

Intlanganiselo ye Mantiye e Transkei. Intlanganiselo ka Captain Blyth iya-kudibana ngomso ege 7th ka August lo. Silindole imiteto elungileyo betu. Kuse ngolwesi-Bini siyinqindi ukusuka Entlambe kwa Blyth. O Siyabulela ke abasoke bayitete leeto iyiyona mibanzeli yesiroro salantu abantanda ukateta, abanjengomfo wase Xilinx. Eyona nto sifundekelwa ngayo yi certificate yokuvota kutiwa ipina kaloku.

Ezasema Mpondweni.

Umhlobo osibhalela ese Ma Mpondweni uti:—Lisaxolile eia ma Mpondweni. U Ndameni (Mr. W. E. Stanford) ukomkulu e Qaukeni, kuvakala ukuba ueta nge ndlela nango Mr. Scott. Andikaliva eia ma Mpondweni.

U Gwadiso.

Ipepa lase Mnta litylwe ngumntu otembekileyo ukuba u Gwadiso, inkosi yama Koniwayo, ibuyele emanxoweni ayo.

Imfazwo kwa Zulu.

U Dinizulu no Ntabuko namadoda a 1,500, bebelungilelela (9 Aug.) ukuba kucela ukuba bangeniswe pantsi kwepiko le Nkosazana.

Ezifike ngo 9 Aug. zezokuba u Mr. Pretorius unantyi ubuyele emzini wake kunye no Somkeli neinye izilonda eziluhlu zingababanjwa. Isizwe sika Somkeli sidliwe anawaka amabini eukomo, sekurholwe amakulu amabini.

U Dinizulu uninxelwe enqenbeni angakufumana kutya, into angapila ngayo zinkomo. Intlolela zingcine emehlweni.

Ezifike ngolwesi-11 nazo zezokuba u Dinizulu no Ntabuko base Mpilala ekuhlanganeni kwe Bongolo ne Bavana.

Umpati-Mikosi wase Transvaal, u General Joubert ukube isimezo sokuba yonke into eli Bhulu eke yamcedisa u Dinizulu, ize ingabi sabuyela kumhlaba wama Bhulu.

Impawana.

Ifiva kuya kucaca ngokucaca ukuba iwubhaxo kakulu umbhaxo; yaye injabane inxathisa. Umbhali wadengisa ubeko wasezanzwileni sayo. Kuti kulale umshana wako wiyiyo, apumtse kwelona gqira laziwayo apa e Qonce, kungasizi luto, abe kokokona avitawo umshana. Kuti xa anyanga mbini elole, sekuyinkohla, suka kulule umnikazi-mzi. Ibe sesinye isibongobongo eso. Auge angake atwale imikono entloko asuse isingahla, ahi, Yo! Kuti xa aveki natu-ne, abhekiso ku Mr. Shaw, u Nqogqala, e Bhofoto, ote wayitumela amayeza yomibini lomikubhane, aselwe usuku lwalunye—zambini zapakama ezondwayi. Olunye seluchubekile, luggibe inyanga ezine, olunye lube nenyanza. Ate lomayeza abuya anceda nenyi intokazi ebisagqala. Oko kutsho ke singa singanika icebo kumhlambi njengokuba libonakala litwelo amehlo eesingwe. Izigira layo ngu Nqogqala. Lomceba ka Mr. Shaw kutiwa ngu Mgedi Orarayo (Herbal Alkaline Aperient), yinkunzi kungati kukancinane nje.

U Mr. Tatham wase Monti uke wahlolwa intizi zomhlaba ngeveki epelileyo. Kuti ngu Mgqibelo ngapaya kubhubhe unyana wake lefrazhala luti yi masisi, suka xa kuvelwa kwehwaywa kubonwe-giti pantsi umnikulu wale-ntwana, kanti kupela, Isidumbu sale-ntokazi site seza kunchwaywa apa e Qonce. Ngolwesi-Tath, esese Qonce u Mr. Tatham, ufumana ucingo olumbikela ngokubhubha kowesibini ununtwana. Asilunge kwase Monti kwangoko. Ezifike asike sekulihwe owesitatu! Yini lo! Selefumana etituzelwa ngokuti lentwana ibhulwa ukugqibela ibuye ipakama. Nababizaziyo baya kuba buhlungu kunye no Mr. Tatham ngezinxwaleko azifumoneye.

Uko wati oka Mjodi, u Charles walowo mlhlo, kungoku ihambisele pambili yabantu indlela ukuseleni umqondoti nase kwalukeni. Ewe, kuluzisi, kubanga udano ukubona ukuba iramente nabafundisi bazumane bouza iwokowoko ukuzelisa ezizinto zombini. Kodwa ukuba abanye barundele pambili, mhlambi babuyele e Padanarami, alababizwe ukuba bapume kuyo mayelana nalomasiko, kuyasivuyisa ukuti kuko iqela kwakumawetu olifunzele ekutengeni i kari, amadoda asele-nawo amalungelo selekolisile ukuba nazo; kwangqibela nawo, lanele iqela elizimisele ukuzitonga kwamsinyane libe nawo. Yilayo inqubelo pambili efunekayo. Bo-bo ubudoda esifuna bona.

E Transvaal efanyenwe onxillile unntu omnyama uyabanjwa, ancinwe ade axele umlungu ontengileyo uyivale, ukuba akaxeli seliyintambo nezohlwayo. Hai, wona umteto wotywala wase Transvaal nase Free State nase Natal, mayelana nabantsundu siyawunocina ngokulunga kwawo.

Kwela Mangesi kuko unyano, olukolise nga magqira, oluzimisele ukucikida "Unxilo." Pambi kolu manyano u Dr. G. K. Poole, ulese ngo July 3, ipepa ngokuba "Yinto Inokuphilwa na unxilo?" Ubhalise ngezixha lakudala ebekufudula esiti amanzila sqokolelwe angeniwe esikepeni esivuzayo, kanti kukubulawa kwawo oko. U Dr. Poole yena uti unxilo oia luhlohlo lwesifo, esibangwa luselo. Sigala noselo lobunxilo, do aye ekunxileni. Kwaye kuloko umngqaliso elingati lingoka kqili kulo inxila libe nokuphilwa, kanti ligqilile, selingabuya lindodeke ngosifo lwe Nkosi. Walate u Dr. Poole luto yokuba kwi boqpal ekizayo peesha zokunyanga abungqila kubonakala ukuba ayipili abungqilanga bazimisele ngenqondo yoka ukuba bayakubuyeka, elinye lyeza yi Nkosi ku Mda!l! Ute vona uyakolwa ukuba banokunyanga ubunxilo.

Ukuba uziqigile kolunxilo umzi ontandu, kuvakufuneka sicole ku Rulumeni imali yokwaka nakweli i Hospital yama Nxila.

Indawo esoyikileyo tina xa sibona silasa inxelo zale ntlanganiso yabacikida unxilo, kqkuba kubhellewe nje esela nje umntu selehlile sisifo songilo, kanama-njazo kuko uuda ati ewugqilile ubani kanti uye apo "kungayi lubuyayo." Ezizinto zibe zifanele ukubanga ukuba abo bangekahlwa sisifo noselo, bangabi sangqela kanye, bati nabesitshi mabake banchamle, bakwelele. Sifuna ukuti nati sinakane ukuba ababantu banxilayo abazenzisi, bayata ngenyaniso. Kanti ke kokona udodana namadoda akowetu onyolukele ukufa! Yeha!

Omye umbhaleli uyawohlwaya, uti:— "Kutenina apa kwelipepa lako lingaxileli nangondlela zo posi, ukhoni ngezixha elitile iposi iyakufuna indoda engayitayayo. Bekani izaziso zokutawo komisobenzi, nokuba nguwupina umsebenzi we Nkosazana."

Lombhaleli uchukumise indawo enkulu kunene, obifanele ukugqalaselwa. Icebo ngezizinto likwase zandleni zamawetu. Ukuba ayatanda zivakalisiwe ezizinto epepeni, makatumele incwadi ku Rulumeni e Kapa, acele ukuba ezizinto zenziwe nangenteto yesi Xhosa. Zivakalisiwa kakade ngesi Bhulu naugesi Nqosi. Yinto yokwenziwa zintlanganiselo ezililiso lomzi lo.

Mazibe ziyazaliseka sininwe iziprofeto? Kutiva aya esapela Amayada e Yerosalem, kubonakala ukuba kwakaminyisa isifeko cao siza kabu sawo Ngo 1880 kutiva aye ngagqilile kwi 5,000 Amayada kwase sifeko sidumileyo Ezibhalweni, kodwa ngoku angapheza kwi 30,000. Lubangi yokukwanda ku ngumngqaliso rinthushusho saifumano e Russia.

Kuko e Mangesi iqhala sithi, "Ulando lomalele ngaspeza kokufa." Silifumana liyinyaniso mayelana nodaba olavela e Pilgrim's Rest, e Transvaal. Umfo ontandu ongu Majest uti adutyulwa ngomntu ongu Kleinboy. Ebanjwe uolulali, ufika alivame ityala, uti ube nikw ibumini leokomo yindodana engi Swebi Tom, zokutawo akuba abulale u Majest. Imbanzi yengxabano yabo yi aboobi, ebyiswe lutando ku Majest naku Tom. Ute kwapela u Majest.

EZABABHALELI.

UKUSETYENZISWA KWE VOTI.

Mkeli we Mvo, Njengokuba isandele nje ixesha lonjulo lwamabala ho-Parlamente entsha, sithanisa siyavala ukuba ivoti yetu zezisibenzise kakuhle sidi-bane nanya Ngesi. Kuko indawo emasi-waqondile yona lamadoda siwanyulayo angabahlolobe betu. Lendawo yezokuba, ngapambi kokuba sibavotele basitombise okokuba baya kusizama amaalungelo etu. Umzi wakowetu mauze ungandiya gwenxa, ube gqili lamadoda siwanyulayo ukusitombisa abahle—ahle—kuba yonke imiteto emibi esakuba ingeniswa zintshah-ba zetu ayayi casa, ngati ena apo ke ange gqili; kuba ikwa ngu Hofmeyr ode wenza ungwendwe lokusenza abantu, wona lamadoda siwanyulayo emi kule ndawo kupela yokuqhubanjansi emitetweni ezinza. Ngati ngoku ltrekha lokuba wonke umntu esiya kumnyula asitombise ukuba wongeniswa imiteto eya kuba luncedo nelungelo kuti. Kutenina lento imisebenzi siyivinyayo nase zi- ofisini, kusike kumana ukufunwa abelungu nakwi misebenzi efanele tina? Lamadoda siwanyulayo inawazame nje ngelina lokupala, ukuba imisebenzi enje ngokukumisa ezi ofisini mayibe yevetu, kuba siyivalelwe kakade eminye. Luninzi udodana olukohlwe yimisebenzi, kuba kaloku inikwa abelungu yonke. Ngatamba lokuba umzi uza kuwapama amaalungelo awo, n'inguzi.

E Komani, August 13, 1888.

ABALIMI NA BARWEBI.

E QONCE (Aug. 14). Irasi-1/10 abalimi-1/1 to 1/6 agedazini Ithabile-3/5 to 4/2 ngokulwa Ithabile-3/5 to 1/10 ngokulwa Umboosa-1/9 to 3/8 ngokulwa Amazimba-3/11 to 4/3 ngokulwa Irasi-4/5 ngokulwa Isemile-2/5 to 2/6 ngokulwa Amatanga-2/9 agedazini Umqubo-6/6 to 9/3 ngokulwa Iertyis-3/9 Inkani-5/5 to 1/6 ngokulwa E KOMANI (Aug. 11). Inkani-14/1 to 3/1 ngokulwa Ithabile-4/6 to 1/10 ngokulwa Ithabile-5/5 to 5/9 ngokulwa Amatanga-2/3 agedazini

Native Opinion.

THURSDAY, AUGUST 16, 1888

NOW that the dust and heat of the conflict in connection with the controversy concerning a Native Missionary Station are over, we would fain endeavour to bring prominently into notice some apparently forgotten conditions of success in mission work. Reversing the modus operandi of the adverse critics in the recent controversy, we shall abandon the concrete in favour of the abstract, and consider the matter of missionary effort, not in a parochial and restricted way, but in a deeper and more comprehensive spirit. There is a growing disposition to aver that the African is not

mentally and morally improvable, that it appears to be a decree of nature that he shall always occupy the position of a dependant and servitor among the nations of the earth. Resolutely adhering to our determination to argue upon general principles, we, somewhat reluctantly in this connexion, pass by the case of individual Africans whose attainments and achievements ought to be a strong refutation of such a statement, and desire to refer our readers to what has actually been accomplished by the African section of such a civilized power as the United States of America. There, the people of African descent are numbered at nearly seven millions, or about one-eighth of the whole population, and the progress made by these during the quarter of a century that separates us from the oppression and stagnation of the old slavery régime is indeed remarkable. Colleges and universities now exist for the sole advantage of these coloured people, and there is a continually growing movement towards the occupancy of responsible and important positions in that great and powerful country. Africans are found practising as physicians, lawyers, and clergymen, and in other learned and honourable walks of life, and these positions have in many instances been won in hard and straight-forward competition with men of European race. With the utmost alacrity we admit that such successes are of quite recent date, but we ask, what would have been the present condition of Africa had her centuries of history been different? It is universally held that every organism is the product of two forces, parental and environing. Each man is composed of what has come from his ancestors, and what is absorbed from his surroundings. A germ of life draws materials for growth from what touches it, as a grain-seed is nourished by earth, air, and sunlight. The tendencies of a man are determined by the forces that operate before his birth, but the actual man is the result of an infinite number of influences which have a powerful effect upon him, for good or for evil. This statement cannot be gainsayed; it is an unanswerable axiom, that heredity and environment, largely determine human life. And what is true of man as an individual, is true also of men in their collective capacity. That more complex organism, a nation, is the product of the same forces. Let any reflective man ponder the dark history of this "dark continent," and he will soon discover why Africa has not yet wheeled into line with the civilized nations of the earth. Her geographical position, cut off, as she is, from immediate contact with other countries, excepting that narrow bridge of territory to the north-east, over which armies have so often marched to her conquest, is one noteworthy explanation of her sloth, and the cruelty and oppression that for thousands of years have been her bitter experience, are another factor in what some term the inferior mental and moral status of her people. And the external influences, to which we have made reference as having so great a power for weal or woe, have not been, and are not helpful to Africa. Her tribesmen have for centuries been enslaved by powerful foes, and only recently has the process of ameliorating her woes been begun. And if in so short a time such honourable results as those above described have been achieved by Africans, what may we not hope her future will show. We commend to our adverse critics that homely adage, "Rome was not built in a day." A fungus may spring up in a night; but only after long battling with the elements does the oak-tree attain maturity of strength. A great gulf may exist now between the African and the European; but go back a few centuries in history, and consider the Angles, the Saxons, the Teutons, the Franks, and if what do they, the ancestors of the European races of to-day, differ from the Natives of Africa. The

English race, which has gradually emerged from the unpromising elements that peopled the forests and down of ancient Britain should patiently bear with the Africa that is struggling into light, and liberty, and manhood.

THERE lies before us the Report of the Select Committee of the House of Assembly to consider the case raised by the Queenstown Bondmen against the Registration, as Parliamentary voters, of the Natives of Glen Grey. The Committee consisted of Sir T. UPINGTON, Messrs. HOFMEYR, GOLDSCHMIDT, INNES, and THERON. From the report it would seem that the only material witnesses examined were Mr MARTINUS DE PLESSIS, the Bond member for Queenstown, who moved in the House in this matter; Mr DAVID DE WET, also the Bond representative of Aliwal; and Mr. W. T. BUISINNE, who was Attorney for the Bond in the recent proceedings in the Supreme Court against these Natives.

A more notoriously one-sided inquiry has never been instituted. In the first place, with the exception of Mr. INNES, all the members of the Committee were Bondmen. Then, it would have been in vain to seek for more interested, or grossly prejudiced witnesses than those the Committee decided to summon. The result is that, the evidence is the very quintessence of misstatements and misrepresentations that it was possible to get within the ten pages of the pamphlet containing the Report of the Committee. We make bold to say that, had anyone, who knew the Natives of Glen Grey and Herschel been called, he would have categorically contradicted Mr. DE PLESSIS and Mr. D. DE WET's evidence as regards the value of the premises of the Natives. For instance, Mr. DE PLESSIS, referring to the value of the huts of the Glen Grey Natives who have been registered, says, "Some 15s., some 30s., others £2 or £3 at the outside." Alluding to the stone kraals he says, "They are not of any particular value." Mr. DE WET tendered similar testimony. It is a pity no question was put to Mr. DE PLESSIS to ascertain how he arrived at his valuation; for we are satisfied that this valuation is impossible except from a Boer's standpoint, as regards the labour of the schepnel.

On such ex parte evidence the majority of the Committee concludes that "there has been in many cases" brought before them, but "especially in the Glen Grey district, a clear violation of the Act." Mr. INNES, who brings up a minority report, arguing on the same evidence, fails to discover this clear irregularity of the Act; nor any such irregularity as to warrant the censure which the report implies upon Mr. GARCIA and Mr. HUGHES. Parliament has, however, resolved, "That the report and evidence be forwarded to the Government to enable it to give effect to so much thereof as is possible without further legislation." It may be mentioned that the Committee in their report acknowledge that "they are unable to say how the grievance can be remedied, as far as the existing lists of voters are concerned, by any means short of legislation to meet the special cases referred to." The action of the Government then is in respect to the future, and then principally in connection with laying down rules for the guidance of Registering Officers. But in his usual lucid and convincing way Mr. LEONARD, exposed the futility of the Committee's suggestion. We cannot do better than close these remarks than by reproducing the observations of the honourable and learned gentleman.

Mr. LEONARD (referring to the recommendations of the Committee) wished to point out that this would be introducing an entirely new practice in our Constitution altogether, and would be asking the House to vote by adopting never yet adopted. A body drawn and considered Franchise Bill had been passed during last session, from which many things had been omitted, and which registering officers were expected

to carry out. What did the report propose? The hon. gentleman (Mr. LEONARD) did not propose, as would naturally have been expected, an amendment of the law, so as to prevent abuses, fixing details, providing out the duties of officers and their qualifications, and providing for an appeal to the Law Courts as a last resort. He did none of those things, but wished to ask the Attorney-General to frame rules virtually fixing the franchise. He asked the hon. gentleman if any Attorney-General should have these powers. This question of the franchise was one of the most important subjects that could engage the attention of Parliament. Surely the hon. gentleman was not so blind as not to see that a suggestion of this sort would not work. If the law was defective, and its officers failed in their duty, then the law should be amended; short of that no provision could be made which would be satisfactory. He hoped the House would not agree to the resolution.

It is, of course, needless to add that we entirely concur with Mr. LEONARD's observations, and cannot understand why Parliament is afraid to allow aggrieved parties in these things access to the Superior Courts.

Editorial Notes.

We believe the writer of the papers on the Transkei Land Question thinks his statement that there is no spot in the Transkei abounding in wood, altogether premature, and should have said "except the heads of Newspaper Editors." Does the Editor of the Natal Herald not comprehend, that "the country is filled up with a sparse population, with no space for increasing numbers," merely means, that the land is already fully occupied, but the occupiers make up only a scanty population.

ELECTIONEERING topics continue, it would seem, to be the all-absorbing theme in Victoria East. In our Alice Times we read that "Mr. W. Dewey introduced the question of having a good representative Committee elected to watch the coming election for this division, and to act as a Parliamentary Elections Committee. He spoke of the number of candidates at last election, and the number said now to be in the field. What we wanted was united action with Peddie. An order that both divisions should have a representative, and let a committee meet at breakfast, say, and decide on the two men.—Dr. Baile could not see how the actions of the Committee would be binding.—Mr. Watson (who acted as Chairman) was of opinion that no good result would come from the doings of a Committee. He spoke of last election how he had joined in with a candidate from another division, but for all that they were not returned.—Mr. Ingle pointed out that the present proposal was quite different. The two Committees as representative men would meet and decide on a candidate each, and if the two divisions wanted to return two good local men they would have to work hand in hand. What was wanted was united action on behalf of the two districts, so that the divisions would be represented by frontiersmen, and unless we did something in the way indicated we would be in the same position as we were at the last election.—Mr. C. S. Slater said that if electors had made up their minds for a certain candidate it would be difficult to get them to change." In spite of the misgivings of the majority of the speakers, which we consider to be palpable and tangible, Mr. Dewey insisted upon proposing his Committee. Unless the Committee represents men who see matters eye to eye, we warn Mr. Dewey that his Committee will be found out to be a hindrance rather than a help. It may at once be stated that in chasing a will-o'-the-wisp, far we don't think the bulk of the electors will be so young as to give up their own candidates, in every way the equals of those who may be preferred by the Junta of nine that will meet at Breakfast, Vley, only to accommodate Messrs. Dewey and Ingle.

"So long," says the E. P. Herald, "as the Pondo nation cultivated friendly relations with the Colony, and does not place itself in the way of progress and civilization; so long as it refrains from listening to the intrigues which are opposed to British interests, just so long will it retain its independence." We are glad to hear this, and are satisfied the conditions are not too complex nor too difficult to observe. Moreover we believe that they are such as the Pondos would not object to carry out as they have shown in the past; and if our own Government will faithfully adhere to them we would not hear anything about the Pondo difficulty.

The Natal Witness appears to be as sceptical as we are as regards the present Zulu affair being a genuine rebellion. There is abundant ground to believe that it is a got up affair by a grossly incompetent gang of ex-Magistrates, ex-traders, and so forth, dressed in a little brief authority. This is how our Natal contemporary treats the so-called surrender of Somkeli and Betyana. "According to the Colonial Secretary [of Natal] Somkeli has surrendered himself, and asked Betyana to do likewise. Upon the arrival of the latter chief they will proceed to Etshowe. Somkeli has also volunteered to give up all people accused of murder. This is one of the most gentlemanly surrenders on record. He not only surrenders but kindly asks another chief to do so, and agrees to await his arrival. He, further, agrees to act as chief, and to assist the authorities. The question naturally arises, was he ever up in arms, and has he not simply come out of his stronghold when told that no harm would befall him? We know that a force, accompanied by two guns, moved against him some time ago. From the fact of the Colonial Secretary being notified the month since of the Zululand authorities, it would appear that changes have taken place 'officially,' and that Betyana's adherents have either left him in the lurch, or have been disbanded."

Iuvo 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 16, 1888.

[No. 196]

ISAZISO SIKA RULUMENTE, NO. 506, 1888.

I Ofisi yo Mpatiswa-Mhlaba Nemisebenzi, e Kapa, 16 June, 1888.

EKUBENI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so "Mteto we Mhlaba Elahliweyo," wesi 3 Elahliweyo ngabaniniyo ngoluhlobo luchazwa apa, okokuba:—

"Xenikweni kuko irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlambi ngempahla efunyenwe ku Rulumente, engablatlwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlambi lomphahla yayekwa, yalahlwa, i Ruluneli ukuba yenze isaziso ngalondawo, mhlambi ngalompahla, ixele ukuba ilahlwe kwi *Government Gazette*, nokuba kukulipina ipepa eyoqonda ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kuthi ukuba pakati kwezo nyanga ntatu zesaziso akafikanga umniniwo, mhlambi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wako ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, koti ekupeleni kwezo nyanga zintatu zikankanyweyo, apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuqutywa kwalo mteto ukankanyweyo, maze ulungelelane nezahluwana nziswa kwemali zawo zivumelane nalowo mteto."

Apa ke kwaziswa bonke abantu ukuba le Mhlaba ibalulwa ngase zantsi apa ekwi-siqingata sase Qonce kutiwa iyelahlweyo ngabaniniyo, njengoko sek-shiwo; ke u Rulumente uya kuyitabata ibe yeyake ngo 16 October, 1888, ukuba ayimanywanga kwangapambi kwelo xesha, zaza zahluhlwa irafu ezingamatyala ku Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto,

F. SCHERMBRUCKER, Umpatiswa.

Umhlaba okwisi Qingata sase Qonce (Kingwilliamstown), oku tiwa ushiwe ngabaniniwo.

| No. | Igama lomniniwo Ekuqaleni. | Ixesha lokunikelwa kwe Taitile. | Ixesha kwi noweli / Zalonkulu | Ukuhazwa Komhlaba. | Ubekulu. | | | Irafu ese lityala. | Le rafu ilityala iqala ngo. | Wagqityelwa ukweli gama. |
|-----|----------------------------|---------------------------------|-------------------------------|---------------------------------|----------|-------|--------|--------------------|-----------------------------|--------------------------|
| | | | | | A. | R. | P. | | | |
| 1 | Sindapi Busoshe | 13th July, 1869 | 1829 | Building Lot 2 AA, Perie M.S. | ... | ... | 32 | 0 12 6 | 1st January, 1883 | Sindapi Busoshe. |
| 2 | do | do. | 1829 | Garden " 131 do | 7 | 2 | ... | 2 10 0 | do. | do |
| 3 | Busoshe | do. | 1826 | Building " 1 AA, do | ... | ... | 32 | 0 12 6 | do. | Busoshe. |
| 4 | do | do. | 1827 | Garden " 130 do | 6 | ... | ... | 2 10 0 | do. | do |
| 5 | Kwebulana | do. | 1844 | Building " 4 EE, do | ... | ... | 32 | 0 12 6 | do. | do |
| 6 | Simon Ndayi | do. | 1882 | Building " 9 CC, do | ... | ... | 32 | 0 12 6 | do. | Kwebulana. |
| 7 | do | do. | 1883 | Garden " 39 do | 8 | 2 | 1 39 | 2 10 0 | do. | Simon Ndayi. |
| 8 | Franz Witbooy | do. | 2180 | Building " 2 X, do | ... | ... | 32 | 0 15 0 | 1st January, 1883 | do |
| 9 | do | do. | 2181 | Garden " 149 do | 6 | ... | ... | 3 0 0 | do. | Franz Witbooy. |
| 10 | William Yapi | do. | 2143 | Garden " 123 do | 6 | ... | ... | 2 10 0 | 1st January, 1883 | do |
| 11 | John Boezack | 20th Feb., 1868 | 234 | Building " 5 C, Mount Coke | ... | ... | 32 | 0 12 6 | do. | William Yapi. |
| 12 | do | do. | 233 | Garden " 58 do | 6 | 4 | ... | 2 10 0 | do. | John Boezack. |
| 13 | Jeremiah Masingata | 5th January, 1869 | 331 | Garden " 3, Masingata's Village | 6 | 3 | 39 61 | 3 0 0 | 1st January, 1882 | do |
| 14 | Dyibi Tonga | 20th Feb., 1868 | 314 | Building " 20 B, do | ... | ... | 32 11 | 0 12 6 | 1st January, 1883 | Jeremiah Masingata. |
| 15 | do | do. | 313 | Garden " 63 do | 6 | 363 | ... | 2 10 0 | do. | Dyibi Tonga. |
| 16 | Kweya Gqose | 24th April, 1869 | 1810 | Building " 2 E, Buchanan | ... | ... | 24 | 0 12 6 | do. | do |
| 17 | Nyoka Mtyingili | do. | 1642 | Building " 9 B, Rossiter | ... | ... | 24 | 0 15 0 | 1st January, 1882 | Kweya Gqose. |
| 18 | do | do. | 1643 | Garden " 20 K, do | 8 | 5 | ... | 3 0 0 | do. | Nyoka Mtyingili. |
| 19 | Zachariah Tweyi | 7th Nov., 1876 | 2676 | Building " 7 C, Pouleni | ... | ... | 35 865 | 0 15 0 | do. | do |
| 20 | do | 23rd do | 2800 | Garden " 6 BB, do | 6 | 3496 | ... | 3 0 0 | do. | Zachariah Tweyi. |
| 21 | Stephen Tintele | 7th do | 2681 | Building " 5 D, do | ... | ... | 33 865 | 0 12 6 | 1st January, 1883 | do |
| 22 | do | 23rd do | 2823 | Garden " 8 CC, do | 6 | 3496 | ... | 2 10 0 | do. | Stephen Tintele. |
| 23 | Daniel Ndevu | 7th do | 2704 | Building " 4 H, do | ... | ... | 33 865 | 0 12 6 | do. | do |
| 24 | do | 23rd do | 2875 | Garden " 20 II, do | 6 | 3496 | ... | 2 10 0 | do. | Daniel Ndevu. |
| 25 | Shadrach Tintele | 7th do | 2733 | Building " 3 L, do | ... | ... | 33 865 | 0 12 6 | do. | do |
| 26 | do | 23rd do | 2770 | Garden " 3 JJ, do | 5 | 71468 | ... | 2 10 0 | do. | Shadrach Tintele. |

ABATSHATILEYO.

MAYEDWA—PONGO—Ngo 17 July, kutshatshiswa, ngu Roy 3 Sibunu, e Gweza, u WILLIAM MAYEDWA no Bhai PONGO.

ABABHUBHILEYO.

SINGABA.—Ngomhla we 16th July 1888, kubhubhe u MANGALISO SINGABA, ngokugula ekufuphi kakulu nguwo lomkhulu uweyo kweli leta. Ushishi esizelele ngokugodukela epakadeni lo Sombawo, ngokuba elufumene uzolo ngendlela zomake akade eposisa ngazo. Ke umzi ose Kama stone nose Dayimani (Kimberley) siyawu-bikela.

MVIMBI.—E Kimberley kubhubhe ngo 19th July 1888, u SAMUEL MVIMBI, uyana omncinane ka Hendrik no Francis Mvimbi. Iahlubo ezikado mazamkele lo mlilo.

INCWADI!! INCWADI!

Kwi Ofisi ye "Mercury."

KUKO into eninzi ye nowadi zom Ebe-desho zosi-Xhosa ezizise kutshatshiswa. Ukuba abaniniso abazikulunganga ngapambi ko 31st August 1888 siyakwazi ngiselwa indleko zokubotshwa kwazo.

Amagama abaniniso (1) Swartboy (2) James Kololi (3) Joe Smith (4) Jamima S. Dlakiya (5) Joe (6).

KWABANTU OKUTITSHA.

Kufunwa Otitshala Ababini (2).

(1) E Mount Fletcher, Griqualand East, kufuneka ititshala enokwinqanda umsebenzi. Iinkulu sinabantwana abamabuzi matandatu (ngamanye amaza nangapaula). Umvuzo ngamashumi amane oponti agonyaka nemdla, namasimi. Oisfunayo makatumele krogama lingapantsi, atumele inowadi ezibonisa ukawulingana kwake umsebenzi ojalo. Makabhale isicelo sako ngesi Ngesi.

STEPHEN MAKHOBOTLOANE, Mount Fletcher, Griqualand East.

(2) E Kheteketo, Griqualand East, nakona kufuneka ititshala enokwinqanda umsebenzi, abantwana bakwa ngamabuzi matandatu. Umvuzo 240 agonyaka nemdla namasimi. Oisfunayo makatumele krogama lingapantsi, abale isicelo sako ngesi Ngesi.

STEPHEN MAKHOBOTLOANE, Mount Fletcher, Griqualand East.

KO TITSHALA.

KUFUNWEA kwi Sikolo sase Ndwana, i District yase Cala, i Titshala enokwinqanda isi Bhulu nesi Xhosa, kunye nesi Ngesi. Ojalo angabhalala u REV. E. J. WARNER, Mount Arthur, Lady Frere.

25, 7, 88.

KUFUNWA u Titshala we Sikolo se Bantsundu e Kimberley, umvuzo ngama 275 ngonyaka. Umntu olizaka ufuna ngepesula. Ofanayo wobhalala ku REV. J. S. MORRIS, Posen Street, Beaufortfield.

Isaziso kubabhaleli bam.

REV. S. MZAMO, Sepian, Care of W. H. Wilson, Esq., Aekaton, Lady Frere.

KWABANTSUNDU.

NDIVULE Ikaya le Ndwana. EMONTI (Hanover Street). Ndize itali ezinkulu. ENOCH MABENGEZA.

ISAZISO ESIKULU.

Amayesa ka (Nogqala) Jesse Shaw.

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JESSE SHAW, Igolisa Lemicisa, The Laboratory, Fort Beaufort.

Kubatabali be "Mvo" e Bhayi.

KUYACELWA kubo bonke abatabali be "Mvo" abase Bhayi, abamapapa obayama ngo Mr. J. S. Adams, okweli isee-Markosi ngokunje, ukuba basitumele i address sabo kwakamsinyane.

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Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

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 e Nyutawini nakwisitalato esipambi
 kwe ofisi ngase mcantatweni.