Imvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.] KING WILIAM'STOWN NGOLWESI-TATU, JULY 6, 1887. [No. 139?

ISAZISO SIKA RULUMENTE, No. 316, 1887.

6	Igama lomniniwo Ekuqaleni.	Ixesha lokunikwa kwe Taitile.	Ipepa kwi-ncwadi Za-komkniln.	Ukucazwa ko mhlaba.	Ubukulu. A.	R.	p.	Irafu ese lityala. £ 8. d.	Le rafu ilityala iqala ngo.	Wagqityelwa ukweli gama.
1	Frederick Basi ...	13th July, 1869	1918	Building Lot 6 DD, Perie ...			32	1 5 0	1st January, 1877 ...	Frederick Basi
2	..		1919	Garden Lot 40	6			5 0 0		
3	Jacob Kalashe ...	„	2038	Building Lot 4 II „		...	32	2 6 6i	13th July, 1869	Jacob Kalashe
4			2039	Garden Lot 30	6			8 14 6		
S	John Pemba................	„	2184	Building Lot 4 X „	...		32	1 5 0	1st January, 1877 ...	John Pemba
6			2185	Garden Lot 159	6		30 08	5 0 0		
. 7	Enoch Rhayi	„	1842	Buildiag Lot 9 AA „	...		32	1 15 0	1st January, 1873 ...	Enoch Rhayi
8			[illegible]	Garden Lot 1[illegible]				7 [illegible] 0		
9	Josiah Siyongwane...	20th February, 1[illegible]8	16[illegible]	Building Lot 7 C, Mount Coke ...			32	1 15		Josiah Siyongwa[illegible]
10	..		16[illegible]	Garden Lot 24	64			7 b		
11	Moses Tsotso	„	21[illegible]	Building Lot 1 D „			32	1 [illegible]	1st January, 1877 ...	Moses Tsotso
12	..		21[illegible]	Garden Lot 48 „	6 6			5 0		
13	Ulalisa	„	23[illegible]	Building Lot 2 B „			32	1 7	1st January, 1876 ...	Ulalisa
14	..		2[illegible]	Garden Lot 57	4			5		
15	Ugidimane		186	Building Lot 11 B			32	1 15 0	1st January, 1873 ...	Ugidimane
-(16	..		185	Garden Lot 33 99	64	...	...	7 0 0		
17	Ntzwili	,5th January, 1869	1548	Building Lot 11 C, Massingata's Village...		56	128	1 10 0	1st January, 1875 ...	Ntzwili
18		..	1549	Garden Lot 15	3	20	64	6 0 0		
A 19	7 Rebecca Makula	19th April, 1875	2346	Building Lot 4 O, Joseph William's Location			32	1 5 0	1st January, 1877 ...	Rebecca Makula
20	..		2457	Garden Lot 8 F	6			5 0 0		
21	George Magwanya...	30th June, 1862	1450	Building Lot 4 C, Peelton.............................		2	0-59	1 15 0	1st January, 1873 ...	George Magwanya
22	...		[illegible]	Garden Lot [illegible] F	4					
23	Ncapai Magabelu ...	11th	V-W	Building Lot 3 L-			o ctr	12 o		
24		3Uth June, 1862	1294	Garden Lot x2 C	4		492	/ 0 0	1st January, 1873	
25	Peet ...	4th February, 1861	1373	Garden Lot 6 M »9	4		3	5 0 0	1st January, 1877 ...	Peet
26	Skilishe Bunzi	24th April, 1869	1704	Building Lot, 11 A, Melan	...	...	24	I 5 0	„	Skilishe Bun
27			1705	Garden Lot, 3 H, Rossiton	6-65		...	5 0 0	..	
28	Zweni Socutshana ...		1654	Building Lot, 3 B 99		...	24'	1 5 0	„	Zweni Socutshana
29			1655	Garden Lot, 2 L 99	6-65	...		5 0 0		99
30	Mente Kotana	7th November, 1876	2689	Building Lot, 1 F, Peuleni		...	33865	1 5 0	7th November, 1876	Mente Kotana
31		23rd November, 1876	2792	Garden Lot 7 AA 99 ...	6 3496			5 0 0	23rd November, 1876	99
32	Dicky ...	7th November, 1876	2719	Building Lot 5 J			33-865	1 5 0	7th November, 1876	Dicky
33		23rd November, 1876	2865	Garden Lot 10 II ..	6-3496			5 0 0	23rd November, 1876	99
34	Jan Kashe ...	7th November, 1876	2745	Building Lot 7 M 99	...	...	33 865	1 0 0	7th November, 1876	Jan Kashe
35	„	23rd November, 1876	2821	Garden Lot 6 CO „	[6-3496			5 0 0	23rd November, 1876	

I Ofisi yo Npatisu'a-Nihlaba Nemisebenzi, e Kapa, 20 *April,* 1887.

EKOKUBENI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so " Mteto Wemihlaba elahliweyo," wesi 3 womnyaka we 1879, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaniniyo ngokoluhlobo luchazwa apa, okokuba :—

" Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni ngendawo mhlaimbi ngempahla efunyenwe ku Rulumente engabhatalwanga kwada kwapela iminyaka elishumi, yaza londawo mhlaimbi lompahla yayekwa, yashiywa, yalahlwa waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kunjalo, kwanommeli wake ngomteto, akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo mhlaimbi ngalompahla exela ukuba ilahliwe kwi *Government Gazette,* nokuba kukulipina ipepa, eyoqonda ukuba lifanelekile kube kanye ngenyanga kwinyanga ezintatu ezilaudelanayo, kuze kuti ukuba pakati kwezo nyanga ntatu zesaziso akafikanga umniniwo mhlaimbi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake, ukuza kumisa ibango lake kuwo, aze alike ayibhatale lorafu ilityala, koti ekupeleni kwezonyanga zintatu zikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla ibe yeyayo, ize iyisebenziee nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesha : kodwa ke, amaxesha onke ukuqutywa kwalomteto ukankanyiweyo maze ulungelelane nezahlukwana ze sibhozo, nese sitoba nese shumi zom-Miselo we 9 womnyaka we 1844, ukuba ube ugumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivume- lane nalowomteto."

Apa ke kwaziswa bonke abantu ukuba le Mihlaba ibalulwa ngasezantsi apa ekwisiqingata sase Qonce kutiwa iyelahliweyo ngabaniniyo njengoko sekutshiwo ; ke u Rulumente uyakuyitabata ibe yeyake ngo November 1, 1887, ukuba ayimenywanga kwangapambi kweloxesha, zaza zahlaulwa irafu ezingamatyala kumantyi wesosiqingata, njengoko kubhalwe ngako kwesi Siqingata salo Mteto uxeliweyo.

F. SCHERMBRUCKER,
Umpatiswa.

_____';____

Umhlaba okwi Siqingata sase Qonce okutiwa ulahliwe ngabaniniwo.

God save our graclous Queen, Long live our no ble Queen, God save the Queen!

DYER AND DYER

Kulevenkile i Jubhili YOMNTAN' OMHLE INKOSAZANA iyaku kunjulwa. Woti ngalenyanga ka . JUNE otenge kwi-venkile yetu ye Ngubo impahla exabiso liyiponti abuye ayinikwe i 2s. 6d. Into yonke eyimpahla

NENTSHA ATOTYIWE AMANANI.

NKOSI SINDISA UKUMKANIKAZI!

Isitora sase Komani

Kofuna izivato ne

INGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,
Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama
XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe
Iminqwazi ehonjisiweyo
Iqiya ezilushica Imibhalo, njalo, njalo
KWEZA
Madoda ingubo
Zi suti Zamadoda
Ne Bhatyi ne Ndulubhatyi
Ne Bhulukwe
Ihempe
Ne Kilisbanti
Iminqwazi ye Tweed neyo Fele Ibhulukwe zokukwela, Ileginisi njalo, njalo.

Isuti nengubo ezinganye ezi ncinane zama kwenkwana nezolntsha.

Yeyona ndlu isisulu empa- hleni yoku homba neyoku nxiba apa

E KOMANI.

U BOYA

Zisheleni ezimbini ngeponti.

W, O, CARTER & CO.

Basanduluku fikelwa zezimpahla zixelwa ngase zantsi apa :—

I-BLANKETE
Zabantu base sikolweni.

I-BLANKETE
Zama xegokazi.

I-BLANKETE
Zama xego kuba kaloku ezintlobo zombi- ni zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

I-BLANKETE
Zama dodana.

I-BLANKETE
Zomtinjana.

I-BLANKETE
Zaba sebe zakutshata.

I-BLANKETE
Zaba sanduku tshata, Ukuqaula inteto singati i Blankete ziyalala ezifanele nabanina, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

W. O. CARTER & CO.

E-QONCE.

Isaziso ku Mamfengu.

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

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti ima- li kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa.

THOS. MORIARTY.
5 August, 1886.

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

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo
noncedisa, abafuna ukutenga nokutengisa,
e.Town Hall, Kwisitora esinga pantsi ese-titatu, No. 3, *Kwinkundla ye marike,*
E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tanile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

ninzi ngalupina uhlobo okoku-
tya uya kuku rolela ixabiso elipezulu kanye lase Markeni,
e-Qonce.

ISAZISO ESIKULU

nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa i- posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi* W*enene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

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

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo kanye ngenyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yekabanina. Ubani uyinikwa emva komsito imali.

E Qonce, 20 July, 1886.

M. KEEVY & CO.,

KWA NGOMTI,
E-Bhulorweni nase D"urban Street.

Ngoku bazilungiselele ukurola awona maxabiso makulu

Ngoboya Nezikumba, Zenkomo,
Nezebhokwe, Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya asitengiswayo kule
dolopu "yeyona ndlu ine Ngcawa Nengubo sokunxiba ezitshipu nayo yonke into.

IMVO ZABANTSUNDU

NGOLWESI-TATU JULY 6, 1887.

Utanywa Kwelipepa le "Mvo."

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

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

IMALI itunyelwa ngepepa lase Posi- ni, apo angena kufanyanwa ngezitamp.

Iveki.

IGCOTYELWE kakulu i Jubhili Encemera. Ude wagqita ngokugcoba kwabanye abantu u Mr. Buyapi Ncapo kuba ude watyala imiti yamitandatu eyi Gum Tree ngalomini yo Mntan' Omhle.

U MR. C. J. LEVEY ubeke ilitye lesiseko setyalike yama Wesile e Cala ngomhla we Jabhili.

ABATEMBU ababe fuduselwe kwa Qumbu libakohlile elozwe kuba lo Qumbu akako mhlaba ngummangwana mnye Io une ofisi yemantyi. Inxenye izama indlela zokubuya.

UKUBA wayengeko a Sir Gordon Sprigg lo babeya kuqabuka nini abantu abamnyama?

INTLANGANISO yabafundisi base Free Church (Presbytery) idibene apa e Qonce izolo, yonganyelwe ngu Rev. J.Ferguson wa- se Monti.

I JUBHILI yabankulu e Burnshill kwasa ngo-Iwesi-Bini. Kwenziwa okuspela namabhaso elusatsheni. Kwada kwangeniswa namaxego anesiquza esi Ngesini nase si Xhoseni aku- tshwa ngu Mtshemla. Bate bakubizwa aba- fazi abakulu bala. Tina asimangaliswa ku- kuba bale kuba inenekazi elintsundu linge- nda isuke ngati selingene ezulwini ukunga- katali yincwadi.

IZIKOLO ezonganyelwe e Xesi (Annshaw) zoyikile ukudibana nge Jubhili, kutiwa zo- yika into ka Mbambisa.

U MR. C. J. RHODES omele i Ligwa e Palamente nobefuda engumhlobo wabantsu- ndu ezingxoxweni namhla ubalahlile kule yokutungwa kwabo imilomo, uti umntu omnyama kufuneka ukuba azive ukuba upe- twe. Uti u Sir G. Sprigg liqinga lokweye- lisela u Rulumente.

U SIB THOMAS UPINGTON no Mr. J. H. Hofmeyr banikwe £500 emnye ngokuya kwabo e Ngilani kwingqungqutela ye Koloni zonke. U Sir Thos Upington wongezwe amanye amakulu amahlanu eponti. Ama. lungu e Palamente ayariiza sesi senzo.

U MR. J. A. BRIDGE igqira lamazinyo lala- pa ubhabhile.

UMBENDENI uko kwisitili sase Dutywa.

I RULUNELI iwalile umtandazo wabemi base Rafu obucela ukuba sincitshiswe isi- gwebo sentwana engu Rensburg eyayibulele uyise eseyigqibe ishumi leminyaka ke entolo- ngweni.

INGQELE inkulu kwele golide, kuko umntu omnyama oqauke unyawo yiyo.

IXABISO lezinxibo ezibhaselwe Ikumkani- kazi ngamanenekazi ase Ngilani lipakati kwamawaka angamashumi asixenxe (£70, 000) eponti, namawaka alikulu (£100,000) ngapandle kobugoxo bedayimani namanye amatye anqabileyo.

AMAPOLISA abepetwe ngumfi u Mr.M. A. Chalmers azakuqukwa napetwe ngu Commissioner Davies.

IZINDLU zikamfi a J. J. Irvine ebezitetelwa ngo-Gqibelo ongapaya kogqitileyo, ziboyi- sile abebengxamele ukuzitenga.

U REV. C. F. OVERTON M.A., wase Tsha- tshi e Rini ubhubhile.

IPETSHANA lase Gcuwa ekutiwa yi " Lan- tern" elibhalwa ngesandla selisuke langu sifa-lutulini libeke ecaleni ukuncedisa aba- tshutshisi bo Mhleli we *Mvo.*

UMFO obepambi kwamatyala e Monti u Witbooy, ogama limbi lingu Elephant ngo-kubamba umlungukazi ngasese ezond' uku- menza intw' embi, ulindiselwe ijaji.

U MASUPHA inkosi yase Lusuta adliwe iwaka lenkomo ngo Liliso le Nkosazana kwe- lozwe u Sir Marshall Clarke ngenxa yoku- Iwa okusand' ukuhla. Ukuzibhatala kwake umane ezisa kwinkosi enkulu u Lidziya, se- legqibile.

INGXOXO yokatungwa kwemilomo yaba-ntsundu embusweni ivunyiwe li Bandla elinci le Palamente, ngoku isaqulanqwa uku- ba izokutunyelwa kwelikulu.

UMCANCATO we nyawo opezu kwe Tyume e Dikeni uvulwe yi Nkosikazi ye Mantyi yakona u Mrs Boyes, igama lowo yi " Victoria Jubilee Bridge."

NJENGOKUBA i Palamente yase Kapa isi- vala imilomo ekwenziweni kwemiteto esiza kupatwa ngayo itemba selilinye kukubhe- nela kwi Kumkanikazi ukuba ilamle. Umzi wonke ngeuvisisana kwangoku ngomtandazo omnye omkulu. Mayingabi yinto yamagqu- gala angapeliyo ke.

INENEKAZI ebelipete isemnari yentombi yakwa Ngqika u Miss McRitchie kuposisiwe ukuti liya e Skotilani. Nakuba lingasabu- yeli kweso sikolo lisakuke libe nexesha elino- bom apa e Afrika. _____

NGO-MVULO ogqitileyo, 27 June u Mr. Innes wandlale pambi kwe Bandla le Pala- mente umtandazo ovela ku Rev. P. J. Mzi- mba nabanye abemi abantsundu besiqingata sase Dikeni bechasa lomteto wenziwayo wokutunga imilomo yabantsundu embuswe- ni. Well done!

KUKO ulure lokangati ijaji zelilizwe ziza kufikelela napesheya kwe Nciba xa zijikelezayo zigweba amatyala. Ezase Dayimani ziza kutabata ezadolopu zipezulu oma Koles- bere nezinye.

AMAVOLONTIYA ase Kapa ebedubula itikini ngo-Mgqibelo ogqitileyo kwenzakala ebeli- hleli kufupi nayo elimana lipakamisa ama- lapu, ngokujutyelwa liceba lembumbula la- beta erolomeni; lisiwe kugqirashe ngekali- tyi.

E DAYIMANI amaxabiso okutya ami ngo-luhlobo :—umbona 14/6 to 16/ ngengxowa; umgubo wombona omhlope 21/6 to 22/6 ngengxowa ; amazimba 15/ to 18/ ngengxowa ; itapile 12/ to 15/ ngengxowa; irasi ezinkozo 10/ to 11/ ngengxowa.

INGQAKAQA iseko e Matatiele kubantu abamnyama.

INENANA elingu Alfred Walker ebeke lifu-ndisa ukuvutela amaxilongo nokubeta igabu e Komani libanjwe e Monti lasiwa ematya- leni ngolwesi-Ne Iweveki egqitileyo. Beli- wela lisiya e Ngilane kanti limka namaxi- longo amabini abany'abantu i cornet ne flute.

UMFO ogama lingo Mfenga owayesiwe ematyaleni e Humansdorp ngokuhlal' ebhomela umlungukazi wake xa ingekoyo inkosi, unikwe inyanga ezintatu entolongweni esebenza nzima.

ABANTU base Natal bajabula kakulu nge Jubhili bayitya kunene inyama yenkomo ababezixhelile.

U ARCHDEAN COLLEY wase Natal nxabene namagosa etyalike yake kwapants' ukube- twana, yapuma ityalike kungabanga sashu- nyayelwa.

Umtandazo wesibini ongeneyo e Palame- nte ochasa ukuvalwa kwe milomo yabantsu- ndu kwinto zempato yabo ngotunyelwe ngu Mr. P. J. Mzimba. Siyavuya ukumbona ekwiqela elipambili u Mr. Mzimba kulento. Esisenzo singqinisa inteto ka Rev. E. Maki- wane awayem'mele ngayo. Siyatemba uku- ba u Rev. Mzimba akasokuyeka ukusebenze- la amawabo. Sanele

IZIGITSHIMI ezivela kwi Kumkanikazi yela Matonga zifikile kwi Ruluneli yase Natal zize kucela ukuba elozwe lamkelelwe pantsi kwepiko le Nkosazana u Victoria.

KWANEKWE pambi kwe Bandla le Palame- nte ngu Mr. Innes ngo-Mvulo ogqitileyo umtandazo ovela ku Busika nabanye abemi abantsundu besiqingata sase Dikeni beta- ndaza u Rulumente ukuba angayeki uku- bakhusela etywaleni; nokuba elopiko lake alitwabulule lizifikelele zonke indawo ezino- mntu ontsundu.

NGEVEKI egqitileyo kuzibulele amadoda amabini e Kapa, enye yindoda endala eyayi-lijoni, ibitshixelwe endlwini yamadindala ibicolwe inxilile, kwafikwa izixhome ngeqa-mesi ebibhinqe ngalo. Enye isele ityefu kwacolwa incwadana ecaleni layo isiti izibu- lele ngokuba ive inteto engcolileyo itetwa ngentombi ebiyifilisha.

IKAYA LABANTSUNDU liya kuvulwa apa e Qonce ngu Mr. P. Xiniwe ngo-Mvulo ozayo. Wenza ilinga lokunceda umzi u Mr. Xiniwe, esitembayo ukuba uyakuncediswa ngentlizi- yo ecayitileyo.

KUVAKALA ukuba Inkosazana u Victoria iza kwenza isikumbuzo se Jubhili yayo ngo- kuxolela onke amajoni nomatoloshe abama- tyala mancinane.

KUSAND' ukudliwa umntu omnyama iponti ezimbini yimantyi yase Beaconsfield, ube-banjwe ngumqubi xa kuhliwayo kuloliwe ngabahambi, kanti ukwele engena tikiti.

UKUPUMA kwetyalike yase Wesile ngobu-suku be Cawa kubonwe selesilwa amadodana. azindlavini. Isizatu asicacile kuba kuhlala kwaliwa yonke lemi-Ggqibelo ngokuhlwa nange Cawa; into eyakuwanqumla impondo lamadatyana kukutshatyalaliswa komqo- mboti.

NGOMHLA womgcobo we Jubhili e Humane-dorp kuqubene ngentloko amahashe amabini abedyarwe kakulu elinye livela kwelinye icala elinye livela kwelinye, apuka intamo omabini afela kwalapo, basinda abakweli.

E TAMARA kuza kwakiwa ityalike entsha; ngomhla we 15 kuyo lenyanga kuyakwenzi- wa itimiti yokulungiselela.

"ISIGIDIMI" sase Dikeni sibaxelele nge- ndlela engeyonene abafundi baso imbangi yokuba ababanjwa bemfazwe bangakululwa. Nokokuba besinomoya onjanina ngakwi *Mvo Zabantsundu* besifanelwe kuwuxela wonke lomcimbi wenkosi njengeko waqube- ka ngako e Palamente nempendulo yo Mhleli we *Mvo;* sizeke senze inteto yokucinga kwaso ngawo Lingasekukalazelwa banikuba ngulowo umntu ucinga ngeyake indlela em- hlabeni apa. Bonke abanta abawalesayo amapepa esi Ngesi, ne *Mvo* bayakubona mhlope ukuba Umhleli we *Sigidimi* uyipe- ndulele wayilalisa ngomhlana inteto ngabom.

KUCOLWE isidumbu somntu omnyama sikutshelwe entlabatini ngamaza e Bhayi. Akaziwa lowomntu.

INGXOXO endululwe ngu Mr. John E. Wood e Palamente yeyokuba utywala angabute- ngiselwa umntu omnyama kwiziqingata zase Rini, Cawa, Batisi, Ngqushwa, Dikeni, Bho- folo, Nyara, Somerset, Monti, Cumakala, Qumra, Qonce, Batenjini, Mpofu, Komani, Skapu, Katikati. Isasingetwe.

NGOMSO, July 7, u Mr. Hofmeyr uyaku-ndulula ingxoxo e Palamente yokuba aba-
? okanye abanemfa-

nelo yokunyula amalungu e Palamente mabakululwe kuyo yonke imitetwana eyenzelwa abantu abamnyama bodwa kuba sebengama-

kaya abanjalo.

ABAFANA abasonwabisile bancipisa amanani etu ngokupikelana nokutshata intombi ezamkela *Imvo.* Kube ngafika igama elitsha leledi sive sekusitiwa itshatile, asazi ukuba yintonina le ityalela ekutshateni apa kwi *Mvo.* Asibo burharha ke lonto yinene.

INGQOLOWA elungileyo entle iyatengwa esitoreni so Peacock Brothers A Weir apa e Qonce.

IMVULA ine kakulu ngeveki egqitileyo ngokukodwa pesheya kwe Nciba apo izalise imilambo.

INGGUNGQUTELA (United Conference) yabafundisi bamahlelo onke idibene namhlanje na ngomso apa e Qonce.

INTANGANISO yo Manyano nge' Mfundo iyakudibana Encemera ngolwesi-Bini olu-

zayo.

AMALUNGU e Palamente ati mayitungwe imilomo yabantsunda embusweni ngala (44): Messrs. W. Ayliff, T. D. Barry. M. Bergh, M Cornwall, C. J. N. Dempers, A. B. De Vel. Hers, J. I. De Telliers, J. A. Dea Vasges, J. De Vos, J. A. De Wet, D. N. De Wet, D. De Waal, M. *J.* Da Plessis, A. H. Du Toit, L. H. Goldschmidt, W. H. Hockly, J. H. Hof. meyr, 8. Johnson, J. Joubert, B. J. Keyter, A. 8. Le Roex, T. A. J. Louw, J. S. Marais, P. A. Myburgh, J. J. Nel, J. P. Nixon, A. Ohlsson, J. J. O'Leary, J. D. J. Oosthuizen, A. G. Robertson, J. N. Rothman, D. J. Scholtz, Sir J. G. Sprigg, T. P. Theron, J. Tudhope, Sir T. Upington, F. J. Van Eeden, J. A. Van Heerden, I. J. Van der Walt, J. A. Van Zyl, P. Watsrmeyer, J. E. Wood, J. J. Proctor, M. M. Venter.— Abangavu- miyo (23): Capt. Brabant, Messrs. R. Crosbie, W. De Smidt, A. Douglas, J. Frost, T. E. Fuller, C. W. Hutton, J. Rose-Innes, jun., C. T. Jones, J. W. Leonard, C. Lewis, J. X. Merriman, H. W. Pearson, C. D. Rudd, J. W. Sauer, Sir T. Scanlen, P. J. Stigant, L. A. Vintcent, J. Walker, W. J. Warren, L. Wiener, C. J. Manuel, Richard Solomon.

I PALAMENTE

UKUTUNGWA KWE MILOMO.

22 JUNE 1887.

U MR. INNES ute eyona nto itetwa ngulo usand' ukuhlala pantsi (Mr. Hofmeyr) yile.—Senibabandezele kade ababantu ugapezu kwebanye ngoku banyanzeleni kwenye inxwaleko. Betelela isivingco ngokubahluta elituba lokuvakalisa imbandezelo zabo. Silapo isixoxo sake. [MR. HOFMEYR : No Kodwa ke uyalibulela ilungu elibekekileyo kuba litete mhlope Iona, layivelisa njengoko injalo lengxoxo, lazigabula izigcawu ebitandelwa ngazo ngu Mpati Bantsundu ne Nkulu. Inteto yo Mpati Bantsundu imvise ubuhlungu, abantsundu evotini. Lonto uyikanyela mpela. Imbangi yokuba azixhase imfanelo zabantsundu ukangele imfanelo, endaweni yokulahla lomoya angasuke selepuma kulenkundla kanye. Okunye wadyojwa ngu Mpati-Mihlaba encwadini yake ngokuti ungu Kaka ka Mpetu, andazi nokuba uyana naye na okuya wayese ngumhleli wepepa lama Bhulu lase Free State, oko ebede apelelwe yinteto yokugxeka Amangesi ne Ngilane. Lomteto ufana nomtshekisane kule Palamente, kuba uyakukhupa amalungu angavumelaniyo nalo Rulumente, aselesaziwa namagama awo; ayaziwa nayakupuma apa ungapumelelanga. Kudala e Palamenteni yase Ngilane amalungu akatazayo abeye agcinwe pandle ngumkosi wamadilarondile, opetwe ngu Colonel Pride, sekutiwa ukubizwa kwawo "ngumtshekisane ka Pride," (kwahlekwa); elona bizo lifanele lomteto ngekutiwa ngumtshekisane ka Hofmeyr (gquzu ukuhlekwa); mhlaumbi, ngenxa yokuba Inkulu ide yazinyusa Kangaka ngokuti iwenze yodwa, mase kusitiwa ngumtshekisane ka Sprigg (kwapindwa kwahlekwa). Okukwanda kwe voti akuko kwabantsundu bodwa, kupatelele kubo bonke abantu, lento iqaleke nge 1881 ukuzipapela into zombuso. Elibandla lizakuti abantsundu mabanga papamina bona? Inkulu ayikamisi noko sisinye isizatu esibonisa uku- ba bafakwe ngemposiso encwadini. Ubonise indlela oyakuba khupa ngayo lomteto elungelweni abantsundu abemi emhlabeni ezite ne Mantyi abanakuyipangwa yeyezizukulwana, uti ke lomteto omhlaba unjalo ngowobuzwe. Calini nye enamakulu asibozo abanyuli kuya kushiyeka ishumi elinesibhozo qa. [SIR G. SPIRGG: Kuba abemi ngoko inteto] Ukuma ngokomteto kuxa umntu emi emhlabeni awusebenzisela inqu yake; akangeyipikisi lonto ukuba ngumteto olungileyo. Edikeni iwaka elinamakulu amahlanu lamadoda elinedlelo elifezekisa ukuma kwabo liyakukutshwa. Idolopana ezinjenge Mossel Bay ayabalwa; kodwa ezilalini zabantsundu akuvunywa; bulungisa na ke obo? Uyingene nzulu lengxoxo waqukumbela ngokumema ngokubalulekileyo ilungu lase Dayimani (u Mr. O'Leary) nelase Bhofolo (u Mr. Ayliff) ukuba bayiqonde inkohlakalo yalomteto.

U SIR. THOMAS UPINGTON utyile ingxelo ye Palamente egqitileyo ebonisa ngazo ukuba u Mr. Innes wayete umntu omi umhlaba ngobuzwe akafanelwe kuba ngumnyuli, u Rulumente ngoku ungena entweni eyayamkelwe lelinene ngokwalo (aduma ama Sprigg). Yena umise inya- wo kwelokuba umntu omnyama omi ngobuzwe emhlabeni akafanelwe nayi entyi enye yomhlaba, ukungabi namfanelo kwake yokuwubalela kuye kuyafana nokungabi namfanelo kwake yokuti eziya dayimani zivatise isitsaba se Kumkanikazi yase Ngilani zezake. Lonto ingati ivunyiwe ingadala amavukuvuku evo- ti, into efana neyaka yalingwa e Skotilani (aduma ama Sprigg); into engafani nanto ngokukohlakala. Ute nangalendlela indala amagosa (la loyikisa ngawo ilungu elinci lase Qonce) anesihlahla esilingana nesi asinikwa ngulomteto mtsha. Nase Ngilani idlelo alibalelwa ntweni. Akakatali nentwana le lololuvo luprofetwayo ukuba lobako wakwenziwa lomteto, uyatemba ukuba Amangesi nama Bhulu akasokuyeka ukubambisana ekusebenzeleni ilungelo lezwe labo bonke ngokufanayo. Kolunga ikaulezisiwe ukususwa lengqo-
boko yokuba
isizwe esintsundu ziza ku- setyenziswa ngabatile. Azingesetyenzi- swe ngama Ngesi odwa zingasetyenziswa nangama Bhulu (kwadunywa).

U MR. HUTTON ute mayike ime ingxoxo, kwaliwa, waselequba esiti uyabona ukuba amalungu eliya cala lingapaya ayapuma onke lonto ke iyamkataza kuba yenziwa ngabom kucatshukiswa yena; kodwa noko kunjalo uyakuwuquba umsebenzi wabanyuli bake.

UMHLALI - NGAPAMBILI: Ilungu elibekekileyo alinamfanelo yokuti kwenziwa ingcapukiso ngabom, kuba amalungu apumayo angaba nazizatu zimbi akutshwa zizo.

U MR. HUTTON ucele uxolo. Ute uhlabeke kakulu ngamaqetseba abapati kule Palamente kuba into enkulu kubo kukugqweta nokungcolisa izihlobo zabantsundu (oh). Uzifumana iyimfanelo yake neyawo onke amalungu omabini amacala ukupakamisa ababutataka, nokungavumi ukuba batyunyuzwe ngabomeleleyo (oh). Kuninzi okukade kute- twa ngabapitizelisi abamhlope. Oyena mpitizelisi wenene omhlope yi Nkulu le (Hear, hear). Uhambise ngokucwa- ngcisa izikohlakalo zalamadoda apeteyo, kwati ngexa leshumi linanye ebusuku kwapunywa, Umhlali-Ngapambili wati yoqutywa ngemini elandelayo ingxoxo.

NGOLWESI-NE, 23 JUNE.

U MR. HUTTON: Uyindulule kwako- na lengxoxo esalata ukuba ixabiso lomhlaba wabantsundu likulu ngokwaneleyo ukuba bolifanela ilungelo lokunyula amalungu e Palamente. Sona isiqendu se

mbini indawo abaxhatise ngazo. Inkulu, Umpati-Miteto, Opet' abantsundu, ubonakala umzamo wabo ungowokubonisa ukuba lomteto ungowokuchaza umteto omisa lombuso wetu (Hear, hear). Ku- buye kutiwe ungumteto owenza inguqu- Iwana engeyakulonto kumteto omisa um- buso; kubuye kutiwe awenzi nguqulo. Enjenjalo wona amanene amahlanu angu Rulumeni. Usuka yena umpati we Ru- lumeni, ilungu lase Stellenbosch (u Mr. Hofmeyer) awatshayelele nxamnye kukambamfambamfa enziwa ngu Rulumeni. Ilungu lase Stellenbosch lenze inteto engengamxhelo wake, kodwa ebonisa ukuba alinanto liyigushileyo. Zonke inteto zamalungu anga Mabhulu zityalu- sele, ziti makatungwe umlomo otsundu kwinto zombuso. Inteto yamalungu amahlanu angu Rulumeni seyibhekiswe kumadoda ambalwa aluvo lubhetyebhe- tye, ukuba angangenwa yintaka kuba ehlutwa imfanelo zake ontsundu. Yi- mbudo nje yona into yokuba lomteto ungeniselwe ukuchaza isiseko sombuso. Into yona ebonakalayo yeyokuba atsho mhlope u Rulumeni ka Sir G. Sprigg ukuba uzimisele ukuba babandezelwa abantsundu, okanye bapatwe ngendlela le ipolileyo bekusaqutywa yona ngoku— yokumnyusa ngapandle kwedyudyu umntu ontsundu. Ukuba bazimisele uku- mbandezela into yokuqala kukumhluta ilungelo lokuzipendulela, ze apatwe nje- ngekoboka. Ukuba kodwa elibandla likuchasile oko, malingawamkeli lomteto ugudle ekubabandezeleni abantu abantsundu. Umpatiswa-Miteto ute akusa- kubako saliluko sikulu kwinto ekuyiyo nokuba umiselwe lomteto. Unokutinina ukutsho emva koku esekutetwe lilungu lase Stellenbosch? Ulibele na ukuba ulaulwa lilungu lase Stellenbosch ?

U Sir T. UPINGTON: Andilaulwa lilo mna.

U MR. MERRIMAN, ulaulwa lilo wena. Lomteto uwungenisa nje eininye uyikwelelisa, kukuba utyelwa lilo. Ngoku ningene kwikondo lokuba- ndezela. Ute ulusizi ukuba ilungu lase Stellenbosch limele ukubandezela. Umpatiswa Bantsundu ude wabanenceba wati bangabavumela abantsundu ukuba bangeniswe elungelweni. [U Mr. DE WET: Ndiyayikanyela lonto.] Kuseku- hleni ukuba Umpatiswa Bantsundu ufu- ndekelwe buciko bake waye no Tengo- Jabavu elengalenga pambi kwake kanga- ngokuba amanye amazwi apumeengawe- va. Uziva emelwe kukuba ayikanyeze inteto yelungu lase Stellenbosch. Umhlaba elirni kuwo ngowokuba inininzi imiteto eyenzelwe ukubandezela omnyama yedwa embusweni. Ubelusizi akuliva elo lungu libekekileyo lisiti: " Imfanelo zom- buso zingasezinikelwa kanye kumako- nxwa." Kuludano kuye ukuba namhla kubonakala ukuba abantsundu bayaku- qonda ukuba kulonkundla abantozanto, bakangelwe njengamabanjwa. Kwaqalwa kwatiwa (ngu Rulumeni ka Sprigg) zi- ntshaba zetu bamhlope ngokuvela, baza benzelwa imiteto eyodwa, efanele amako- nxwa, namhla o Mr. Hofmeyr batabata lomiteto eyenziwa siti bengeko, uti ibo- nisa ukuba basahleli kwisihlalo sobuko- nxwa. Umoya onje uke wako nakwama- nye amazwe, waza wadala izipitipiti; uno- sizi ukuba ungeniswa ngu Mr. Hofmeyr indoda eyona ilaula ulaulo Iweli lizwe. Ontsundu akapetwe ngempato eyahluki- leyo mayelana nerafu. Ngokupatelele kwirafu yezindlu abantsundu barola imali ku Rulumente, irafu yezindlu yabantsundu ingangeyama Ngesi arola ishumi lesheleni ngendlu exabiso eliyi £100. Akuko lizwe ekulindelwe abantu abapa- ntsi ukuba barole irafu ezinzima njengeli. Ayibonakali into ongeniselwa yona lo- mteto ; akufanelekile ukubatunga imilo- mo abantsundu kula besuke batumela kulenkundla amadoda ambalwa angavumelaniyo nempato ka Sprigg. Kukaninzi Lesiva ngo Mr. Tengo-Jabavu, selexhunyiswe kangangokuba koyikelwe uku- ba ageze ngenxa yewonga amana ukuli- nikwa kule nkundla. Kungamfanela u Jabavu ukuba ati kunye nembongi yomhobe wo Mkokeli olahlekileyo u Browing, ".Wafumana wasisulela ngenx' enemali; wakufuna imbhasa yokunxibe- lela ebhatyini." Lomkokeli ke ngu Sir G. Sprigg, umfo owayefudula engomele amalungelo abamnyama kule nkundla. Sisenzo esiswele ukumvela ontsundu esi sokumkupa kwilungelo asoloko ekulo leminyaka imashumi matatu igqitileyo. Ukuba babuye babaninzi ezincwadini abamnyama, kuyakubuye kungeniswe omnye umteto na ? Akuko nto bayona- kalisileyo abantsundu mayelana noku- tumela amalungu elibandla, soloko batu- mela amadoda afanelekileyo. Lomteto ugowokwenza intliziyo zabantsundu ukuba zibe ligazi. Izinto ezinjengezi azibehle zilityalwe. Inteto ka Mr. De Wet ibiyeyokuvuselela ubutshaba pakati kwama Ngesi nama Bhulu. Kwamana ukupululwa kusenjiwanje ngu Sir G. Sprigg mhla kwangeniswa umteto woku- hluta imipu— kusitiwa akuko ngozi. Ezi- zinto zisuke ngati kukungena kwakwi- nto zalomiteto ye 1878. Irazule intliziyo yake inteto yelungu lase

na, nokuba hayi. Yimfeketo ukuti ungumteto nje ochaza amalungelo; kulondawo uvumelana no Mr. Hofmeyr. Uwubona ingumteto obanzi oxela eyona ndle- la aza kupatwa ngayo ontsundu ukususe- la kulomnyaka. Nantsi ingxoxo:—Kufanelekile na ukuba ontsundu anikwe Ilungelo lokupendula into zalomzi wase Mangesini? Kufuneka u Hayi no Ewe kulombuzo, kungafumane kutiwe kucelwa kodwa amalungelo aseleko. Amadoda elibandla andidi mbini, enjalonje ke enziwa kukungavani ngetuba lempato yontsundu. Yena ke akavani namadoda ebesakuma nawo, kuba yena esiti ontsundu makahlale ezinyaweni zabamhlope. Uhambise wabonisa ukuba akummanga- liso ukuba umhlobo omkulu wabantsu- ndu onjengo Sprigg obefudula ewashwa- bulela ama Bhulu abe namhla ungoxhu- nyiswayo ngawo, kuba usuke waziginya zonke inteto zake, nezimvo zake zenx' engapambili. Nankuya ngoku selehleli paya engasenalo nejacu eli lemvo zake zamandulo. (Kwahlekwa). Amangesi nama Bhulu ahlulwe kubini luhlobo amabapatwe ngalo abantsundu. Ukuba Ibinga Mangesi odwa kulenkundla nge- yingeko lenkatazo. Amabhulu afuna impato etile ama Ngesi akolwa yenye. Kwezinye indawo ezipantsi kombuso we Nkosazana ezinabantu abaninzi abam- nyama, abantsundu ibanikwa ilungelo elingangelo mhlope ukupendula kwinto zombuso. Utsho wakankanya i Natal apo abamhlope balu 40,000, abantsundu beku 50,000, ne New Zealand apo abantsu- ndu bovunyelwe ukutumela amalungu amane kupela. E Indiya, abantsundu abanalungelo lokupendula kwinto zom- buso kanye. Abantsundu beli ngama- qaba angazi luto angalikataleleyo nelu- ngelo lokupendula kwinto zombuso; akuko siwo ke ekubatungeni umlomo, akuko ndlela yimbi ukuze sivane nawase Transvaal, ne Free State, masivumelane ukuba ontsundu anganikwa amalungelo alingana nawetu bamhlope. Mabapatwe ngofuhlobo kwinto zonke nakweyotywala (kwadunywa.) Uyatemba ukuba amalu- ngu ayakuyivisisa lendawo yokuba utywa-
la bungatengiswa kontsundu. Incinane yona into yokuba abanye bamanene afanelekileyo alenkundla angasakubuya abeko kulenkundla bakukutshwa aba- ntsundu elungelweni. Uyakolwa kodwa yimpato oluyiqalayo ulaulo luka Sir G. Sprigg. Yeyona iyakudala imvisiswano kwabamhlope. Utsho wati uya kuwu- xhasa lomteto.

U MR. HOCKLY ute uyavuma ukuba- nika imfanelo abamnyama, kodwa ma- bangantywiliseli ifizwi labamhlope aba- nobutyebi nemfundo. Uxhase ukuba aba abantsundu banikwe itaitile zeziqu. Aku- ko kuririza kuyakubako kwabantsundu ngalomteto kuba isininzi sabo asazi no- kuba banalo ilungelo loluhlobo.

U MR. FULLER utete ngamadoda aguqukele kuluvo lwama Bhulu ebengavani nalo ngapambili, wati makangadelwa angekaluqondi umanyano olo lwama Bhulu into olubhekisa kuyo. Utsho wati abantsundu abasaumi umhlaba ngobuzwe kuba inkosi zabo sezingamapolisa nje ka Rulumeni, azisenazwi kwinto nomhlaba. Bakutshwa nganina ke nge- tuba lokuma umhlaba ngapandle kwe- taitile. Njengokuba ixesha selipelile ucele ukuba aze abuye ayiqube inteto yake.

Kubuye kwadityanwa, ingxoxo yandululwa ngu Mr. FULLER owatata ebu- ngqineni buka Mr. Brownlee owati ama- ndla enkosi akaseko kweli linganeno kwe Nciba, ngako ukuba umntu awunikwe umhlaba awulime akasenaku- suswa kuwo nasibonda nayi mantyi. Ukuqiniseka kwake kude kube ngapezulu nakone taitile, kuba one taitile ingahlu- twa xa anezikweliti, ekubeni omi emhla- beni ongacandwanga akangeze ahlutwe londawo yake nokuba unezikweliti zera- fu. Umpati-Miteto ute yena umntu ono- kuba nelungelo levoti ngone taitile yobu- qu yedwa [u Sir GORDON SPRIGG: Hai, akatshongo] ndimve ngolohlobo mna ukuba ute ngone taitile onomhlaba.

U SIR G. SPRIGG ute into ayitetileyo u Mpati-Miteto ute kufuneka umhlaba umiwe ngalumbi uhlobo ingelulo olu lobuzwe; akatshongo ukuti kufuneka ukuba umntu ube ngowake kanye um- hlaba.

UMR. FULLER ute eyona nto baya- kuba yiyo ke abemi ngalumbi uhlobo olungelulo lobuzwe bayakuba yintonina; bazakubonelwa ngamagosa na eyabo inda- wo nokuba ngu Rulumente? Ngokunje nomi ngobuzwe uqinisekile elungelweni lokuvota njengoko atshoyo u Mr. Porter. Seyingamashumi amatatu iminyaka be- lixamla elilungelo, abanakulihlutwa ku- ngeko sizemazema sikulu satyala balenzi- leyo ngayo. Nase matyaleni akuzange kutiwe abantsundu abanamfanelo evotini ngenxa yokuma ubuzwe. Imbangi yi- ntonina pofu? Umpati-Mali [Sprigg] uti kusuke kwanda abavoti abantsundu encwadini, ngokoke yonakele incwadi yabanyuli. Zimbalwa neziqingata ezina- e voti yabantsundu. Olueuku lungati luke lwenziwa nakuma Ngesi kungapu- ma into eninzi. Lento ukufanelwa yivoti akukangelwa mfundo, into emamandla kukangelwa ekubeni nabo ngabantu izi- nto ezineminqweno neziroro. Ukutsho akateleli budenge, uxela ukuba ukuze Intlalo ibentle yabantu mababe namatuba okuzivakalisa iziroro nezicelo zabo. Inte- to yelungu lase Ligwa n Mr. Rhodes ibo- nisa ukuba akazi nto ngabantu base Ma- xhoseni, eyona nto ayaziyo yimingxuma leya bavalela kuyo abantu e Dayimani bebenza ababanjwa, makake aye kuhlala inyanga zibe mbini Emaxhoseni awafu- nde;woqonda ukuba lento umbuso ise- gazini kumntu omnyama, kuba kuti kwakutiwa nti ngento zombuso ufike se- bendwebe bonke. Yiyona nto ilungileyo kunokotukela ezikalini. Yena uvume- lana kanye nendlela eyalatwe lilungu lase Monti (u Capt. Brabant) yokubhalwa kwamagama. Inteto yelungu lase Ligwa iti masipume ipulo sibulale amalungelo abantsundu ukuze sizenzele ubuhlobo nama Bhulu ase Transvaal nawase Free State. Uti umntu omi ngobuzwe sitya- mtyam makapatwe njengekoboka.

U MR. RHODES ute, ndite mna nokokuba umntu umi ngobuzwe xa anendlu exabiso lingama £25 eponti anganemfanelo kumalungelo abantu bonke abangamakaya.

U MR. FULLER ute lonto ayiguquli zwi lam, uti wena " ukuba umntu wake indlu ya *£25* eponti makabe ngumkaya; ukuba akanandlu ingako makapatwe njengesilo." Yiyona nkalo siyakudibana kuyo na leyo nama Bhulu ase Transvaal ? Ingcambu nomongo womteto wawo uti umntu omnyama makangabi nataitile mpela, makangabi namhlaba kanye. Ngalonto ke asisokuvana nawo, kuba tina sisebenzela ukuba abantsundu bade bafane nati ngazo zonke indlela, ekubeni ema Bhulwini kuti kwakubonwa umntu omnyama enxibe kakuhle selesukelwa egxotwa. Ukuba elinene libekekileyo lihamba londlela malihambe lodwa tina asisokulilandela, kuba kade olulaulo lwa- lo Rulumente kuya kalwa ngalo. Aka- sayikuba senza nteto yimbi kwanele xa ati lempato yenziwayo ikohlakele, xa ikohlakeleyo ke iyakuba nengozi ekupeleni, ngokoke uwuchasile lomteto unge- niswa ngu Mgcini-Mali.

U MR. KEYTER ute angati epulapule inteto zabachasi bodwa unga ngati lomte- to wenzelwa abantsundu bodwa; ekubeni esiti akuwukangela afumane ukuba aku- calulwa bala, noko kunjalo akuko nalinye ilungu elike lateta ngabantu abamhlope abaya kufikelelwa ngawo. Bekuke kwa- tiwa u Rulumente makandlale onke ama- gama abanyuli, abamhlope nabamnyama; kodwa iyoyikeka lonto kuba inga ngumsebenzi omkulu ukulandwa kwe Ngesi lokuqala elafikayo apa, kanjako into eninzi yabantu ayingeyitandi lonto, kuba kuyendiselwana nabantu abamnyama, kuko abanyuli abangeze batanda ukuba balandwe onina- kulu babo. (Kwahlekwa). Kuko konke ukupendulelwa kwalomteto ngabachasi, yena uyakolwa nguwo kaku- lu. Izwi ekumiwe kulo kutiwa abantu abamnyama sebe neminyaka emashumi matatu bepakati kweli lungelo ngoko mabasebeyekwa behlala; kodwa nali ami kulo yena bafanelwe kubulela ukuhlala ixesha elide kangaka kwilungelo abanga- fanelwe kukuba kulo; nala malungu anyulwe ngabo akanamfanelo yokuhlala kweli Bandla. (Hear, hear). Abachasi banento eninzi yokuteta ngelungu lase Stellenbosch ukuti lilo elipete u Rulumente; ekubeni ndivile mna ukuba angati nama Bhulu eke awelela kweliya cala labo abangeleti kangaka ngawo. (Hear, hear). Akuko nto unayo lomteto ulungi- le. Anele lamalungelo banawo abantsu- ndu amalungelo amasiko obunyamakazi. Inkoliso yabateteleli babo ngamagqweta into eziqele ukuti into imnyama ziti im- hlope, ize iti emhlope ziti imnyama. (Kwaldekwa, hear, bear). Akusafuneki nteto zinde amadoda makabekele entloko ukuteta.

U MR. AYLIFF ute kuko abenze inte- to abayakubuye babe nosizi ngazo ; ngo- kukodwa ilungu lase Ligwa elinteto ingasokunanditshwa leli Bandla nangaba- ntu bonke (Hear, hear). Into ayivuyela- yo kukuba ibali lolaulo Iwama Ngesi lityekelo ekuzikangeleni izikalo zabantsundu. Amanye amalungu apambu- kile engxoxweni. Nantsi yona—la magama alungile na nokuba akalungile. Yena ungaku Rulumente kuba ezincwadi zifuna ukulungiswa kakulu, kufuneka acazwe mhlope umntu onemfanelo yokuvota (Hear, hear). Lento yokuba makabe nendlu etile umntu akavani nayo, kufuneka kuti nokuba uhlala engqukuve- nina londlu yake ibandakanywe nempahla yake yonke engumhlaba. Kanjako akuko nto itetwa ngaba bati liyakufa ilizwe uke wenziwa lomteto. Inteto eyakungxwe- lera abachasi nabantu bonke yeyelungu lase Ligwa (Hear, hear). Kuko uluvo lokungati ululamo Iwabantsundu lubekwa esikalini ngalomteto (Hear, hear); noko atshoyo woti wakwenziwa lomteto kufumaneke ukuba bapetwe kakubi abantsundu, (Hear, hear). Uqukumbele ngokutandaza u Rulumente kakulu uku- ba lomteto ake awunike i Komiti eya kunyulwa apa liwukangele, lonto iya- kwenza ukuba ezintandabuzo zingaqondekiyo kuwo zityileke ube nokwamkeIwa kapukapu libandla.

Impawana.

Le Palamente idibeneyo e Kapa nonyaka. nje nakuba ibaluleke ngoburalarume bom- punga wokwenzela umntu omnyama imiteto engasokuba mnandi kakulu kuye, inebala elihle elitsha kuyo eliyimirozo yemitandazo epuma kubantu abamnyama ngokwabo into ebiba libhaqo leyo ngapambili. Kwimi tandazo eseyi vakalisiwe si bona ukuba i Koloni lise pambili. Inkoliso yamakowetu nafundileyo ezizinto ngamankentenkente aviwa ngendlebe kodwa angaqondwayo; uti node waqonda atembele konantsi nonantsi abaziwayo angazinikeli ekusebenzeleni ilungelo labantu bonke, ekubeni kufuneka elowo kumxauka akuwo esebenzile. Len- teto siyenza ngenxa yokubona imigudu encomekayo ka Rev. P. J. Mzimba wase Dikeni ayenzileyo pakati kwe bandla ase- benza kulo—imigudu ete ukupumelela kwayo yabonakalisa ukuba ubufundisi bake asibo bamlomo wodwa kuma Ramente ake.

Kute cwaka nje u Mr. Mzimba uyaqukeza esapa e Dikeni, sesibona ngomtandazo e Palamente awubhalileyo nabantu besiqi- ngata asebenza kuso bebalela ukuvalwa kwe nkanti pakati kwamakaya, becela uku- ba lonto yenziwe kuzo zonke indawo ezino- mntu omnyama. Lomtandazo uyekufika kunye nonamagama o Mr. Busika, wase Mxhelo nabanye kwangayo lento yoty wala, nati apa e Qonce sinemitandazo eye ebandla apo. Kulondawo zinto zakowetu kode kuvoko- teke, kutitontsi lufefana ku Rulumente eli- |izwe lifane nezwe ledinga. Niyazi nani ukuba inkoliso yabafundileyo kuti ingaba fundisi, msani ukuti owaka ke ; tina xa siwu- kangelayo umsebenzi wokunyusa uhlanga awupelele ekubeni umntu eme esikwelweni sokushumayela kupela.

•••

Umzi ongavakali kwenza nto ngowase Batenjini, owona ubufanele ukuyikokela eminye kuba unezimamhlaba ezinenqondo enkulu ; nangapezu koko kupela komzi obe- namalungelo kakuhle okumela amadodana e Kapa ukuya kutata imfundo. Bati aba. ntu abavela kwelozwe lowo mzi ungcwabekile nje ngamakwele obuzwe. Ikwele yenye yezinto eziya kuzibamba izizwe ezintsundu ekunyukeni kuba woti noyibonayo ingozi angawuhlabi umkosi ngokoyika ukuba kuya kutiwa selezipakamisa.

Ipina eyo Mqanda imitandazo?

Kunye nokuvulwa kwe veki ezayo kuya kuvulwa “ Ikaya ” gxebe Ihotele yaba. ntsundu,” apa e Qonce ngu Mr. Paul Xiniwe ovela e Bhayi. Lilinga elinzima eli kuba aliqali ngaye sekuke kwako abalenzayo alapumela. Noko ke abantu bebengafane- Iwe kuncama ngalonxa lisiko lento xa iqa- Iwayo. Namhla singati elilinga lise zandle- ni zendoda eyaziwa ngabaninzi ukuba ike yakwindawo ekungatshiwo ngenene ukuti inamakade ’bona; asikolwa ukuba umzi uyakudaniswa kambe ukuma nokungemi kwalo kuse mandleni abantu ngokwabo ngo- kulixhasa—abalapa edolopmi nabavela nga- pandle.

Into ehlala isoyikeka kubantu bakuti aba- linga ukumisa imisebenzi kukutshoniswa kwangamawabo ngokungabaxhasi ngenxa yomona; okwesibini ngokusuka lowomzamo mncikane awenzayo ubani ungungelwe zi- hlobo nabamelwana ibe yinto yesisa anga zalelelwa umntu ukuba upete into esemngci- pekweni wokuwa itshabalale.

Umhleli we " Sigidimi ” sase Dikeni ngo- mnye wabantu abangamagcisa kwapela ukukwazi ukuti into imi ngolunye uhlobo ayimise ngalumbi xa efuna ukutyebiea ama- yelenqe ake. Uhlobo ayibeke ngalo ingxoxo yokukululwa kwe nkosi ebubanjweni—uku- tata amabala ambalwa amise wona pambi kwaba lesi bake ati uwacapula emapepeni nawo angawafaki njengoko anjalo, kuyaku bangela ukuba inteto zake zingaze zitenjwe. Apo ubuqokolo abenza kona umana ukuti “ ati amapepa,” “ onke azintloko,” “ Lide liti elinye kwawase Rini,” aze angabizi nali- nye ngegama ; aze kodwa xa abalisa indaba zengozi yompu kwa Shushu ati “Kuvakala nge *Watchman.* Lento yenziwe ngabom, ubo- nelela ubudenge babantu abangawa fundiyo amapepa ama Ngesi. Uhlwayela uluvo olubi pakati kwentlanga, into ahleli eyizama. Uvana nento embe kuba iziqalekiso nezipro- fitesho zake ezingenasiseko azibhekisa *Emveni* ukungena kwake *Esigidimini* aziza- nge zizaliseke. Into entle emntwini kuyi teta mhlope yonke into.

Lamadoda angu Rulumente o Sir G. Sprigg no Mr. De Wet ajokile ngenteto yokuqobisa yokuti Umhleli welipepa nabanye abantsundu abafundileyo bababuyisela emva ebumnyameni abantu abamnyama ngapezu kokuba bebafundisa ukuba bavukelane no Rulumente. No Capt. Blyth bafumane batelela ngokuva lonteto yenkosi zabo. Siyayibona tina into esone ngayo—kukuba sisuke sabafundisa abantu umbuso wase mlungwini singabi sibayekile ebudengeni bokungazi nento ngendlela eyenziwa ngayo imiteto abapetwe ngayo. Impawu zokuba uhlanga luhambela pambili kwinto zonke ziyabonakala. Kusekuhleni ukuba nama nenekazi akowetu azimisele ukuba angabi semva elugqatsweni. Siyavuyisana nenenekazi lakuti lase Peuleni eline kalityi nempahla yayo yonke—siteta u Miss E. G. Yake. Ide ngati tina lento amatamsanqa amweleyo yilento yokuba ikupela kwentombi eyamke- la *Imvo* Emagqunukwebeni ngapandle kwenye esand’ nkwenda. Hamba Afrika!

Imantyi yasa Kokstad ite ngokulinga onke amaqinga okutshabalalisa lomqolodiba uhlaba kunene kutiwa ngumti ka Rulumeni oyinkatazo eboyeni begusha yayaleza ebantwini ukuba bawugaule iyakurola itiki ngesitungu. Yasetyenzwa kakulu ke lonto lusapo nabafazi bezuza imali. Lite inene elimhlope lihamba pakati kwemizi yabantu abamnyama ngomnye umhla, lafika enye indoda seyitsho ngentsimi enkulu ebiyelweyo yomqolodiba. Libuze ukuba yintonina ukusuke enze into embi kangaka awuhlwa- yele ngabom lomti ubulawayo. Ite lendoda " Awu, lomti ufunwa kakulu ngabelungu, imantyi iwutenga ngetiki isitungu nokuba mninzi kangakananina.”

U Mr. Shadrach B. Mama usitumele incwadi ati masiyi fake epepeni achaza ku- yo ukuba into ayaziyo yena wancokola nom- lungu we hotele ngamalungelo afanelwe ku- kwenzelwa abahambi abantsundu abafane. lekileyo ezihoteleni—ukuba banikwe zonke izimuncumuncu abazibizayo njengakuma Ngesi. Masimxelele umhlobo wetu ukuba Bimoya mnye naye kwelo. Kule ncwadi yake asiva kukanyela ukuba walibhala iga- ma lake kumtandazo wokuba Ipalamente ibuvule utywala. Okokuba u Mr. S. B. Ma- ma uyayikanyela lonto makabhalele e Kapa ku Mhlali-Ngapambili we Bandla nokuba ku Mr. Innes nokuba lilipina ilungu le Palamente axele kona ukuba lonto ibuxoki sityolo (forgery) asiyiyo into ebhalwe nguye. Into le angafanelana ekanyele wada wema ngentloko apa epepeni akungencedi nto nmtandazo onegama lake sewupambi kwe Bandla nje.

ABALIMI NA BARWEBI.

Emsitweni wayizolo uboya obu vasiweyo burolelwe 6 3/4d to 7d ngeponti; oburabaxa nobumnyama 3 1/4d to 4d ngeponti.

E MARKENI.

E QONCE (July 2).

Ihabile, 1/11 ngekulu
Umbona, 2/4 to 2/6 ngekulu
Itapile, 1/6 to 4/1 ngekulu
Inkuni, 12/ to 30/ ngeflara
Ihabile ezinkozo, 3/3 ngekulu

E RINI (July 2).

Amazimba, 5/ to 6/ ngengxowa
Umgubo 5/6 to 13/ ngengxowa
Umbona, 6/6 to 7/6 ngengxowa
Itapile, 2/ to 5/ ngengxowa
Inkuni, 10/ to 25/ ngeflara

E RAFU (June 30).

Imbotyi, 10/ to 16/6 ngengxowa
Inkuni, 5/ to 30/ ngeflara
Umgubo, 14/6 to 17/ ngenxowa
Umbona. 6/9 to 8/ ngengxowa
Ihabile, 4/6 to 6/ ngekulu
Itapile, 3/ to 8/ ngenxowa
Ingqolowa, 9/6 to 11/6 ngengxowa

WEDNESDAY, JULY 6, 1387.

The Native Disfranchisement Division

THE House of Assembly Division on the subject of Native Disfranchisement is remarkable. It is an open secret that the Bill is intended for seven Frontier constituencies that are mostly peopled by Natives—constituencies that are at present represented by members who are no admirers of the policy of the Bond, that august institution manipulated from the Western district which slowly works for the uniting of the Cape Colony with the Dutch Republics on terms acceptable to the Transvaal, and republicans in general. It is felt that the union is at present impossible because the Cape Colony will continue to conduct its government on the fundamental principles of British freedom and political equality of all under its flag—a policy which is heartily abominated by the Republics. The Cape Colony must needs, therefore, level its policy up or down to that of the Republics. As a preliminary step to this end the British rights of the Natives must be abridged; the British element in the constituencies must be weakened, so that their opponents should have a walk over. The necessary majority secured at the forthcoming general election, and the troublesome independent members purged by what has correctly been described as SPRIGG'S Purge,— unequal laws will follow, and the Genius of Boer Republicanism is appeased.

It is in this wise that the solid phalanx of thirty-five Bondmen and Bond dependents in the legislature may be accounted for in the division. The three Ministers who assisted them are at present birds of a feather. The other six members who complete the forty-four in favour of Native Disfranchisement, are members of British descent, who are personally devoted to members of the Ministry, although their training and instincts are British. The measure is, we are glad to say, opposed by twenty-three members who constitute the very quintessence of the intelligence of the House. It will be with much satisfaction that our people will find that some of the gentlemen they know who, however, have always been associated with a section of the House that is regarded as callous and careless as to native interests, were on the side that was against the stifling of the natives. The natives expect no exceptional favours from the Parliament and the Government of the country, they look for nothing more than what they are entitled to under the law of the land ; and the earnest speeches of Captain BRABANT, Mr. FROST, Mr. PEARSON, and Mr. WALKER, gentlemen who preferred to sever themselves from their former leaders in favour of right, will not soon be forgotten by the native people in this country. The way, too, in which Mr. CROSBIE and Mr. WIENER voted, for a similar reason, will ever be remembered. Natives are not so depraved as to be unable to distinguish between those who are their friends and those who are their enemies in the House. And we confess to having been very much disappointed by Mr. WILLIAM AYLIFF, Mr. JOHN WOOD, Mr. HOCKLY, Mr. GOLDSCHMIDT, and Mr. BERGH—gentlemen whom we had learnt to regard as not unfriendly to British freedom and native rights - had on this occasion assisted to swell the ranks of those who are against the privileges of the native people. We firmly believe that, in a short time, it will be found out that, by this measure the party that favours British institutions because they are based on justice—the party of intelligent and independent men—has been weakened in the House beyond measure by this Bill of Disfranchisement, and the House will simply be packed by a strong blind ; majority of Bondmen, prejudiced not only against the natives, but against the English element in this Colony. It must not, therefore, be supposed that the natives are the only losing party by this enactment. At present the invincible Bond phalanx can do nothing unless helped by eight or nine non-Bond members. The passing of the Bill will make it independent of these even.

Editorial Notes.

BELIEVING that the division list on the Native Disfranchisement Bill is fraught with great significance for the future of the country, we deem it proper to reproduce it in these columns for future reference. For the BiP there were Messrs. Wm. Ayliff, T. D. Barry, M. Bergh, M. Cornwall. C. J. N. Dempers, A. B. De Villiers, J. I. De Villiers, J. A. D. Des Vages, J. De Vos, J. De Vos, J. A. De Wet, D. N. De Wet, D. De Waal, M. J. Du Plessis, A. H. Du Toil, L. H. Goldschmidt, W. H. Hockly, J.' H. Hofmeyr, S. Johnson, J. Joubert, B. J. Keyter, A. S. Le Roex, T. A, J. Louwr J, S. Marais, A. Myburo’h, J. J. Nel, J, P. Nixon, A. Ohlsson, J. J. O’Leary. J. I>. J. Ooshui- *zen.* H. G. Robertson, J. N. Rothman, D. J. Scholtz, J. G. Sprigg, T. P. Theron, J. Tudhope, 1. Upington, F. J. Van Eeden J. A. van Heeraen, I. J. van der Walt, J. A. van Zyl, Philip Watermeyer, John E. Wood, J. J. Proctor, M. M. Venter. Against the Disfranchisement of the Natives there were: Captain Brabant, R. Crosbie, W. De Smidt, A. Douglas, J. Frost, T. E. Fuller, C. W. Hutton J. Rose-Innes jun.. C. T. Jones, J. W, Leonard, C. Lewis, J. X. Merriman, H, W. Pearson, C. D. Rudd, J. W. Sauer, T. C. Scanlen, P-J. Stigant, L. A. Vintcent, Jos. Walker, W. J. Warren, L. Wiener, C. J. Manuel, and R. Solomon.

IN the House of Assembly to-morrow, Hofmeyr will ask: the House to affirm the following important proposition;

"That this House is of opinion that all aboriginal natives who are registered, or who are qualified to be registered as voters at Parliamentary elections, should be exempted from the operation or all special laws and regulations to which aboriginal natives as such are now subject.”

Revised Constitution of the Mie Educational Association.

The following is the proposed constitution of this body which will be discussed at its meeting at Peelton next week:—

OBJECT OF THE ASSOCIATION.

I. The object of this Association is Defined to be to take a special interest in educational matters, and to promote the agricultural, commercial, and the general interests of the natives.

FORMATION OF THE ASSOCIATION.

II. The Association shall be composed of local Branches (consisting of not less than ten members each), to be formed upon the authority obtained from the parent Association, which was established in 1880, in the various districts of the colony.

QUALIFICATION OF MEMBERSHIP.

III. The membership of this Association shall consist of residents of the districts of the Colony who shall have paid to its lunds such quarterly subscriptions as may be defined by the particular Branch with which they are connected and have signified their adherence to the Constitution of the Association.

BRANCH EXECUTIVE COMMITTEE.

IV. Each Branch Association shall be presided over by an Executive Committee to consist of not less than five members, who shall choose their own chairman ana officers. The committee to be elected for one year at each annual meeting of the Branch Association, or otherwise as often as vacancies may occur.

BRANCH ANNUAL MEETINGS.

V. The Annual Meetings of the Branch Association shall be held not later than September in each year, at such places as each Branch may decide upon.

DUTIES OF EXECUTIVE COMMITTEE.

VI. The Duties of the Executive Committee shall be to further the objects of the association as above defined, having regard also to the interests of their own districts.

BRANCH EYE-LAWS.

VII. Each Branch may frame its own bye-laws for the wording of the Branch, which shall be laid for approval before the next ensuing meeting of the Council herein-after described, and which shall not be repugnant to the Constitution of the Association.

GENERAL CONGRESS.

VIII. A Congress of the Association shall be held annually in January, (at such place as shall be fixed at the Congress of the previous year) to consist of members elected at the annual branch meetings of the various branches. Each branch consisting of less than 50 members shall have the right to elect one representative, and branches consisting of over fifty members two representatives to the congress. For every fifty members above 100 each branch has the power to send one more representative to the Congress.

N.B.—The formation of branch Associations will be notified to the Executive Committee of the parent Association for the time being, and it shall be the duty of that Committee to make arrangements for the General Congress.

COUNCIL OF THE ASSOCIATION.

IX. The Congress at its annual meeting shall elect a Council consisting of President, Vice-President, General Secretary, General Treasurer and four members, who shall conduct the general business of the Association, and shall hold office till the next annual meeting of the Congress.

N.B.—The Council shall meet as often as may be necessary to transact the business of the Association.

CONTRIBUTIONS TO THE GENERAL FUND.

X. Each Branch Association shall pay to the Funds of the General Association the sum of — for each member of the said branch, to be paid in Quarterly instalments to the General Treasurer.

J. TENGO-JABAVU,
Convener of Committee.

NEW VERSION OF AN OLD CON.—Where was Moses when the light went out? In the dark. Certainly not. There was a little Israel-light there,

NANTSO INTO OBUKADE UYIFUNA.
BAHAMBI NO MZI WASE QONCE
—u—
PAUL XINIWE

UVULE
IKAYA LABANTSUNDU,
DURBAN STREET, E-QONCE,
Entla kwe " Mvo Zabantsundu " ezantsi ko Ngomti opezulu.
IYINDAWO ENTLE YABANTU NAMAHASHE
Kuni ke NTO ZAK'WETU.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-tengisa ingumqulu na nganye,
CHURCH SQUARE
E RINI.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko
BOURKE NO MARSH,
e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

ELIKA
ORSMOND
IYEZA ELIKULU
LASE AFRIKA.

Yincindi yengcambu zemiti yeli-lizwe.

———

UMPILISI WEZI LWELWE

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

———

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

Emva kokuli sebenzisa ixesba elide sele. namava amaninzi umninilo, uliyaleza ■"

ngqiniseko eliyeza ukuba liyayi pilisa inko-liso yezifo zabantsundu base Afrika, kwa-nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu-ku ezilishumi. Ibhotile nganye ihamba ne-ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu
G.E COOK
KING WILLIAM'S TOWN,
Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

ISAZISO
Isikolo Esikulu sase Cumgce (Buntingville)
SIYAKUVULWA NGO
MVULO, JULY 18, '87.

Abanga bangangeniswa kuso mababhalele kwangoku ku
Rev. J. W. HOUSEHAM,
Umongameli.

GIE BROTHERS,
Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntsnndu ngenene kule Dolopu yase
TARKASTAD.
Zonke intlobo zezinto eziveliswa yi ntse.

benzo yeli lizwe zitengwa ngamaxabiso pezulu kanye.

ISISULU.

IMPAHLA ihleli yodwa ngase ntolongwe-ni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu ! Isisisulu! e Qonce ukangele emarkeni.

Amayeza ka Cook Abantsundu.

Umzi ontsundu ucelelwa ukuba. ukange-lise lamayeza abalulekilevo.

lise lamayeza abalulekileyo.

Elika lyeza Lesisu Nokuzazazo. 1/6 ibotile.

COOK Elika lyeza Lokukohlela (Lingamafuta). .' 1/6 ibotile. ' •.

COOK Aka Amafuta Ezilonda Uokwekwe. 9d. ibotile.

COOK Elika lyeza Lepalo, 1/6 ibotile.

Ezika Ipils- 1/ Dgeookisana.

Eka Incindi Yezinyq. 6d. ngebotile.;

COOK Oka Umciza Westepu Sabant-wana. 6d ngebotile.

COOK Oka Umgutyana Wamehlo. 61 ngesiqunyana.

COOK Oka .. Umciza we Cesine. 1/6.

Niqondise nkuba igama ngu
G. E. COOK, Chemist,
E QONCE.
Kuba ngawenkohliso angenalo igama lake.

ITIMITI E TAMARA

NGOMHLA we 15 ku July lo yi Timiti E Tamara yokulungiselela isiseko sendlu ye Tyalike ezakwakiwa.

ZADOK MALI,
Secretary.

Umanyano nge Mfundo

INTLANGANISO yeli Bandla iya kudi-bana Encemera (Peelton) ngolwesi-Bini oluzayo July 12 ngexesha le shumi.
BEN SAKUBA, Hon. Secretary.
King William's Town, July 6, 1886.

YIYANI KWA
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I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA- YE GOLIDE, neye NGEJI ETSHIPU.

J. G. NICHOLSON

Igqweta elise zincwadini zakomkulu

nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama Tayitile. Uquka izi kweliti zi Bhatafwe kwa ngoku.
Yonke into ayi patisisweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society

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NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelele kwi
Hashi Elingwevu kumadoda naku mankazana nokuba umntu Usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele—xa umntu ebehliwe lihashe elingwevu nokuba sesinye isifo.
Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elpla 5/-, enkulu 10/ Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/, enkulu 6/.
Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza' ligqita eli' linge otile ezihamba kwi 4/-, 7/6, 11/. ne 22/.
Aka Kulling Amafuta Omtl, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dyungundyungu—linge mbizana 2/-, 5/., 11/., ne 22/. inye.
Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange bokisana, 2/-, 5/., 11/., ne 22/.

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hleli zigoniwe.
Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlaumbi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

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Sine ntlobontlobo ezinyulwe kakuhle zabantu base Sikolweni neza Maqaba.
Impahla yetu siyi tengisa ngamanani apantsi ukwe- nzela lamaxesha sikuwo.
Sine Bhokuva ezine ezintsha, nenqwelo ezisixenxe eseke zasebenza esizi tengisayo, nezi nokuqeshwa.
Kuko umkandi wenqwelo apa, umsebenzi awenzayo ufezekile, kanjako ubiza imali epantsi kanye.

YIZANI KUZIBONELA, KWA
PEARCE & BROWN. Umgomanzi, Pesheya kwe Kciba.

QONDANI?

Umnikelo wamaphekepheke wo 1887-88.

UMZI ontsundu omele umandla wase Qonce uyatyelwa ukuba

Irafu Yamaphekepheke

yonyaka oqala ngo 1 JULY, 1887, opela ngo 30 JUNE, 1888, iyakuqala ukwamkelwa ngo 1 JULY, 1887.
Umteto ubavumele abantu ukuba bahlaule ngokutanda kwabo de kube ngumhla wa 29 SEPTEMBER, 1887. Abayihlaule ngapambi ko 29 September bamelwe Li- shumi Lesheleni ngendlu. Kwakona ngalo eloxesha abalunge e Xesi mabahlaule ku Mr. KING, abalunge ku Qoboqobo ku Mr. VERITY, abalunge e Tamara ku Mr. DICK.
Emva ko 29 September eyakuba ingahla-ulwanga iyaku nikelwa ku MAGQWETA ukuba ayibute. Ayakuti ke ubani oyakuba engabhatalanga de kwayileyomini amelwe kuhlaula Ishumi elo lesheleni, selinetole elizisheleni ezimbini, kwanendleko yama-gqweta ngendlu nganye. Impahla iyakuti. n]wa itengiswe. Yonke ke lonto iyakudala indleko.
Akunguwo umnqweno ka Rulumeni uku. timba impahla yabantu, mhlaimbi ukuba-nyanzela ukuba babhatale imali engapezu kweshumi lesheleni ngendlu. Kodwa ukuba abantu abavumi ukuyihlaula IMALI YA-MAPHEKEPHEKE ise lixesha, ukuba ba-yadukisa, akuko nto yimbi enokwenziwa ngapandle kokuba ibizwe ngokugadalala.
Ndinga ke abantu bangabonisa ukuba banayo intelekelelo, nokuba kulilungelo labo ukuba balihlaule Ishumi Lesheleni nge- ndlu ngapanibi kosuku Iwa 29 September,, endaweni yokuba bamelwe kuhlaule ne- yesohlwayo kwanendleko yamagqweta; iti. njwe impahla yabo itengiswe ngento enge. yakolonto kuba besuke bakunyabela uku. hlaula ngapambi ko 29 September.
Landelani icebo elilungileyo xa nilinikwe-ise lixesha.

W. B. CHALMERS,
Umantyi.
Civil Commissioner's Office,
King Williamstown, 1 June, 1887.

Isaziso se Gqweta.

UMAKISI, elinye u GQADUSHE awa-bantu abantsundu, elise Ngesi MAX KAYSER uyazisa ukuba uquba umsebenzi wokubuta amatyala, izikweliti zentlobo zonke. Umela namatyala ezi ofisini ze mantyi apo afunwe kona. Unesqiniselo sake sakwa Rulumente se 187-1 (General Commission and Enrolled Agent, Collector of Debts, and Practitioner in Magistrates' Courts), I Ofisi yake ise Mbulu kwa Mr ARNOLT. Umrumo wale misebenzi utabata ne mpahla (Stock) ngexabiso layo lase ma-likeni nxa imali ingeko.
MAX KAYSER, Enrolled Agent.
Mbulu, 14 May, 1887.

KO-TITSHALA.

EBHAYI kwisi kolo sase Babe (Inde-pendent) kufunwa Ititshala enesi Qiniselo—Esimilo ailungileyo nenoku sixela ndawo eyaka yakuzo kubuziswe kuzo ngayo. Oyifunayo le ndawo makabhalele ku
REV. JAMES PRITCHARD.
Port Elizabeth.

Nalipina lyeza olifunayo unga-lifumana kwa
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Umpitikezi Wamayeza ne Opteki,
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Nezifo ezingcungcutekisayo.
Eyona ide yancama ukulunga yi
Wells' Quinine and Iron Tonic
Ixabiso 2/9 ngebotile.

GEORGE GIE,
I-rente yoMhlaba, no Mteto noku Tengisa,
GREY STREET, TARKASTAD.

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

Ababhubhileyo.

LOKWE.—E Goshen ngomhlawe 25 June, 1887, kubhube u STEHHANUS LOKWE unyana omncinane ka Lokwe, ubene fever. Izihlobo zonke mazamkele lowo mbiko.

Abazelweyo.

NTANTA.—Esikolweni ngomhla we 11 ibeleke UNYANA.

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