face with Mr. Saul Solomon for nearly seven years until I encountered him on the deck of the mail steamer, and I was shocked to perceive what a great a change had come over him since I saw him last. The vigour and the brightness had all faded out of his face, and there was obviously nothing left but the wreck of a gigantic intellect. Mr. Solomon's original delusion was that he was a ruined man, but that has given way to the phantasy that those about him have designs on his life. Nothing could shake his conviction that he was being taken to England to be hanged, the only relief that appeared to exist in his mind being a suspicion that he might be thrown overboard before he got there. To those who knew Mr. Solomon in his prime and in his glory, his present condition appears painful and pitiable indeed. I doubt whether the present generation will look upon his like again. In point both of shrewdness and of native eloquence, he towered a head and shoulders above any of his contemporaries at the Cape, and I was assured by one of the very best of living orators whom I met a few months back in England, and who had seen Mr. Solomon at the time of his first visit to that country, that he would have risen to eminence in the House of Commons if he had occupied a seat in that Assembly. Our own Parliament is sensibly the poorer for his loss. The standard of debate is lower; there is no one now in the House saturated, as he was, with Parliamentaay rule and precedent; and there is no one so capable as "little Saul" of springing to the exigencies of a great occasion.

It is to be hoped that our traducer in the *Kaffrarian Watchman* will read Chief Umhlangaso's letter in the *Kokstad Advertiser* of the 28th ultimo. There can be little doubt that it will prove an eye-opener to "*Nunquam dormio*," so-called. He will see that, as we stated, it is the debates in our own Parliament that will prejudice Mr. Scott in Pondoland, not anything that has been written in these columns—the only effect of which could be to counteract the mischief of those speeches. We forbear to notice the foul language the *Watchman* has resorted to with respect to ourselves. But we should, at least, have expected better manners than are exhibited in such Billingsgate, from a writer who thinks it something to pride himself on the civilization of his ancestors—of which, judging from his language, he has not reaped the benefit.

The Land Question in the Transkei.

No. II.

A former communication showed how the Transkei Land Question should be settled—by a survey of the Locations, done by Government, for the purpose of granting individual titles, at a charge of one pound, to all whom the Missionaries and Magistrates can induce to demand them; and the registering the holdings and beacons of the others so as to give them legal tenure, with the view of a demand for titles being made by and by. Farther, the ploughing erven should be made not less than eight acres, at the expense of the commonage when necessary.

It would be unreasonable to suppose that Government would carry out such a scheme without forseeing the consequences. It is necessary, therefore, to look at the effects of this step. By far the most important would be the gradual conversion of the Fingoes, Gcalekas, and emigrant Tembus from leading a lazy pastoral life to become tillers of the soil. The necessity of this change is obvious to a mere traveller at the first glance. He travels through a rolling country covered with grass, with kraals here and there, and a few patches of cultivation, and yet learns to his surprise that the country is nearly full, and that the Natives from the Colony, migrating to better their fortunes, do not stop there but move on to what was called No Man's Land.

How is the country to face this problem? The Fingoes in Peddie, Victoria East, and Fingoland are increasing at an unprecedented rate, as is shown in an interesting paper by Mr. G. M. Theal in one of the Native Affairs Blue-books. What is to be done with them? Follow a drift policy perhaps, and pressure of numbers will force them to become farm servants at the lowest wages! Quite a mistake. The surplus numbers will grow up a set of lazy, dirty, demoralised squatters, with a number of utterly neglected children. The sons of Erf-holders make the best farm servants.

But before the Transkei Natives become tillers of the soil, they must have soil to till, and four acres of dry ground is quite insufficient. These may keep a family in Kafir corn for food, but where are clothing and other necessaries to come from. The common answer is, from stock; which means the whole country left lying out in grass to feed a sparse and indolent population—and we end where we began. But with eight or ten acres a man could put in potatoes, peas, beans, garden vegetables, besides forage and winter wheat. Spade husbandry would be necessary for this, and that again requires manuring with kraal stuff to soften the hard virgin soil. It is objected, that irrigation is necessary to raise such crops. The answer is that tilling dry ground must be accepted as a necessity. In California, the first gold seekers found nothing but an arid desert, with a deluge of rain at the wrong season. They studied the seasons, and now it is one of the first wine countries and the finest potato country in the world. The same thing must be done in the Transkei.

Wire fencing is the next change after tillage, for sheep and goats would at once destroy a vegetable garden.

Good houses would follow, when people [illegible] build upon their own erfs.

One of the effects of individual titles would be to extinguish stock thefts. Oba's squatters stole hundreds of pounds worth of stock from Mr. David Watson, of Llangollen, while the Victoria Fingo erfholders on the other side of the farm never stole a single animal. The cattle thief can abscond till the thing blows over, and the officers of justice find that he owns nothing on a communal title, which the Court can seize; but the erfholder cannot take his erf with him, if he fly from justice, and consequently he cannot afford to steal.

Suppose the march of improvement to go on, one or two reservations are necessary. Every acre fit for it must eventually come under the plough, and for that purpose it might seem necessary for Government to reserve the power of filling in more erfholders into the Locations from time to time. That, however, would be a harsh method. The erfholders would regard themselves as robbed of commonage to make room for them. A better way would be for the Location Board, with the sanction of the Native Land Court, to lease these new patches to the sons of the erfholders, and use the rents for fencing the Location and such like purposes. After twenty years, freehold titles could be given. No subdivision of an erf should ever be permitted. The history of Ireland and of France has shown that this ends in pauperism.

Then again certain tracts should be reserved for thickets and forests. The Transkei is said to have once been fairly wooded. It should be re-forested. The recent three years' drought destroyed a hundred thousand cattle. Had there been woods this would not have happened. Woods bring more rain, and render periodical droughts very rare. There is also enough of grass in the thickets to keep the cattle alive, even in the driest season.

The development of the Transkei ought to be an object of interest to the citizens of Kingwilliamstown. Every agricultural Native who builds a good house, has new wants, and becomes a customer for double the quantity of goods. The road to prosperity for town, is a railway from Kei Road through the Transkei on to Natal—not the road to the Gold Fields and Diamond Fields, but to the Home Trade.

S.

I-PILISI zika-Nozala u-SIEGEL.

ZOKUQHINA KWE SISU, NE SIBINDI, NJALO-NJALO.,

AZIFANI neminye imitshekisane, kuba zimnceda umntu zingakange zimvise zintlungu ngakumbi. Zisebenza ngendlela engenamatyotityoti, pofu ifezekile; azibang' intlanzo kwanazintlungu zirenyayo esiswini.

Kule michiza yaziwayo ezi **Pilisi** ngoyona ufanele ukugcinwa zizindlu zonke. Ziwageca amatumbu zonke izinto ezixakanisayo; ziwashiye ehla mbalulekile.

Ngowona mchiza wokususa izinto ezona impilo yomntu—ukuqhina kwe sisu, ne sibindi.

Ziluncango lokutintela icesine, nazo zonke intlobo zezifo, ngokususa ematunjini, yonke into ehanga ukufa. Zisebenza kakuhle, ngokukauleza, pofu ngapandle kwe ntlungu.

Ukuba uko waqubisana nengqele, wabe sawusiva ukuba ukuba ucotelwa yi cesine—kubuhlungu intloko, umhlana, nemilenze, ezi **Pilisi** zika **Seigel** zityiwe kanye nakabini zoyi-chita longqele, ziyinqande icesine leyo.

Ulwimi olunokhweto, nomlom'crara, zibangwa kukunchola kwesisu. Ukutyiwa kwezi **Pilisi** amaxesha ambalwa, kuyasihlambulula isisu, kususe uburara emlonyeni, kwenze umntu atande ukutya, izinto ezine mpilo ke eso.

Ngamaxesha afuti isifo, nokuba kukutya okubolileyo kubangela intlanzo, noxaxaso. Angati amatumbu egcowe oko kunchola nge **Pilisi** zika **Siegel** zitshabe zonke ezonto, kungene impilo.

I **Pilisi** zika **Siegel** ziyakunqanda ukungapili okubangwa kukutya, nokusela, okudlule emgceni. Inye nembini zityiwe ngumntu xa aya kulala koza seletanda ukuya emsebenzini wake.

Ezi **Pilisi**, kuba zidyojwe nge swekile, zimnandi ekutyiweni. Uburara obukoyo kwezinye i pilisi bugqukiwe.

ZITENGISWA ZIZO ZONKE IZINDLU ZAMAYEZA.

NGABANINILO;

A. J. WHITE, Limited.

London, England.

ABATSHATILEYO.

MAYEDWA—PONGO.—Ngo 17 July, kutshatiswe, ngu Rev. S. Sihuwu, e Gwaza, u WILLIAM MAYEDWA no BETSI PONGO.

OBHUBHILEYO.

NKOMO,—E Humansdorp, ngombla we - 17 June kubhubhe u Regina Gertrude, intombi yesibini ka John no Agnes Nkomo. Ubudala bake ibingunyaka one nyanga ezintatu.

KO TITSHALA.

KUFUNEKA kwi Sikolo sase Ndwana, i District yase Cala, i Titshala enokufundisa isi Bhulu nesi Xhosa, kunye nesi Ngesi. Onjalo angabhalela u

REV. E. J. WARNER,
Mount Arthur,
25, 7, 88. Lady Frere.

KUFUNWA u Titshala we Sikolo sa Bantsundu e Kimberley, umvuzo ngama £75 ngonyaka. Umntu olisoka ufunwa ngapezulu. Ofunayo wobhalela ku

REV. J. S. MORRIS,
Posno Street,
Beaconsfield.

Isaziso kubabhaleli bam.

REV. S. MZAMO,
Seplan,
Care of W. H. Wilson, Esq.,
Askeaton,
Lady Frere.

U

WILLIAM J. DEALY

I Arente yokutengisela e Markeni, nokutumela kwezinye indawo.

UTENGA zonke intlobo zeziqamo zomhlaba nge "cash." Utengisela zonke intlobo zokutya okuzinkozo, itapile, njalonjalo, ngokuvuzwa nge 1s. epontini ye mali (5 per cent.). Imali ifunyanwa ngokukauleza.

I Address: —
Market Square,
Kingwilliamstown.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba ndibiza inani elise zantsi. nditabata nempahla ebambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Xouxweni, Ngqamakwe.

LEVI S. MBANGE.

Tyinira,
10 March, 1883.

KWA BEET.

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

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa oako amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa 1. posi (P.O.O.) Imali yawo yi 8/6 lilinye, nga pezandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

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

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa ilizo kule nkumba yake eyivenzile. Ungumtengeli wento zonke ezibutataka nezilokuni. Zitengiswa ngamaxabiso elula, ndiaseuzala amaxesha.

Imfele, isikumba, umbona, ingqolowa, Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala).

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yaliwa kakulu ngumnininto, ngenxa yoku ngqinelana kwawo neso zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngxawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekweneiweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwo ngemifuno engqinwayo ukuba inxamayeza.

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

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

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zinqanqambo zendlebe, nese bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)
Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

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

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

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

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu neziny e inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwisifo zokuba butataka, nokungatandi nto ityiwayo.

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

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

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

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nesitofilana ngazinye, esiti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehil.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopo zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.
E Nqgamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon &Co.
Enggusha—W. A. Young, E.q.
kaya lawo e Fort Beaufort kwa Nogqala.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxaso.
1/6 ibotile.

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

Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipilis.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umciza Westepu Sabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d ngesiqunyana.

Oka
COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngaweukohliso angenalo igama lake.

KUKO

C. A. Jay & Co.

Malunga Nezituba zo Daya no Aluveni

Eqonce (Kingwilliamstown)

APO nofumana IMELA, IFOLOKWE, AMAGXEBEKA, IPLETI, INKUMTYE, IBEDI, INTO ZOKUSEBENZA, (tools), IZIKONKWANE, IZIKOLOFU, INTSIMBI ZENGCANGO (hinges), Singatinina? Ilapo nje yonke into efuneka endlwini nasesheopini.—Cathcart Street, 16th May, 1888.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge ntetc yesi Xosa,

Oka LENNON
Umciza Wokohlokohlo
Eka LENNON
Incindi Yamazinyo.
Oka LENNON
Umciza we Stepu twesifo sentsana.
Oka LENNON
Umciza wamehlo.
Aka LENNON
Amafuta ezilonda.
Ezika LENNON
Ingqatana zomtshekisane.
Oka LENNON
Umciza woxaxazo.
Oka LENNON
Umciza wepalo.
Oka LENNON
Umciza wengozi.
Oka LENNON
Umciza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

ISAZISO.

Nalo icam! Nalo icam!

U MR. THOMAS NGUDLE uselitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. Alinamfihlakalo zanto lona.

T. S. NGUDLE.

Kumbi, c/o R.M.O., Umtata.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Ugqula amagama e Tayitile. Uqoka izi kweliti zi Bhatalwe kwa ngoku.

☞ Yonke into ayi patisiweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

Ikaya Labantsundu.

INDAWO elungileyo emntwini nase ramncweni.—Izindlu zinkulu ziniuzi. Amanani okutya nehabile alula. General Agency.

PAUL XINIWE.

Ikaya Lendwendwe.

U JAMES MADALA uvule INDLU YEZIPUNGO (*Coffee Shop*) e Malay Camp, eyazeka kakuhle kwabantsundu kuse Wesile, kulapo abahambi abavela koma Bhayi, Pesheya kwe Nciba, e Natal, nase Lusutu bangazibuza kona izihlobo zabo.

JAMES MADALA.

Kimberley.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZI LWELWE

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

Kangela Encwadini abapilisiweyo nendlela eliaetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izelo liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

Linoku zuswa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

Printed for the Proprietor, J. TENGO-JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.

kulungiselelwe izimiselo eziya kuvumela ukuba indawo ngendawo zibe nentlanganiso zo Manyano, ezingadibana ngamaxesha azo, zesezipatiswa abatunywa izigqibo ukuba ziyokuditvaniswa nezezinye indawo. Behlangene e Debe njo baumalungu ase Rini, nase Bhayi, napesheya kwe Neiba, angena ntlanganiso, pofu eyitanda, kuba le iyeyase Debe, ikolise ngabantu base Debe, yaye injalo njo imgama nawo. U mzi wonke ufuna intlanganiso. Bekungasnto entle ukuba olu Manyano luwukokele umzi ukuwumisela intlanganiso eya kuba luncede. Ukuba ayivumi ukuwukokela umzi lentlanganiso yo Manyano kuya kubonakala ukuba mayimiswe lontlangaviso nangapandle kwalo. Lonto ayi kuba yebukekayo. Ivusiwe i Komiti, ase Rini, lomcimbi uya kubuya ubekwe pambi kwe ntlanganiso ezayo. Uyatemba ukuba icebo lake liya kwamkelwa yintlanganiso.

U Rev. E. Makiwane ubulele ukuba lengxoxo ibuye ingeniswe, kuba yena waye mangalisiwe kade yindlela eyagxotwa ngayo yintlanganiso yase Ncemera. kwinteto ka Mr. Jabavu uvuyiswe kukuva ukuba naye akacasile ukuba lomcimbi ulinde ezayo intlanganiso. Yena unga lento ingake ibe nexesha ipambi kwengqondo zamalungu. Ngeyinganikelwa e Komitini ngoku, ngeyiyekelwa intlanganiso ezayo. Akuko nto iyakwanelisa lowo nalowo ngangokuba aiuvakalise uluvo lwake, kanjako azi ukuba onantsi nonantsi basebenzela impumelelo yomanyano, mayibe kwezayo intlanganiso ukuze nabayicasileyo bazi ukuba iyakuvuswa pantsi. Into angayitandiyo kukuba into egqitywe yenye intlanganiso iqetulwe yenye, kuba akungegqitywe nto ngokwenjenjalo.

U Mr. R. Gosa ute, intlanganiso yase Ncemera yayilahlekile ukuti into eyayigqitywe kwi ntlanganiso yase Rini iyichite. Lengxoxo ka Mr. Jabavu uyixasa ngomxelo wake wonke naye iungene kakulu, mayiye kwezayo intlanganiso.

U Mr. Ntsikana ute inteto ka Mr. Jabavu ivakele kakuhle. Ingxoxo le inkulu. Yena okukokwake usakuke ayigcine inteto yake woyikupa entlanganisweni yakwa Marela. Intlanganiso le okunene isebenzeka uzima, kunokwenzeka ukuti lakwamkelwa elicebo lokuba yahlulahlulwe isuke seyisifa impela. Nalento mayikangelwe.

U Mr. Bottoman walekele kwelika Rev. Makiwane lokuba lengxoxo iye kwa Marela.

U Mr. J. Tengo-Jabavu wenze incazelo emfutshane ngokulahlwa kwelicebo e Ncemera wavuma ukuba liye kwi ntlanganiso ezayo. Naye ukuchasile ukuba amacebo amane eguqugqulwa, ubete kulomcimbi wafuna ukulungelelana nengqondo yomanyano, olwaguqula icebo lase Rini, lento ati maliqetulwe elase Ncemera, asikukuba unga kungaqutywa olohlobo.

XV.—AMATILETILE OKUQUKUMBELA.

UKUVALWA.

Kubulelwe abantu bakwa Madubela ngenkutalo yabo enkulu yokulungiselela intlanganiso. Ivalwe ngomtandazo ngu Rev. E. Makiwane, intlanganiso emnandi kunene ngo 6 wangokuhlwa.

I PALAMENTE.

IRAFU YAMA PHEKEPHEKE.

Indululwe ngu

MR. ROBERTSON ote: yena lomteto walerafu maulungiswe angati umntu obehlala endlwini ukuba akayirolanga irafu seyisiko ibizwa kumnini mhlaba—ayakala ke amafama yilonto, kwanabelungu abanezindlu ezidolopini.

U MR. JOUBERT ute: Kumzuzu yena lonto eyiteta, kuba kunzima kumafama ukuba ahlaulele izicaka zawo, kuba kusuke kube nzima kumlungu ukuba ayibize lemali ezicakeni, akuba ebeseleyibhatele yena ngokwake. Ukuba u Rulumente le rafu ubeyibiza ngokwake kwizicaka somlungu zibezingetini kakulu. O Messrs. Ohlsson, Barry, no Oosthuizen batelele.

U MR. KEYTER ute: Akulungile ukuba omnye umfo adlelwe amatyala omnye. Kanye le rafu mayipeliswe.

U MR. DOUGLAS ute: Yena kade eyigweba le rafu, kwanendlela equtywa ngayo. Indawo yokuba amafama angabi nako ukuyihlaula irafu yendlu zezicaka, usakolwa kukuxoxa kwabo, kuba kusabonisa ukuba lixesha lokuba le rafu ipeliswe mpela kumiswe yimbi irafu elungileyo kunale. Uyatemba ukuba ngapambi kokupuma kwe Palamente ezayo lendawo yongeniswa, ivunywe, kulendlu. (Kwadunywa.)

U MR. VINTCENT ute: Noko yena akayumelani nelungu lase Rini ukuba le rafu ipeliswe mpela, koko ati yena ngekungeniswa indawo yokuba zonke izindlu ezinjengezikolo, ezizozelungelo lomzi wonke zingarafiswa.

U MR. HUTTON ute: Lomteto mawuti ukulungiswa kwawo kwaliwe ukuba indlu ukurafiswa kwayo kude kubizwe imali elingapaya kwo xabiso layo kanye, xaba ingaba iyatengwa. Kuko ongqupantsi be ngcongolo ongebatengi nange shumi le sheleni, kanti irafu yabo ilishumi le sheleni ngonyaka.

U MR. WATERMEYER ute: U Rulumente makazikangele ezindawo zitetwayo. Emva kwenteto zo Messrs. M. Du Plessis no Rothman

U MR. MARAIS uxhase le ngxogxo.

U MR. WOOD ute: Unga anganesihlomelo kwesiya selungu lase George, esiquka zonke izindlu zabafayo (Hospitals) ukuba zikululwe kule rafu.

U MR. OHLSSON ute: Umntu xa adlulelwe lixesha makabizwe isheleni ezimbini epontini endawoni ye sheleni ezine ebezibizwa.

U MR. STIGANT ute: Akuncedi nto ukuwuxoxa lomcimbi, kuba kubonakala ukuba ku Nyulo Olutsha oluzayo uyakuba yenye yendawo eziyakulililisela amadoda. Ekungati nokuba akubanga njalo ke uqaleke ngoko ukupatwa. Mauke uyekwe okwanamhla, kuba kongona loba izwi lomzi selivakele ngawo.

U SIR GORDON SPRIGG ute: Lomteto wamapekepeke ungenisa ama £100,000 kwinxhowa yakomkulu. Ngumtombo ote nqi. Sekuyiminyaka elishumi le rafu irolwa, umntu ke ongaba usuku lokubhatala akakalwazi ukuba kusekutwaseni kuka July angaba usisityakala. Kukuhlala kwa rafu ukungatandwa. Abo bati makuguzulwe make baxelo indlela ke esalikowu esiyakuzaliswa ngayo. Amaxa okuncipisa ukungena kwemali enxhoweni yakwomkulu ahleli eko, eli ke lona liyakutsho kanobom, kubonakale ukuba ke u Rulumente uza kweuza izitena ngapandle kwe ncha.

U MR. AYLIFF uvumile ukuba indawo zokulungiswa zininzi kulomcimbi. Lamanene awundululeyo lomcimbi ngewuroxisa uze sewungeniswa ngu Rulumente ngomhla ezayo.

UMGCINI-SIHLALO: Ke lomcimbi maubekwe ebandla, wavunyelwa kunye nezihlomelo. U Messrs. Robertson no Vintcent bacelwa ukuba baze bawuqulunqe lomteto uyakuba nezihlomelo ezo.

UMTETO WOKUBANDAKANYWA KWE RAFU YEZINDLU NEYAMA PHEKEPHEKE.

U MR. SAUER undulule ukuleswa kwalo mteto ungasentla okwesibini, walata inkatazo eukulu ebangwa lolu calulo lwezi rafu, Akangenisanga cebo lakucukumisa rafu. koko ute makubeko into elungiswayo ngendlela nexesha emayihlaulwe ngayo lemali.

U MR. DE WET ute: sekukade kubhalelwana ngalendawo, isisikalo ebantwini, ekube kusekude kwabonakala ukuba makubeko nto yenziwayo. Makumiswe umbla eknya kuti ngawo indlu ike iwuxambule kakulu lomteto njenge Komiti, kanti kunga bonwa ukuba azingebandakanywena ezirafu.

U MR. INNES: Ute lomteto unganoncedo Kwelase Maxhoseni kade kakalwa ngayo lendawo. Yabe eyona ndawo ikalisayo ingekuko ukurola irafu ezimbini kunalendawo yokuba umntu kufuneke epindapi dile ukuya kuhlaula. Aze ati akusilcleia ukwenjenjalo seletyiwa impahla yake, ifandeswa, kabini.

U SIR GORDON SPRIGG: Ute akanako ukulahlekwa ngama £8,500 kwimali zakwa Rulumente zalonyaka nokuba wobuye ayifumane kunyaka ozayo. Uyayivuma indawo yokuba ewe ukucalulwa kwezirafu zombini ngamaxesha ngamaxesha kunenkatazo enkulu kwanokupitizelisa, noko ke ulangazelela ukuba angapulukwa yimali engaka ngonyaka omnye.

Ulesiwe ke lomteto, wabekwa umbeko ukuze uxoxwe ngolwe Sitatu oluzayo.

Imbumba Eliliso e Herschel.

[NGU MBHALELI WETU.]

Intlanganiso Eliliso Lomzi, ibise Myemaneni kwa Nkosi u Mkuzangwe ngomhla we 6 July. Ibiyezuke kunene inkosana namadoda amakulu. abafundisi bentsapo bebeko. Yonke lompi ivela kwimixauka ngemixauka. U Rev. A. Masiza ubeko. Yaqala ukuxoxa ngo 3 o'clock ngolwesi-Hlanu kwada kwasa yapela ngo-Mgqibelo kusasa. Yayisingete lemicimbi ke 1. Itaitile, 2. Imbumba yamanyama yabantsundu bayo yonke i Koloni, 3. Abameli be Herschel e Palamente, 4. No Tung'umlomo. Ingxoxo.

NGETAITILE.

Ibe yende kunene, abanye bamele ezobuqu abanye ezobuzwe, kubonakele ukuba ize ibuye indululwe kwezayo. Amadoda abenamazwi awenzayo kulengxoxo zinto zo Gundwana, J. J. Jabavu, Mbali, Mosisidi, R. P. Rexe, Louw, Maloyi, Kumalo, Mduli, Inkosi Mkuzangwe, Mvimbi, Ntlwatini, Matshobana.

NGE MBUMBA.

U M. MBULU ungenise indawo yokuba i Mbumba iyafuneka njengesiprofitesho sika Ntsikana. Ubalise ngokuchitakala kwama Lawo, ngokunyabela izinto ezinje ngentlanganiso. Ugqibele ngoguti ke makufunwe ilizwi lokuba i Herschel nezinye indawo ngentlanganiso.—Mr. J. J. JABAVU uyixhasile esiti ingayinto emnandi kakulu ukuba umzi ontsundu uvane kumagumbi omane omhlaba. Uvakalise nokuba lonto seyisezandleni zomzi ngokupalazwa lipepa. Wagqiba ngelokuti, into enkulu kukuba lonto ibekwe pambi komzi. Sixele tina Herschel ukuba sizimisele ukulungena umanyano.—U Mr. LUMKWANA usekele. —U Chief J. MEHLOMAKULU ute kufanelekile ukuba kungabiko luketo ukuti ubani ngowohlanga olutile nolutile. Abantu mababe yi Mbumba ya Manyama engenakwahlukaniswa bani nokuba ngowapina. I Chairman isuke yachazela amanene abe ngekaluqondi olumanyano. Etetile u Mr. David Mafika kugqitywe kwelokuba umzi wase Herschel uzimisele ukuvana naleyomizi ivumayo ukungena Imbumba Yabantsundu yayo yonke Ikoloni.

NGABAMELI E PALAMENTE.

I CHAIRMAN ingenise indawo yokuba sibe ngabantu abavanayo ngoyena mntu sizimisele ukumvotela, walata nendawo yokuba isininzi sidla ngokuti sitengwe nge botile zotywala xa kunyulwa.—u Mr. SIKAJA ute, masiti ichiteka i Palamente sibe singabantu abavanayo ukuze sivotele yena sonke.—U Mr. J. J. JABAVU ubonise ukuba, soti xa sicalanye sibe nokunyula amalungu amabini esiwatandayo. Kuba amandla etu namanani etu tina District yase Herschel, ukuba site ngakumbi savana nomzi wase Aliwal North angapezulu kwe Mbumba ye Bond.—U Mr. MVIMBI ubonise isenzo esibi sase Mbo.—Kulandele o Messrs. MATSHOBANA no Chief JOEL MEHLOMAKULU, ote yena ebetanda singenisa owakowetu umntu.—I CHAIRMAN ibuze kwakuyo inkosi ukuba selekona umntu onjalo.—U Mr. J. KUMALO ute akakabiko, ukuqalwa kwalonto kufuneka umntu ofunde kakulu oliciko, njengokuba ama Bhulu aqala ngo Mr. Hofmeyr, andula ke aqala ukutumela eziya zidodo zimana ukupakamisa izandla. Uqoshelise ngokwenza isiyalo sokuba silumke ukunyula amadoda anje ngo Mr. De Wet, kodwa kunyulwe indoda eyomana ihlangana nati pambi kokuhlangana kwe Palamente.—U Mr. MBULI ungena yena kweliti makunyulwe umntu ontsundu.—Ingxoxo ityekele kweliti makunyulwe u Mr. J. Tengo-Jabavu neliny eilungu eli ngumlungu.

NGO TUNG'-UMLOMO.

Ibeshushu kakulu ingxoxo ngalomcimbi, intlanganiso ikangele nesigwabo setyala lika Botha ne Mantyi yase Komani. Emva kwenteto ende yamalungu abaluleki leyo kunye no nkosi ezinjengo Manxeba, Nkonko, no Mehlomakulu, kugqitywe kwelokuba u Mgcini-Sihlalo u Mr. J. M. Gudwana abhalele kwi General Secretary ye Mbumba Eliliso Lomzi Ontsundu ukuba isazise ngeyona nto isafuneka yenziwe malunga no Tung' Umlomo.

Imfazwe kwa Zulu.

Kunduluke umkosi wamajoni Etshowe ngo 23 July, opetwe ngu Major McKean. Ukwahamba neqela lama Zulu ka'Jantoni. Lomkosi ufunzele ku Somkeli, ngase lwandle, kwaye kuvakala ukuba uza kuzinikela kwa Rulumeni ukusindisa eyake intloko, aze kanjako adize abantu abatshisa ivenkile, babulala Abelungu. Eli qela liya kupelela ekubandakanyweni nomkosi ose Nkonjeni, kuze kubhuliswe ihlati elingu Ceza.

Okwangoku kusamana ukubonwa ngempango yempahla ehlala ihlale iwelwe ngamakaba empi yekomkulu lika Dinizulu. Nama Zulu akwela ma Bhulu aquba kwalonto, kangangokuba ide ibhalete kwi zipatamandla zelo i Rulumeni ukubuza imbangi yoko. Kwesika Nkomo igxotwe kwada kwakabini impi etimbayo.

Kunduluke amadoda amashumi mahlanu esikolo sase Drie Fontein, epetwe ngu Johannes Kumalo, kwakunye neqela elisuka kwisikolo sase Edendale, ukuya kulwa nama Zulu ka Dinizulu.

Ngolwesi-Ne 20 July ucingo lutikezokuba impi yase Edendale ivarora kuba inganikwa 1s. ngemini nokutya, iyamangala ngelo tuba ukuya kulwa.

Imikosi ye Nkosazana ekwa Zulu ngamagosa amashumi asixenxe anantatu, nomkosi okumawaka amabini.

Udaba aluvakalise ngeveki egqitileyo kwi Palamente yase Natal u Mr. Henrique Shepstone, Umpatiswa Bantsundu, zezokuba, impi anayo u Dinizulu iku 2000; eka Somkeli 1,500, induna ezincinane zipete amadoda anga 500. Kungoku ziqalile inkosana ukumzimela u Dinizulu. Isihlanu, esasimncedisa kumadabi okuqala, sesicele ukuba sibalelwe kwi Nkosazana.

U Miss Colenso, intombi yomfi, u Bishop Colenso, ibitumele izigitshimi ezingo 'Twayisa Mabaso, no Mubi Nondinisa ezinkosini zakwa Zulu ezisehlatini ekutiwa ngu Ceza.' Inkosi zakwa Zulu zona ziti oludaka ludalwe zimantyi.

AMACAPAZA NGE GQILI.

Icesini iyadula kwelo. Kweminye imizi seyigalele amashumi ngamabini. Bayayibabaza e Luqalo.

Isivuno silungile. Akukatiwa nqa ukuvunwa, kuba abantu bebeke baqhwantiswa yi ngqele ne kepu.

EZABABHALELI.

UBUKULU BE VOTI.

Indawo yokuqala ndiyambulela u Mntan' Omhle Inkosazana, ngokumisa umteto omhle kangaka, wokuba kungabiko koboka elulaulweni lwayo, siti isicaka silingane nenkosi yaso, ngalomteto we voti nawo onke amadoda awuqubela pambili lammiso we 5 Act 39 of 1887; ndide ndiye kumfo wase luhlangeni owayemana esifundekela ngokusivusa esiti, Amagama! amagama! Mandingene ngokufutshane kwezalomini yentlanganiso: yangena ukumka komhla, sabeta indlu yazala zingwevu namadodana ase Jelimeni, yayingeniswa ngu Mr. Gerhardy, umpatiswa micimbi enjalo. Wayivula intlanganiso ngamazwi ambalwa, wati utunyiwe ngu Mr. W. B. Chalmers, C.C. and R.M., ukuba aze kuvula lentlanganiso, watsho wati uza namagama amadoda asibhozo (8) kupela anemfanelo kulombuso wo Mntan' Omhle watsho wafunda, wabiza lamagama wabiza amadodana amancikane, Yokanye, yandim, no Mr. G. H. Honey kupela amadoda angati afuna ukuqina, yinto ke leyo wasuka umzi wanga ute piti ukuposa imibuzo engavakaliyo kuba ingawona madoda makulu kulomzi ayeqele ukujola, yaye ingawona madoda makulu. Wawacazela u Mr. Gerhard: isahlula hlobo kulommiso wo Mntan' Omhle watsho wati, onento yokuba angabhena makabhenele ezijajini e Rini, wati kufuneka lamadoda asibhozo odwa ekuya kumana kunyulwa kuwo inkulu ngamadoda e Board, makanyule wona ke, kwaba kuyapela njalo. Wati anyulwayo ayakumiswa ngomhla woku 1 August, sanyula ke amadoda. Ndincoma ke ubuhle balomteto kuba awunabala ulipesa pandle linemfanelo, yaye indim ndedwa ontsundu, ndaqonda ukuba lonto iyawuyoba umzi wase Jelimeni. Ngxatshi ke, ndabuza imbangi yokuba babe ngapandle embusweni, babe ngamaveza-ndlebe, bati wonke ongazalelwanga kwelilizwe kutiwa uliveza-ndlebe. Ndim, owenu

J. M. MKOBENI.

Breidbach, Encemera, July 10, 1888.

OCEL' INDLEBE.

NKOSI, YAM ETANDEKAYO,—Bhala apo epepeni le ZIMVO ubhekise ku Rev. James Sakuba, naku Rev. Boyce Mama, naku Rev. Charles Mahlutshana, uti kuzo izicaka zenkosi ndiyazicela ukuba zibeke indlebe xa ndibengezwayo ngu Mr. James Kasibe uti uzakundibengeza ngezinto endazenzayo kubafundisi. Liqondeni elolizwi — liteta amahlazo, xa umntu atshoyo. Nabafundisi balapa banditiyile ngenxa yezozinto zaziwa ngu Mr. James Kasibe. Bhala apo, mfo we *Zimvo*—Ndimlindele kuba seletahlilo kade ukuba uzakundibengeza — Nase tyalikeni andisena msebenzi ndiwenzayo ngenxa yezizinto ke, ndiveleni obubunzima zinkosi zam bafundisi base Wesileni ndiyanitandaza, ndiyazitoba ndisisicaka senu ke.

THOMAS NOXWASHULA.

Uitenhage, 21 July, 1888.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (July 31).
Ihabile,—1/4 to 4/ ngekulu
Itapile—3/ to 8/7 ngekulu
Umbona,—3/ to 8/7 ngekulu
Amatanga—3/6 ngedazini
Umgubo,—6/3 to 7/6 ngekulu
Inkuni,—5/ to 21/ ngefara

E RINI (July 30.)
Isemile—3/ ngenxhowa
Irasi—8/9 „
Imbotyi,—3/ ngekulu
Irasi eluhlaza—1/1 to 1/4 ngekulu
Umbona,—10/ to 11/ ngenxhowa
Ihabile,—5/6 ngekulu
Amatanga—5/6 ngedazini
Itapile—5/3 to 9/6 ngenxhowa
Inkuni—7/ to 23/ ngefara

E KOMANI (July 28.)
Inkuni—22/ to 33/ ngefara
Amatanga—1/7 ngedazani
Umbona—5/ to 6/3 ngenxhowa
Amazimba—6/9 ngenxhowa
Umgubo—4/3 to 5/3 ngenxhowa
Ihabile,—3/11 to 4/ „

E DAYIMANI (July 28)
Isemile—4/6 to 7/ ngenxhowa
Imbotyi,—15/ to 24/ „
Umgubo,—15/ to 23/ „
Umbona—12/ to 17/ „
Amazimba—12/6 to 14/9 „
Ihabile—12/6 to 14/6 „
Itapile,—8/ to 18/ „
Ihabile—6/6 to 10/ ngekulu

Native Opinion,

THURSDAY, AUGUST 2, 1888.

The Zulu Muddle.

IT is a thousand pities that Native Affairs are, as often as not, entrusted to men who do not understand them. But in approaching any Native question the public may now safely assume that, Natives have no wish whatsoever to try conclusions with the Government—either Imperial or Colonial. If, for instance, in Zululand, Her Majesty's forces are engaged against the Natives, it may be taken for granted that it is not because the Zulus wanted a war. For this reason, language such as that Lord KNUTSFORD gave utterance to in the British Parliament, about the duty of Her Majesty's Government to place sufficient forces in Zululand to put down the disturbance, sounds to those who know the real nature of the case as entirely out of place. Those who are well up in these matters know that, Lord KNUTSFORD has two ways to deal with these disturbances, and he can please himself as to the selection. By either course he can reach his end. One is through the vale of peace,, by working towards the real feelings of the Zulus, which, we are convinced, are not in favour of fighting the Government. The other is by massing all the forces her Majesty's Government can command, and smash the Usutu as so many beetles—which is not impossible for the Government. A solitude might thus easily be created, and Lord KNUTSFORD could then have the pleasure of calling it peace.

It may be asked, how it is, if the Zulus are desirous of peace, the Government has just now the task of quelling disturbances in Zululand. In reply we may point out that there is such a thing as goading a people to desparation by inconsiderate treatment; and that this is the fountain and origin of the present disturbances in Zululand, is unfortunately too patent and clear from the Zulu version of the story which is published at considerable length in the *Natal Witness*. We, for one, prophesied when Sir ARTHUR HAVELOCK's settlement was made known, and a shoal of nondescript officers were gazetted that, the settlement would not last. We made this prophecy because we knew. Its fulfilment has come to pass sooner even than we expected.

The *Natal Witness*, as to which, speaking as Natives, we do not hesitate to say it always guages Native sentiment correctly, states the origin of the present imbroglio in Zululand. We believe what it says implicitly. It says:

The origin of the present state of affairs in Zululand was the reinstation of 'Shepu; and it is worthy of note that after the overthrow of that turbulent and vindictive chief by the Boers, Zululand was, during Unyamana's regency, in a state of comparative quietude and that the British authorities in the Reserve distinctly refused to allow 'Shepu to break the peace. Then, while all is peace, British authority is extended over Zululand, and a select assortment of ex-magistrates, ex-traders, and ex-filibusters are placed in various official positions, in which they could exercise more or less power. One of these magistrates was an old trader with 'Shepu; another official was with 'Shepu when he overthrew Cetchwayo; and the principal official left in Zululand was one whom the paramount Zulus—the Usutu—regarded with distrust, and looked upon as unable to rule them aright. To make matters worse, 'Shepu, in spite of protests from the public and the Press of Natal, and in the House of Commons, was ordered to be sent back to the territory held by himself when chief under Cetchwayo. The manner of that reinstation will probably be heard of shortly; suffice it to say that the present trouble is the outcome of it. The actual reason, as stated, of the present disturbance is connected with some cattle; but beyond vague statements, we are not supposed to know the details of the case, or why a dispute or a complaint about a few head of cattle should require the presence in Zululand of an armed force of men—a force that advanced with the evident intention of shedding blood, and killed in cold blood messengers sent forward to ask the reason for the hostile demonstration.

Editorial Notes.

WE have much pleasure in reproducing the translation of an article that has appeared in *De Zuid Afrikaan*, animadverting on the treatment of Mr. Xinlwe by the Railway authorities. It is most gratifying to us to notice that the Africanders have taken a common sense view of the matter although it affects a Native:—"A Complaint.—In the Kafir paper from King Williamstown a complaint occurs which does not seem ungrounded. A Kafir who belongs to the staff of the paper, and thus has had the benefit of some education, and at least wears European clothes, took a third class ticket per train and sat in a compartment of a carriage with another Kafir and a white man. When they had come to one of the stations the particular carriage was detached from the train and these three had to seek for other quarters; but now the white man alone was allowed to enter an empty compartment and the pressman had to take his place in another, where four drunken red Kafirs were sitting. At the next station he aked an exchange of ticket for a second class one but this was refused on the plea that there was no room in that class; nor would they allow him to take his seat in the compartment where the white man was. He wrote about the matter to the Traffic Manager, at the same time complaining about the uncivil expressions used against him, an examination was instituted, the result of which was that he got an answer that it would really have caused annoyance to ladies and others to have given him a seat in the second-class, and that the department with a view to the interests of traffic had to consider existing prejudices. Now, it strikes us in the first place that when a European travels third-class he must not expect to be treated like a higher personage; and secondly, less distinction is required to be made between a European who travels third-class and an educated Kafir, than between a European-clad and decent Kafir, and drunken red Kafirs. We are of opinion further that Afrikanders in general will admit this, and will not be annoyed if compelled to travel third-class, if they have to take a seat in the same compartment with a respectably dressed Native. Unluckily English views prevail in the Railway administration here, and these views differ on such points from the Afrikander far more than one would think."

THERE is reported in the *Frontier Guardian* the death of an exemplary Native of whom our contemporary remarks:—"Deceased had been in a delicate state of health for some years past, and appeared to have suffered from a pulmonary complaint. He was an upright, concientious, intelligent man, took a great interest in the welfare and advancement of his race, and was a true and sterling friend. If the world possessed more men of Solomon Sibelekwana's stamp—we care not if they be white, brown, or black—it would be all the better for it. For some years he was one of the Government headmen at Umhlanga, having been elected to that post by the unanimous vote of the people; but his heart was too big and too genuine to allow him to see those under him wronged and oppressed, and so, like a good man that he was, he threw up the paltry, contemptible situation and identified himself in every way with the people, by whom he was greatly loved and respected. Peace to his ashes! The Rev. Mr. Dwane officiated at the grave, and the funeral was very largely attended."

JUST what we were advocating in our columns last week in connection with the House Duty, is now embodied in the form of a proposal by Mr. S. J. Keyter, member for Outshoorn, who has given notice of motion—"that the annual amount of House Duty payable upon any House not exceeding in value £25, shall be reduced to 5s." We sincerely trust that Mr. Keyter's amendment will be accepted by the House, as it is just and right.

THE second contribution from the pen of our esteemed correspondent "S," contains matter of extreme interest to the mercantile community of the frontier in particular, and to colonists in general. The problem of trebbling the producing power of the Natives of these parts ought to fascinate all frontiersmen. It is because "S.'s" present letter offers, in our estimation, a practical solution of the problem that we invite the attention of the country to it.

As additional proof that it is no mere *ignis fatuus*, this improved condition of the Natives, we would refer doubters to Mr. G. Randell, coach builder, of this town, to ascertain whether he is not being besieged by advanced Natives, who seem to have just discovered the absolute necessity of carts. It is refinement that multiplies a person's wants, and forces him to work so as to supply those wants—not sheer brute force pressure.

THE *Cape Argus* pays a tribute to the abilities of Mr. Saul Solomon, the staunch friend of justice, on his departure for England by the steamer that left last week. Our contemporary remarks:—The Athenian took away from South Africa, not improbably for ever, one of the greatest men whom this country has ever produced. I had not come face to

Iveki.

NGO 15 July kutshutshe u Rev. John T. Daniel, umfundisi omdala wase Wesile, onemnyaka emininzi ese Thaba Nchu.

UMFO ongu Jacob Maart obelindele i Jaj kwintolongo yase Rafu, ngetyala lokubulala igwangqa, upume ngoxhelelezelo wela kaantsiza. Kutiwa wafunel swa e Lovedale.

KOTUSE umzi ukutsha kwe neba ebipakati kotango lwe Hospital yase Qonce, kufupi nesitishi, ngolwesi-No ngokuhlwa, zide koyikeka intsimbi, yaugamangxashingxashi abantu ukusukela besiba kutsha indlu, kanti yincha leyo.

U CORPORAL BUCKHAM wama C.M.R. uwisiwe yimazi yako yehashe, kweyikuni yona indlela, e St Marks, ishobe labi umbete. Le ngozi ihle ngo Mgqibe o ongapaya. Libe lihola naye eswa nje.

I PALAMENTE yase Transvaal igqibe kwelokuba italise 50s. zonke inqwelo ezingena kwelo, ngapandle kwezamakaya.

U MR J. G. NICHOLSON, obengumteteleli ematyaleni e Ngqushwa, ufumene indawo yokuba ngumlungiseleli Nomgcini-Ndyebo wegqugula elipete imicimbi yase Quora. Uyafuduka ke e Ngqushwa.

IMBUMBA yamafama ase Monti itumele isicelo Komkulu ukuba kumiswe Onobhala (Location Inspectors) kweso sitili. Isicelo situnyelwe ngo Captain Brabant, omele lowo mandla e Palamente.

I PALAMENTE igunyazise u Rulumeni ukuba batumele onocanda, ukuba bacande kwakona ngenyameko enkulu indlela ka Loliwe pakati kwe Komani nololiwe osuka e Cradock oya e Dayimani, kwakona esuka kwimingxuma yamalahle e Ndwe eya e Mvani, nesuka e Ndwe eya e Lututu (Sterkstroom).

IFEPA lase Mtata liti ubeselenukwa u Philip Charles, ipakati elikulu lika Nqwiliso, kuba kusitiwa ubulala u Bokleni, ukuba kungati kufike incwadi ka Mr. de Wet, Umpatiswa Micimbi Yabantsundu, wakwa Rulumeni, ingxolisa i Nkosi ngokunuka okuseloko kuvakala kulowo mzi wayo.

KUTIWA kute kwakubon' ukuba umkile u Mr. Albert White kwafika ibhaso lehashe livela ku Nkosi Umhlangaso, nesigitshimi sokuba Amampondo agqibe kwelokuba awagxote Amacwera na Mampondomse e Mampondweni, ekuyakuti ke ukuba ate Amabhaca azincedisa ezozizwe, Amampondo apindezele ngokutshisa i Tshungwana.

IBANDLA elitile la pesheya, i S.P.C.K., litembise ukurola ikulu leponti ngonyaka, iminyaka emihlanu, ukuncedisa kwilinga elenziwayo lokuba kubeko igqira lase Mlungwini kwesika Nqwiliso. Kungemizamo yo Dr. Johnson wase Mtata, no Major Elliot, no Ven. Archdeacon Gibson.

UMHLOLOKAZI womfundisi omdala wase Wesile, u Rev. W. H. Garner, ubhubhele e Tshungwana ngo 12 July, seleminyaka imashumi asixenxe anesitandatu.

AMAGWANGQA omandla wase Dikeni nase Ngqushwa selequlile ukucinga ngoyena aya kumtumela kwi Palamente entsha. Umbhaleli ose Bell e Ngqushwa uti bona bafuna batumele u Mr. S. Johnson no Dr. Pope.

NGUMTETO ngoku o Rini ukuba Amaxhosa angangeni nentonga kweso sixeko.

AMAPEPA abalisa ngesenzo sobugora so Jim no John Zulu, abafo abantsundu abati kokunchwatywa bebenchwatywe ngaku behleli abantu e Dayimani kubalisakalela obabo ubom, benza imizamo yokusindisa Amangezi amane, selepelelwe ngamandla. Lamadoda ayakuvuzwa kakuhle zi Komponi, kananjalo ziva ukuba bonke abebesemngxunyeni ngalomini inkulu bayakuba nento engapezulu abayinikwayo.

I KULUNELI u Sir Hercules Robinson usimisele ukusicikide iseuse sika Mr. Grobbelaar, na Mabhula ake, ukungena kwela Mandebele elipantsi kwe piko le Nkosazana. Uteumele u Sir Sidney Shippard wasiza u President Kruger ukuba lomcimbi uyawupanda.

U MR H. EVERITT, Isandla se Mantyi e Cradock, ezilindiselwe i Jaji, ngobadlwengu Umntwana obadala irupakati kwezidhauze nesibhozo seminyaka.

E YORK, Natal, kubulewe umfo ongu Mtshaka ngokuzaka angeno endiwini kasetwa umgombeti.

LIKWI 173 inani lafumpi ivela pesheya inxkuma ngase Dordrecht, kwisiqibi ekutiwa yi Tennyson Settlement.

IYAKUBA yi belide e Qonce ngo Mvulo 6 August. Ngamhla wokuba zityalo imiti izikolo.

U MR. R. P. SCHONOW uyivalile i ofisi yako yokuteteleia ematyaleni e Qonce uleduhela e Johannesburg.

I PALAMENTE yase Free State iyakuhlangana ngo 20 August, ize ibalule oyena uyakuba nga Mongameli esikundleni sika Sir John Brand.

IDINDALA elintsunde eliaga Tom lilindiselwe i Jaji, kuba kusitiwa ligqobose indlu ka Mr. F. H. Jones, e Komani.

NGU Rev. Joseph Rush, i President yama Wesile ase Britani ungaka. Ibinga Rev. John Walker, uyakesepo.

I PALAMENTE igqiti iyakuvalwa ngeveki ezayo.

EYASE England i Palamente yalitshaze ngo 11 August, ize idibane kwakona ngo November.

[illegible]

IsiCUNO sikulu e Mampondweni.

KANENE lento ingatandazelwayo kwangoku ... kukuba kulindwe ukuba ide ... xesha lokulima ozingqolowa? ... lento kubafundisi.

KUKO ilawu elingu Stephanus elizixhomileyo E Lututu, (Sterkstroom).

KUTIWA u Captain Brabant, omele i Monti, uzakumiswa ukuba abe ngumhloli wentolongo.

NGENYE imini apa kuwe inkwenkwana e Colesberg ibipete intonganana ebukali, suka yangena ngobukali obo eliweni, ayipilanga.

U MR. J. H. SCOTT, omiselwe ukuba ngamehlo ka Rulumeni ema Mpondweni ugqite e Aivani ngo Mvulo, 23 July esendleleni yokuya kona.

KUTE e Japan abantu abaso wakeni ngaxeshanye, bebulawa ludaka olubilayo nomlilo opuma entabeni—izinto ezivela ematunjini omhlaba.

O MESSRS. BAKER, BAKER & Co., banesaziso esitsha kwelanamhla.

U MR. VAN DEN HEEVER, ucele ku Rulumeni ukuba aneke pambi kwebandla le Palamente incwadi angaba wazifumana nangaba wazitumela kwi mantyi zase Batenjini, Dordrecht, nase Herschel, ngomcimbi woku bhalwa kwabavoti. Azi uyawa uza kwenza ntonina?

O R. T. NUKUNA & Co. babulela lamanene camanenekazi ngenzaso:—Messrs. Somtunzi, Masiza, Mini, Gilbert Mamba, (2), Tsewu, Mostlodi, Mabonga, Miss Mabonga, Mr. and Miss Zantsi, Mrs. Matumbu, J. W. Sondlo, Matsolo, C. Hlati, Makohliso, Nyantsula, Mgole, James, Mongcane, Lentor (2), Boucher, Boti, J. Sondlo, senr., Miss Msikinya, Mr. Msikinya, Tyawana, Dlangisa, Maswi, Sihlahla, J. Mtombeni, and Mdudu.

Imvo Zabantsundu.

NGOLWESI-NE, AUGUST 2, 1888.

Irafu ezimbini ngendlu enye.

U MR. SAUER ungenise umteto e Palamente, wokubandakanya irafu yendlu neyama phekepheke, ekwa yeyendlu. Kekamsinyane izakupela inkatazo yokuba umntu abizwe irafu ezimbini ngendlu inye. Siya mbulela u Mr. SAUER ngokuzikataza ngelituba, simbulela ngakumbi kuba ahlala ezikataza kakade ngento ezingati bantsundu. Lento yokubandakanywa kwezirafu zimbini, ibisenziwe yenziwa icebo yi komiti ka Mr. SIVEWRIGHT eyayicikida umcimbi wokutinjwa kuka BINDA ngenxa yama phekepheke. Kulo komiti kuko nomnumzana ongu Mr. HOFMEYR. Kubonakala ngoko ukuba amahlelo onke e Palamente eyavumelana ngendawo yokuba ezirafu zimbini ngendlu zenziwe irafu enye, eyakuti ngoku ibe yiponti, indawana eluncedo kukuba eyakutinjwa kabe kanye umntu, ukuba ude wakwiliskwa lokuba atinjwe, ekubeni ngoku edliwa ngamagela amabini amapolisa—awamaphekephekeho nawe rafu yendlu.

Kanti ke elicebo alisifinci isikalo somzi. Uko u Mr. HUTTON, obesakuba ngu Mpatiswa-Ndyebo wakomkulu, wabonisa ukuba lemali yamaphekepheke ipumle ngobuninzi pezu kwabantsundu, ngokuzako bati ukurafiswa babizwe ixabiso lipela lendlu. Indlu yontsundu edelekileyo ibizelwa irafu ye 10s., ixabiso elirolelwa indlu ekutiwa ingatengiswa nge £100, ontsundu ke urafiselwa ixabiso le £100; kanti kwinto zamalungelo ombaso litetyelwa kwi £2 ne £5 ixabiso lendlu yako. Bupina ke ubulungisa entweni enjalo? Yindawo ye Palamente ukuba ibenzele imfanelo abantsundu ngelituba.

Asitsho ukuti mabangabi sayihlauliswa imali yama phekephike abantsundu, xa nabamhlope bemelwe yiyo. Siti kodwa mabenzelwe imfanelo. Akuko mfanelo ngoku kwinto ecelwa ngamaweta, kuba bamenywa ixabiso elimele abantu abahlala kwizindlu zo £100, kanti esabo tikwizabiso le £5.

Sinenkolo ukuba umzi wakowetu ungazeliswa kukuba lemali yama phekepheke ihliswe ibe yi 5s. ngonyaka. Xa ke ibandakanywe ne rafu endala ebilishumi leshilini, imali ebayakumelwa kuyibhatala yi 15s. Bangati ke bavunyelwe ukuba barole 7s. 6d. ngesiqingata se nyanga ezintandatu sonyaka bakolisebe impela. Singavuya iyibone ngelihlobo lento i Palamente kuba ngokwenjenjalo iyakuwutut uzela lomzo umzi ontsundu.

Amanqaku.

INTETO awayiiesa u Rev. E. Makiwane entlanganisweni yabafundisi bamaleleio onke, okuqalekeni kwenyanga etileyo, eyayinandipe kunene, ama Ngesi. Lenteto ayayingabantu abantsundu abahlala ezidolopini. Ayishiyanga nto ingaziwayo ngabahleli ezidolopini. Iniko yada yapatelela ebuncinane bemivuzo, ekubonakala ukuba ayibanele abantu abazamela impilo efanelekileyo, abati bangabi nako nokutumela intsapo yabo ezikuleni ezikulu. Icebo aliwisileyo mayelana nalendawo, kukuba umgudu wamawetu ibe kukuba ubemhle, ubukeke umsebenzi wabo, ukuze nomvuzo unyuke. Walate kwinto ezinjengokuba ama Ngesi angazinoneleli izicaka, zezipile nangayipina indlela ezilokeshoni apo impi entsha ilahlekana nezimilo. Walila ngokuba abafundisi ne ramente zingenaliswi kakulu kwezondawo njenge Council eziti zizanelise ngokwenza imiteto embalwa, eti ingancedi kugcinwa kwasimilo Uqoshelise ngelokuncoma into enye entle kwinxila ledolopu—ukuvuka kwanini ufike selinosasa enkantini, into emkumbuza amazwi akwincwadi ka Yisaya V. II.

OMNYE umbhaleli ebhekiselele kuyo lenteto ka Mr. Makiwane, uxela isizatu sokuba abantu abantsundu base Bhayi, babonakale benokukanya ngapezu kwabezinye izixeko. Kokwako ukubona, imbangi kukuba iramente zimise izindlu pakati kwabantu. Ityalike nezikolo zamabandla ngamabandla zipakati kwabantu, kanti kwindawo ezinjengoma Qonce yonke ilokeshoni ishiyelwe kumfundisi omnye, u Mr. Harper, kuba Amawesile agama kwabantsundu, aze Amatshatshi akaba okunye. Nakuba kusitiwa erityalike zipakati silungele izicaka, izicaka zinokuya e Lokeshoni ngapezulu kokuba abakulu abantu beze pakati komzi. Uti lombhali, uti umntu xa equba inqwelo ahambe kufupi nenkabi. Ukuze impi entsundu esezidolopini ifumane impembelelo zokulunga, abafundisi mababe kufupi nayo. Utsho ati i Qonce eli lingakupa abantu nge nkohlakalo ukuba liyekelwe kumfundisi omnye. Ewe kungelungi nto ukuba ama Rabe amise owawo umzi Emkangiso; kwaye kungenqweneleki ukuba ama Wesile amise indlu yawo kwa Lose, kodwa kuyimfanelo ukuba amabandla ngamabandla abalandele abantu bawo xa beze kwindawo ezizidolopu bezokuxelenga okwexeshana ukuze babuye bagoduke.

UKUXUTYUSHWA kwepepa lika Mr. Mbaza, kwintlanganiso yo Manyano nge Mfundo, bekufanele ukuvula amehlo abafundisi. Yinto emayikangeliswe ngaba fundisi naziramente le itetwe ngamalungu. U Mr. Gosa ute. "Ititshala azina kulutelisa ulwaluko — kuba ziyafana nosapo ziyaluka." U Mr. Bottoman ute, "yindawo enkulu le yolwaluko, into eyenzakalisa izikula zabantsundu, kuba amakwenkwe esafunda, ati akungenwa ngulomoya ukohlakeleyo wolwaluko—azilahle izikolo." U Rev. Boyce Mama walcke kula macapaza amazwi abukali kunene. "Kucukunyiswe indawo enkulu kunene le yolwaluko, okufuneka lubulewe konke ezikolweni, kuba lungumtshabalalisi wododana okukangelwe kulo. Into embi kukuti kubeko abangena kwelisiko sebezi titshala, bahlaze umsebenzi wabo."

KUKO into esibaleleyo mayelana nesiko lolwaluko ezikolweni. Akubonakali ukuba lumnika isimilo, nesihomo sokuba yindoda esitileyo umenzi walo, njengokuba belusekwenjenjalo ebuqabeni. Luselukolisile ukuti umfana wasesikolweni lumhlute isitunzi, lumtwasisele inkohlakalo nokusa—into ke engebubo ubudoda leyo. Ayisakuwuhlala kakuhle imfundo nenkolo umzi wakowetu xa kuya kujoka ngokuba njalo. Ngokunjalo elisiko lilutshaba nomsebenzi wabafundisi, kwanokulunga. Xa ngaba unyanisile u Mr. Gosa no Rev. B. Mama ukuba netitshala azimsulwa kwelisiko, ingaba lentsapo ifundiswayo zezotitshala ifundiselwa ceutwini, kuba umfundisi entsatsheni ngumzekelo kunomlyolelo yomlomo nje kodwa. Lento kufuneka beyilungise kwakamsinyane abafundisi, ingade iwuncholise okunye umsebenzi wabo.

EZIKOLWENI akukonto zichaswe njengokwenziwa kwedini ne sitembu. Umntu osenenkolo kwezonto akangefumane angeniswe eramenteni. Kanti omabini lomasiko asebuhedeneni anendawo akankanywa kuzo kwizibhalo zocebano oludala oko ebengekafiki Umsindisi elizweni. Ebeyintambo ne funga neli lokwaluka. Yintonina eyabanga ukuba abe yintshontsho wona, ize eli lokwaluka lisale lincedisana eziramenteni nakubafundisi? Awaminyelwanga onke na amasiko obu Yuda kukufa kuka Kristu?

NGOKUPATELELE kwisaziso sika Mr. Wells, i Clerk yetu, ngendawo yokuba kubonakala ukuba zonke imali, nebezisakaselwa ku Magosa, mazitunyelwe ngokuto ngo kule ofisi, singa singavakalisa umbulelo wetu kumadoda asincedise ixesha elide, esiliwa amadabi Emvo. Siyatemba ukuba asaya kusincedisa ukuzama abantu abatsha ukuba baxhase kwelilinga, esiyakubabulela ngendlela ebesisakubabulela ngayo kakade ngemizamo loyo ukuba ziyabonakala isiqamo sayo.

KUNGQUMSHENENI wetu olusisi namhla ukuvakalisa umpanga wendoda ebivelele kwabantsundu. Sishiywe yinto ka Sibelekwana, u Solomon. Indoda ebingumshumayeli, umkutazi eiyalikeni, umfo omnandi kakulu, umfo ogalakileyo. Lendoda yabilwa e Mhlanga alaise ngobusuku bo Mgqibelo, ngomhla we 31st July wabhubha nge 22nd ngobusuku obulandelayo. Into ebete beti manga kukufa kwalondoda. Mr. Mbele wakona uti "ndaza kubikelwa kwangalomhla wabiliwa, ndaya kwakusasa, ndafika, lo ndoda isesitangweni esinkulu. Uahiye usapo lwako [illegible] sekusapo [illegible] Ngo Mr. Sibelekwana, liti lpepa lase Dordrecht, "abe ngumfo olungileyo, onyanisekileyo, [illegible] Ukuba [illegible] abantu [illegible] ni—[illegible] hatsundu, limayama ibala labo—agqibinto edlulileyo kusale liyiya ngoku. Ubendoda sase Mhlanga iminyaka emininzi, awamiswa kutandwa ngabantu; wazonela ngokuti angavumi ukuba bapatwe kakubi abantu bakowabo nangu Rulumeni, waxolela ukupuma ayincame nalomalana yobubonda wanyula ukubandezelwa namawabo abebemtanda bembeke kunene. Ibe ngu Rev. J. M. Dwane ohambise inkonzo zedlaka lake."—Omnye umbhaleli usitumele erokubhubha kuka Mr. William Lester, wakwa Brownlee Station apo ebesaziwa ebekwe kona, ngo 15 July. Sikhuza izihlobo ngezinxwaleko.

Umanyano nge Mfundo.

(N. E. A.)

IX.—AMAPEPA.

Amanene ayenyulelwe ukuzo alosi, amapepa ango Messrs. Alex. Njokwene no D. Dwashu, akafikanga entlanganisweni, akatumela nezizatu zokungafikeleli kwawo, nokungabhali mapepa. U Mr. Yekele utumele umgca oti akabanga naxesha lokulibhala ipepa le ntlanganiso. Intlanganiso ivakalise ukuva kwayo into embi bububhetye-bhetye bala madoda aye vumile ukuza namapepa kanti akasokuloza.

ITITSHALA NO SAPO.

U Mr. D. Mbaza ulese ipetshana andulula ngalo ingxoxo ngo "Titshala nosapo olufundayo." Inteto ka Mr. Mbaza itsolele kwi ntloko ezintatu, ezizezi:—(1) Ukuba o titshala balwe nesono solwaluko, kuba ezintwana zalukayo ziti zakupuma kwelo siko lazo zitshitshise onke amaboyisi ase sikolweni. (2) Bonke o titshala ngebe gcina incwadi ezikolweni zabo echaza izizatu zomntwana ngamnye opumileyo esikolweni, ukuze xa kufika entsha ititshala izibone pambi kokuba ibamkele. (3) Makati umntwana wesinye isikolo xa aya kwesinye abe nepepa lemvume ye Titshala yake, kuba kudla ngokuti kanti epuma nje unesi zatu esibi, aze afike abe ngumbungu kweso sikolo angene kuso, onakalise olunye usapo.

U JELA INTO KA TYANGWE.

U Mr. R. N. Gaba, ulese ngebali lika Jela into ka Tyangwe, Umcirha, igora elilumkileyo. Uqale ngokuchaza ukuba lomfo ngowase Mazangweni esakowabo isiduko nakuba kutiwa ngu Mcirha, makabe wangena kwesi sizwe kunye nama Sukwini awaye hleli nawo kulowo mzi. Ute waye li roti, ichule, ebekuti emadabini xa kuko ikaka eligqiba abantu kubizwe yena, ati akumiswa lowo mntu ajike emke. Umbhali ubalise iziganeko ezitile zambalwa zobu chule bale ndoda, waqukumbela ngokuti nguinfo obe nama cebo amahle. Ubesiti "Yiti wakuva isitonga sompu nokuba sitsho kude ne unqwile ukuze ungenzakaliswa yinjwila, kuba ayibonakali." "Ma ukuvela ngopezulu etyeni xa uhlola utsha kuba ibunzi eli leliny' ilizwe, wodutyulwa amehlo engekaveli." "Ma ukuhamba ngandlela nye nokuba lixolile kuba utshaba lwako lwokulalela," ngumfo obesiti akubona umtinzi angawuqondiyo ebusuku awondele aze aye kuwukangela kwakusa, ati ukuba sipunzi asi gaule.

X.—UKUXUTYUSHWA.

U Mr. W. K. Ntsikana ute akaboni luncedo kulamapepa alesiweyo. Elokuqala asinakwenza nto ngalo kuba ititshala ayinamandla okutintela ama boyi ukuba angayi esikweni. Masikutaze intlanganiso ezinjengaleyo yase Ncemera ze siko lokungaluki. Incwadi yokunikwa umntwana oya kwesinye isikula ayinakwenziwa kuba omnye umntwana umka ngokungayitandi ititshala noko angetshoyo kuyo. Elesibini ipepa lisibalisala ngobugwala buka Jela bodwa alazela nanye into yoburoti.

U Rev. W. Philip ute kuya bonakala ukuba lomfo ka Tyangwe waye lilumko. Ubeti pambi kokuba ayenze into ayicinge aze ayingene ngobulumko ukuze ingamenzakalisi. Eli bali linesifundo esikulu kuti sonke.

U Mr. Xiniwe ute u Mr. Mbaza akuko nto abeyenza. Umntu xa anikwa umsebenzi kufuneka ukuba azikataze eze nento ebonakalayo. Elika Mr. Gaba ipepa lixelo ubugwala bodwa.

U Mr. Gosa ute akaboni mfundiso kuwo omabini lamapepa. Ibingelilo pepa lona elika Mr. Mbaza siqwengana nje salagenamsebenzi. Ititshala azinakulutetisa ulwaluko, kuba ziyafana nosapo, ziyaluka. Lo Jela kubaliswa ngaye ngu Mr. Gaba. Ubobayena kutetwa ungcini-ntolongo. Ubugora bona yeyona nto angasange wanayo u Jela ka Tyangwe.

U Mr. Bottoman ute usisilungu ayaposisa ukumhlaba ngolunhlobo u Mr. Mbaza; ngati ubengamelwe kulesa pepa ezazisweni. Elipepa lako liteta ngendawo enkulu le yolwaluko, into eyenzakalisa izikula zabantsundu, kuba amakwenkwe ati esafunda kakuhle ati esekungenwa ngulowo moya ukohlakeleyo azilahlo izikula. Elika Mr. Gaba ipepa libo mnandi kakulu into embi kulo lize kusifundisa ubugwala.

U Rev. B. Mama umangalisiwe yinteto yamalungu adela amapepa o Mr. Mbaza no Mr. Gaba. Ngabantu abafanelwe kuncomywa, kuba amanye amadoda awaye nyulwe kunye nawo akezanga nazontlanganisweni. Ipepa lika Mr. Mbaza lishukumiso indawo enkulu kunene yolwaluko, ekufuneka labulawe konke ezikolweni kuba lungumtshabalalisi wododana okukangelwe kulo. Into embi kukuti kubeko nabangena kwelisiko sebe zititshala, bahlaze umsebenzi wabo. Yinto yokuliwa kakulu zititshala kuba zizo ezingumzekelo ebusatsheni.

XI.—INGXOXO YEZAZISO.

(1). ISIKUMBUZO.

Mr. S. Govo: "Le ntlanganiso mayibhale inteto eyakuba isisikumbuzo sosizi nokuxwaleka ngokubhubha komnye wamalungu, u Rev. W. W. Gqoba; lonteto ibhekiswe kwizihlobo ezintsapo yomfi lowo."

Lenteto itelelwe ngo Mr. W. K. Ntsikana, Rev. Mama namanye amalungu ngamazwi abuhlungu, kwanyulwa o Rev. P. J. Mzimba, no J. K. Bokwe ukuba maze bayenze lonteto.

(2). ITYEYA-NDYEBO.

Mr. Wm. Mama: "Yaga lentlanganiso ingenza ityeya-ndyebo."

Ute ukuyixhaswa kwake lengxoxo u Mr. Mama, le tyeya-ndyebo ati mayenziwe mayibe ngumsinga esisikolo, ibe yimali ekomana, kukubizelwa kuyo o titshala kuba abagulayo kakuhle imali yabo. Kupendule amalungu ambaiwa ayinqwilisela ngeliti, abati boyiswa navile malana bayirolayo yesikolo, abana kutwala yimbi; kunjalo nje baya kala zirafu zika Rulumente. U Mr. Mama uyiroxisile ingxoxo.

(3). IMALI YO TITSHALA.

Mr. T. Bottoman: U Rulumente makacetyiswe ukuba enze umteto wokuba imali yo Titshala mayirolwe ngabo bonke abantu abamelene nesikula. Izizatu zokuba avelise eli cebo uto; xa imali irolwa ngabo bonke abantu ziya kuqina izikula, kuba akuko mntu ungade axolele ukurola imali engafundi umntwana wake. Kanjako kufuneka abantu bakowetu benyanzelwe emfundweni ukuze bade babe ngabantu kakuhle. Enye indawo ute, abahlolokazi abatanda ukufundisa abantwana babo kunzima kubo, kungati kwenziwe eli cebo babe nokukangelelwa.

Emva kwenteto emfutshane ite intlanganiso, lengxoxo ka Mr. Bottoman ibanzi, kuba isingela pakati nemfundo yo Nyanzelo (Compulsory Education). Eliqinga lemali seliko pesheya kwe Nciba, u Mr. Bottoman makacelwe eze nepepa lale ngxoxo kwintlanganiso ezayo ukuze azivele zonke inkalo zayo kulo. Wavuma u Mr. Bottoman.

(4). ABAFUNDISI NE ZIKULA.

U Mr. T. Bottoman: Makati umfundisi pambi kokuba amise isikolo esitsha endaweni aqale acebisane nomfundisi one sikula esikufupi naleyo ndawo, u Mr. Govo usekele.

Emva kwenteto ezimfutshane kumalungu ango Rev. B. Mama, Messrs. W. Mama, Ntsikana, no M. Njikelana oboniso ukuba lentlanganiso ayinamandla akwenza nto kulomcimbi, nokuba kanjako abafundisi aba bayadywidana ngomsebenzi akuko ungake avume ukuba owako umsebenzi utshitshiswe. Into le yona imbi kuba idla ngokwenzakalisa umsebenzi omdala obuse umi, kanti lowo uqalwayo ukolisa ngokufa. Akwenziwanga sigqibo, kuyekelwe kwaku bafundisi ukuba baqube ngokubona kwabo. Abebeko entlanganisweni bebe sebe kwina ngokuti ingxoxo ingabo bodwa.

(5). ABAPATI BEZIKULA.

Mr. B. Sakuba: "Lentlanganiso mayivumelane ngokuba kucetyiswe bonke abantu bezixeko zase zikolweni ukuba benze i komiti zokupata izikula, ezo komiti zonganyelwe ngabafundisi." U Mr. Sakuba ute izikula zabantsundu okwangoku luyaba olungena bani unokubekwa ityala ngokumhlope ngokufa nokonakala kwazo, kuba luti lwakupela usapo esikuleni umfundisi ati lityala labazali; iti yakungarolwa imali ye titshala ati mayiyibize ebantwini. Iti ititshala yakungafunwa ngabantu bakohlwe kuyisusa xa ayitandayo umfundisi, sonakale isikula; ize xa idlelwa indlala ititshala ngumfundisi ikohlwe kubhenela ebantwini kuba abanamandla esikuleni. Into eyakulungisa impato yezikula kukuba kwenziwe ikomiti kuzo zonke izixeko zokubambisana nabafundisi.

Usekelwe ngu Mr. J. S. Dlakiya, ochazo ngamafupi amazwi ukuba zonke ezizipitipiti zokungavani ngezikula zibangwa kukungabiko kwe komiti ezinjengezi kutiwa mazenziwe. U Mr. P. Xiniwe ute yena akaboni luncedo luyakwenzeka ngokucebisa abantu ngalento. Ukuba liyamkelwa eli cebo yile ntlanganiso lingasuke livunywe njekodwa lize lingabhekiswa ebantwini kuba lonto ayinamsebenzi; kulandele o Messrs. Bokwe, Mama, no Govo, ote elicebo seliko pesheya kwe Nciba, nakweziinye indawo kweli, lifanelwe ukulingwa. Elicebo libhekiswe entlanganisweni, lamkelwa.

(6). IZINDLU ZO TITSHALA.

Mr. T. Bottoman: "Abafundisi mabacelwe yilentlanganiso okokuba bakangelele otitshala indawo zokuhlala." Ute ititshala zitwele ubunzima obukulu ngokungabi nazindlu, ngokukodwa esezinamakosikazi. Ucaze inzima nge nzima ezizitweleyo ititshala, wagqiba ngelokuti abafundisi mabacelwe bazikataze ngokukangelela ititshala ukuba zibe nezindlu, nokuba amagumbi endlu mabini nokuba matatu.

Uxaswe ngu Mr. Mama ngokushushu.

Kulandele amalungu ambalwa, ebonisa ukuba abafundisi nabo abanazindlu, nabenazo bazifumana nzima; u Mr. Bottoman acelwe ukuba ayiroxise le ngxoxo wavuma.

XII.—AMAPEPA ENTLANGANISO EZAYO.

Amapepa anyulelwe ukuza namapepa kwintlanganiso ezayo ngo Messrs. T. Bottoman no W. K. Ntsikana; aliadelwe noko Messrs. D. Dwashu, A. M. Njokweni no J. B. Yekele abangafikeleIanga kwoyanamhla.

XIII.—INTLANGANISO EZAYO.

Kunyulwe indawo ezine emakakangelwe kuzo efanelwe kukuba mayiye kuyo efanelwe kukuba mayiye kuyo intlanganiso ezayo.—Inxaruni (Newlands) Umgcakwebe ka Mdingi, i Burnshill (e Mxubiso) ne Debe (kwa Marela). Kwamiswa i Debe.

XIV.—INGUQULO YEMIGAQO.

U Mr. J. Tengo-Jabavu undulule ingxoxo ngemiteto emiso intlanganiso, ayandlalele ngelokuti uyatemba ukuba akusakubako bani uti yena ulutshaba lo Manyano nge Mfundo. Ute ulilungu elidala lolo Manyano, waye umgudu wake lonke ixesha ikukuncedisa inqubelo-pambili yalo. Namhla eti maziguqulwe nje izimiselo zo Manyano kukuba obona ukuba alunakubancedangolunhlobo lumi ngalo. Yintonina abayifezayo ngo Manyano? Wona lamacebo bagqibe kuwo, ukuqoshelisa ingxoxo abati bazisingato, baya kuwahambisa ngayipina indlela? Amanye apatelele ku Rulumeni, amanye ku bafundisi, amanye ebantwini: yayo intlanganiso ingona gunya lokumenza u Rulumeni ukuba ahambise izigqibo zayo, kwangokunjalo ayinagunya lokunyanzela abafundisi ayingebanyanzeli nabantu. Kakade yayingajongo kulomagunya mhla yasekwa. Kwakujongwe ekubeni ibe yintlanganiso yokukanyisela umzi, oyakuti wakuyibona into ukuba ililungelo lawo, umnyanzele u Rulumeni ngezwi lawo elinye, unyanzele nabafundisi ukuba kwenziwe ukutanda kwawo. Okwangoku intlanganiso ixhomekekile, abanakuyifikelela abantu umsebenzi wokubakanyisela ayiwufezi. Yaye inxenye yabo ingesakukumela ukuhamba imigama emide ukuza kuxoxa amaphupha angena, kwenziwa nto. Eli ke icebo kukuba makuyekwe ukugqiba intlanganiso yase Ncemera, neyokulu ese yase Rini, eyayigqibe kwelokuba

Imvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.] KINGWILLIAMSTOWN, NGOLWESI-NE, AUGUST 2, 1888. [No. 194

QONDANI!

KUBO BONKE ABAMKELA 'IMVO.'

KUKO inguqulo eyenziwayo ekubanjisweni kwemicimbi yeli pepa lendaba, *Imvo Zabantsundu.*

Yilo nguqulo ebanga ukuba bacelwe bonke, **nabebe pantsi kwa Magosa kwindawo ngendawo,** ukuba bayitumele ngokwabo imali yendleko yepepa ngokute nqo, ku Mr. J. Tengo-Jabavu, Office of *Imvo Zabantsundu*, Kingwilliamstown.

Amagosa aya kwaziswa ngenewadi ngale nguqulo.

WILLIAM WELLS,
Unobhala.

Baker, Baker & Co.

ABATENCISI BENTLOBO ZONKE ZENGUBO.

E-QONCE (Kingwilliamstown),

Batengisa ngoku

Idyasi Zobusika, ziqala ku 13s. 6d. zinyuke.
Isuti Zobusika, ziqala ku 11s. 9d. zinyuke.
Ezobusika Ibhulukwe, ziqala ku 3s. 9d. zinyuke
Ezobusika Iblankete, ziqala ku 1s. 6d. zinyuke.

Nezinye ingubo zobusika

Ngamaxabiso akwanjalo ukuba pantsi.

ZILUNGELE EZINGQELE ZIKOYO.

Yizani kuzibonela imfumba

Yebhulukwe Zekodi ziqala ku 5s. zinyuke.
Iminqwazi Etambileyo iqala ku 1s. 9d. inyuke.

ISANDUKUFIKA LOMPAHLA.

Baker, Baker & Co.

E-QONCE (Kingwilliamstown).

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele beza Mankazana,

E-QONCE.

Ezamadoda Ihempe, 1/- 1/3, 1/6
Ibhulukwe ze Kodi, 5/-
Eze Twidi ibhulukwe, 4/-
Ibatyi ze Twidi (iqukunjelwe yonke) 6/6
Eze Twidi i Suti, 16/9
Ikeleko, 2½d.
I Printi (intlobo ezintsha) 3d.
I Linzi, 3½d.
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

Inyama ne Zonka

Nento esinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

KUFUNWA ISITANDATU SABASEBENZI.

UMVUZO uqala kwi 10s. use kwi 20s. ngenyanga kudibene nokudla. Balale kwakwamlungu.

Yiyani ku

R. CURLING,
e-Reserve,
e-Qonce.

BONISANI.

Amahashe amabini, elinye yinkabi efosi enekolo, no muxuma endlebeni yase kunene, eno O ecaleni lase kunene, etshoba lifutshane; elinye yinkatyana emfutshane omqolo ugobileyo, amanqina amhlope omabini asemva. Alahleko ngo 15 April odluleyo. Woti wakuva umkondo ubhale ngo Mr. Wilson, Colesberg.

JAMES KWEZI.

KO TITSHALA.

KUFUNWA i TITSHALA, enesiqiniselo inganqwenelekа ngakumbi. Umvuzo £40 (per annum) ngonyaka. Owufunayo wobhalela ku

REV. SIMON P. SIHLALI,
"Solomon Vale,"
Engcobo via Idutywa.

ISAZISO.

NDIÑIKA esi saziso kubo bonke abagaula kumahlati aku Tsolo. Bonke abaya kufunyanwa behamba nabapete i Licence sokugaula, kodwa engeko amagama abo, bonke ndobabamba ndibase kwi Mantyi yakwa Tsolo ukuse kubona yona ukuba abanatyala. Mna nditi bonke abanjalo bangababelekwa.

THOS. NOUDLE,
Umgcini-Mahlati.

Kambi,
8th May, 1888.

BONISANI!!!

AMAHASHE amabini alahleko e Rini, ngo 22 June, 1888. Inkabi egwangqa ebomvu, inekolo encinane; elinye yinkabi empemvu ebomvu, amanqina asemva amhlope, ikwa namabala emhlana amhlope mabini. Lamahashe anomtshiso wase Bhofolo, nentsimbi kumanqina apambili. Ubudala akwi six years. Ondilandisayo, ndomvuza, abhalele kum,

ROBERT L. MAGEZENI,
Care of Mr. Wm. Ndarane,
Fort Beaufort.

Amehlo Mzi Ontsundu!

NDICELA amehlo kuni mzi wakowetu ngomfana ontsundwana, amagama ake Jim, Mbeki, akeyise Abraham Gobongwana Kinass. Wagqityelwa ese Kapa ngo 1882, naku Mr. John James, nakwabanye abafundisi bamahlelo ngamahlelo apo e Kapa nakwezinye indawo. Ondilandisayo angatumela kwi editor yo *Mvo*, nokuba kukum. Indleko zake zingabuyiswa ndim,

M. A. G. KINASS,
R.M. Office,
Mount Ayliff.

23 June, 1888.

I-FASHONI EZINTSHA, EZIVELA E YUROPE.

Ezamanenekazi i **Fur Capes.**
Ezamanenekazi i **Fur Dolmanettes.**
I jersey ezintsha ziqalela kwi 3s 6d to 5s 11d.
Ezangapantsi ezilukiweyo, zitshipu kakulu.
Izitofu zelokwe zobusika ezitsha.
Iflanele ezenziwe ngoboya begusha **Zase Afrika.**
Izikafu, netyali.
Into eninzi **yezihlangu zamanenekazi** ezidla i 7s 6d ziyakutengiswa nge 5s 11d.

Zonke ezinye impahla zitshipu kanye kotenga ngemali.

W. O. CARTER & CO.

MACLEAN SQUARE,

E-QONCE.

Kubatabati be "Mvo" e Bhayi.

KUYACELWA kubo bonke abatabati be "Mvo" abase Bhayi, abanepepa abepuma ngo Mr. J. S. Adams, okweli lase Maxhoseni ngokunje, ukuba basitumele i address zabo kwakamsinyane.

INGUBO ZO BUSIKA.

DYER NO DYER

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

BAKANCELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu :—

Iminqwazi, 1s 3d, 2s, 2s 6d.
Ihempe zokusebenza, 1s 3d, 1s 6d, 1s 9d, 2s.
Ibhulukwe ze sitofu ziqalela 3s; Ibhatyi 5s 3d.
I suti ze Norfolk Blue Serge, 26s.
Imibhalo etshipu kakulu. I blankete netyali zoboya.
Ibhulukwe ze kodi, 5s 6d.
Siyazisika ibhulukwe. Izitofu ezilula ezikefiweyo ziqalela kwi 15s 6d. Zimmile kanye umntu. **Amaqina** ne zi **kafu.**

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

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

Kwa DYER no DYER,

KING WILLIAMSTOWN.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

KWABATETA isi Xhosa siti, "Posani amehlo apa." Kwabo bateta isi Bhulu siti, "Kyk hier zoo." Kwabo bateta ulwimi lwe Nkosazana, siti, "Look here,"

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile. "*Ityali zetu*" especially *ezaba Tshokazi*, zibleli zodwa emhlabeni *Ilokwe zokutshata* esezitungiwe, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitendo zide), i printi, i kaliko, i linzi, ezo hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa :

Ingubo zamadoda zokutshata ezitungwe kade, nezinokwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibhatyi, 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.**"
Umteketisi, ngu "**FOLOKOCO.**"

Inkumba yakwa Pascoe ezantsi kwetyalike yama Skotshi, apo wofika umbone kona u Mr. **FOLOKOCO** ngokwake (salaf).

Umhlaba Otengisayo.

UMHLABA ongu *Lot I.*, omi e Debe, ubukulu bawo zi acres ezi ngama 21 ne polse ezingama 28. Imida yawo : ngase mpumalanga-ngentla, nangezantsi, umi ngendlela yenqwelo ; ngase mpumalanga-ngezantsi, umi ngo Lot H. : ngase ntshona langa-ngentla, umi ngo Lot K., umhlaba olinywayo. Owufunayo angabhekisa ku

GEORGE WHITAKER,
Kingwilliamstown.

A. W. REID,

UMTENGI WENTO YONKE,

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

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.