewn (Eshobotini) P. J. Ngxamngxa (Tshoxa) P. Tyamzashe S. Makubalo

NAKUBENI ivule ngolwesi-Hlanu inkundla ye Palamente ayibanga nanto lyenzayo ngalomi de kwayi zolo ngenxa yeholide.

J. J. (Eka).—Siwabulela ngentobeko

NGENXA yokungalungelelani komtandazo wedumdum lase Ngqushwa " elisingete uku- visisana no Mr. Innes lodwa " siva ukuba elo lungu liwubuyisele kubaniniwo umtandazo nelokuba mawenziwe ngakumbi. Nango ke umvuzo wamagqigula. Ananina amawetu akubambiana entweni ezinje ukuze kuqondakale ukuba sishukuma sisizwe atambe amadolo nonqoloba amalungelo etu ? Siyavelana negqigula lase Ngqushwa. Singa ngewawubhengeziwe wakutshwa amadlala ngabanye abantu ungekatunyelwa umtandazo walo.

INTU enkulu esetyenzwayo ngamawetu ku- lelixa nje kuvuna kulo lonke.

SELEDE amabini amatyala okubulala inyamakazi ngapandle kwe layisenisi e Vetlisi, indoda nganye ihlaliswa iponti (£1).

KUVAKALA ukuba impi yakwa Kama ayivumangi ukutelela kumtandazo wabantsundu oya kwi Rulaneli ukucela ukuba i Jubhili yenzelwe isihomo kwabantsundu ngokukululwa kwenkosi zakowetu ezise bunzimeni e Kapa.

UMBHALELI oku Mfula, pesheya kwe Nciba, uncoma into yokuba amahlelo eramente aya evela ngokuvula njengokuntshula

NGALE nyanga ifileyo yodwa u Mancunga izitshatise zontatu intombi zake

ABAZALI abafundisa intombi zabo kule simnari yakwa Ngqika inganeno kwe Nciba kuyakuba luvuyo ukuba babeko bonke mhla ivalwayo.

KUVULWE iposi e Hamburg nase Bodiam ecwebeni le Xesi.

U MR. R. SOLOMON unduluke e Rini ngo- kuhlwa kom-Vulo ogqitileyo ukusinga e Palamente.

IZOLO e Palamente a Mr. Innes unike isaziso sokuba woke abuze ku Sir Gordon Sprigg ukuba kuse ngcamangweni ka Rulumenina ukwenzela i Jubhili isihomo ngokukululwa kwenkosi ezisebunzimeni.

KUKO na ongasinika umkondo ka John Bhatyi obesakutunyelwa *Imvo* ese Qora ?

BAGQIBELELA ngaleveki abafundisi base Wesile ukufudukela kwindawo ezintsha abokutshelwe kuzo yintlanganiso enkulu.

SINOSIZI ukuva ukuba ngenxa yokuwa kwamaqabaka amakulu e Lusutu amazimba nengqolowa zonakele kanye. Sebeqalile e Quthing ukutenga ukudla ezivenkileni.

U MR. H. W. PIERS uyise wemantyi yase Ngqushwa ubhubhele e Kapa ngeveki engapaya.

U SIR THOMAS UPINGTON ubuye pesheya ngeveki egqitileyo.

UNHLOLI-ZIKOLO n Mr. Bradv. M.A..

SINOSIZI ukuva ukuba u Mr. Timothy Mma- ngo wase Gala ubhubhe ngolwesi-Bini Iweveki egqitileyo yicesine. Wafunda e Lovedale, wapuma wangena ebutitshaleni ahleli kubo ixesha elide wada wazeka intombi ka Mahambhala wakwa Skosana e Rura. Ushiya inkedamana ezincinane. Ubengum- xhasi we *Mvo*.

NGOLWESI-TATU JUNE 1, 1887.

ASIZANGE sifumane tuba lokuke sense amazwana amba-

lwa ngencwadi eyabonakala kwi-
pa lalapa i *Cape Mercury*, ibhalwe ngu MR. R. M. BOWKER (U BHO-
KOLO) eteta ngale ngxoxokazi inkulu ingonyulo Iwaba meli ebandla lemiteto. Uti "Yena Mkoloni oselenamakade ebona angamashumi amatandatu anemi-
nyaka esixenxe uvakalisa uluvo

ikade ibona ngendlela
abasebelise- benzise ngayo eli lungelo abantsundu. Uti u

BHOKOLO :—" Bangade babe

(abantsundu) abalonakali- sanga

ilungelo (lokunyula) abapakati

kwalo abaninzi babo ngokwenza

izipitipiti xa kunyulwayo ; *mna*

ndizilungiselele ukupika ukuba aku-

ko nto injalo " Kufuti kusitiwa

soloko abantu abamnyama

babanalo eli lungelo lokunyula

balisebenzise ngendlela

abafanelwe kunconywa ngayo

nelusizo kulo lonke elilizwe.

Namhla kuvela lendoda

eyipikisayo lonto, pofu iyipikisa

ivuma ukuba abazange

babonakalise. Uti esona sizeka

bani sale nchaso yabantsu- ndu :

" Andinakuzilibala inkatazo " esaka

sanazo nama Xhosa zemfazwe

nobusela, nemvukelo yase "

Katala, e Tapolisi nase Bhede, "

nakwezinye *izikolo*, ngoko ke "

andikwazi ukuba mandiba cingele

" abantu abamnyama ukuba

bafane- " Iwe ngamalungelo

alingana nawa " belungu." Lenteto

isikumbuza intsomi yengcuka ne

xwane. Ngenxa yokuba kwaka

kwalwa okoko betu no Rulumente

masi wahlutwe amalungelo

nokuba siwapete kakuhle. Ayisiwa

so lento yokuba uninzi Iwabazali

betu bafa ndaweni nye nabelungu

bebanceda ngeloxesha. Yimfanelo

na ke leyo? Bobona bulungisana

obo ?

Ubuye ati u BHOKOLO: Uninzi

Iwaba ntsundu *lubuyele emva*

ebupantsini kalikulu kunento

ohcaluyiyo ukufika kwam kwelilizwe

ndiseyinkwenkwana ngo 1820.

Makube ubuko buka BHOKOLO

kwelilizwe buba buyisele emva

abantu abantsundu, naye

uyayivuma lonto angati elandwa

umkondo wake ku- bonakale

lonto. U BHOKOLO unosizi ukuba

abenzi miteto babangenisa

abantsundu elungelweni

lokunyula; kodwa akabohlwayi

kuba beva ngo- kuxelelwa "

zingxelo zabafundisi, " namapepa

ale Koloni, ekuyinto " embi kuba

ekangela calanye " onke."

Asisokubatelele abafundisi

namapepa kulenteto ka BHOKOLO

ongomnye wabantu abamba- Iwa

immncwa T ENTETO i^ndel a y 0
kwakona. j j yeqoshelisa leya
ibi- bonakele kwakwe i i b a 1 a
kwelokugqibela. Siyavuya
ukuva ukuba leyo nteto ibete
umzi waxo- nxa indlebe.

IZIGANEKO ZERAMNCWA.

Ku MHLKLI WE " Mvo."

NKOSI,—Kwincwadi ebendihlabe umkosi ngayo bendite andikapeli : namhla ndilanda elo, kuba umzi ungangatgaza wakuhlavslwa umkoai, ungayolelwa into oyakwenza ngayo. Elinye bendice andivusi nomanyamanyama- na wokununusa uapoo. Mandike ndiqaleke ngokwenza iziganeko zokukanyisa lendawo — ukuze ndand' nkwenza ilizwi lomyolelo. Ebutaheui bam ndandihleli kwa Ngqika

waye umtwalo omkulu ngeloxeaha obupezu kwam waye ikukuxuluba iramncwa elali- nxwala lomzi wakowetu ; liti noko like liwu- ntfenele lingabi nazigigaba ; ndemka ke ku- njalo, umzi ufuyile wonwabile, Emdzwini wakwa Ndlambe, ndashiya kupetwe yindo- da endandiyitanda kanye ngokulunga kwa- yo. Kugqite iminy&ka eliahumi, ndati ngo. hambo ndaya kngqita kulenkantini ka Keli ise Qangqalala, apo ke ndabona uaizi. Sekuye kwenziwa

mnene ubengasenayo noko ibenye, ebesele yi. nto yenkanti, igxagxa ebeselebezela utywala. Ngumtshawe ke lowo, umzuku- Iwana ka Ndlambe, obebuliswa—kutiwe, A bani.

Lomsito ute wakundibana uvakele utyandyuluka undibonga, kodwa ubonga istitulo. Kuti kwakufika ntwana??? into yayo iyakutengisa, iti iza kwenza amadini ayo anjengokwambesa usapo, nokuqweba nkozo lokukulula irafu, iti iyavela sekubongwa ngumtshawe, —kusitiwa yavela into ka- nantsi, obesiti esiti— kwalunga namhla, aka- yi kumhlaza uyise. Aseleba njengowaba ixhoba, apose lukozwana enkosini, apose kulo nakulo, apuze, apuzise, ati uyapuma enka- ntini apo aselepuma ze, ibhange indawo abeti uyakuyenza. Kuye kuvele ntwana yimbi kube kwa koko; liti negantuntwana lingazanga libongwe kwanoyise, libaze indle- be, liti kuhleliwe nje—kanti ndiyaziwana ngamatshawe, kanti nobawo uyaziwa, seli- kukuliseka seliyakuti dyupu etywaleni liseza amabawa—lipuma kwaze. Kude kuhle kunjalo abanye bahexele emakaya zisale zona iziqungqulwa kungabiko uzikatalelo. Lomsito ke ngumjikelezo owenziwa izolo na- namhla ongenakupela; apo amatshawe ne- midaka sebengamaqabane, inkosi iselingulo- wo owenze isisa ngotywala ; amakaya ase- lncanyiwe nazizikulu—ikomkulu seliyinkanti.

Ndingangena ndihlake nakulamanyala emiqomboti yetu ekutiwa zizimaisi, apo kwenziwa intywenka zotywala, bupitikezwe ne brandy, kumenywe izizwe zize kutenga. Amanyala ezondawo ndingakuruqula ndi- wabalisile—sendiyakupeza ke, ngokuba nditi ndiyicacisile lendawo ebendite iramncwa umzi liwubambile.

U Tshaka ebenezigigaba, mhlanga wabula. la watshayela waphetha kwada akwabiko mzi umiyo pakati ko Tabela no Mzimvubu. Impanza ezasindayo kuye zafumana inkonzo nganeno apa zabuya zamila zaba zizizwe.

Imfazwe zetu sodwa nomlungu zinezigigaba, noko zibuye zixole lipela igazi babuye beme bande abantu.

U Nongqause ubenezigigaba ; yati imima- ngo yonke yatwala amadlaka, izihlambo za- kanya amatambo abantu, zanga ezinye izizwe zitshone kwapela. Inggandende noko zibu. ye zavuka zahluma, wanga no Nongqause eberyanisile ukuti abafileyo bobuye bavuke.

Amanqaku.

INENE elibhala likwa Gatyana (Willowvale) ngo 14 April 1887, liti:—"NKOSI MHELELI,—Kaundifakeke lamangaku kwe- lopepa lako, andimntu utanda kukukata- za. Namhla ndibangwa yilenteto soloko ndimana ndiyibona *Esigidimini Samaxo- sa*. Sipikelene nokuteta kakubi ngelipe- pepa le Mvo *Zabantsundu*, nangabatu- nywa bentlanganiso eyayise Rini, nange- nteto yomfundisi obekekileyo u Rev. P. J. Mzimba. Lento ndingati mna nga- zwinye: kutiwa uti umntu akupuma ezi- mhlope inwele abe nengxolo nocuku, ndisifumana mna " Isigidimi" sinekwele nocuku kuzo zonke ezindawo ndizikanka- nyileyo. Ungotuswa Mhleli we *Mvo* zezo ncuu nangalomakwele, kuma kom- ntu akukula ubanjalo. Yintonina nto zakowetu ningabambisani ngomvalo omnye abambe naelive icala, omnye

NGOMHLA wamashumi mabini anesihlanu imantyi yase Cala u Mr. Levey wabaxelela abantu bake umbiko omkulu wokubhubha kuka Timothy Mmango ngepezolo. U Timothy lo ngumfo obe- kwe ngama Ngesi nanga Bantsundu. Ube sicaka esikolekileyo sika Rulumente nge- lixa ebese ofisini yemantyi yase Cala. Ivakele imantyi isiti ayizange imfumane enebala elimdaka lesenzo sokungatemb- ki, esishiywe yindoda ezolileyo engazi- xhumisiyo ebishombo samakowayo. Ugule iveki yanye; mhlanga wayecela ukuke angabiko emsebenzini intsuku ezi- mbalwa, sasingalindele ukuba lixa loku- gqibela esivakumbona eoilile. Ubulewe vicesina.

IHEWU NOKUTUNGW' IMILOMO

Sikolwa yinto enjengale yenziwe e Hewu ngetuba lokuvalwa imilomo. Enje- njalo amadoda. Hewu uhleli emkondwe- ni owona kungoku mayelana nombuso lo sipantsi kwawo. Tetani ningoyiki xa nisemfanelweni. Into engafunekayo kulombuso kukuputuma esirweqeni xa unento ekurorisayo. Kona ekuteteni ningapela ngelenu. Senga ngenivene ne Skapu, no Ndlovukazi naba Tembu- ne nza into eyakuba nkulu. Bapina aba lembu? Alikadluli ixesha, isenoku- qosheliswa into ngalenyanga ingu June. Nantso ingxelo yentlanganiso yase Hewu :

Ngomhla we 24 May 1887 intlanganiso yempi yase Oxkraal ne Kamastone ibise

U Klass Dondolo, ute, manditete kuba andiyiboni inxenye yamadoda amakulu ase Kambstone. Ndivuywa kakulu uku- bona intlanganisano inompoti sikhlo onje. Sivala nemilomo yetu ukuba isikwe.

Janti kwaza kwako nto ilungile- leyo kanti sone ni lento sipangwa ivoti zetu

Nkosi Zulu bapina o Ntlabati, mabatete mna andinanto ndingayitetya, akona amadodana afundisiveyo, makatete asbenze alwale amalungelo etu wona ana- mehlo okubona ezizinto.

U Klass Dondolo umisele isigqibo sokuqala esiti; lentlanganisano ilsesha ngokotuka nokungcangcazela ngalomteto wokusikwa kwemilomo njalo-njalo, waxhaswa ngu John Siyobi. Kwavunyelwana.

Ntlabati, uke wema lomteto singebe luhlanga.

Mhlobo Sishuba. ndinosizi ukuba u Goda Sishuba engeko apa eye kuhlangu na Mr. Folosi ukuba ukuba woba nanto asenzela yonane e Palamente nga- lomteto, akakabuyi.

U Xayimpi, sekutete amadoda amaninzi andikeva nokuba niyavumelanana nalomteto nokuba anivumelanani nawo. Kambe umntu xa engenamlomo akangebe mntu.

Jaffa Mzuzwana, makuvotwe aba bavumelanayo nesigqibo sokuqala, yema yonke intlanganisano.

Sofuku, makungatetwa makusetyenzwe ngezizigqibo, liyatshona ilanga.

Klass Kanyangwa, undetusile lomteto ndiba siyimpi ka Rulumeni namhla uti masingateti naye, uti ke masitete kuba-nina?

Stephen Lungisa Mti, u Rulumeni usivala imilomo ukuba singateti, woyiva ngabani into esiyitetyo?

Isigqibo sesibini makubhalwe umta- ndazo utinyelwe e Palamente; kwemiwa yindlu yonke. Sitinyelwe ku Mr. Frost, M.L.A., ilungu lase Queen's Town, ace- lwe ukuzene enze konke okusemandleni ake ukucasa lomteto ukhokakelweyo.

Makutinyelwe amadoda ku Mr. Frost ukuba ahambe nomtandazo aze akabe ngakulomteto.— U Mr. T. Matumbu, ute u Folosi selungisa impahla ukuya e Pa- lamente, akasokuba naxhasa lokuteta namadoda; masisitinyelwa ngeposi. Kwa- vuyelwana.

Kwaleswa umtandazo ngu Mpati-Sihla- lo, kwavunyelwana ukuba ulungile. Kwabhalwa amagama ngakobona, kwatiwa abangekoyo mababhalwe emakayeni abo. Lamanene emiselwa ukuba ajikele nezi- paluka zase Galili ebhala amagama: T. Matumbu, I. Mtombeni, I. Sishuba, J. Siyobi, Z. Kondlo, J. Mabece, W. Meite- ka, G. Mitya. Umntandazo umka nge 1 June ukulandela u Folosi.

Kuza kumiswa intlanganisano yamadoda- na e Hewu.

ISIYALO ESIBUKALI.

[UMBONELI.]

Nge 20 April ogqitileyo ndipaula inteto yesiyalo ebukali ka Capt. Blyth, esesihla- Iweni kwi ofisi ye Nkulu ye Mantyi e Ntlambe—Transkei—kwiyalwa elalipambi kwake ngesibheno—eyibhekisa inteto yesiyalo kubafana. Iyalwa kwakubambene u Lambata isibonda sase Zolo no Isaac Siko unyana wesibonda kwawase Zolo. U Lambata ubiza inkomo ezintandatu ngokoniwa kwentombi yake ngu Isaac. U Lambata, undimangele kwi ofisi yemantyi no m' manglelwa kwi ofisi yezibheno e Ntlambe emelwe ngu Mr. Gontshi; u Isaac Siko, um' manglelwa kwi ofisi yemantyi no ndimangele kwi ofisi yezibheno emelwe ngu Mr. Cole. Igqweta lika Isaac litetile libonisa ukubaninzi kwenkomo zentlaulo ngokugqitileyo kwi- siko lase Transkei, lapaula nezinye indawo etyaleni. Igqweta lika Lambata lipa- ule ukuba sibi kwesenzo esenziweyo, ukuba ati umfana onendlu ashaye umfazi wake aye konakalisa intombazana enci- nane kangaka. Ukuba amabhedengu ayakuyekwa asinde inga akungebiko nto- mbi e Transkei apa, kwaye kungeko nani lankomo lingaligqitile elingebizwe ngu- mntu ngomntwana wake owonakaliswe ngoluhlobo.

U Captain Blyth ukunika kwake isi- gwebo, ute: wena mfanandini asikuko nokuba wenze isenzo esibi nesipantsi ukuti usand' ukuzeka wenze isenzo esi- nje. Kungum' mangalisu kum nokuba ungabi nantloni ukuhamba ezi ofisini ngamahlazo ako. ongawuwagqibe ekaya. Umsebenzi wako bhedengundini levila kukukwela ihashana lako uhamba usona- kalisa intombi kulo lonke ilizwe. Abafana babantu abantsundu inkoliso ngama- vila angafuni kusebenza, into enkulu kukuba umfana aze nehase kupela azi- cingela ukuba uyinto ngalo, ati akuba nalo anyukwe liratskana elingenamseben- zini, elimbanga ukuba onakaliswe intomba- zana. Nokuba uyise wentombi ubebize ikulu lenkomo kuwe bekuya kumfanela. Ndiyakugweba nam ngelonani lenkomo ezintandatu. Suka, pum' apa.—Namhla e Transkei apa kuacacisekile ukuba akuko nani limiyo kubantu abangamagqoboka umntu angalibizayo ngokoniwa kom- ntana wake, umntu unokubiza ngokuta- nda, njengobubi besenzo.

ABATEMBU NEMFUNDO.

[NGU MTEMBU].

Isikolo saku Bangindlala sesinye seziko- lo zokuqala apa eba Tenjini; sinezi kolo eziliqela pantsi kwaso, kulapo u Monga- meli ahlala kona, ngoku u Rev. E. J. Warner oyi Superintendent minister uhlala kuso, omnye wabafundisi abane- nyameko, ngokungu ontundu anga- hambiseleka pambili. Tina sonke zi teachers zipantsi kwake siyambulele ngemizamo ayezayo, mayelana noku- bonisa abazali ngokulungu kwemfundo. Wanga umsebenzi wake ungasikeleleka ubonakale, kwizisukulwana ngesizuku- lwana.

Esisikolo sibe nelungelo lokutycele- lelwa ngu Mhlobo Mr. Ely kuleminiyaka mitatu, saquba ngokukolekayo kuyo yonke.

Ngo 1885, Standards. I. 21; II. 9; III. 2; IV. 0. Ngo 1886, I. 5; II. 19; III. 6; IV. 2. Ngo 1887, I. 9; II. 12; III. 15; IV. 3.

Ngandiba ndisingisa umbulelo nakuba zali, ngokuba kulula kakuhle abantwana beze esikolweni; koko nakubeni ingu- mzi omdala nje akuko namnye umamke- li wepepa lohlanga (Imvo Zabantsundu) ngapandle kwe Teacher nomfundisi. Ihlazo ! Ihlazo ! kulonto sikufwisa zifar- mers zangapandle.

Enye indawo elusizi uluvo Iwaba Tembu lokutumela ezisimnareni Iwenka no Nongqusa apa wabo wokusa e Kapa ongenzanga nto inokubonwa ngabanye abantu, yoba seyibonwa ngabo bodwa Ukuba bendeingama ngandicela kuzo zonke isemrari ukuba kode kufinyanwe Mtembu na ?

Vukani ke ba Tembu, namatamba avuka msinya zakupela intuku. Into imbi ukuba ngavala ne teachers examination ungaboni namnye Umtembu. Kanti kodwa bafuna kufundiswe intsapo zabo.

UKUHAMBA KWE LIZWI EKAPA.

[JOHN JAMES.]

Fan' ukuba iminyaka seyisiya esitatwini kuqaliwe ukuhanjiswa Ilizwe pakati kwabantsundu balapa.

Ityalike esezinebatwana labantu abangama Krestu, ye Kerike yase Nglane (Church of England), ne Wesile. Indlela oqutywa ngayo umsebenzi kuqala kwe- nziwe izikolo zangokuhlwa, kuba wonke umntu emini esemsebenzi—ze nge Cawa emva kwemini kubeko izikolo ze Cawa, kuba kusasa kanjalo inxenye isemisebe- nzini. Ngokunjalo bade baziswe ekubeni bafundiswele bafutizesho.

Yonke lonto ngumsebenzikazi omkulu kufuneka kuqala ukuba emini uhambe ubafuna kwindawo abasebenza kuzo, uzeke ubaxelele ngesikolo, kanjako ngo- kuhliwa pambi kokuqala isikolo maubuye uye kubafuna ubazise nokubazisa, ngu- msebenzikazi omkulu kuba abanye abawazi umsebenzi wokufunda, kuba inxenye ivela kumazwe asese bunyamani. Omnye woti ukupendula " andinazihla- ngu, andinaxeha, ndidimiwe, ndoza, ngomso, mhlambuni ati, xa undibekel' ibotile ye veine ndoza." Omnye " sendimda, obawo abazange bafunde." Bade bati nabo bade beza bahlekwe ngabanye.

Umsebenzi omkulu unge Cawa, xa ka- loku bekwamkelwe imali yo-Mqgibelo, wofika ibotile zipambana kuziqhu ngeziqhu. Usizi kumankazana nentsana ufike sesifana isisipetupetu, kulila mntwana, mrazi, kubetwana, kuvunye zingoma njalo-njalo : ud' ufan' ukoohlwe. Into embi elihlazo, wod' ufumane pakati kwezonto koku namawtu afundileyo koma Dike nozi Nxukwebe, noma Rini, izinto zona eziti " siyayazi lonto, sivela kona, safunda kwanjengawe, selani, sela- ni madoda!" Ide Itshatshi yenza iqing lobuka kufunwo indlu yokuwamkela aba- gqobokayo —Kafir Hom—bamane bese- benza ngemini, balale kona bafunde ngokuhlwa behlala i S. 6d. ngeveki. Ngelo qing kubonakala uncedo olukulu ngalo, kuba apa kuzele zonke intlobo zenkohlakalo : bona utywala ngamanzi. Zaye izi- zwe ezimnyama ziduma apa, zaye ezinye ziqala ukubona idolopu. Kulonyaka ngati Inkosi iyasikangela, kuba izikolo zangokuhlwa ziqalile ukwanda, noko ku- funeka zingabhalwa kuba bosebefuma- na iqinga lokuti ' abanamali."

Enye into ebukckayo ngabantu abam- hlope abakolwayo ukuwunyakela kwabo umsebenzi wokuncedisa kwezizi- kolo, kuba izindlu zamanila ziyoyikeka ukungcola kwazo, noko abazinikeleyo wofika bengenena kona.

Umsebenzi wona mkulu kodwa abasebenzi bambalwa. Sicela kuni mawetu aselenokukanya, imitandazo nezikumbu- lo ngenxa yetu, kuba kunzina, sekumana ngamanye amaxesha kulungu ukutsa- Iwa abantu ngokwazi ipati, ukuze kufinyanwe iqing lokuteta nabo abantu. Isuke noko inxenye uzileyo idle i tea ne kibi ezo isule imilomo, kanti nekama akukubuye ubabone emva koko ezikolweni. Nokoke aba bagqobokileyo bavalunga kanye. Kuzele, kuzele apa um Tshaka, Umxhosa, Imfengu, Umnyembane, Um- sutu &c. Ningasilibali mawetu.

INXASO YAMASHISHINI ABANTSUNDU.

Kwintlanganisano yama Ngesi alapa ekuti- wa yi St. Andrew's Literary and Debat- ing Society ngobusuku bo-Mvulo ongapa- yaka kubeko ingxoxo eshushu kunene engeniswe ngu Mr. Tengo-Jabavu yoku- ba—Ezimali zika Rulumente zirohlelwa ukufundisa ulutsho oluntsundu imisebe- nzi ezi Semnareni ibululumko ilungile; ukunqunyanyiswa kwayo akungebi ku- sebenzela emva kodwa, kungavangozi kumalungelo angawona ayintloko elihl- izwe." Lenteto ibimelwe ngu Mr. G. A. kwicala labayi casayo. Kule ngxoxo ku- tete o Mr. J. J. Ashenhurst, Mr. Head, Mr. Duckets, Rev. Charles Pamla, Hon. C. Brownlee, Mr. Charles Rose-Innes, no Mgcini-Sihlalo u Rev. J. D. Don.

Esixoxweni kubonakele ukuba intlan- ganisano ivumelene ukuba uncediso olu liku Rulumente lungile inye into yi- ndlela yokuba lusetyenziswe kakuhle ekufuneka iqwalaselwe. Kute kusakwa- hlulelwana balishumi elinesixesha aba- vumelana nalenteto, babatatu abayichasi- leyo.

ABALIMI NA BARWEBI.

Emsitweni wayizolo uboya obuvasiweyo burulelwe 8 1/4d ngeponti, obungawaswanga 4d ; obumnyama noburabaxa 3d ngeponti.

E MARKENI.

E QONCE (May 31).

Ihabile, 3d to 2' ngekulu Itapile, 1/ to 3/6 ngekulu Inkuni, 8/ to 36/ ngefara Umubo, 6/ ngekulu Amazimba, 2/6 to 2/9 ngenxoxwa Umbona, 1/6 to 3/ ngenxoxwa Ihabile ezinkozo, 2/6 to 3/ ngekulu Irasi eluhlaza, 3d to 6d ngekulu " ezinkozo, 1/ to 2/7 ngekulu

E KALADOKWE (May 27).

Amazimba, 14/ to 15/ nge'ngxoxwa Umubo, 12/ to 15/ ngenxoxwa Umbona, 10/ to 12/ ngenxoxwa Itapile, 4/ to 6/ ngekulu Ingqolowa, 8/6 to 11/ ngenxoxwa Inkuni, 20/ to 40/ ngefara

E RINI (May 28).

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

Ezase Bhayi.

(IVELA KU MBHALELI WETU.)

Abantu base Bhayi babehalele kwizi- pata-mandla zakona becela uncedo lomte- to ukupelisa lamadabi aman' ukubako. Impendulo abayifumeneyo ayanelisi ka- kuhle, ngokoke bayakuba nenye intlanga- niso. Omnye umcimbi oya kukangelwa ngowamngcwaba. Imali eseyihlangeni zi £8 2 0, oko kukuti lashedeni kwakumi- sive yona isarolwe ngabantu abali 162.

Kumgobo wentombi zase Rabe e Bhayi abaculi ibingo Misses Ngeni, Phuta, Sa- santi, Kama, Balla, Mratia, Mtule, Ma- nyeya no Nofemele. Abenze izifihlelo (recitation) ngo Misses Mtule, M. Ross, no T. Sasanti. U Mr. A. Bloemite ucele zamhini ingoma zokuhlekisa, u Mr. H. B. Thumbers yanaye. Uhandi ingu Mr. Wauchope. Ziqwelile kanye intombaza- na.

Intlanganisano yomnyaka yama Tempile iyakuba se Bhayi ngo-Mvulo ngomhla we 20 June 1887.

Uyapitizela umzi e Bhayi ngendawo yencwadini ka Rev. C. Pamla yokuba esiti uhlanga lwama Xhosa lwankwa into eninzi yentombi oko lwalutinye incini- ba Iwaza Iwakohlwa kubuya kuba zona- ke ezontombi. Uti ke umzi wase Ma- xhosi omse Bhayi lonto sisituko. Xintsoni lonto efana kwaneke Ntu ka Mr. Gqoba. Kwanele ukuba sazi ukuba sibanye tina ntlanga ziteta isi Xhosa, yona lento yokuzama ukuprofitesha no- kulanda yeyona iyakusahlulahlula, kuba woba lowo azisikele ngasenqateni;

Unina-lume ka J. J. Mlandu abemfuna ongu John Bush ubhubhele e Hospital e Bhayi ngomhla we 2 April 1887.

Ngomhla we 6 ne 7 May bekuko umji- kelezo (races) e Bhayi. Into ebalulekile- yo kuwe kuku *gamblisha* kwemidaka. Babuye belila ngo-Mqgibelo, isele kona yonke imali yabo. Bukuyu namaqaba! Uti osutumele oludaba: basuke abafana baba ziyututyutu ukuboleka imali eban- twini, iti yakutyuyiweyo afune enye. Omnye ude wabambisa nge watch, kanti asiyiyo neyake. Iyawa ngenya iye kanti nta ngapaya imidaka, yimiale !

Ezababhaleli.

I TOURNAMENT YABANTUNDU.

Lixesha kalokunje lokuba ibe selisazi- wa indawo apyaluba kona i Tourna- mente ekupeleni kwalonyaka we 1887, ukuba iyakubako. Kananjalo lixesha kaloku lokuba indawo eziya kutumela i-team eziya kuziti represent nge Tournament zibe zisaziwa.

Kufuneka ukuba izixeko eziya kutumela i team nge Tournament ziyazi indawo eyakuba kuyo kwangoku, ukuze zibone kuselishesha ukuba zoyana, ukuze nendawo leyo iyakuba kuyo ingangeni ezindlekweni zokulingiselela izixeko ezi- tile kanti azisayikufika zonke ngenxa yokwaziswa ngomzuzu wokugqibela. Mandixa ndilinganisele nge Tournament eduleyo eyayise Qonce: i Kimberley laliminywa, kodwa alifikelelanga ngenxa yokwaziswa ngomzuzu wokugqibela. I Bhayi alizange litive represent kakuhle ngenxa yokwaziswa ngomzuzu wokugqibela. Lati elinye inene lakona kwakuba kubizwa abadlali bakona: inkoliso yaba zi substitutes abadlali abanakufikelela ngenxa yesizatu esendisikanyile. Imhlopo lonto ukuba i Bhayi alizange litive represent kakuhle, kuba akuko nda- wo yake yatiwa represent zi substitutes kwi Tournament.

Kuyimfuneko ukuba indawo eyakuba kuyo i Tournament yaziwe kwangoku, ukuze abadlali bawazi umhlaba abaya kudlala kuwo, ukuze bati practise ema- koya abo kumhlaba ololohlobo ukuziqe- lisa; kuba ezinye indawo zidlala kumhlaba ongenangaka njenge Kimberley. Ezinye zidlala kuqhaqha njenge Rini kweliza tafa lakona. Ezinye zidlala ku- mhlaba omhle, onomandlalo njenge Qonce ne Bhayi.

Kuyimfuneko zazive indawo eziyaku- tumela i team. Indawo mna endiziqandayo ukuba zinabadlali endingavuyayo ziminye zede i Qonce, Rini, Bhayi, Kimberley, ne Lovedale. Indawo endi yi bonayo ukuba ilungile e Tournament kulonyaka li Rini kuba kona ngelexesha kuya kubako i Grand Queen's Jubilee Exhibition into ke leyo eyakutshala izizwe e Rini baze ke ngoko abadlali babe naba boneli abaninzi into ke leyo ekuta- za abadlali kunene.

Ndim CRICKETER.

April 20, 1887.

Impawana.

" Nceda unditumele clopepa lohlanga (itsho imambane yase Ligwa), kuba ndi- nguinile ukuba abangalamkeliyo ngama xelegu. Nantsi i 2s yezinyanga zimbini u May no June. Andisafoni nokunqwa- ngwa ngeliti ndoqala nge kwofa ka July, Hai, ngamagwala angenza lonto." Apina amanye atshoyo? Sikolwa ngatshoyo tina. Huku ke !

Kusekukheleni ukuba wonke umzi wako- wetu wenzakaliswe yilempato u Sir G. Sprigg ati maupatwe ngayo, kuba incwa- di ezinjengezi azizonto zokudlala. Palupala ke:—" Maxongo's Hoek, May 5, 1887.—NKOSI MHLALI.—Ndinceda undifakele epepeni lohlanga lenitandazo yam; nditi, kunganjanina ukuba iti ngomhla eyaku- ngenya e Palamente sibe nemitandazo kwindawo ngendawo, ukutandaza ku Tixo ukuba asilwelo, ngokuba enguye umlamleli wetu, umlweli wentlanga zonke ezibandazelwelo galendawo ka Sir G. Sprigg, kuba esiti masingabinawo amalungelo tina bantu bantsundu, ukuba lonto ayitandazo ngu Mdali wento zonke uyakusilwela. Kodwa ke ububa umzi awukolwa yilonto ukuba sibe nentlanganisano enjalo, kodwa mna bendibona ukuba yiyona ngelwa besingabiselela ngayo— imitandazo. Ndinyamezele nkosi, ndi- ngwakwo umhlobo, ndipela ngombuliso. —JAMES NKALA."

U Mr. Duncan wase Mtati uti akakolwa ukuba indyebo yamazimba Engqushwa yaka yako engangale ikoyo nonyakanje.

Umbona yena akako kanye. bekukange- lwe ikakulu kowamva lo usuke watshaza. Lonke ilizwe linjalo asiyi Ngqushwa yo- dwa, umbona ukulelwe yingqele esafixa. Amadoda agele ukusebenza ngokutya akasokungxama ngokutengisa sekunjalo- nje.

NATIVE OPINION

WEDNESDAY, JUNE 1, 1887.

EXPERIENCE

Certain False Notions Respecting Natives seems to indicate that Natives suffer less

at the hands of those in authority, and in the estimation of Colonists generally, from wicked and wilful injustice, as from certain popular fallacies cherished respecting them. These false notions are most pernicious in their effects, in that they supply the motive force to much that is done in the conduct of native affairs. What we remark may be illustrated by what has recently come under our observation.

Our friend, Mr. ANDREW GON- TSHI, of Ngqamakwe, Transkei— whose existence, by the way, is queried by the *Penny Mail*—has, in language that is forcible if not quite decorous—dealt with some of these wrong notions as they appeared in Mr. DE WET'S letter to the *Zuid- Afrikaan*. Said the Native Minister—"The native does not understand fighting on constitutional grounds. . . . With the exception of a few so-called educated Kafirs, by no means equal in character to heathen councillors, the nation do not wish for representation." To this Mr. GONTSHI very naturally retorts that the Native Affairs' Minister may be pardoned for hold- ing so wrong an opinion " ignorant as he is of native habits." Granting the correctness of Mr. DE WET'S assertion that the native does not understand fighting on constitu- tional grounds, one would have expected that the Native Minister would be the loudest to demand that the native should be taught this mode of fighting as soon as possible, and we may assure Mr. DE WET that there is no other way by which the natives, or any other people, can learn fighting on constitutional grounds except by being encouraged in the free and unfettered exercise of the privileges they have a right to under the Constitution—which the Government Native Disfranchisement Bill does not do. But the natives do understand fighting on constitutional grounds, and all that Government need do is to indicate these grounds, and there the natives will meet them. Then in regard to the statement that natives do not wish for representa- tion, Mr. DE WET is of course not aware that the natives' own form of government is the very quintessence of representation. For the chief's *Inkundla* ('Great Place) used to be graced by *Induna* hailing from every corner of the chief's do- minions, representing those from among whom they came. How can the Secretary for Native Affairs say a people trained under such a form of government did not wish for representation, while the whole native race has all the time been at a loss to know how they could effectually get their feelings expressed as they are in the proper quarter ? Mr. DE WET goes on to make the asse- veration that "the Kafir's way of settling a dispute is by a resort to arms." This is a dangerous doctrine, for it means that under Mr. DE WET'S administration natives do not mean what they say, or say what they mean, so long as t'ae'y do not resort to arms. Coming from one who does not understand native habits, we shall continue to believe that Mr. DE WET meant no such thing. For our part we scarcely know a single difficulty that is not capable of being settled by constitutional means with our people. Mr. GONTSHI has refuted the slander sought to be cast at Christ- ian Natives that in character they are inferior to heathens. There are other popular fallacies of this descrip- tion that may be easily cited, but we forbear.

Starting from assumptions such

a matter of surprise that most measures intended to apply to our people by the present Ministry al- ways savour of brute force ? And yet we do not charge Mr. DE WET'S Native administration with wilfully injuring the Natives. We say that the principles on which the Native Secretary goes can logically have no other result than the constant exasperation of Native senti- ment. This can only be remedied by the appointment of two or three enlightened Natives to posts in the Native Affairs Office in Cape Town, who might, when necessary, be con- sulted by the Secretary for Native Affairs as to the general feeling of Natives in these matters.

Editorial Notes.

TIMOTHY MANGO died last night. This the painful news Mr. Levey, R.M., Gala, had to report to his people on the 25th inst. Timothy was a native respected by both Europeans and Natives; he has been a faithful servant to the Government while in the Magistrate's office at Cala, and the Magistrate remarked that he had never found him guilty of a dishonourable action. A quiet unassuming man, who was a credit to his people, has left us. He was ill for a week, and when he asked for a few days leave of absence, it was not expected it was the last time he would be seen alive. The cause of his death was typhoid fever; his brother, wife, and children are unfortunately all dangerously ill with the same fever, which has been the cause of several deaths lately.

OF the King Williamstown Native Petition against the Disfranchisement Bill, the *Journal* writes The Native Petition against the Disfranchisement Bill is a well-expressed and moderate document. It points out the two obnoxious clauses of this Bill, the giving power to field-comets to decide who shall or shall not be voters, and the disqualification on account of communal holding. In regard to the latter point, it claims that this mode of tenure has been sanctioned by the Government of the Colony, and is practically just as stable as individual title. In any case it is urged that the rights which have been enjoyed for thirty years should not now, without cause, be abrogated."

It is very gratifying to observe that the movement among the natives against the Disfranchisement Bill is very general. The *Free Press* last to hand has a report of a large meeting, held on the 24th May, at Oxykraal, to consider the steps to be taken with reference to the native Disfranchise- ment Bill. Some powerful speeches were delivered, all declaring that the speakers valued highly the privilege of voting given them under the Constitution Ordina- nce. We read from the report that some very innocently asked " what have we done that we are now deprived of the Franchise?" And some answered saying because they sent such good men to Parli- ament—men such as Mr. J. Rose-Innes and Mr. Richard Solomon. A form of petition was agreed upon, and competent men were appointed to get it largely signed by all erf-holders. It was decided that Mr. Frost be entrusted with the petition.

QUEENSTOWN has done the country a service in getting up a public meeting to enable the members of Parliament resi- dent in the district to state their views on public affairs. Our interest in the pro- ceedings centres in the Disfranchisement Bill, and on this question Mr. Frost found himself in a position in which many are in the Colony. He could not say what the object of the measure was, for cer- tainly there had been no grievance in this direction. Mr. Frost, however, "believed that the natives of this country were just as much entitled to vote as he was him- self or any one in the room." "The con- ditions were quite different in the Trans- kei," said Mr. Frost. " There, were a large native population lived far out- numbering the whites, he considered they should have separate voting powers." Mr. Frost expressed it as his conviction that the Registration Bill might be with- drawn just as the Transkeian Representa- tion Bill was withdrawn last session ; but " he would be sorry to see men who had been electors for years disfran- chised." Dr. Bery who was in good form made a telling speech against the Disfranchisement Bill, characterising it as a very surreptitious attempt to dis- franchise a large class of natives in the Colony. It was not a question for any man to stand aloof from, but every man should do his best to throw this iniqui- tous measure out. " Any Government," Dr. Bery said, " professing to hold power upon popular suffrage were guilty of a mean action in springing a mine like this to limit the voting powers of the people, and were not deserving of popular sup- port." Mr. J. Hodges and Mr. Crouch also spoke against the dishonest Bill.

OUR people are being roused by the evils threatened by the mooted removal of the restrictions to the sale of liquor to Natives in Native reserves, and a demonstration by the Reds will shortly be held in town against the nefarious traffic.

THE idle rumour started by the Queens- town *Free Press* that the Imperial Government were about to disarm the Basutos, and that 2,000 to 2,500 Stormberg horses would be required for the troops is stigmatized by the *Northern Post* as " silly and lying." It is such reports which keep the country in perpetual unrest and create unnecessary alarm to its detriment.

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Alikazanga libeko elinjengeli icam.

ISISULU.

KWA BEET.

GIE BROTHERS,

Abatengi naba Tengisi
bento Yonke.

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

Isaziso se Gqweta.

UMAKISI, elinye u GQADUSHE awabantu abantsundu, elise Ngesi MAX KAYSER uyazisa ukuba uquba umsebenzi wokubuta amatyala, izikweliti zentlobo sonke. Umela namatyala ezi ofisini ze mantyi apo afunwe kona. Unesiqimiso sake sakwa Rulumente se 1874 (General Commission and Enrolled Agent, Collector of Debts, and Practitioner in Magistrates' Courts), I Ofisi yake ise Mbulu kwa Mr AURET. Umrumo wale misebenzi utabata ne mpahla (Stock) ngexabiso layo lase malikeni nxa imali ingeko.
MAX KAYSER, Enrolled Agent.
Mbulu, 14 May, 1887.

KUPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase TARKASTAD.

Zonke intlobo zezinto eziveliswa yi ntse. benzo yeli lizwe zitengwa ngamaxabiso pezulu kanve

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

Ngoku bazilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo.
Nezebhookwe, Nezegusha.

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

KWIZI HLOBO ZAM EZINTSUNDU.**J. E. L KULLING.****ONYANGA NGEMITI YASEKOLONI**

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi zelele 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 ebhehlwe libashe elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkulu 10/

Oka Kulling utnncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/.

Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza ligqita eli linge ofile ezihamba kwi 4/-, 7/6, 11/-, ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zesi 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 mhlaumbi uye kwene indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise QonceYIYANI 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 .. Egcwa

Nakwa-Ndabakazi

HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

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

JOHN J. IRVINE CO.

Ndalamba, Ndapel' Isoya

FOLOKOCO!**BANTSUNDU! BANTSUNDU!**¹¹ 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 zisikelwo 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 kakulile, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOCOKO.

E QONCE.

Isitora sase Komani

Kofuna izivato ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

Ilokwe esezi tungiwe
Iminqwazi ehonjisiweyo
Iqiya ezilushica
Imibhalo, njalo, njalo

KWEZA

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

Isuti nengubo ezinganye ezi ncinane zama-kwenkwana nezolutsha.

Yeyona ndlu isisulu empa-

hleni yoku homba noyoku
nxiba apa**E KOMANI.**

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla chambayo kanye ngenyanga e Mtonjeni nase Balimi. Yonke imiso emva kwe malike ba- tengisa impahla chambayo nokuba yekabana. Ubani uyinikwa emva komsito imali. E Qonce, 20 July, 1886.

J. G. NICHOLSON,

Iqgweta elise zincwedini zakomkulu
nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e
Tayitile. Uquka izi kweliti zi Batalwe kwa ngoku
Yonke into ayi
ngokukaula. patisisweyo ifezwaUli Gosa le Colonial Mutual Life Assurance
Society.

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 njaloKukwako imisesane
YOKUTSHATA YE

GOLIDE, neye NGEJI ETSHIPU.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse
Shaw.

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

JESSE SHAW,

Igcisa Lemiciza.
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.

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