

ENDWE

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown,
nase East London (e Monti).

*Uboya begusha, nobe seyibhokwe, Intsiba
ze Nciniba, Izikumba, Tmfele, Im-
pondo, Itapile, njalo, njalo.*

Utenga ngawona manani makulu
ase Markeni nge CASH.

ADUME KUNENE, KA JESSE SHAW (U-Nogqala) E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

AMAYEZA aya yalewa kakulu nguminiyo, ngenxa yoku ngqinelana kwawo nezizifo ezizwela zona; ngenxa yoku kulezisa uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi befaxiso lawo; ngenxa yokucekela ekwenzinweni kwawo; ngenxa yokungabi nasikwa setyefu; ngenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umcazisa obangazane ungakupilisi ukuluma kwe nyoka nezinye inunu.

ELONA (Specific).
Elona yezisa lesifo so Xaxazo lwe gazi nezinye izizi ezikatazayo.

UM-AMAFIKA (Africanum).
Umcazisa ongenzi xesha ukupilisa Izinyo.
UMFUNO 'YEZA (Herbal Tincture).
Elingqwisiwayo zingqangqambane zendlebe, neze bunzi nokubefika kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion).
Oyena mpilisi wamhelo abalafayo.
UMGEDI OBABAYO (Herbal Alkaline
Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese ukungatandi kudla, leesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omi okupilisa ukuqagamba komzimba ukuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

UMDAMBISI (Soothing).
Amafuta omi okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA
(Confection of Rhuibarb).
Incindi yoku gela izizwana ezikatazayo zentsana nezabantwana.

UMATINTELA (Antispasmodic).
Umcazisa wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA
(Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka nokungatandi nto itywawo.

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

IGUDISA (Emollientine).
Into elunge kunene etanjisiwayo ebona bubebu- hiku bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona" xa isifo sokuhlamba igazi sendle.

Izalotshi zendlela yoku wasebenzisa zizicicilelwe ngokuzalisekileyo zatwala nca kwi bhotilana nezi- tofifana ngazinye, eziti zakulandela ngokufutshane akazi angapilisi lamayeza. Ngekungabiko kawa nanitla namibambis umgenawo lamayeza esi- rwece sokulungela okungekeleli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenzi ngemcazisa, e Bhofolo, atengiswa nguye nge bhokisi nange bhottle namagangosa ake kwi- nkolozi yedolopu zale Kolom yonke, e Natal, e Free State, e Transvaal, nase India.

AMAGOSA ALAMAYEZA
E Qonce— Dyer & Dyer, Malcolm & Co., D Drummond & Co.
E Ngamake— Mrs. Savage.
E Monti— B. G. Lennon & Co.
E Rini— E. Wells.
E Biken— B. Stocks.
E Komani— Mager & Marsh.
E Bhayis— B. G. Lennon & Co.
E Engqusha— W. A. Young, Esq.
kaya lawo e Fort Beaufort kwa Nogqala.

Imfele, izikumba, umbona, ingqolowa,
Ndzizorolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi
hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

AMANE NE amatatu u Mr. Crozier, no Mr. Fielding, no Mr. Brown, banduluke apa uti Qonce emapenyani baye beangca e babekangele ukufika ngo.Mvulo.

U MR. C. DYER (we bizinisi yo Messrs Dyer & Dyer) unduluke nentsapo ap ng Mvulo lo ukusinga e Ngilani apo ayakuhlala kona. Simnqwenelala indlela entle.

U MR. DE SMIDT obemele i Clanwilliam e Palamente upumile kwelo wonga.

U BISHOP KNIGHT-BRUCE obeke wabanjela yangozi e Kimberley esiya e Zambesi ufike e Shongshong kwese nkosi n Khame ngo 28 wamkelwa ngobubele yileyo nkosi ugqite ngo 2 May ukusinga e Buluwayo.

IMPI entsha entsundu yase Nkaruni ibi- vuma e Town Hall ngo-Mgqibelo ogqitileyo Ivume siva ngamapapa eudaba akona ayi. bangamandi ingabangami kanjalo, aye- amaculo anjengo "Soft floating in the Air," "The Forest Echoes," ne "Laughing Chorus," etc wona abaluleka. Indlu yona ibizele ngabamhlope kuba into leyo ibiqala ukubonwa apo e Monti.

U HON. C. J. RHODES, ilungu lase Ligwa, noyena mfo utyetyiswe kunene zi dayimoni unduluke e Kimberley ngolwesi Bini lweveki egqitileyo esinga e England.

IMBUBA yama Bhalu, ivulwe ngo Mvulo intlanganisayo yayo enkula yonyaka e Paarl.

U MR. W. S. DUXBURY, obengumhleli we pepa lase Somerset East (i Budget) iminye. ka emitatu egqitileyo nobesindla sika Mr. Annear ixesha elide usinga e England msinyane apo ayakufundela ubuteteleli pambi kwe Jaji.

KUVAKALA ukuba Abatembu nama Bo- mvana alunge kwa Rulumeni abeselemtimba u Gwadiso ngalemfawze ike yako, kuncede amapolisa.

U REV. B. H. GOODWIN, webandla lase Tshatshi, obese Mtata unduluka ngo 29 May ukuya e Johannesburg.

U MEJA kuvakala ukuba ubeye kwi kom- kulu lika Ngwiliso nesigithimi sika Rulu- meni sokuba awayeke Amakonjwayo ka

ABANTU BASE KATIKATI.
Ndacokisa kunene kuye, ndazivelela nenkalo zokuba, baya wabatana kodwa amapapa, lomntu akayazi londawo; kwati xa kumzuzu siteta wati yena woya kwa Nantsi-----ndaba uti kwa Vinegar! Ndithe mna unditumela kumntu onelo gama nje, akatabatanga igama nesimilo

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KUSAND' ukuxhonywa Abesutu abane e Free State. Elinye lamapapa akona libalisa ngesibonakalo esibi eke sabonelwa ekuxhonyenwe kwabo. Usuke umxhomi wawenza ngokukaleza okukulu umsebenzi ekute lakuti igqira aliseva kubeta kwemi- tambo komnye wasele tsheca intambo nge- mela umxhomi, kanti umntu ubengekagqibe- leli ukufa, ekute xa sebeza kungowatywa wabonwa eshukuma; ubuye wayakuxhonywa wati ngoku umxhomi wajanga ngaye uku- qinisekisa ukuba ufile. Sisibonakalo esira- zule intliziyo zabantu eso.

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U HOST XINIWE.
Ezi zinto zonke zifileki kum xa ndisi- nga e Katikati: ndeva ndinqwenela ukuti akwaba ebeko nalapa u Paul Xiniwe, umfo oze kuquba umcimbi onobom pakati kwendwe bantundu, ukuvula ikaya lwendwende. Andikulibele ukuba u Mr. Xiniwe akanguye uinqali wenda- wo enjalo kodwa uhlobo asahambisa ngalo luya kubangela ukunge ngati nguye ovule indlela. Undixolele mfu- ndi ngokupambuka apo ndikona, ndisuke ndakunqwela ukunga ndingazi- vakalisa ingcingane, endandimazo. UKU- zigqibelela ke ndingati ukubako kuka Mr. Xiniwe e Qonce kuncede ngokusini- ka ituba tina bahambi lokuba singayi kuba ngmntwalo kubantu esingahambele kubo; lasinika ituba lokufunda intloni, lokucingela abanye abantu, lokuba. sime ngenyawo zetu. Kunjalonje ndikolwe kukungangxami kwake u Mr. Xiniwe; nditeta ukuba angati eqala abe seleputna- ma ubunewunewu bonke bezindlu ezi- ndala zabamhlope; aze noko azame ukubeka izinto ezifanekileyo nokuba azikabi zizo ezipambili, abe cyakubiza inani elilengenyeyo — ukuti elilengenyeyo nditeta inani elingayi kuba njengokuti uyakupa, kuba asifumi kupiwa kumakaya anjalo; lize kanjalo lingabi lelithonisaayo —kuba kanjalo kungayi kubako nto iranelekayo ebubeleni nase kupatweni kwamahashe. Njengokuba ke ndifume- ne kumalo xa ndiye e Qonce, ndinga namhla lendu ingase Katikati. Kute kukwesvo situba ndazinqanda kwabona- kala ukuba ezingcingane zam azisakundi- ngenisela nto mandikangelane nesimo endikuseni namhlanje. Ndiqubisene no- mntu ote uyabazi

NDACOKISA kunene kuye, ndazivelela nenkalo zokuba, baya wabatana kodwa amapapa, lomntu akayazi londawo; kwati xa kumzuzu siteta wati yena woya kwa Nantsi-----ndaba uti kwa Vinegar! Ndithe mna unditumela kumntu onelo gama nje, akatabatanga igama nesimilo

U SAM MAJOLA, wase Dawini ubanjwe nge dayimani. Kuvakala ukuba ungeca- tshive, naye ebengumntu wedayimani ngobusela. Ityala lake liyakutwetwa kwi Special Court; umelwe ngu Mr. Howard.

KUSAND' ukuxhonywa Abesutu abane e Free State. Elinye lamapapa akona libalisa ngesibonakalo esibi eke sabonelwa ekuxhonyenwe kwabo. Usuke umxhomi wawenza ngokukaleza okukulu umsebenzi ekute lakuti igqira aliseva kubeta kwemi- tambo komnye wasele tsheca intambo nge- mela umxhomi, kanti umntu ubengekagqibe- leli ukufa, ekute xa sebeza kungowatywa wabonwa eshukuma; ubuye wayakuxhonywa wati ngoku umxhomi wajanga ngaye uku- qinisekisa ukuba ufile. Sisibonakalo esira- zule intliziyo zabantu eso.

KUVAKALA ngoku ukuba u Mr. Cloete lo usand' ukoyiswa kunyulo lwamalungu e Palamente kwelaba Tembu ucelwe ukuba amele i Dodoloro. Naye ubuvuma. Ama. nye amadoda ayakungena kule lesisi ngo Mr. W. Jans van Rensburg no Mr. J. M. Orpen. Singavuye ete amawut axhasa u Mr. Orpen umfo oluvo luhle ngakwaba ntsundu.

U ADMIRAL R. WELLS ozakupata inqa- nwa zemikosi ye Nkosazana ezihlala Simons- town ngase Kapu ufike kweli ngomkombe oyi "Trojan" ngeveki engapaya kwegqiti. leyo, evela e Ngilani.

NJENGOKUBA ute waqala nje lonyaka zitatu zitora ezivaliweyo e Nyara.

ULWANDLE luzikupele ngapandle izidu- mbu zabantu ababetshone kulo ekwe- nzakaleni komkombe apa okutshwe kwalulo echwebeni le Ngqura.

KUKO indlela yehabile e Katikati. Sel- lide ixesha ingasabonwa e Marken. Fanu- kuba angati oye nayo bady widane ngaye.

NGU Mr. L. J. Pirie inene elisand' uku- vela pesheya ezizakutabata indawo ka Mr. W. Dunbar, yokuba ngumbhali wemicimbi yalo- mzi wase Qonce (Town Clerk).

EZAKWA Zulu zezokuba ite Imantyi ebiye. kutimba u Dinizulu, ihamba namapolisa isaya, yaqubisana nemi exhobileyo yalayo nkosi. Kuvakala ukuba u Dinizulu umeme Amabhulu ukuba amceda ngokwalamvame- lano afumana inxenye yomhlaba wake. Ma. yibe Imantyi ibiye kutimba inkomo zomla- ndu.

ILALI zenkosi u Monehosi kwelama Be- chuana azikuvumi ukurafa. Amapolisa anduluke ngo- Mvulo ongapaya e Majeking ukuya kuzirafisa.

KUTE ke namhla kwakubonakala ukuba ndiya kulala e Katikati ndanxhala kanye lokuba kazi ukuba ndiya kulala kwanobanini; ndabandibe ndingabanga nalo netuba lokufuna indlela ebesendi- kolisa ukupumela ngayo xa ndiya apo ndingazani nabani. Sekumzuzu ndafu- manayo ukuba aba bantu batabata ikoranti ezininzi nge *Sigidimi* ne *Mvo*, ngabantu abantliziyo zicacileyo kumntu wase mziyo nokubasebepakati kwesixeko ekutiwa siya gxofa; benjalo nje ngaba- ntu okolisa ukubafumana benesicoko esipilileyo, benokuteta ngezinto zoku- hlala komhlaba; oti ngoko wakufika kubo kube mmandi kanye, kunge kudala nisazana. Ndice ke ngoko ndise ndiko- lisa ukuti xa ndiza kuhamba ndifume amagama abantu abatabata *Isigidimi*, abakulo mizi ndiya kuyo. Kekaloku namhla ndandingabanga natuba lakwe- njenjalo.

ABANTU BEDOLOPU NENDWENDWE.
Anditsho ke ukuti kube kumandri kona ukuti ndihlatnba indlela zam ndize ndiye kulala kubantu abangeni nam kanti akuko nto ndiya kuyirola. Kuba kubi ngokukodwa kubantu abase dolopi- ni, kwaba kunjalnje ndingakwazi uku- fihlita itiqi abayakusala bezicola abantu; nditsethe lentlobo yetu yangapandle oti ukuba umntu umamkele ungalindeli nto kuye, uxakaniseke ukuba urola into. Kum kuyabonakala ukuba ukwamkela abantu edolopini abahambela im

tile (ezaxelwayo, zabanakala emapepeni). Emveni kwoku intlanganisayo yaqoba ekubeni, njengokuba kubonakele ukuba uyina kusebenza ne N. E. A., abaturwanya bayo, o Messrs. Mzimba no Makiwane anabanqandwe bangafumane babulaleke bahambe nbala olungaka. Kwamiswa i Komiti kwangoko engapande kwaba tunywa, ukuba ibhale *incwadi* ngenetso ebekileyo, ukuba inqande lomanene angaba tunywa. Kwa Ngqika njengokuba i komiti yayicabesene no Manyano ngokutuma abaturwanya kwi N. E. A. e Peelton, yanika umteto kwi Secretary ukuba ibhalele lamanene o Messrs. W. B. Rubusana no W. K. Ntsikana, iwa-nqande nawo lo manene angafumane abulaleke.

Sinosizi olukulu ukuba amanene ase Koloni angaba tunywa axakaniseka kangaka ngokungandwa, ade ati agxoti-we. Lamanene omane,—manditabate eli tuba lokuwabonisa, nayo yonke i Koloni ukuba,—akuko bantu base Koloni babekwe, nabatandwa ngapezu kwalo manene. Ne Transkei ibya kuvuya, iya kuhlala ivuya, icinga ukuba yimbeko enkulu kuyo ukubona amanene apambili ase Koloni nge ngqondo nange simo eluhlangeni, anje ngabatunywa abo base Koloni betyelele e Transkei. Ise lusizi olukulu ukuba intlanganisayo ase Transkei zibone iyimfanayo yazo eyanzeleki-leyo ukuba ziba nqande abaturwanya base Koloni. Naba tunywa base Transkei baba nosizi olukulu emveni kokuba babe petwe kakuhle kangaka (yekoko kona betu), belungiselelwe kakuhle kangaka, betyiswa kakuhle kangaka; baze babekwa yi N. E. A. ukuba bafumane iyimfanayo yabo emvi yokuba banike ingxelo yabo e Transkei ete yehla kakubi emqaleni ne N. E. A., kangangokuba i Komiti ye N. E. A. ide isebenze amawzi anje ukuba lukuni kwawo, nokuswela ububele—*ukuxa nokupoxeka*.

Okokugqibela, noko i N. E. A. isitetele kakubi kangaka sinokuyinyamezela. Yinto ebuhlungu ukwaliayo unqandwe eluhambeni. I Koloni injengesoka elaliweyo, lanqandwa kulo ntombi, ngokutiwa lonto uze kuyiteta asiyifuni, uz' unqandwe uzibulale uze.

Ke kulendawo abaturwanya base Transkei ibilisoka ebeliya kufihlisa, manditi beliyekufuna intombi e Koloni eyi N. E. A., litinywe ngabazali, intlanganisayo, aniasoka, abaturwanya base Transkei, abakolwanga yintombi eyi N. E. A., axela kubazali, intlanganisayo base Transkei amasoka lawo abaturwanya base Transkei. Axela nokuba amasoka ase Koloni aveza asuswa ngabazali i N.E.A. I Transkei ngokungakolwa ngumzi nentombi, ibone Ukuba mayiwanqande amasoka ase Koloni, angafumane abambe. *Ndibuzake emzini ontsundu*, ukuba apo abazali banqande isoka, ngokuya ukuba lifuna intombi yabo bengalifuni bona; ayinge-bi na abazali benze into entle ukufihlalela elokoka balingqande, kunokuba baze kulaela ekaya. Injalo ke into evenziwe Lumayano lwaba Ntsundu kw. N. E. A. Nakuba i N. E. A. itutunjelwa kukwalia-wa kwamasoka abo, ngokukodwa anjengo Messrs. W. B. Rubusana, no W. K. Ntsikana, ndiyayiqonda ingqun-nalapo babe tunywe ulwandle kutanda lukufupi ukuba kukubabhe elwandle, bebenqandwe banqandwe.

miti ye N. E. A., ne N. E. A. yonke ngokuwisa isigqibo esinje ukubonisa umsindo, nokugxeka abaturwanya base Transkei ngezizizatu sizixeleleyo. Nalo u Manyano nge Mfundo maluhlale luqinisekile ukuba, u Manyano lwaba Ntsundu ne Ntlanganisayo yama Ngqika iyibekile i N. E. A. yase Koloni nama lungu ayo onke, kunye nabaturwanya bayo; nakuba zibonayo ezo ntlanganisayo ukuba azina kusebenza kunye no N. E. A. yase Koloni, ngezizatu ezaxelwayo zabanakala emapepeni e Hlobo.

A. GONTSHI
Ngqamakwe, Transkei.

VUSANI INTLANGANISO. Umbuzo kuni zintlole zomzi: Nditi kwatinina ukuze zibhange intlanganisayo zezingqata ngezizingqata? kuba zazine ndawo ezininzi kakulu. Ezinye yayi zizicelo esasizibhekisa ku Rulumente koko zingazange zipendulwe, ezizezi: 1 U Tungumlo; 2 Intlalo yelali; 3 Izinqiniso zezizingqata; 4 Itaitile zeziqu zabantu ngabanye; 5 Ukuzala kwayo yonke i Koloni zinkantini. Nditi ke ezindawo azizange zipendulwe yi Palamente yanqanyenye. Nditi sesinca-milena, kuba akuko bantu banokuzinca-ma indawo ezililisoayo, utnlaibmi indawo ebizimfanayo ukuba sibe siyapicota ngezinto ezinjalo painbi kokuba ihlangane i palamente: ngokukodwa indawo ezinje nge taitile zeziqu, side sivane ngendawo ezinjezingu, ngokukodwa umzi wakowetu obomvu kuba mna ndahlala ndixoxa nawo ngale ndawo. Omninzi kuwo ngozifunayo i taitile zeziqu, bambalwa abangekaziqondi kwanje ngati. mpi yase sikolweni kuba singa ziqondi sonke. Ndiripinde kwakona, mzi! masizivuse intlanganisayo zokukanyisela umzi wakowetu, kuba baninzi abantu base zikolweni abapakati kwania qaba abapile nzima, kuba abanakuzama lunge-lo emhlabeni onjalo, kuba amaqaba engafuni ukuba umntu afake imbewu ezinokuvul sa itiki yokubhatala u tshhala ngapambi kwexesha lezimba nombona. Owenu waseluhlangeni.

J. M. M.

AMAMPONDO NO RULUMENI. Ndiyakucela Mhleli we *Mvo Zabantsu-ndu*, ukuba undifakele lemigcena iinba-lwa kwipep.*. Iako elidumileyo. Ngetuba lokuba ngo March 15th, 1888 kwafika Umongameli wase East Griqualand, u Mr. Stanford, Komkulu Eqankeni, eze kuteta ngendlela epuma e Kokostad eya Emzintvubu, (St. Johns), esasitete ngayo ngo 1886 embizweni kwa Ntola, savume-lana ngayo ukuba mayihanjiswe, njengo-kuba nanamhlanje sisavuma sisati mayihanjiswe londlela babeyifuna (main road), ngomgaqo omdala ebifudula icelwa ke kwa sekudaleni, leke savuma nayo mhla ngembizo, sati, ewe, ke kodwa angapa-mbuka kancinci, isiqingata se mayile, (half a mile). Ke ngoku bafuna enye indawo, bashiya umnqopiso wetu nabo, esavuzwayo emini. Lendawo bayifunayo ibubude obuzwayile ezisixenke, mhla-imbini ezisibhozo, ukupambuka kulayo indala sabanika yona.

Ke ndifumane indaba kwipepa lika March 28th, 1888, eliteta ngalendlela, libuyelifake igama lam, kuba ngale mvume yetu ngalendlela sanikana ama pepa emvume. asahleliyo nangoku. Akatsho wona ukuti u Rulumente lo

wayengati ufuna indlela nje wayefuna enye indawo, njengokuba nisisi ubuhlobo buyancipa pakati kuka Sigeau no Rulumente, nisitsho nisisi, itemba liyancipa. Lincipela malunga pina? Engkazilahlali nje azale izinto ezazaziwe ngu yise no Rulumente, anike nisixelele. Lenlambo niteta ngayo Isikilikindi (Cameron Dale) kwakaliwe nayo ngu yise, benisiti uzakuvuma into eyayaliwe ngu yise na, maxa angasekoyo, ukuze nibone ukuba abuncipi ubuhlobo? Andiqondi lento niti u Ndabeni wabuya Emampondweni engena ndaba zimnandi. Ukuba nitsho ezinjani? Kwabuywa kwavunyanje ne (main road); kwaliwa into entsha yodwa, engokoyo elucebanweni lwetu. Ukuncipa kobuhlobo obu buvela pina? Ze nisibonise. Ke tina siti ubuhlobo buyanda, kanti nina niti buyancipa, lonto site nqa yiyo. Lenteto inje ivela kuni, nibhala ukuncipa kobuhlobo nje ke niteta nina, bunga bungacipa, nitanaa ukuba buncitshiswe, (tina sitanda bandi-siwe ngapezu koku); nantso inkankano ye nkosi yetu, ne Simpondo sipelele.

Kanjalo ke niti, kwenziwa kukuba inkosi izinikele esandleni sam, nakwe zamanye amakosana. Ndifuna ukuba nindicaciselo mina naziyo, ukuba iti inkosi ukuze ilunge izinikele emina, ibhunga yodwana, ayinabacebisi na? Lisiko lemvelo na clo? Nokuba mhla-imbini ingazinikela ezinkoneni na, nase zintakeni, ne nyamakazi izilo ezingena ngqondo, ifuna nabantu ukuze ikwazi ukuteta ngento enitanda ukuba zenziwe kuni, nokuba itetelwe zezinye intlanga na, ukuze ubuhlobo bungapeli, bunga nicipi? Manditi inkosi zohlanga lwako-wetu Emampondweni zimashumi inatatu (30), nditsho ndingazibali ngamagama.

Kanjalo kanindigabule amehlo kule ndawo ndingaqondayo, ingenkosi ezi-nikela ezandleni zenkosana. Mandibuze nditi, njengokuba u Rulumente eko nje imantyi, ababahlali, namadoda ebhunga, kwaneziwe izinto, zezokwenza nina ukuba inkulu yabo bonke enjengo Rulumente inokuzitsetela? Ndibuzaz kuhlanga lwakowetu, wena uti akukulungxa xa Inkosi u Sigeau azinikela esandleni sam, nakwezamanye amakosi. Kutiwa uku- lungisa oko kukutininna? kuba izinto abengazenzi uyise zokubamba amasela abebawafuna abanike, uyabanikela, esabanikela nanamhla, ezo zizinto ababe ngazifunani ku yise, kodwa babezifuna; zizonake ezizinto zincipisa ubuhlobo? Kuba nezibhiweyo uyazipindisa, amasela awohlaywe, kanti impahla zabantu bake zipelile akakazifunani, noko asenentemba ukuba wobuya azifumano, into eninzi, nakuba nati ziseko ezebhiwa ngamasela etu, ziyakulunga kuzikupa zonke ukuba ziyazifumana. Ke emva koku ndakuku-nika amanani empahla yenu ekuti nawe mpahla yetu ekuni.

Lento *ihusizi, imbi*, yokuba Inkosi u Sigeau atwaliswe umtawlo kutsha, owa-gqityanyu ngu yise, waliwa, nditeta malunga ne *Sikdikindi* (Cameron Dale). Mandipele ngeliti nanamhla Inkosi na Mampondo asavuma nendlela endala ekwawunyelwana ngayo, ngomhla wakwa Ntola.—Ndim isihlobo senu

UMHLANGASO J. S. FAKU.

Great Place, Pondoland,
4th May, 1888.

UMBULELO KU BHULUNELI.

NKOSI MHLI WK *Mvo Zabantsundu*.—Kaufike lombulelo, ndibulela ku Hop. C. Brownlee; ndibulela imigudu yako oyenzele ezankedama zingabantwana, ababanjwa, kubo namhla befumene lomnyinyiva ngetixa yemigudu yako Ubungumncini watna Ngqika kakade, kuba ngo Nongqause wawutwele umsebenzi kakulu ungasalali emzi ni Wako ngezinye imini, uzamana no Sandile ukuba angaxheli. Wada wamfundisa emzini wake womzisa Ecenyu, ukuba abe kufupi nawe; wawusiyi kuye emini nase busuku, waye esenawo amashntni amatatu enkomo. Kute ke ukuze apuluke ezandveni zako kwetna kuye izigidimi zika Maqoma ku Sandile ziyisi ngexelo ngengxelo, wasuka ke umntwana wenkosi wapitizela eziyalweni zako, wasuka wati nyebelele wabnyela Ekubusi. Yimini ke leyo wati bhang' umzi ka Ngqika wati uyafika u Hon. C. Brownlee waye umzi selewonakalisile umntwana we nkosi, ngenxa ka Maqoma ke, (balesi be Mvo, ningalindeli ukuba ndenza imbali, andenzi yona, ndiqawula amagqabi pezulu ngezendo z ka Hon. C. Brownlee kuma Ngqika). Wacitakala ke umzi emva kwezo mini, kwasala kwawena kunye nezwi owawuliteta kuma Ngqika. Wati umhlaba wazintlango wonke ngapandle kwenkwezwana ebezingamagotya, ezati nazo azabinandawo zaya kuma Ngwelonno kwa Anta. Wabuyi wafuna iqhinga ukuba umhlaba unga candwa, kuba u Rulumente wayete mayicandwe yenzive ifama, akwawuma wena kwapela nowetu ma Ngqika. Wacandwa ke okunene owakwa Ndiambe neminye yenziwa ifama ngu Rulumente. Wawuti wambu ngamapiko ako amakulu mfo ka Buluneli, sacitakala semka, wati umntwana wenkosi weza kuwe wati kuwe: bawo, sewundenza ipolisa ukuba ndizuze ukwamkela into kwa Rulumente, wawuma elokw wena. Semka, sabuya emva kweminyaka emitatu intloko epambili; safika umhlaba ubusigcinete usewulindile, safika inkomo, ihashe, igusha, ibokwe zivele ngempondo mngendlebe ezozinto, besihleli ngentlalo egudileyo kanye, kuba irafu iyafika besingasakupi nkomo ebuhlanti ibiseligqitya wa zigusha. Ke namhla sinjenjenje lilexilegu imfazwe, kuba nale mihlaba yayicandelwe olusapo lwaluye kufundiswa e Capetown, laveliswa nguwe elolungelo. Ndisitela ngeliti, ngxatsho ke mmumzeto, kamba indoda endala nguwe ekwaziyo ukusenga kwelibhotwe sibusa kulo, sibeke intonga kuwe; imizamo yako iti ekugqibeleni yoyise kube kanye. Ze ziti ezankedama ukuba zisapala, sisapala nsti, sibuye sizibone ngofefe luka Rulumente.—Tshonike ngetemba. J. M. MKOBENI.

Breidbaec, Encemera Tshatehu,
May 12, 1888.

INQUBO E TRANSKEI.

14 May 1888.
NKOSI MHLILELI.—Wendaba zohlanga kaundifakele lamazwi ambalwa. Bani-nzi abati yinina abantu abantsundu ukuba bangaqubeli pambili enkutalweni. (e Transkei). Ndingati nina bafanele ukungaqubeli pambili enkutalweni, imiteto yelizilwe ayilungele mntu ukutelayo ilungele amavila mpela beta. Abapati inabalungise imiteto noyibona into ekade inqweneleka. Make ndiyeke.

Ndim
M-
AFRI
CA.

UCALULO KWEZE RAMENTE.

NKOBI YAM.—Mhleli wezi Mvo zamanene antsendu, andinanto enkulu endikucela ngayo, Kaundifakele lemigcena gxebe, kwe. lopepa lako. Kuko inteto etitwe ngu mfo wase Ngewasi, ngomhla we 13 ku April. Uti kuko into embi eziramenteni zabantsundu. Leyonto ungati ukhetile ungati uti kwezabe- lungu ayenziwa. Nditi nam ewe ayenziwa, akuketwa bala ngesono kumkokele nakum- kokelikazi ukufihla isono kwabontu kuku. bulala iramente; nakulipina ilungu leramente isono ngumbungu we ramente; uti, yagqu- gulwa yafihlwa, ewe, kunjalo ngoku kweza- bantsundu, lisiko litsha liyafika lelamadoda- na; ivangeli imi ngawo nabakokele akunanto ivelayo pakati kwawo iye iviwe yi ramente, asazi ke, uti sisingapina, sizidenge akuyazi i-Comitary or intyilelo yezibhalo. Cela ukwaziwisa wena. Umkokele asinto uze uve kutetwa esidhlangalaleni ngaye. Hai, ira- mente imi ngaye. Ungumteto lomtu. Kunjalo nalapa siyafihlwa. Iliwzi le Nkosi limi ngenye indlela ngoku abangaziyo abanye abantu. Mandishiyepo Mhleli, nze undixolele ukuba ndigqitlisile entetweni yam.

Owako Umhlobo,

H. R. L.

E Bhayi, 30th April, 1888.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (May 22.) Irasi eluhlaza,—7d ngekulu Ihabile,—2/10 to 3/3 ngekulu Itapile,—2/4 ngenxhova Umbona,—3/5 ngekulu Amatanga—1/3 ngedazini Amaqanda,—10d to 1/ ngedazini Inkuni,—10/ to 24/ ngefllara

E KOMANI (May 17.) Inkuni—19/ to 44/ ngefllara Irasi eluhlaza—1/6 ngedazini Itapile-9/ ngenxhova Umgubo—5/ ngekulu Ihabile,—2/6 ngekulu

NATIVE OPINION

WEDNESDAY, MAY 23, 1888

In the nature of things the country has no right to expect much from the Parliamentary session that begins on Friday next. It is the last of the present Parliament. The sword of DAMOCLES menacingly overhangs its head; and its mind cannot but be distracted by the presentiment of immediate dissolution. Under these circumstances the members can hardly be supposed to be in the proper frame of mind to undertake any serious kind of legislative work. What we are endeavouring to show, may very easily be gathered from the programme hinted at by Ministers in their published Bills. As regards these we do not think there is anyone prepared to say the country would be one whit better off after the passing of these measures than it is without them. Few, for example, will realise the boon the Ministry wish to have conveyed in the Bill for the Preservation of Copies of Printed Books, as there has not been any apparent and excessive mania among colonists to destroy books. Again, for some years to come the evil of making sketches of military works in the colony will scarcely be recognised by anyone outside the Cabinet, to such an extent as to call for a Bill to prevent people from making such sketches. Some of us, moreover, have been under the impression that Forests were well protected as things are with Forest Conservators and a regular Forest Department to need a Bill for their Better Protection. Concerning all these measures, and others including those to Prevent Fraudulent Marks of Merchandise, the Ballot for Kimberley and Capetown, the Protection of Oysters, it may be urged that there has been no demand on the part of the country. They are all such Bills, however, as are not out of place as reminders that the days of the present Parliament are numbered. It may be urged that the Customs Union proposals and the Junction Railway question are the plums of the Legislative programme of the Session. It may be so; but it is matter for deep regret that questions pregnant with such momentous issues for the country should be left to the tender mercies of a dying Parliament. Over the Customs Union there does not seem to be much difference of opinion.

and it is just possible Sir J. G. SPRIGG may be deprived of the pleasure of making this the hustings cry. There are not wanting those who think that the Session may come to an end without anything definite being done in respect of Railway Construction,—Ministers not being agreed among themselves as to the precise line that is desirable to join the Midland and the Border System. No one can say positively that the Ministerial scheme is the one by which they will stand or fall; and indeed it is believed that in the scramble their plan will be foot-balled about till it is probably kicked out of the House, but it does not matter much so long as they remain in office. There is, in favour of this presumption, the fact that twice have Sir GORDON'S comprehensive schemes shared the same fate. Come what may, however, it seems clear that, as we have said, the present Session will be the most sterile Session of a humdrum Parliament. This for the lack of a Ministry to lead it to have it come to the level of its predecessors in legislative achievements.

Editorial Notes.

NEVER before have so many members resigned their seats on the eve of the assembling of the last session of Parliament. There must be some cause for it. Wodehouse, Albany and Clanwilliam are just now on the throes of bye-elections; and Parliament at present appears to be like matrimony, which has been likened to a besieged city,—those inside wish to be out of it, while those outside are anxious to get in. There can be no doubt that the Bond members are the cause of this. Whatever they decide upon in caucuses in the White House, and outside the House they hold fast to like grim death no matter how weighty the arguments enlightened men may bring forward in the House to convince them to the contrary. As a consequence men who wish to serve the country feel disheartened when they feel that their arguments and speeches are thrown away when addressed to the passive Bond machine. Until the constituencies grapple with this evil, by sending men with minds open to conviction, and not automatic machines, Parliament will become demoralized; and no enlightened men will consent to serve the country in it.

WE feel bound to say that in its comments on our remarks on the Wesleyan Conference, the *P. E. Telegraph* seems to have taken leave of its Liberal creed. It seems grieved that education should have the effect of making the recipients of it to think for themselves instead of getting their views to order from those who educated them. This being the groundwork of our contemporary's remarks it seems to us to be useless to attempt a reply to its criticisms, seeing that we hold that it is the very aim of education to make men to think for themselves, also that in the brief comments on the proceedings of the Conference our only fault, if fault it be, was not to cloak or dissemble our convictions which were not hastily formed.

KIMBERLEY has held an important meeting to call the attention of Government, and rouse the public conscience to the gigantic evils of the Liquor Trade. The leading citizens of the Diamond capital were present, as also the Ministers of the Gospel of almost all the Christian denominations in the Fields. The Licensed Victuallers, who are very strong in Kimberley, mastered in force to oppose the resolutions. It will thus be seen that the carrying of the Kimberley resolutions was not a mere formality as the division list Shows that for the suppression of the curse there were 142, and against 135. The only pity is that the enemies of the trade that is the purveyor and handmaid of vice, lust, misery and poverty, did not muster their full strength, for then the majority would have been overwhelming. We trust the matter will again be brought before Parliament in its present session. Mr. J. E. Wood, or Mr. Innes should renew his resolutions even if they only served as an annual protest against the fatuous policy of the Government in lending its influence to the monopolists who are allowed to poison and impoverish the country by selling the horrible liquid fire.

The Liquor Traffic Among Native Races.

SHEECH BY MR. A. M'ARTHUR, M. P.

Mr. A. M'Arthur rose, in the House of Com. mons, on Tuesday evening, (April 24), to call attention to the evils of the liquor traffic among the native races inhabiting the British dependencies, or subject to the control or influence of the British Government, and to move—

That this House, having regard to the disastrous physical and moral effects of the liquor traffic among uncivilised races, as well as the injury it inflicts on legitimate commerce, is of opinion that Her Majesty's Government should take steps to suppress the traffic with natives in all native territories under its influence or control, and that whenever self-governing powers are granted to Crown colonies stipulations should be made for the effectual protection of the natives against the sale of strong drink.

He said that physicians and judges in

this country had borne testimony to the injurious effects of the use of alcohol on our people. We, however, had some protection owing to the Adulteration Acts, which prohibited the employment of deleterious drugs in the making of liquor. But in warm countries inhabited by races unaccustomed to such liquors the natives bad, with the exception of Madagascar, no protection whatever, there was no supervision, no examination, and the consequence was that the drink sold to them was so bad that it speedily decimated and destroyed them. Self-control was exceedingly difficult for native races to acquire, and many enlightened chiefs and natives were so well aware of this that they had in many instances begged that a temptation might be kept out of their way which they would not be able to resist. This traffic was bringing about what he could only call wholesale murder in the islands of the Western Pacific over an extent of 3,000 miles of coasts. The captains of our men of war had repeatedly complained of this drink trade, and recommended that prohibitory methods should be adopted. It might have been expected that civilised nations, if worthy of the name, would have put a stop to this disgraceful state of things. It was gratifying to find that our own Government had taken the initiative in adopting measures directed against the system. Lord Granville, in 1884, had been the first to move, and since then, to a certain extent, we had secured the co-operation of France, Austria, and Russia, and he believed Germany was also disposed to assent. He regretted to say that America was not willing to help the other Governments in discouraging this traffic. Apparently short sighted commercial considerations had prevailed. In Africa the picture was almost as dark as in the islands of the Pacific. The consumption of strong drink was rapidly increasing and leading rapidly to the demoralisation and destruction of the Native races. Drunkenness was on the increase, and the Government had violated their pledges to the Natives, and removed the restrictions, which they had undertaken to maintain, on the sale of strong drink. No doubt in parts of South Africa they had not complete control, but in other parts they had full sway, and he regretted to say that in some of those places the Natives fared almost as badly as at the Cape Colony. They had forced liquor on the people with disastrous consequences. Once the passion for brandy was roused it became insatiable, and the natives were destroyed. In one locality in two months 106 natives were destroyed with drinking brandy, but this was a trifle to the cases where no record was kept. It was worse than the slave trade, and this was the verdict of Burton and other great authorities who knew the Natives. A native king wrote begging that traffic might be stopped. If not his people would have to abandon their town desert their beautiful climate, and go into the desert to escape from the white man's brandy. It was to be lamented that the confidence which was once felt in the British Government had so decreased, and he regretted to hear, in an able lecture a few nights ago, the member for West Perth state that there was nothing so marked in South Africa as the belief among the natives that there was no confidence to be placed in British assurances. He believed we were morally bound to protect the natives over whom we had been called to govern. Even the motive of self interest, though there were no higher, ought to induce us to take such a course, because to a manufacturing country like this it was of the utmost importance that we should have a wider range of customers, and those native races would, if protected against the evil in question, become very valuable customers indeed. During 1885 more than ten million gallons of the vilest spirits ever manufactured were sent to Africa, of which England sent 311,384 gallons, and Germany 7,823,048 gallons, while the Netherlands, the United States, France, Spain, and Portugal sent smaller quantities. He was aware that in this matter other nations had to be taken into consideration, but we had no right to allow any nation to poison wholesale the Queen's subjects. The facts he had adduced showed the necessity for prompt and energetic action if the native races were to be saved from extermination, and he appealed to the Government, in the name of Christianity, civilisation, and commerce, to put forth their utmost endeavours to stem the flow of the liquor traffic, and preserve the native tribes from a devastating evil. He moved the resolution of which he had given notice. — Sir G. Baden-Powell speaking largely from personal experience, was satisfied that the Government had energetically endeavoured to put down the sale of liquor among native races in our colonies; and, after some remarks from Mr. Waddy, Baron H. de Worms said the Government accepted the principle of the motion. After some remarks from Sir W. Lawson on the liquor traffic at home, Sir R. Fowler hoped the American Government would be induced to assist in putting down the trade in the Western Pacific; and Mr. Mundella, deprecating the system of licences, advocated the total prohibition of the traffic among the native races. The resolution, verbally amended at the suggestion of Baron H. de Worms, was agreed to.

TELEGRAMS.

[FROM OUR OWN CORRESPONDENT]

East Griqualand Election.

KOKSTAD, May 23,—Result of Polling in East Griqualand so far as known Mr. Zietsman 211, and Mr. Sivewright 461. Maclear, Matatiele, Mount Fletcher, and part of Umzimkulu not in yet. C.M.R. at last moment induced to vote for Mr. Sivewright, and so did Umzimkulu and Tsolo Natives.

Baker, Baker & Co.

e QONCE (Kingwilliamstown),

Bane mpahla ezilunge kakulu.
nakuni Bantsundu.

I BHULUKWE ne BHATYI ze KODI.
I BHULUKWE ne BHATYI ze ZITOFU. I
SUTI ze ZITOFU.
I HEMPE ezilushica.

Zitengwa ngawona manani *atshipu*.

I MICAKO, ye KALIKO e Brown ne White.
I PRINTI, i-LINZI, i-KODI.
IQIYA ze Keshemiya ezimnyama nezinamabala.

Impahla yokutshata kulapo ikona.

Ofani ngofani be TYALI.

KWA

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I Linzi, 3d. Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukilo kwa Ngomti,

SELEVULE EYAKE IVENKILE

KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A, J. CROSS & CO.

Ikaya Labantsundu.

UPAUL XINIWE usaliginile i "KAYA"
LENU— uyazibulela izandla zenu—
uhleli elungele ukunikonza ngendlela zonke
(General Agency)

INTLAKA.

A BANTU abatengisa ngentlaka mabeze
e ofosini ye "Mvo Zabantsundu."

Ikaya Lendwendwe.

U JAMES MADALA nvule INDIA;
YEZI-
PUNGO (Coffee Shop) e Malay Camp,
eyazeka kakuhle kwabantsundu kuse Wesile,
kulapo abahambi abavela koma Bhayi, Pe-
sheya kwe Nciba, e Natal, nase Lusutu ba-
ngazibuza kona izihlobo zabo.
TAMES MADALA

ISAZISO.

NGENXA yokuba ke nbawo u AFRICA
MOTAUNG efudukile apa, ukufudukela
kweli ngapantsi; ndazisa zonke izihlobo
zake, nababhaleli bake ukuba mazenjenjalo
namhla ukumbhalela, use Roidraai, Hertzog.
Ndiyalelwe nguye mna,
ISAAC MOTAUNG.
Tarkastad 14 April 1888

KABAK A la gobane he ntate AFRICA
MOTAUNG a feletse mona, go fallela go
le ka thlase; ke tsebisa metsualle ca gae
eotle le bangolli ba gae gore ba etse yualo
kayeno go mongolla, o Roidraai, Hertzog.
Ke laetsue ke eena mna,
ISAAC MOTAUNG.
Tarkastad 14 'Mesa 1888

Umaki Ofezekileyo.

NDIYAZ ISA kubo bonke abantu abemi
e Transkei, nakwezinye indawo ukuba
ndingu Maki Ofezekileyo ngamatye nange
zitena, nokuba ndibiza inani elise zantsi.
nditabata nempahla chambayo. Ondifunayo
wobhala kn Mr. A. Gontshi, esi Xonxweni,
Ngqamakwe.

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Tyinira, 1888

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kakulu.

Izitofu zelokwe zobusika ezitsha.
Iflanelo ezenziwe ngoboya begusha Zase
Afrika.

Izikafu, netyali.
Into eninzi yezihlangu zamane- nekazi
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LASE AFRIKA.

Yincindi yengcambu zemiti yeli-
lizwe.

UMPILISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihlalwa
bumini, ukule naso, nokuba sihle ngayipina indlela,
ezinjenge Hashe, izifo ezise Lufe- leni, Ukusduka,
Ukufi nqi kwe sisu, Izifo ezise Mbilini. Ubutataka,
Intswela rutongo, Ubutataka be nqondo, Izifo zesi
Fuba, nent' eninzi yezilwelwo zama Nkazana,
njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele-
namava amaninzi umninilo, uliyaleza nge-
ngqiniseko eliyenza ukuba liyayi pilisa inko- liso
yezifo zabantsundu base Afrika, kwa- nale Fiva
(cesina) yase Dayimani, kona kwesi sifo sabantu
abamnyama liyi nqobo. Kawulilinge please.
Litshipu, ibhotile zi- sheleni zontatu, izele liyeza
elinga tata intsu- ku ezilishumi. Ibhottle nganye
ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN,
Linoku zuzvra kwinkoliso yaba gcini mayeza
knyo yonke lkoloni.

INGUBO ZO BUSIKA.

Basandukufikelwa yimpahla eninzi ngamikombe yezo zixelwa
ngentla. Banovuyo ekubizeni bonke abalesi beli pepa
ukuba ke

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15s 6d. Zimmile kanye umntu. Ama- qina ne zi kafu. ,

Kweli lase ma Xoseni yiza kuzinyulela kwingubo zakwa
DYER no DYER ezihleliweyo. Isuti zabafundisi ze Black
Russel Cord, nezalakana, Iminqwazi yabafundisi ne
kalala.

I bhaty zokwaleka zamakwenkwe, abafana,,
namadoda ziyaqala ukuvulwa ezimpahleni.

Kwa DYER no DYER,

KING WILLIAMSTOWN.

BANTSUNDU! BANTSUNDU!! BANTSUNDC !!!

KWABATETA isi Xhosa siti, Posaiiii amehlo apa." Kwabo bateta isi Bhulu siti,-
" Kyk hier zoo." Kwabo bateta ulwimi lwe Nkcsazana, siti, Look here."

KWA PASCOE,

Impahla zetu zobusika zifikile, " *Ityali zetu* " especially *ezala Tshakazi*, zihleli zodwa
emhlabeni *llokwe zokutshata* esezitunge, nezinokwenziwa kwofunayo Amagqabi
izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa:
Ingubo zamadoda zokutshata ezitungwe kade, nezinokwenziwa kwofunayo. Umsiki wetu
upuma pesheya e Ngilane. Ibhaty, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala,
amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu :
Amadoda ati ngu " SIGINGQI" Abafazi bati ngu " SILINDI."

Umteketiso, ngu " FOLOKOCO."
Inkumba yakwa Pascoe ezantsi kwetyalke yama Skotshi, apo wofika umbone kona u Mr.
FOLOKOCO ngokwake (saluf).

Ikaya Lendwendwe

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NGO
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UPUMLO no Iwonwabo kuni mzantsundu wase Kamastone, e Hewu, e
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Hala Izindlu nezitali zikulu.
Ngase zantsi kwe Marike, e Calderwood Street pambi kwe Hotel ka
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kufumana yonke into ilungile.

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BONA bawatenga pesheya awabo
amayeza-
Benza amnyeza ama Bhulu nemiciza
yama Xosa. Bawubongoza umzi ukuke uqwa.
lasele kulawo alandelayo, abhalwe nge nteto
yesi Xosa..

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UMTENGISI

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ISAZISO.

Nalo icam ! Nalo icam !

UMR. THOMAS NGUDLE unelitye
elisila kakuhle ngokusimanga.

Likwa
KAMBI e Mtata. Lisila umbona, ama-
zimba nenqholowa. Umema nmzi wonke.
Usila ngenyamekokazi enkulu. Alinam-
fihlakalo zanto lona.

T. S. NGUDI.F.

J. G. NICHOLSON,

*Iqgweta elise zincwadini zakomkulu
nomteteleli wama Fandesi,*

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e
Tayitile. Uquka izi kweliti zi Bhatalwe kwa
ngoku. Yonke into ayi patisiweyo ifezwa
ngokukaula.

Uli Gosa le Colonial Mutual Life Assurance
Society.

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