

Kwabo bafuna Into ezintsha

ezintle!

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

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAPU NEZIGUBUNGVELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba
zikankanywe.

Indlu eseitunyelwa kuzo lempahla
zezo

YUZI .. Eguwa

Nakwa-Ndabakazi

HEDENI .. Emtata

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

Into yonke etengiswa kwezindawo itshipu intle kanye.

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

JOHN IVRINE & C.O

PEARCE & BROWN,

Abatengi bezi Limo, nezi Kumba,

Betengisa yonke into

EMGOMANZI

Sine ntlobontlobo ezinyulwe kakuhle zabantu base
Sikolweni neza Maqaba.

Impahla yetu siyi tengisa ngamanani apantsi ukwe-
nzela lamaxesha sikuwo.

Sine Bhokuva ezine ezintsha, nenqwelo ezisixenxe
eseke zasebenza esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wenqwelo apa, umsebenzi awenzayo
ufezekile, kanjako ubiza imali epantsi kanye.

YIZANI KUZIBONELA, KWA

PEARCE & BROWN.

Umgomanzi, Pesheya kwe Nciba.

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

I AMAYEZA ava valezwa kakulu noumniniwo
noenxa voku noninelana kwawo nezo zifo enzelwa zona:
noenxa voku kaula uku nceda noku noawenzakalisi
umzimba noenxa vohu nantsi hexabiso lawo noenxa
vokucoceka ekwenziweni kwawo noenxa voku ngabi
nasikwa setyefu; nangenxa yokuba enziwe ngemifuno

engqinwayo ukuba ingamayeza.

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

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

UM-AFRIKA (Africanum)
Umiza ongenzi xesha ukupilisa 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 Ngase,
ukungatandi kudla, lcesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqagamba komzimba,
Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha, ukutyabuka,
nezinye.

UMNCWANE WESIHLAHLA
(Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana,
nezabantwana.

UMATINTELA (Antispasmodic).
Umiza wokupilisa ukuqunjelwa nezitepu nezinye
nkatazo.

UMOMELEZI WASE INDIYA
(Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka,
nokungatandi nio itywayo.

UBUGQI (Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonnda
njalo njalo.

IGUDISA (Emolliente).
Into elunge kunene etanjiswavo ebezwa bubebu-
hle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona" xa isifo
sokuhamba igazi sendele.

Izalatio zendlela yoku wasebenza zishicilelwe
ngokuzalisekileyo zatiwa nca kwi bhotilana nezi-
tofilana ngazinye, eziti zakulundelwa ngokufez-
kileyo angaze angapilisi lamayeza. Ngekungabiko
kaya, nandlu, namhambi ungenawo lamayeza esi-
rweqe sokulumkela okungekehli.
Akandwa enziwa ngu JESSE SHAW, Igqim
elisebenza ngemiciza, e Bhofole, atengiswa nguye
nge bhokisi nange Bhotile nangamngosa ake kwi-
nkoliso yedolophu zale Koloni yonke, e Natal, e Free
State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D
Drummond & Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—Y. Wells.
E Rikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, Esq.
kaya lawo e Fort Beaufort kwa Nogqala.

UYAFA NA?

CELA AMAYEZA E GQIBA

LASE GCUWA

Pesheya kwe Nciba.

(1) AWOKOHLOKOHLO

ISHELENI NGEBOTILE.

(2) AWOXAXAZO

ISHELENI NGEBOTILE.

(3) AWESISU

ISHELENI NGESIQUNYANA.

i (4) AMAFUTA EZILONDA

ISHELENI NGEBOTILE.

(5) ELEZILO

ISHELENI NGEBOTILE.

(6) ELAMEHLO

ISHELENI NGEBOTILE.

(7) IMGUBO YEGAZI

ISIKISIPENI NGESIQUNYANA.

(8)

IYEZA ELINAMANDLA

LOXAXAZO

ISIKISIPENI NGESIQUNYANA.

Funda Kakuhle Yonke Into

Le Newadi Ekufundisa yona.

Amagosa e Gcuwa ngo

BAKER, BAKER & CO.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

AHLALA batengisa impahla ehambayo
kanye ngenyanga e Mtonjeni nase
Balini. Yonke irniso emva kwe malike ba-
tengisa impahla ehambayo nokuba yekaba-
nina. Ubani uyinikwa emva komsito imali.

E Qonce, 20 July, 1886.

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JOHN J. IRVINE & CO.,

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I Linzi, 3|d.

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Alikazanga libeko elinjengeli icam.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-

tengisa ingumqulu na nganye,

CHURCH SQUARE

E RINI

NANTSO INTO OBUKADE UYIFUNA

BAHAMBI NO MZI WASE QONCE

—u—
PAUL XINIWE

UVULE

IKAYA LABANTSUNDU,

DURBAN STREET, E-QONCE,

Entla kwe " Mvo Zabantsundu " ezantsi ko Ngomti opezulu.

IYINDAWO ENTLE YABANTU NAMAHASHE

Kuni ke NTO ZAK'WETU.

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 YASEKOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yezele 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 ebheleli lihashe elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkulu 10/ Oka Kulling umncedi onyaniso wesiau ae gazi, ibotile elula 3/-, enkulu 6/.

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

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dyungundungu—linge mbizana 2/-, 5/-, 11/-, ne 22/- inye.

Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngoambu ezimbiwa apa e Koloni ezi hleli zigcinwe.

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

Ndalamba, Ndapel' Isoya

FOLOKOCO!

BANTSUNDU! BANTSUNDU!

" Especially " abanga pandle Yizani kudlisa nityebise amehlo enu kule nkumba yakwa

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, azivuki. Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

I tyali ezi lufipa— zilala " too. "

Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwe kuwe.

I Printi—Ikeleko—Ilinzi — Amalapu ebempe—Izitofu (ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamanene ingubo esezi tungiwe.

Ibati ne Bhulukwe ze kodi " ebanzi. "

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yam& Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOCOKO.

ELIKA

ISAZISO

ORSMOND

IYEZA ELIKULU

LASE 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 yezilwelve zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza nge- no'qiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa- nale' Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza ehnga tata intsu- ku ezilishumi. Ibhottle nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G.E COOK

KING WILLIAM'S TOWN,
Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

KWA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo- njalo, njalo-

ISAZISO ESIKULU,

ISIBHENO NGO TUNG' UMLOMO.

KUCINGELWA ukuba ngo 22 September, 1887, kuhlangane abantunye (delegates) bentlanganiso zendawo ngendawo, eziziqibe kwelokuba isikalo somzi ontsundu siye kwanekwa pambi kwezipakati ze Nkosazana.

Kutetwa indawo ezinje nge Bhayi, Cradock, Nxukwebe (eliquka i Bhofolo ne Mpfu), Ngqushwa, Qonce, Hewu, Komani, Abatembu, (ngapeshya nanga ponshono kwe Ndwe), Gqili, Monti, nezinye indawo,—kuba kufuneka ziqoshelisiwe izinto, njengokuba zisalata ingcingo ezivela pesheya. Indawo engati ipakati yokuhlangana kwayo yonke lemizi li Qonce Ukuba ezinye indawo zinento ezingayalatayo

zingabhalala u

TENGO-JABAVU,

Ummemi, pro tem. King Williams Town, | 1887.

Iveki.

INCWADI ye Ruluneli u Sir H. Robinson efike kwi Komiti ese Bhayi ngeveki edluleleyo ngomcimbi wesibheno ngoku- tungwa imilomo kwabantsundu, ivakali- sa ukuba i Ruluneli ifumene incwadi evela kwi Komkulu le Nkosazana exela ukuba ucingo olwabetwa e Bhayi lusiya e London Iwafika, nokuba ulaulo lwe Nkosazana luhalele ukusipulapula is- mangalo somzi ontsundu, xa sifanjiswe nge Ruluneli.

NGOKO indlela ihlahliwe mawetu ; koda kube ninina sitingaza? Litinina i Trans- kei.?

SIYATEMBA ukuba aziyiyo inyaniso inteto ezivela Embo ukuba abantsundu belo abangaba basenalo ilizwi entweni Zombu- so, batembela ku Mr. Donald Strachan ukuba wobotyela oyena mntu bangantu- melayo e Palamente ukuya kuba ngame- hlo, nomilomo, nendlebe zabo. Siyaba- vusa kwangoku abantu abantsundu ukuba bayakuba babamba inyoka ngom- sila ngalonto. Kanibuze niti utsho nganina ?

U MR. WILLIAM D. SOGA, owamkele indawo yinkaba ngumncedi (Sub-Editor) kwi Mvo sinqwenelela impato entle adla ngokuyifumana Umhleli we Mvo kumawabo.

NGOKUDLWENGULA umntana omncinane wake e Dayimani ityala lika She- leni libekelwe i Jaji. Lenjiwenjalo nelika John, umf ontsundu obe iseyile ipela yo Gibson Brothers.

INKOSAZANA ivumile ukuba Umhlaba- wase Rode (Emampondweni) ubandakanywe nomhlaba wakwa Rulumente.

IQUALILE ingxoxo kumapepa ase Rini ngokuba Ixesi libe nomcancato nalo kwi zibuko lakwa Tesse.

ZISITIBA i Bishop ze Church of England ekutiwa zigqile kwiminyaka emashumi asixenxe ngobudala.

IZULU like ladlala kwi Ofisi yo Cingo e Naauw Port ngapaya kwe Cradock, la- nelel ukutshisa ingubo ebezigqubutele imfumba yo cingo.

KUVAKALA ukuba ngu Mr. G. Sichel, obe futula ese Bekeisdorp ose Kapa ngoku, omiswa ngabecalalamadoda ano- buhlobo kontsundu e Palamente ukuba amele elase Mbo. Njengokuba simazi ixesha elide u Mr. Sichel, eselilungu lase Bekeisdorp e Palamente, singavuya epumelele.

ISIVUNO selama Ngesi kutiwa sibe sin- cinane nonvaka, ekubonakala ke ukuba ingqolowa ingati mhlambi ibe nexabiso kweli letu.

IJAJI iqale ukuteta amatyala ngalo mjikelo e Cradock ngom- Gqibelo, ngolwesi- Bini, izolo, ibihleli e Somerset East. Ngomso ise Nyara, ngom- Gqibelo iya kuba se Bhofolo, ze ngolwesi- Bini ibe lapa e Qonce.

INKOSIKAZI ka Mr. Huntly obesakuba yi Mantyi yase Rini ibhubhe ngeveki egqitileyo.

U SIR GORDON SPRIGG usate gxada e Bhayi ngaleveki.

U MR. A. C. WYLD, Umantyi wase Bhayi ukangelelwe ukufika ekupeleni kwale- nyanga. Use Mauritius okwangoku.

IXABISO lokutumela ucingo e Transvaal lintonye nelokutumela ucingo kweli:— Yisheleni ngamazwi alishumi.

INENE elingu Mr. McArthur elibhala kwenye ye Banki zase Kapa lifinyenwe zihange ezihlanu e Kapa esitalateni esiyi Somerset Road esiya e Sea- Point, zalobula ngamaqamesi nangamanqindi. Ute akwa pantsi zamsetsha ingxowa zemka neponti ezintatu. Zela kwantsiza. Nanamhla. Ulele siteta nje.

NGE-CAWA engapaya e St. Mary's Church e Bhayi u Rev. H. Mosel, B. A., ubekwe izandla ngu Bishop Webb, no Ven. Archdeacon. White, M.A., no Rev. Dr. Wrigman, engiswa ebufundisini be Church of England, ekweli. U Mr. Mosel usakuke abese Rini.

IPEPA lase Natal i *Witness*, liti kekwako : unyikimo lomhlaba e Ladysmith (Natal), ngo 18 August.

ABAMHLOPE e Johannesburg e Transvaal, bafikile kumawaka amatandatu.

IGWANGQA elingu Henrich Firdricks litiwe nka ngenyanga ezintatu Yimantyi yalapa e Qonce, ngokuba imali kwi Ofisi yomgcinini mahlati.

EZASEMA Mpondweni zezokuba ivenkile ka Mr. Rock, Emfundisweni, ipangiwe ngama Mpondo. Isizekabanini ku- kuba u Rock engumpati we Posi, kwafika incwadi ka Mhlangaso ibika ukuba omnye konyana bake ababini ababeye kufunda kwelase Jermeni ugodusiwe, use Natal ngenxa yokungapili, ude wabhuhba umntwana engekayifumani Umhlangaso incwadi leyo. Udliwe £300, u Mr. Rock ngokuyigcina incwadi leyo, kuhanjiswa kwesigwebo leyompango yevenkile.

EZINYE indaba ezivela kwelo zezokuba. kukangelwe ukuba kuliveyimpi ka Mbali no Qipu ngenxa yobusela obukoyo. Elo kutiwa lintywilile etywaleni ngohlobo olungatembisiyo.

Wena ke. Uyangena ke u Rulumeni.

JAMES SOMTUNZI (Brandfort) Ayiko apa loncwadi.

T. T. (Bowden, Ebatenjini) :—Inteto yako ngomnye umntu idlubhukile, ayi- nakungeniswa.

IBANDLA elipete imcimbi ye Cape University limise u Mr. J. H. Brady, M.A., ukuba abe yi Examiner ye French ngo 1888, lamisa u Mr. J. D. Coley, B.A., kwi Literature.

AMAZULU angu Sohlotoshashe, Ngalo- nkulu, no Ngazi adliwe i 10s indoda yi- mantyi yase Mgunundlovu ngokuhluta umntu inkomo ezisa eskiti.

LE yinyanga yokugqibela yokuba iroIwe imali yamapekepeke (House Duty). Siwucela kwakona umzi wonke omelele yile Rafu ukuba uke uzihlaziye ngokulesa amazwi abongazayo omfo ka Tshemes, umhlobo wenene wezizwe zakowetu, kwakweli pepa. Isala kutyelwa, &c.

IYANCONYWA ifiva e Pearston (Folafile).

U MR. SIVEWRIGHT, lo ukankanyelwa ukucelwa ngama Bhulu ukuba amele elase Mbo e Palamente uzicelele ukuba abe lilungu lembumba yama Bhulu, i Bond.

INTLAKA entle ike yada yaroelwa 5d. ngeponti. Iyafuneka.

ISITORA sakwa Messrs Malcomess & Co. esise Monti siyandiswa ngesebe elikulu.

ZIBE nkulu nase Natal imvula.

ALISHUMI linesibini amatyala eyaku- wapulapula i Jaji apa e Qonce njengokuba izakufika nje. Asitoba awase Qonce kanye; mabini avela e Cumakala; linye elivela Qumra. Kula mane avenduma, mane awamasela, mane awezidlwengu.

INKABI ezilishumi elinenkabi ezintatu zika Mr. P. Wiltshire, wase Mkuhlobo, zife ngu rongxina e Qibira kulendlela isuka e Qonce iya e Rini.

INGQAKAQA ingene e Lady Grey ngenen- no kwe Gqili. Ifike no Msutukazi endlwini etile. Ngenxa yokuhambelana kwabantu, bahlanu esigqibelelwa (28 Aug.) ukuba ibabambile.

UMANZABOMVU selede wayakupatelela nase Colesberg.

KUSANDUKUFUNYANWA i Dayimani e De Beer's Mine ekutshwe ngamanqanqa- nqa kumfo ontsundu obeyifumene kuba ude wanentsuku elele.

SIVA ukuba eyaba Tembu intlanganiso yokunyula abantunye bokusa kweyaku- base Qonce apa, iyakuba kwa Mr. Maho- nga, Emacibini nge 13 September.

ABAMBENE odwa awama Ngesi amape- pa ngendawo yokuba lilungisile alilu- ngisile sinina ipakati lo Mntan' Omhle ukusisa iso isililo sabantsundu. Ama- ninzi adulusele ekubeni lilungisile.

O MESSRS DYER & DYER bayayivala ibizininzi yabo ese Komani.

U NQALO (Mr. F. N. Streatfield) obeke eyimantyi kwa Gatyana umiselwe ebun- manyantyi base Kuruman kwelaba Hlambeli.

UMBONISO wonyaka wase Gala uyakuba ngo 6 April ozayo, owabamhlope woba ngemini eyandulelayo. Indawo eziya kungena kulowo mnyadala, zezi Glen Grey, Wodehouse, Maclear, Ngcobo, Barkly East ne Xalanga.

NGO 1 September, i Jaji e Kapa zibe zipulapula isibheno sika Mr. Jameson kwibango abe nalo ngakumfi u Mr. Irvine, kwagwetyelwa u Mr. Irvine kwakona. Ibingu Mr. Leonard no Mr. Jutta abebemele u Mr. Jameson; ingu Mr. Innes no Mr. Schreiner ngaku Mr. Irvine.

U MR. ROGER SHAW wase Rini obeselelveki ntu elahlekile, ufunyenwe sefilele kwiqla apa ekutiwa yi Grey Reservoir.

IPEPA lase Rini i Star lifuduselwa kwele Golide ekupeleni kwenyanga.

U MR. DE WET Umpatiswa-Bantsundu usate gxada e Somerset East—ikaya lake.

Imvo Zabantsundu

NGOLWESI TATU SEPT. 7, 1887.

Umelo lwe

AMAPEPA Amange-

Transkei. si aselexoxa ngamadoda ayakumela izitili ezitsha zase Transkei Palamente. Ama Bhulu apendulelwa e Kapa aseletyumbi u Mr. CLOETE, oligqweta le Jaji, elisenyongweni kuwo, ambandakanya no Mr G. K.-JACKSON. Ama-SPRIGG ateta ngo Mr.

SIVEWRIGHT ekuvakala ukuba uya kumela elilunge ne Kokstad axhaswe nasinonopu salo u Mr. DONALD STRACHAN. Sekunjalo.

Amadoda aweza ngoluvo oluhle kuye wonke kwanomnyama ngango Mr. SICHEL no Col. GRIFFITH. U Mr. SICHEL ukankanyelwe lilunge ne Kokstad. Linene ebekile lise Palamente ngapambili limele i Bekeisdorp. Lazelona kuma Bhulu ngokusuka libonise umoya wobuhlo- bo ngakwabantsundu alaba sanyu- Iwa. Singavuya sivile ukuba uya- kuvuma ukuba anyulwe yilompi ipetwe e Kokstad, kuba koba kungene indoda eya kuwulungiselela umzi wakowetu. Ingqandendana eziseleyo kumawetu esezinezindlu ezilungele ukuba zingene ekupe- nduleni lemzimbi, siyatamba ukuba zoncudisa umzi wonke ngokuti indo- da enjengo Mr. SICHEL ibeko e Pa- lamente. U Col. GRIFFITH igama lake lizukile kumawetu, ngakumbi ku Besutu. Ngumfo owawulwela umzi ngemini zokuhlutwa kwemipu ngangoko wayenako, pofu esesicaka sika Rulumeni, Singaba sifumene indoda tina bantsundu engene. Yena ukankanyelwa umandla omelele la Mamfengu.

Into kodwa enkulu okwangoku kukuba amadoda agcine ukuba amagama awo angasileli xa kungeniswa amagama amadoda encwadini yabanelungelo ukupendula into zombuso. Londawo yeyona.

Impawana.

Kusand' ukutshiswa into eninzi kune- ne yemali yamapepa e Nottingham e England. Lomali ikumawaka amashumi matandatu eponi. Itsha ngalendlela:— Abalesi bayawazi amangqaba namangqu- bakazi apa ayibuka kunene imali, eti ike yafika kuwo ibe iye " apo kungayi lubu- yayo." Lemali yamapepa ibimana uku- fakwa etyeyeni ephilwe kwigumbi elim- nyama pantsi komgangatho wemiti. Bade bafa abantu abakulu ingaziya yintsapo, ete sebafa bona, yabhaqwa letyeywa izele ngamadlavu yatshiswa ingazelelwe nto, kanti kutsha. indyeyo enkulu kunene. Lonto seyisalyanwa xa imali yamapepa seyungututu!

Amaxego anjalo ukufihla imali aseko nangezimini, amanye ayimbela ezindle Ke sabaliselwa kutsha nje ngeyadaka Emacibini, kwelipezu, ibimana ukuya kumbelwa endle, lafa ixego lingabanga nako ukuxalata indawo ekuyo elusatshe- ni. Lwanganjika iziduli nentuku, luga- ba intili akwanceda luto. Yadaka eninzi Kunene ingasebenzanga nento.

Kesabaliselwa ngazo ezintsuku ngexo- go elendis intombi yalo kudala. Lonto- mbi seyide yendis nayo yanabazukulwa- na Yati ukulotyolwa kwayo yaroelwa imali kuba inkomo zazitshayelwe kwati mu sisifo ngeloxa lokwenda kwayo. Ku- rolwe lisoka amashumi omabini eponi. Lomali isagcinwe yilongwevu, isage- nwe ngelapu elo yayinkinwe ngalo iTso- ka. Kutiva ubesiti umneme mhla into- mbi yayo ite yayishiya indoda ngenkatozo abazizyo abanezindlu—iti xa iputumileyo u indoda, anjike etyeyeni ayatalise uku- ba, zizo eti inkomo zakowenu, ziseko. ndingakutela." Lomali isangongelwe Kwele lapu eyayimikelwe isangongelwe kulo !

Side siti lento imali inqabileyo ku- Kuba igcinwe ngulomhlambi osagcine imali yemfazwe ka Hintsu—imali eti ukuba ithonile etyeyeni ibe ithonile ayisakuzi ibuye isebenze.

Ukuba lamadoda ebequba imfanelo ngemali yawo ngeleboleka amadoda ete- mbekileyo asebenzayo, enze into eziyi- misebenzi amane wona eyibuyisa inama- tole. Kokona tina bantsundu singaqala- yo ukukonzisana. Kona nje abafunde amashishini basakumana bewafunda ze babuye bayokulalala emakaya. Yayi- ngeyiyo imali eginwe ngoluhlobo yinina leya yabanga ukuba umzalwana oihlwa- ywe gadalala kulamazkeliso we talente? Zitinina i *Theologians*, nezinye i *ologists*?

Siziva singenakunceda ukuba singayi- tabati lencwadi ilandelayo ibhalwe li ledi elimhlope kwi koranti yase Komani:— " Isikolo sokupeka. —Queen's Town, 30 August, 1887. —Kumhleli- Nkosi,—Ke- ndabona ngazo eziveki kwakwelipepa lako ukuba kuko inteto yokuba kuvulwe itlaka yabafuna ukufunda ukupeka (into ebikade ukunika kulomzi). Ndingumfa- zana osand' ukutshata, ndinomnqweno wokuyikolisa inkosi yakwam, ndimane ukuyicayitisa ngokugquguquka ukupeka; ndinga ndingenza umwuzo kwelipepa ukuba iyakuti kuninina iqukunjelwe lonto? Ndiqinisekile ukuba baninzi abafazana kulomzi abangasihlabayo isikolo soluhlobo endaweni yokuba bafumane bacite amaxesha kumdlalo apa we tennis neminye.— Ndingu MFAZAZANA.

Anjalo wona amaledi enyaniso—anako ukwazi, kodwa asafuna ukwazi ngapezulu. Kautlekise umoya weli nenekazi nowenzi ntawana zigqagqwe kwizikula ezi zikoyo, ugqale umoya womntwana oqele- qeshiweyo. Ezakowetu ileli sibona si- bonile zivuswele umoya wamakosikazi Amangesi wokuwoyika nokuwabeka amadoda ngangokuba ziti kuwo " nkosi " njengeli nenekazi libhale lencwadi, nanjenge nenekazi elingu Sarah, inkosikazi ka Abraham : ukolisile ukusweleka umoya wokuwoyika nokuyikolisa indoda. Isiqamo soku namadoda ngamadikidiki apa angabatandiyi abafazi bawo njengoko ku- funekayo. Lendawo seyidale amahlazo amaninzi kunene kwizindlu zempi eku- tiwa ifundile kangangokuba imele ivele- lwe yalungiselelwa njengento zonke. Kakamsinyane siyakubuya siyingene ngokuzeleyo.

Xa sondeleyo entlalweni yase makaya sicingayo, sifumana ukuba imihlambi ehleli ngesoko lobuntu obundilekileyo ezindlwini mibini. Ngama Ngesi nama Qaba. Impi egqoboke ibike yapantsi kwe- ngqeqesho yobuqaba kwelituba asiyika- nkanyi. Kuyo yomibini lemikondo si- buka ukubekwa, ukuhlonelwa, nokuta- ndwa kwendoda ngumfazi. Ungade'uti kuma Ngesi' ingaba inkosikazi yoyika ukugxotwa na betu lento iduda yiququzelele kangaka indoda; ema Qabeni mhlambi ungati woyika umnqayi, kanti hayi. Aba bantu baqeqeshelwe ukukumbula" ukuba "ingwe idla ngamabala." Laye ibala elihle ku Mrs. ikukuyihlonela nokuyibe- ka indoda, nendoda ke imbeke umfazi. Ezizinto zinencwadi zazo kuma Ngesi; kweyutu inteto asikayiboni incwadi yo- luhlobo, namadoda abanakala enom- nqweno kwokwenza incwadi asuke adyale- rele ezintomini, nakona ajazingeni intsimi ezinezifundo ezikulu ezinjenge yexegwazana elati entombazaneni eyayi- ya kuzifunela ukwenda " kot' amehlo am la ndize kukutyela," eyati yakwenjenjalo yangulwela kwendini kwayo; yati eya- layo ukukwaka amehlo- ayafu- mana ziyalo, yayifumana intlalo embi kunene. Ezi zinto zinkulu, kuxome- keke kuzo ukwakaka komzi ontsundu, ngoko bezifanelwe ukuqwalaselwa. Ba- niini *too much* abahlolokazi abangafelwa- nga ngamadoda, ngenxa yokuba engase- ko amaxegwazana okuyala umtinja- sekwayekelwa izikula zentombi.

Ke kwako ubugwala pakati kwenxenyeyamawetu ngendawo yesibheni. Lom- hlambi woyikela ukuba siyakuti ngoku- bhena sipatwe gadavu li Kapa. Oku yi- mposiso. Ukuba sipatwa ngometo nje- ngoko unjalo akuko bunzima singabuya yo pantsi kombuso lo, kumaxa kutyekei- weyo emteweni esiti sive ubunzima nje- ngokuhlutwa kwemipu. Siyafunza tina ; siti: Komkulu mabandla akowetu nakuba nento eningayiqondyo. Ngokuhlala nibu- nxwemnxwem kwinto zalomzi nizihle- ba kwana. Kottiwa, " Ezinto zisezinye- makazi, zisarusene emhlatini, naku zi- bonakala zingawasebenzi amalungelo ombuso, mazenzelwe imiteto enzima yokuzenza izigogo." Nawe umntwana uti epakati kwamasango oko abalale eze- nza umntwana wase mzini, uhlal' umo- yikela ukuba akahlile ekayi' apa, intilizyo yake ikude. Kunjalo nase mbusweni. Singabe Nkosazana, benkululeko masi- ngazipatisi kwamakeswa ngokwetu. Bhe- nani, kwinto eningayiqondyo, owape- sheya woqala aqonde ukuba singabase kaya asizizo inyamakazi ekumana kusi- tiwa sizizo- amabharibhari.

Impi yakowetu emele umandla wase Monti iyifanelwe imibulelo yomzi wonke ontsundu. Ngolwesi-Ne (1 Sept.) ama- dodda aseshumini linamadoda amane ebe- ye ku Captain Brabant, ilungu le Pala- mente elimele isitili eso sase Monti, eyekumbulela, egameni lomzi ontsundu, ngenxa yokukumela ezimifanelweni umzi ontsundu ngapandle kokuwaculula nge- nxa yebala. Ingxelo iyakubon ak a la kwelezayo ngeyutu inteto.

Lamazwi enkutazo siwatataba kuwetu u *Sigidimi*, uti eteta into esenyongweni Kuti:— Kuvakala ukuba umzi ontsundu osetl' unokuluqonda olulaulo upantsi kwa- lo namhla, awuvutwa yilendawo yokutu- ngwa imilomo; wave ufanele nokwenje- njalo, kuba akuko bantu bangati besene- nto abangayizamayo yokuputuma ilu- ngelo labo nelezizukulwana zabo, bayeke bangazami, nokuba abayikupulwapulwa mntu ngaloxna. Namhla ngalento voku- tungwa imilomo umzi ontsundu ufuna ukusebenza nje ngohlanga, nanje ngabanta- nana bamntu mnye, bona bafela nda- weni 'nye bancedisane.

Sifikelwe yile newadi: — Colesberg, August 30, 1887.—Usapo lwetu beluwiwa yi Inspector u Mr. John Samuel, olupetwe ngu Mr. Elijah Mdolomba, Iwenza kaku- hle isimanga — Iwenza into enganganya ibeko apa e Colesberg. Abapumelele kwi Standard IV. ba 5; andisateti nge Standard III. and II. Simncoma kakulu lomfo ka Mdolomba, njengokuba no Mhlohi enjenjalo. Ngokukodwa iyitishala la yokuqala apa e Colesberg efundise abantwana bapumelele ngoluhlobo. Siti wanga angapila kakuhle lomfana." Nati sitsho, siti kulondawo!

Sinosizi ukuba singabanga nako ukuyi- ngenisa ingxelo yentlanganise ye " Lu- ngelo le Mvo" yase Katikati eyayingo March, esifumana ukuba asisenakuyi- ngenisa kanye ngoku ngenxa yokuba seyindala. Sitemba ukuba luyakusixole- la u dodana Iwakowetu okwanamhla nge- lotuba. Ipepa aliko madoda; jucani. Ikwayilonto ngengxelo ze Jubhili zase Komani nase Mta ebesezilahale ukunge- na, zifumaneka ngoku zindala.

Kuyasivuyisa ukuba ngehambiso entle yemfundo kwa Bhaca. Uti owakona:— Nati apa kwa Bhaca asilalanga butongo njengokuba ndicinga ukuba umfo wase Koloni nowela Mamfengu mhlambini ecinga ukuba apa Embo kutiwe bhu ebu- tongweni kanti akunjalo. Ngani? Ndi- tsho kuba wati akufika apa tina umka- ngeli, kuti ma Bhaca, samtsholonga nge- lomfno iliso, kwati kwakuli nqi kwabo- nakela ukuba simoyisile, wabonakala encuma yedwa omdala. Savuya kakulu ukuba ukuba u Mr. Gr. Pamla wazuza yena ku Standard IV. bali 10. Kodwa tina ma Bhaca siti sisamakabe esiswini oka Pamla, ngani? kuba tina apa sizize abapumeleleyo bayi 13 ku Standard IV. Amagama abo ngawo la David Cimbi, Eliza Msindwana, Anna Msindwana, Sarah Zazaza, Dora Dikwayo, Saul Ngxo- la, James Kwababa, Meshech Cimbi, Jacobus Cimbi, Mark Makoba, Lydia Msindwana, Stephen Makaula, Petros Ndudane.—Standard III. 14. II. 23; I. 28, Below Standard 87. Ititshala zintatu— Head Master Mr. Albert M. White, first assistant teacher Mr. William Dikwayo, second assistant teacher and sewing mistress Miss E. I. King, Kummandi ukuba ukuba amadodana ahambisela pa- mbili emsebenzini awunikelwe ngu Tixo ukuba awenzele umsebenzi wake uzuko kwizizwe zobumnyama. Sibulela ngokukodwa ukubona u Mr. Albert M. White enyamekele kangaka ukufundisa uhlanga Iwakowabo, ama Bhaca ngokwa- ke. Yanga Inkosi umova olungileyo onjengalo wale unghallala 'uko kubo bo- nke abantu abasuluzukweni olunjengolwake.

AMAGWANGQA ase Sidutyini acela u Mr. John Leach, omkulu, obefudula

ese Manzi-Rara, ukuba angene kumny- dala lo uzakubako kwelipesheya kwe Nciba eliquka ela Batembu wokutunye- Iwa kommeli e Palamente. U Mr. Leach asimntu saka saluva emapepeni uluvo Iwake ngento ezipatelele embusweni, nangamaxesha amabi, ngoko ke asinanto singayitayayo ukukokela umzi mayelana naye.

Ipakati le Nkosazana no Tung' Umlomo.
Lencwadi iyazitsetela ngokwayo:—
Government House,
Cape Town,
27 August 1887.

Mr. F. Makwena,
Hon. Secretary,
P. E. Native Committee.
NKOSI: — Ndiyalelwe ngumhlekazi i Ruluneli ukuba ndivume ukwamkelwa kwencwadi yako yosuku lwama 25 kwe fileyo inyanga, itumela ucingo owawulutumele kwi Secretary of State, Ipakati le Nkosazana, ngokubhenela umteto wokubhalwa kwamagama abavoti bokunyula amalungu e Palamente, kunye nencwadi, eqinisa ucingo owawucela ukuba itunye- Iwe kulaulo lo Mntan' Omhle.

Incwadi yatunyelwa ngo Stemele ngosuku lwe 3 (sitatu) kule imiyi (inyanga) kanjalo ndiyalelwe ukukushumayeza okokuba u Mhlekazi wamkele ilizwi kwi Pakati le Nkosazana, elixela okokuba ucingo lwamkelwe nokokuba inyamake yonikwa nakuyipina indawo ongayingenisayo nge Ruluneli yale Koloni.

Ndinembeko yokuba Nkosi, Sisisaka sako esitobileyo Charles T. Dawkins, Pro. Private Secretary.

INGQUSHWA NO TUNG' UMLOMO.

Umbhaleli wetu ose Ngqushwa uti intlanganiso veso sithi ibihlangene ngo- lwesi- Hlanu (20 Aug.), yaza yaxoxa ngesibheni. Kute ngokungafiki kwenele ebilindilewe akwagqitywa nitweni noko. Yona intlanganiso iyavumelana nezinye indawo ngoluvo. Ite kodwa yanendawo yokupokela, ngokuti eyona nto ipambili mayise iba kukuba wonke umzi ontsundu upatwe, ulaulwe pesheya (England). Eyona intlanganiso iyakugqiba yeyakuba se Nqwebeni ngo 9 September. Utsho uti umbhaleli wetu, "Qonda, siyavume- lana nesibheni, kodwa siti bekunanina kwakucelwa indlela yokuba silaulwe e England. Lento ibanga ukuba side senjenjalo ukuteta kukudinwa lolulaulo lwase Kapa oluhlala lusikalisa." Ngenxa yemvula nemilambo ongamehlo e Mvo akabanga nakufikelela kwintlanga- niso ebise Cisira, kodwa wobako kweyase Nqwebeni.

IMPENDULO YE NKOSAZANA.

Umongameli we Komiti yamawetu ye Jubhili, u Rev. Charles Pamla wamkele kumantyi wesi Sitili, incwadi ewela kwi Pakati le Nkosazana etunyelwe kwi Ruluneli e Kapa; ipendula umbuliso owatu- nyelwa ngamawetu ku Mntan' Omhle. Yiyi lo
Downing Street,
22 July, 1887.

Cape of Good Hope
No. 58.
SIR,—Ndifumene imbeko yokuba ndikwazise ukuba ndiyamkele eyako incwadi, engu No. 71, yosuku lwe 8 Iwenyanga egqityileyo, itumela umbuliso wa Bantsu- ndu besithi sase Qonce nesase Komani, ubulisa Inkosazana kuba igqibe 50 imi- nyaka ilaula.
Yomibini lombuliso yandlaliwe pambi ko Mntan' Omhle, ondiyalele ukuba ze ndikucele ukuba utumele umbulelo wale ngenxa yento ezilungileyo anqwe- nelelwa zona kuyo lembuliso; uve wa- kolikese u Mntan' Omhle ukuba kuhle- liwe nje Abantsundu abangabantu bake base South Africa bayawabuka amalungelo abanawo pantsi kolaulo lamapatala ake.
Ndine mbeko, Mnumzeto,
Yokuba sicaka esitobekileyo sako, H. T. HOLLAND.
Governor
The Right Honourable
Sir Hercules Robinson, G.C.M.G. &c. &c.

ABALIMI NA BARWEBI.

- E MARKENI.
E QONCE (Sept. 6).
Ibhotolo, 1/1 to 2/3 ngeponti
Irasi, 2/ ngekulu
Amaqanda, 4d to 5d ngedazini
Irasi eluhlaza, 1/2 to 1/5 ngekulu
- Ihabile, 1/3 to 2/7 ngekulu
Isimili, 1/7 to 1/9 ngenxowa
- Umgubo, 4/6 to 7/3 ngekulu
Imbotyi, 2/ to 3/2 ngekulu
Inkuni, 6/ to 28/ ngefilara
- E RINI (Sept. 5).
Ibhotolo, 1/10 to 2/ ngeponti
Irasi, 4/ to 5/6 ngenxowa
Isimili, 2/6 to 2/9 ngenxowa
Imbotyi, 2/6 to 5/ ngekulu
Amaqanda, 8d to 9d ngedazini
- Ihabile, 3/11 to 4/6 ngekulu
Amazimba, 6/6 to 7/6 ngenxowa
- Umgubo, 12/ to 16/ ngenxowa
Umbona, 8/6 to 9/ ngenxowa
Itapile, 4/6 to 6/ ngekulu
Inkuni, 13/3 to 16/ ngefilara
Ihangu, 1/6 to 15/ inye
- E KOMANI (Sept. 3)
Inkuni, 23/ to 51/ ngefilara
Irasi, 1/1 to 1/4 ngekulu lezitungu
- Ihabile, 3/10 to 4/9 ngekulu
Umgubo, 6/ to 7/3 ngekulu
Isimili, 2/ to 3/6 ngenxowa
Itapile, 2/ to 4/6 ngenxowa Umbona, 5/3 ngenxowa
- E DAYIMANI (Sept. 2).
Irasi, 10/ to 11/ ngenxowa
Imbotyi, 12/6 to 15/ ngenxowa
Umgubo, 20/ to 24/ ngenxowa
Isimili, 5/ to 6/ ngenxowa
Umbona, 16/ to 17/ ngenxowa
Ingqolowa, 14/ to 16/ ngenxowa
Itapile, 5/ to 17/ ngenxowa
Ihabile, 9/ to 10/ ngekulu

Irini no Tung' Umlomo.

Kwintlanganiso ebiko ngo- Mgqibelo Sept. 3, amadoda ase Rini avumelene ukuba kwaziswe indawo yokuba nawo atata inyatelo malungana nokutungwa kwabantsundu imilomo; ayavumelana ngecebo lokuba kubhenelwe kwi Nkosazana. Lentlanganiso igqibe kanjako kwe- lokuba ise iba yintlanganiso emiyo eya kuba Liliso Lomzi Ontsundu e Rini. Ababhali nabamemi bayo kumiselwe o Messrs. Jonathan J. Jabavu no Peter Nkosinkulu. Indawo yokutumela abantu yawa kule iya kuba se Qonce isingetwe kwanyequkuka imali. Enjenjalo ama- dodda, sitsho tina.

ILIGWA NO TUNG' UMLOMO.

Umbhaleli wetu okumandla wase Ligwa (Barkly West) (obhale ngo 30 Aug.) usibaliselela ukuba bebeNentlanganiso yokucinga ngento emayenziwe ngabo ukuxhasa isimangalo esenziwayo kwi Nkosazana ngetuba lokukutshelwa kwetu ngapandle kombuso yimbuto yase Kapa. Bagqibe kwelokuba babute kwangoku imali pakati kwabo ize itunyelwe apa e Qonce. Ibe mxhelo mnye intlanganiso ukuba ngoku umzi maube yimbumba yamanyama eyayalelwa ngu Ntsikana ngalento.

NATIVE OPINION

WEDNESDAY, SEPT. 7, 1887.

Her Majesty's Government and the Natives.

The following is the official intimation to the Natives that Her Majesty's Government are prepared to receive the representations of their behave against the Native Disfranchisement Act:—

"Government House, Capetown, 27th August, 1887. "Mr. F. Makwena, Hou. Secretary, P. E. Native Committee.

"SIR,—I am directed by His Excellency the Governor to acknowledge the receipt of your letter of the 25th ultimo, forwarding a copy of a cable message which you had sent to the Secretary of State appealing against the Parliamentary Voters' Registration Act, and a letter confirming the telegram which you requested might be transmitted to Her Majesty's Government.

"The letter was forwarded by the mail of the 3rd instant, and I am directed to inform you that His Excellency has received a despatch from the Secretary of State, intimating that your telegram had been received, and that due consideration would be given to any representation you might make through the Governor of the Colony.

"I have the honour to be,
Sir, .j Your obedient servant,
CHARLES T. DAWKINS, Pio
Private Secretary."

INCORRIGIBLE

standards. grumblers alone have been permitted the questionable amusement of finding fault with the educational system of the colony ; for there has been no better managed public department in the country. All credit to the present incumbent of the Office of the Superintendent General of Education for this result. As if, however, to illustrate the well-known fact that notwithstanding its brilliance the sun has dark spots, there are one or two matters, connected with the administration of the department, for which it is difficult to account.

The Education Department has issued instructions prescribing a limit for children in native schools to the Fourth Standard. Accordingly the Inspectors do not examine children who have qualified for the next standard in these schools. It is maintained that the native institutions are the fit and proper places to prepare pupils for the Fourth Standard, and, according to the same orders, these, too, may not do more; To artificial restrictions, in connection with the subject of education we must enter an earnest protest. We hold that, all things being equal, the more educated a man is the better fitted he is for what position he may be called upon to occupy soever. Full facilities should therefore be given native pupils for obtaining education to enable them to take up their proper position in the busy world. It is plain to us that at bottom it is a question of race; and we think the line is to be drawn at mental, moral, and personal fitness—not at colour or race. The same remarks are applicable to the cheese-paring policy that has been applied towards the salaries of native teachers, most of which have never been above £30 per annum, but which, for purposes of retrenchment, have been cut down to £24, £20, nd £16 per annum—thus making

the problem of keeping body and soul together, already perplexing to native teacher, even more so. So glaringly short-sighted is the policy revealed by the blemishes we have noticed that it requires to be pointed out to be dropped.

Editorial Notes.

It is stated that the amount contributed by Dutch Reformed congregations to Native Missions during the year expired on 27 July, when the accounts were made up, is £855 2s. 3d. The expenditure in actual mission work has been £1,014 Is. 9d. This is a hopeful sign, and is creditable to our friends of Dutch extraction.

IN regard to the selection of candidates for the Transkei, the Rev. Oxley Oxland has, at a meeting in Kokstad, made observations which will strike a responsive chord in the hearts, at least, of our countrymen. Mr. Oxland is reported to have said " he thought a local man without experience of parliamentary business would find himself at a serious disadvantage in the House, where it would be a long while before he was in a position to exert his influence at all. He thought they would do better to select a candidate not altogether new to the work required of him. They had also to consider in their selection whether the candidate wished to enter the Legislature to further his own ends, wishes, or ambition, or to study and work for the interests of his constituents." We rejoice, therefore, to learn that mere *fortuin zoekers* stand no chance with the enlightened of East Griqualand.

THE Sprigg Government has at last removed the restrictions on the traffic in ardent drinks in Native centres in the Division of Kingwilliamstown, notwithstanding the wholehearted representations of the Native people in favour of their extension throughout the districts where they live. The trick by which the debate on Mr. Wood's motion last session was rendered nugatory, and the present steps, are only valuable so far as they present in a strong light the nature of the principles on which the Colony is being governed.

WITH respect to the repeal of the Proclamation the *Christian Express* says: "If it be supposed that the repeal of the restrictions on the sale of liquor within certain districts to Natives, is to set the question at rest, the impression is likely to be an erroneous one." We are glad to hear this. The time is come when Parliament should be made clearly to understand that Demos is its master. It has, however, been too much the fashion in this country both with Politicians and the Press to lecture the Parliament instead of the people, who, rightly understood, are simply omnipotent in matters relating to Government. We trust this error will be avoided in the new campaign against the liquor traffic. The people alone are capable of giving us a Parliament with a heart in the right place.

THE St. Mark's wing of the new constituency of Tembuland has secured the consent of Mr. John Leach, sen., of Poplar Grove, Queenstown, to be put in nomination to represent Tembuland in Parliament. Like the rest of the candidates for the two Transkeian seats, barring Mr. Sichel, Mr. Loach does not seem to have thought it worth his while to avail himself of the many opportunities that occur when the public mind is agitated by any question, to give a reason for the political faith that is in him. We are thus in the predicament of not knowing exactly what to think of his candidature.

It will be matter for regret to all those who are interested in the wider politics of South Africa to learn that Mr. F. R. Statham, of the Natal Witness, has severed his connection with that journal. Mr. Statham has during the last eventful decade conducted the *Witness* with conspicuous ability and conspicuous courage; and in his retirement South African journalism loses a brilliant ornament, and a conscientious writer—one who had brought to his work no small amount of brains. The following occurs in his comprehensive valedictory which occupies four columns of the *Natal Witness*, and consists of a rapid review of what has taken place during the period extending from 1877 to 1887:— " Two things that were wrong have been set right, partly through force of circumstances, partly through the steady growth in South Africa itself of a strong and independent public opinion. And naturally with all this has come a practical recognition of the fact that the South African domestic problem is indeed a three-cornered one, and that it is not to be idly played with upon this side or that at the caprice of individuals, however well-meaning or influential. How simple a principle it seems, after all, that in a country populated, practically speaking, by three distinct races, equal con-sideration must be shown for the sensibilities and for the well-being of all! Yet from the day when the British flag was first planted upon South African soil up to the year 1877, and even almost to the year 1887, that principle has been ignored by those who have had most opportuni-ties—official opportunities, that is—of influencing South African affairs. Blacks have been played off against Boers; Boers have been played off, as happened about the time Livingston first started for the interior, against Blacks ; British have been played off against both, according to the caprice of the moment and the prevailing form of official disgust with South Africa in general. And all the time that simplest of principles—the principle that certain justice was due to all three races, and that peace and prosperity depended on that justice being done, was locked up somewhere out of sight, taboo'd by the self-sufficiency of the official Naamans who thought that it was necessary to do some great feat in the way of despatch writing before they could relieve themselves from the charge of an inability to manage South African affairs. The truth is, there has never been any great cleverness required for the management of South African affairs,

unless indeed the highest form of clever- ness resides in a determination to accept nothing but authenticated fact, and to desire nothing but equal justice to all classes and races alike."

**NATIVE ADDRESS TO
Capt. BRABANT, M.L.A., C.M.G.**

The address by the Natives of the East London Division to Captain Brabant, which was to have been presented on Saturday, August 27, was not delivered till Thursday, Sept. 1st, on account of the inclemency of the weather which rendered it impossible for the severs' members of the Deputation to meet, those who attended hailed from different parts of the District. They met a certain spot appointed beforehand. At 1 p.m., the Deputation advanced and halted in front of the residence, at the Gonubie Bush, where they were met by the Captain. The address was then read :

To Captain Brabant, M.L.A., C.M.G.
We represent the Natives residing in the Division of East London, and of which you are a Representative in Parliament.

Though not professing to enjoy the privilege of Registered voters, we deem it a duty incumbent upon us, to give expression to our feelings of appreciation of the services rendered by you as our Representative, in the framing of Laws affecting us, be we, included in the Franchise or not, and we now take this occasion of addressing you on your return from your Parliamentary duties. Had circumstances permitted, we should have availed ourselves of an earlier opportunity.

The Native Question has occupied no little time of the late Session, whether for good or otherwise, we do not now pause to learn; that, we leave to Time, which will accomplish its work of revelation, in due course. Those of us who were able, followed the debates in Parliament, as presented to us from time to time, in the columns of our vernacular paper, with much interest, and noted, with pleasure the attitude taken by you, our Representative, in the several discussions. If in any point our views were dissentient, we think that may be fairly overlooked, being merged by the points in which we concurred.

It may have reached your notice, that a number of natives in the Eastern Province, forwarded a Petition to His Excellency the Governor; a fair portion of the Native Residents of the Division of which you are a Representative, annexed their signatures to the Petition to His Excellency, for the release of the unfortunate captive Chiefs, who, either in a moment of intense excitement, or influenced by forced circumstances, broke out in open rebellion against Her Majesty's Government; it was in the course of the discussion of this subject, that the part taken by you drew our attention : guided by that spirit, characteristic in all brave soldiers,—when peace has been restored to forget all that may have happened during hostilities. In passing, we may remark that we trust this matter may still entertain the consideration of those in authority.

In the debate on the Registration Bill, which affects us considerably, we were pleased to notice that your colours were not changed. A total disfranchisement of the Loyal Subjects of Her Majesty of Native extraction is quite out of the line of a Government remarkable from remote times for dispensing justice equally to all people, irrespective of their nationality. We hold that it is but fair, that those affected by the laws enacted, should have a voice in their framing, through a Representative. It has been remarked that natives do not care for the privilege of voting, and perhaps the statement passed lately that, there was but one Registered native voter in the whole of the East London District, might be taken to strengthen this assertion. But we think that this defect lies more in the fact o the Natives not realizing the privileges of being on the Roll. However, it is our intention to make use of it, since we are now alive to its advantages, and do our utmost to have every eligible Native registered. We notice that not only in Parliament, but in the Press, those who were against the striking off of the natives from the Roll, were loath to take the Native Relief Bill, as it has been termed, as a substitute. Taking the principle of the Bill, without tracing any motives connected with it, we think we may welcome it as ' Half a loaf is better than none.'

The rescinding of the regulations, restricting the sale of liquor within certain areas has been the cause of much disappointment, especially in the face of petitions from Natives themselves to the contrary. Residing as you do in the midst of our countrymen, the evils arising from the broadcast sale of liquor, are daily sights with you, and upon this point, your testimony ought to be second to none. It is the wish of the Natives, that the distillers keep their casks to themselves, for their contents mean ruin. We hope that the abolition of these areas, does not mean the overflowing of these Districts with canteens. We may here remark that an application has been made for the establishment of what is called an Accommodation House, (which invariably means a canteen) in the vicinity of the Kwelegla Locations ; a few days ago we addressed the Resident Magistrate of East London on the subject, and hope that our protest may receive a fair hearing, which it certainly deserves.

The motion for the withdrawal of grants in aid of native schools, caused great anxiety, knowing as we do now the advantages of education; but the brevity of the debate, assured us, that we still had sympathizers among members of the Legislature, who take care that they be not accused of injustice. That that spirit may continue is our grateful prayer. Nations, bear special characters in the world. To have a character for truth, justice, and the like, raises the reputation of the people. "Righteousness" (in which justice is included) " exalteth a nation," is an aphorism sacred to British Rule, and an appropriate theme for the Jubilee Year, through which we are passing. We think, we have a rightful claim however small, to share in the distribution of grants in aid of schools, as loyal subjects of Her Majesty, adding also, as we do, our mite to the Revenue.

More, we have not to say, but trust that

during the recess, your attention may be directed to the studying of what may eventually prove to be for the welfare of the country and people, generally, irrespective of caste or colour. Our hope is that you may yet be spared, to advise with your large experience in the framing of the Laws of the Colony, and that for years to come you may still hold a seat in the House of Assembly.

With these remarks we beg to tender our appreciation of the services rendered by you as Representative of this Division.

(Signed) WM. PHILIP.

On Behalf of the Deputation, which consisted of J. A. Nkovo, Morley Tutu, Philip Gqamla, James Nweba, Joseph Beshe, Solomon Mnyabiso, Richard Banguani, David Mbangeni, John Gwengula, Walter Leve, Pungule Kota, Miti Tshilata and Nqandeka Macana.

September 1, 1887.

Capt. Brabant replied in some appropriate remarks. He thanked them for the address, and he was pleased to learn that the lines he pursued in Parliament were appreciated by those who belonged to the Division he represented. He had never put himself forward as going to Parliament in the interests of the Natives, any more than for either English, Dutch or Germans. His aim as representative was to serve the interests of all alike, irrespective of caste or colour. With reference to the Registration Bill, which was one of the fruits of the late Session, he could assure them that there were many English people who disapprove of it; but it had been passed. The address had touched upon the Native Voters Relief Bill. With the principle he was perfectly in accord. Those who disapproved of the Bill, were of opinion that some ulterior motives were attendant upon it; however under the circumstances, he hoped that it would act as an incentive upon the Natives to raise themselves to the level of those with whom their lot had been cast. They were to lay aside their old habits, and try to improve themselves and not be dependent on a few head of cattle, and look upon those as their everything. One way of striving to raise themselves, was for each one of them to try and secure a piece of ground, however small, which he could call his own, and cultivate that in a proper way. He felt certain that the requirements embodied in the Bill were attainable to all those whom he addressed, if they only set to work. This brought him to another subject which had some connexion with the foregoing. It was this. They could themselves see what education could do; it was another way by which they could raise their level in the world. They were then to make good use of the advantages of education which they possessed. With regard to the sale of liquor; they had rightly remarked that he could bear testimony to the evils attending the broadcast sale, it was most unfortunate that there was no measure to check it, for it was indeed a great temptation, and no doubt an obstacle in their way, against any efforts of improving themselves. However it was their duty to follow after what may prove to benefit them. He again thanked them for the address which he would gladly keep as a souvenir.

Kuba Hambi Nabanye

WENA nehashe lako ungafumana ukutya nge 6d. Ungafeketi ngemali yako!
Ozikofu no ziswekile, nempahla ezitofu tofo ngamanani alula. Awona manani aphezulu nge mfele nenqolowa njalo njalo.

Kwa G. FRAUENSTEIN, kwa Qoboqobo.

Keiskama Hoek, August 31st, 1887.

BONISANI.

NGOMHLA wama 22 ka August, 1887 kwalahleka ihashakazi elibomvukazi, libubhena, likulu, limiti, itshoba likulu, lide. Inqina lomkono wasekhohlo likulu kunelowasekunene.

JOHN NGAKA.
Graham's Town, 1st September, 1887.

Ndicela Amehlo.

NGAMAHASHE ama mabini alahleke nge 3rd August, 1887, apa esinalini yase Blythwood, nya ukondo.

1. Yinkabi ebomvu ngokumtsho inqina lasemva lase kholo limhlope lapela ngedolo, elasekunene lime ubuhlope ezantsi ezimpu pini amanqina angapambili abu Hollfoot omabini acopile xa likwileyo liwaxoma kune- ne amanqina njengelimentsimbi, limpempvu.

2. Yimazi enkulu ebuqungakazi ixwebile ngapantsi inodvu ehlotyeni olumhlope.

Onamanakani angatwela kumfundisi u JNO. SIKWEUU, Nomaheya.

Nakum
AARON MAQUONGO.
Xhume, Tsomo Post, August 31, 1887.

Ababhubhileyo-

KOSANI.—Lechomah Kosani, intombi encinane yo Mary Ann no John Kosani base Kimberley. Umdala ngumnyaka onenyanga ezisibhozo ezineshumi elineitoba lentsuku. Abahlobo bancede bamkele lombiko.

JOHN KOSANI
Merriman Street,
Old de Beers,
Kimberly

ISAZISO Se Coffee Shop.

KUBAHAMBI (Strangers and Travellers) nako ndimangele (Plantiffs and De pendents), nakumagqeta (Agents), kuya ziswa ukuba kuko indlu Embulu, entla kwe ofisi ye Resident Magistrate endulini apo bangafumana kona izixhaso, nokupumla ngo- kulula (cheap) kuhleli negqweta kona u Gqadushe (Mak. Kayser).

GEORGE C. BULUBE.
Abazelweyo.

SMITH.—E Katikati ngo 23rd Aug., 1887 inkosikazi ka JAS. A SMITH ibeleke INTOMBI; izihlobo ezikude mazamkele olovuyo.

DYER & DYER

ABA MBESI

BENTLOBO ZONKE ZE NGUBO

Bafikelwa zimpahla ezintsha ngo stemele bonke abafikayo. Ezi mpahla niya kuzi fumana Zizezona

ZITSHIPU ENTENGISWENI.

Xa uhambele e Qonce yiti gxada kuleyo ndlu inkulu ye Ngubo yo

DYER & DYER

Pambi kokuba utenge kwezinye izindlu.

U BOYA

Zishelani ezimbini ngeponti.

W, O, CARTER & C.O.

Basanduluku fikelwa zezimpahla zixelwa ngase zantsi apa :—

I-BLANKETE

Zabantu base sikolweni.

I-BLANKETE

Zama xegokazi.

I-BLANKETE

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

I-BLANKETE

Zama dodana.

I-BLANKETE

Zomintjana.

I-BLANKETE

Zaba sebe zakutshata.

I-BLANKETE

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

W. O. CARTER & CO.

E-QONCE.

GEORGE GIE,

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

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

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarken. Kufike into eninzi yonoxesha bengubo zamadoda.

THE

"CAPE MERCURY."

Ipepa lesi Ngesi engelitatyatwa nga bantsundu abafundileyo.

Lipuma katu ngeveki apa e Qonce. Umrumo: 9/ ngenyanga ezintatu kwesi sixeko 12s. ngapandle. 24/ ngenyaka ama xa chlaule kwasentloka 30/ ngapandle.

QONDANI!

Umnikelo wamaphekepeke wo 1887-88.

UMZI ontsundu omele umandla wase Qonce uyatyelwa ukuba

Irafu Yamaphekepeke

yonyaka oqala ngo 1 JULY, 1887, opela ngo 30 JUNE, 1888, iyakuqala ukwamkelwa ngo 1 JULY, 1887.

Umteto ubavumele abantu ukuba ba- hlaule ngokutanda kwabo de kube ngumhla wa 29 SEPTEMBER, 1887. Abayihlaule ngapambi ko 29 September bamelwe Li- shumu Leshelani ngendlu. Kwakona ngalo eloxesha abalunge e Xesi mabahlale ku Mr. KING, abalunge ku Qoboqobo ku Mr. VERITY, abalunge e Tamara ku Mr. DICK.

Emva ko 29 September eyakuba ingahla- ulwanga iyaku nikelwa ku MAGOWETA ukuba ayibute. Ayakuti ke ubani oyakuba engabhatalanga de kwayileyomini amelwe kuhlaula Ishumi clo leshelani, selintole elizishelani ezimbini, kwanendleko yama- gqweta ngendlu nganye. Impahla iyakuti- njwa itengiswe. Yonke le lonto iyakudala indleko.

Akunguwo mnqweno ka Rulumeni uku- timba impahla yabantu, mhlambi ukuba- nyanzela ukuba babhalele imali en gapezu kweshumi leshelani ngendlu. Kodwa ukuba abantu abavumi ukuyihlaula IMALI YA. MAPHEKEPEKE ise lixesha, ukuba bayadukisa, akuko nto yimbi enokwenziwa ngapandle kokuba ibizwe ngokugadala.

Ndinga ke abantu bangabonisa ukuba banayo intelekelelo, nokuba kulilungelo labo ukuba balihlaule Ishumi Leshelani ngendlu ngapambi kosuku Iwa 29 September, endaweni yokuba bamelwe kuhlaule ne yesohlwayo kwanendleko yamagqweta : itinjwe impahla yabo itengiswe ngento engeyakolonto kuba besuke bakunyabela uku- hlaula ngapambi ko 29 September.

Landelani icebo elilungileyo xa nilinikwe ise lixesha.

W. B. CHALMERS,
Umanty.

Civil Commissioner's Office,
King Williamstown, 1 June, 1887.

Isaziso ku Mamfengu.

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

Impahla kanjako 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.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucecelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

COOK Elika Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

Aka Amafuta Ezilonda Nokwekwe, 9d. ibotile.

COOK Elika Iyeza Lepalo. 1/6 ibotile.

COOK Ezika Ipils- 1/ ngebokisana. Eka Incindi Yezinyo. 6d. ngebotile.

COOK Oka Umciza Westepu Sabantwana. 6d ngebotile.

COOK Oka Umgutyana Wamehlo. 6d ngesiqunyana.

COOK Oka Umciza we Cesine. 1/6.

COOK Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Nalipina Iyeza 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.

GIE BROTHERS,
Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntsundu ngenene kale Dolopu yase

TARKASTAD.

Zonke intlobo zezinto eziveliswa yi ntsbenzo yeli lizwe zitengwa ngamaxabiso pezulu kanye.

imisesane ye Golide

yoku Tshata,
7/6 umnye.

Ingeji ze Golide,
7/6 inye,

KWA

J. HILNER, E Qonce.

Ingcibi ye Watsha nentsimbi zokuhomba.

J. G. NICHOLSON,
Iggqweta elise zincwadini zakomkulu

nomteteleli wama Fandesii,
E-NGQUSHWA.

Ulungisa amafa. Uguququla amagama e-
kwangoku.

Yonke into ayipatisiweyo ifezwa ngokukauleza.
Uli 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—Ikomyityi ne Pleti
I Lampi

Impahla Yendlu Yonke, njalo njalo.
Kukwako nemisesane YOKUTSHATA YE
GOLIDE, neye NGEJI ETSHIPU.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse
Shaw.

Bonke abantu abakwindawo ezingena Magosa am
bowatunyelwa onke amayeza nge Posi xa bebhalele
kum batumela izitamponokubayi maliehamba
ngepepa posi (P.O.O.) Imali yawo yi 3/6 lilinye nga
paandle ko *Mpilsii Wenene* (Sure Cure) oyi 8/6
ukuba imali tunyelweyo igqitile yo
buyiswa namayeza.

JESSE SHAW,
Igcisa Lemiciza

The Laboratory, Fort Beaufort-

QONDANI

UMISS STURROCK ucela bonke
abantuabangaba unamatyala knbo ukuba
bazitumele incwadana zokumkumbuzo malunga
nomhla wa 30 ku September. Kwabona bonke
abanamatyala kwi Simnari ye Ntombi ezi Ntsundu
ese Pelton bacelela
ukuba bawahlale onke lawo matyala kwa
malunga nalowomhla wa 30 ku September —
ukuba abayenzanga lonto sebeya kunikelwa
ezandleni zombuti emva kolosuku
Shaftesbury Home and School
Peelton, 4 August 1887.

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