

Ukuchazwa Komhlaba.		Ubekalu.			Irafu ese lityala.	Le rafu ilityala iqala ngo.	Wagqityelwa nkweni gama.	
		A.	R.	p.	£ B.	d.		
Building	Lot 2 AA , Perie M.S.	...	...	32	0 12	6	1st January, 1883	Sindapi Busoshe.
Garden	.. 131 do	...	7	2	2 10	0	do.	do
Building	.. 1 AA, do	...	...	32	0 12	6	do.	do
Garden	.. 130 do	...	6	...	2 10	0	do.	do
Building	.. 4 EE, do	...	...	32	0 12	6	do.	do
Building	.. 9 CC, do	...	...	32	0 12	6	do.	do
Garden	.. 39 do	...	8	1	...	...	do.	do
Building	.. 2X, do	...	...	32	0 12	6	do.	do
Garden	.. 149 do	...	6	...	3 0	0	do.	do
Garden	.. 123 do	...	6	...	2 10	0	do.	do
Building	.. 5 C. Mount Coke	...	...	32	0 12	6	1st January, 1883	William Yapi.
Garden	.. 58 do	...	64	...	2 10	0	do.	do
Garden	.. 3, Masingata's Village	...	6	3	39 61	3 0	0	do.
Building	.. 20 B, do	...	...	32	0 12	6	1st January, 1882	Jeremiah Masingata.
Garden	.. 63 do	...	6363	...	2 10	0	do.	do
Building	.. 2 E, Buchanan	...	...	24	0 12	6	do.	do
Building	.. 9B, IXABISO 3d.]	...	8 5	...	0 15	0	1st January, 1883	Kweya Gquse.
Garden	.. 20 K, do	...	...	...	3 0	0	do.	do
Building	.. 7 C, Peuleni	...	...	33'865	0 15	0	do.	do
Garden	.. 6 BB, do	...	6 3496	...	3 0	0	do.	do
Building	.. 5D, do	...	...	33 865	0 12	6 1	1st January, 1883	Stephen Tintele.
Garden	.. 8CC do	...	63496	...	2 10	0	do.	do
Building	.. 4 H, do	...	...	33 865	0 12	6	do.	do
Garden	.. 20 II do	...	63496	...	2 10	0	do.	do
Building	>. 3 L, do	...	...	33865	0 12	6	do.	do
Garden	.. 3 JJ, do	...	5-71466	...	2 10	0	do.	do

Imvo Zabantsundu

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

ISAZISO SIKA RULUMENTE, NO. 506, 1888

[No. 196

ISAZISO SIKA RULUMENTE, NO. 506, 1888

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

Ekubeni u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so “Mteto we Mhlaba Elahliweyo,” wesi 3 womnyaka we 1879, njengoko abuyekwezwe ngo Mteto wama 20 we 1887, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaniniyo ngoluhlobo luchazwa aba, okokuba:—

“ Xenikweni kuko Irafu nomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlaimbi ngempahla efunyenwe ku Rulumente, engabliatalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlaimbi lompahla yayekwa, yalahlwa, waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kuujalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo, mhlaimbi ngalompahla, ixele ukuba ilahliwe kwi *Government Gazette*, nokuba kukulipina ipepa eyoqonda ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilaudelayo, kuze kuti ukuba pakati kwezo nyanga ntatu zesaziso akafikanga umniniyo, mhlaimbi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake ukuza kumisa ibango lake kuwo, aze alike ayibhatale lorafu ilityala, koti ekupeleni kwezo nyanga zintatu zikankanyiweyo i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize lyisebenzise nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuqutywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahluwana ze sibhoze, nese sitoba, nese shumi, zo Mmiselo wesi 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivumelane nalowo mteto.”

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

F. SCHERMBRUCKER,
Umpatiswa.

Umhlaba okwisi Qingata

sase Qonce

(Kingwilliamstown), oku

No. Igama lomniniyo Ekupeleni, Ixesha lokunikelwa kwe Tai tile.

ngabaniniwo.

			1828
2	Sindapi Busoshe	13th July, 1869	1829
	do	do.	1826
3	Basoshe ...	do.	1827
4	do	do.	1944
5	Kwebulana	do.	1882
6	Simon Ndayi ... do	do.	1883
7	Frans Witboy ...	do.	2180
8	do William Yapi	do.	2181
9	John Boezack ...	do.	2143
10	do	do.	234
11	Jeremiah Masingata	20th Feb, 1868	233
12	Dyibi Tonga	do.	331
13	do	do.	314
14	Kweya Gquse ...	5th January, 1869	313
15	Nyoka Mtyingili	20th Feb., 1868	1610
16	do Zachariah	do.	1642
17	Tweyi	24th April, 1869	1643
18	do Stephen	do.	2676
19	Tintele	do.	7th
20	do	Nov., 1876	23rd
21	Daniel Ndevu ...	do.	7th
22	do	do.	23rd
23	Shadrach Tintele	do.	7th
24	do	do.	23rd
25	do	do.	7th
26	do	do.	23rd

John J. Irvine & co., Baker, Baker & Co.

KINGWILLIAMSTOWN.

ABATENGISI BENTLOBO ZONKE ZENGUBO.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI „ „—5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe „ „—4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, is, Is 3d, is 6d, 2s

Ihempe ze fulaneli—is 6d, is 9d, 2s, 2s 6d

Ihempe zamadoda ezihayinishwayo—2s 6d, 2s lid, 3s 6d

Kuko i Bhulukwe ze kodi ezitile (ezona zohlobo) 7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqkumbelweni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand`ukufika—3d, 4d, 5d, 6d, 7d nge yadi

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5½d, 6d nge yadi

Izitofu ezibugqi—6d, 7 d, 9d nge yadi

Lo, ndlu ingentla, yeyona impahla itshipu, nempahla epilileyo.

JOHN J. IRVINE & CO.,

U-ALUVENI.

E-QONCE (Kingwilliamstown),

Batengisa ngoku

Idyasi Zobusika, ziqala ku 13s. 6d. zinyuke. Isuti

Zobusika, ziqala ku IIs. 9d. zinyuke.

Ezobusika Ibhulukwe, ziqala ku 3s. 9d. zinyuke

Ezobusika Iblankete, ziqala ku Is. 6d. zinyuke.

Nezinye ingubo zobusika

Ngamaxabiso akwanjalo ukuba pantsi.

ZILUNG-ELE EZINGQELE ZIKOYO.

Yizani kuzibonela imfumba

Yebhulukwe Zekodi ziqala ku 5s. zinyuke.

Iminqwazi Etambileyo iqala ku 1s. 9d. inyuke.

ISANDUKUFIKA LOMPAHLA.

Baker, Baker &

E-QONCE (Kingwilliamstown).

Inyama ne Zonka

Nento ezinjecge kofu ne swekile zitengen, ko

BOURKE NO MARSH, e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

ABATSHATILEYO.

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

ABABHUBHILEYO.

SINGABA.—Ngomhla we 16th July 1888, kubhubhe u MANGALISO SINGABA, ngokugula Okufupi kakulu nguwo lomkuhlana nwileyo kweli letu. Usishiye esixelele ngokugodukela epakadeni lo Sombawo, ngokoba elnfunene nxolo ngendlela zonke akade eposisa ngazo Ke nmzi ose Kama, stone nose Dayimani (Kimberley) siyawu-bikela.

MVIMBI.—E Kimberley kubhubhe ngo 19th July 1888, u SAMUEL MVIMBI, unyana omncinaneka Hendrick no Francina Mvimbi. Izihlobo ezikude mazamkele lo nibiko.

INCWADI!! INCWADI!

Kwi Ofisi ye “ Mercury.”

KUKO into eninzi ye ncwadi zotn Bhedosho zesi-Xhosa ezazize kutengwa. Ukuba abaninzo abazikululanga ngapambi ko 31st August 1888 ziyakute. ngiselwa indleko zokubotshwa kwazo.

Amagama abaninzo (1) Swaartboy (2) James Kololi (3) Joe Smith (4) Jemima 8. Dlakiya (5) Joe (6).

Kwabafuna ukutitsha

Kufunwa Otitshala Ababini (2).

(1). E Mount Fletcher, Griqualand East, kufuneka ititshala enokuwuqonda umsebe- nzi. Isikula sinabantwana abamashami matandatu (ngamanye amaxa nangapezulu). Umvuzo ngamashumi omane eponti ngol nyaka nendin, namasimi. Osifunayo ma. katumele kogama lingapantsi, atnmele incwadi ezibonisa nkuwulingana kwako umsebenzi onjalo. Makabhale` isicelo sake nge«i Ngesi.

STEPHEN MAKHOBOTLOANE.

Mount Fletcher, Griqualand East.

(2) E Khetekhete, Griqualand East, nakona kufuneka ititshala enokuwuqonda umsebenzi, abantwana bakwa ngamashumi amatandatu. Umvuzo £40 ngonyaka ne- ndlu namasimi. Osifunayo makatumela kogama lingapantsi, abhale isicelo sake ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.

Mount Fletcher, Griqualand East.

KO TITSHALA.

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

REV. E. J. WARNER,
Mount Arthur,
Lady Frere.

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

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

Isaziso kubabhaleli bam.

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

KWABANTSUNDU.

NDIVULE Ikaya le Ndwendvre. EMONTI (Hanover Street). Ndinesitali ezikuln. ENOCH MABENGEZA.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena. Magosa am bowatunyelwa oeke amayeza nge Posi xa bebhalele kum batumela izi Campo nokuba yi mali ebatnba ngepepa I. posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitle yo buyiswa namayeza.

JESSE SHAW,
Ingcisa Lemidiza. the
laboratory, Fort Beaufrt.

Kubatabati be “ Mvo ” e Bhayi.

KUYACELWA kubo bonke abetabati be “Mvo” abase Bhayi, abamapepa ebepuma ngo Mr. J. S. Adams, okweli lase-Maxhoseni ngokunj, ukuba basitumele I address zabo kwakamsinyane.

Kubankeli be Mvo bonke.

Siyababongoza abamkeli be Mvo ukuba ulowo nalowo, makati, xa anga zifumaniyo “Imvo,” atumele kamsinyane ukusazisa, ukuze londawo siyilungise ukuba kunokwenzeka.

Iveki.

IMANTYI yase Alvani, u Mr. Gic, ubhubhe nge Sabata engapaya (5 August).

IGWANGQA elingu Welsh e Kimberley alipumelelanga belizinqamla umqala nge-veki engapaya. Lisiwe e Hospital, kodwa akuko temba lokuba lopila.

KWISIQINGATA sexesha elipakati ko 30 Sept. 1887, kuse ku 30 June 1888, imantyi zase Monti, e Ngqushwa, e Qonce, o Cuma- kala, e Katikati, e Batisi, kwa Tsolo, e Mount Fletcher, kwa Centani, e Ngqamakwe, e Ngcobo, e Mpofu, e Dikeni, e Kotnani, e Nyara, zixele ukuba inani lenkomo ezifane ngu Manzabomvu liku 438, ezifileyo 262, I Monti lizicopele zonke ngenkomo eziguileyo ziku 117, zaza ezifileyo zaku 104.

E NGLANI kulungiselelwa iqela lama-doda ukuba liyekufuna u Mr. H. M. Stanley, pakati kwe Afrika.

AMANAVI apa amangele ukusebenza ase Paris, alwe pakati kwawo odwa ngo-Mvulo engapaya, ahluhlene ngubuzwe—ubu Fre-ntshi nobu Italiyana; Kufe am Italiyana wamnye, baziqgwelera abane. Aya engena kwakona emsebenzini.

KUKO inteto yokuba umpati waphesheya u Mr. Arnold White, walama Migrant ase Wolseley, ngase Ncema, ucinga ngu- kuwafudusela kwelipezu lu kwase Kotnani, awutengise lomhlaba akwano ngoku.

KUKO umfo ontsundu odliwe £2 e Kimberley, ngokupalaza pezu kwenja inku- mye yamanzi ashushu.

INKOSI ezakumiselwa esikundleni sika Moni kwa Bomvana ngu Langa.

U MR. H. S. VICE, obesisandla semantyi yase Ngcobo, ubhnbhele ku Maxongo ngo 31 July; i

NJENGOKUBA kuko inteto yokuba u Cap- tain Brabant unike ngu Rulumeni umse- benzi wokuhlola intolongo, iqela elitile labantu base Monti licinga ngokumisa u Mr. W. F. Lance, endaweni yake e Pala- mente.

KUTE e Tekwini Durban) ngolwesi-Tatu Iwengqitileyo isitoba sabamnyama sisephe- nyaneni kwizibuko lase Natal, suka latyi- nda liliza. Kwasisindiswa batatu, isitandatu sawushiya umhlaba.

SELESE Rini umxhomi, elungiselela uku- xhoma amadodana amabini apa awabulala ixego u Mr. Grant, e Rini, o Philip Ntsanga, ni no Robert Ncapayi. Eyesitatu indodana engu Charlie Zono, siguqulwe yi Rulumeni isigwebho sokufa, senziwa ubom bayo bonke ebunzimeni.

“ SIVIVI SEXHALANGA,” akulitumelanga elona gama lako, singatsho ukuba libe lifu- nekela ukushicilelwa, kodwa ukuba liqinise ubunyaniso benteto yako.

U MR. W. WELLBELOVED umiswe li Gqu- gula elipete indlela zomandla wase Qonce ukuba abe ngumbuti we rafu yezinja. Ku- celwe, u Rulumeni ukuba avume ukuba Izibonda zinceedise ekubutweni kwale rafu.

U RULUMENI wase Natal ucela ukuba anikwe £3,500 yi Palamente ukuba ake i ofisi entsha ymantyi wase Maritzburg.

INTO ka Soutseu ese Swazini, isarwe impondo ngukumkani welo Umbandini. Imai; ayisingeni ngaye njengokuba ihifudu- la isenjenjalo, ngoku u Mr. Shepstone sele ngumcebisi kodwa wukumkani esamkela ixabiso eliqoqiweyo ngalowomsebenzi.

U MR. BAMBERGER, obefudula eyimantyi e Nyara, obekulondawo e Hanover ususiwe kulondawo, ngenxa yoburalarume, wanikwa ubupatiswa kwa Lolive.

KUTSHE indlu ka Mr. Laidley, umlindi wamahlati e Tsitsikama, ebusuku nempahla yonke. Abantu bebelele kwelinye ixobo- ngwana.

LiXHAFESHU kulo lonke ngoku, kunyulwa abameli kwintlanganiso zeziqingata (Divisional Council.) Leliqunguqela elimisela irafu yezinja. Ukuba umzi wakuti uyanya. nisa, awuyifuni irafu yezinja, abavoti maba. ndwebele ukuba kunganyulwa malungu aya kuqiniselelo la Rafu. *Pa op* ke.

INDINDALA elingu Tom lase Komani elali- fakwe intambo ngu Mr. Jones ngobusela ebusuku, likululwe. Igqweta le Nkosazana aliboni tyala.

AMANENE asele zimisele ukungena elugqa. tsweni. ukumela i Rini e Palamente, ngo Mr. J. E. Wood befelilungu kakade no Mr. I. Luke, no Mr. A. Wilmot, no Mr. D. Sampson.

E XESI, kwa Kama, ake amadodana ama- bini agqebela ixego u Brakfesi, elingutnalusi wakwa Vice, ngenduku ezide zapukela entloko. Ufike nzima u Breakfast kwa Nobomvana (opatele umantyi). Abanjwe kwalomini lomadoda nga Gxabhagxabha (Mr. Dovey) selele kwantsiza.

NGOMTETO ka Mr. Sauer we rafu ezibandakanyiyweyo (eyesiza ne phekepheke), ngobusika obuzayo July 1889 kumiselwe ukuba ze kurolwe ngabantu abasezilokeshoni 5s., ze bayirole iyiponti ngo July 1890.

UNGOMTI (Evans & Co.) e Qonce unesaziso kwelanamhla.

KUTIWA akumashumi amatatu amagqweta e Jaji e Pretoria.

U DR. ROSS wase Qonce unduluka ngolwe- siNe ngeveki ezayo ukusinga kwela Mangesi apo ayakuhlala unyaka.

NGOKUQEKEKA kwe dam, ngaleveki igqiti- leyo e Valparaiso koyikelwa ukuba kufe amakulu amabini abantu.

UMKOSI wase Italy okumakulu amatatu anamashumi mahlanu ubulewe ngama- Abyssinia konke ngalo Mvulo ugqitileyo.

AYIVUMANGA i Palamente ukuzitoba irent zamafama apeshuya kwe Neiba, ngokwecebo lika Colonel Griffith, kodwa izihlise okunye ezamafama Amabhulu akwelipakati. Itmba. ngi kukuba wona ayoyikwa kuba enevoti.

IYAKUWUQALA u Mjikelo e Cradock i Jaji apo iya kuhlala ngo 3 September, yandule ukuya e Somerset East ngo 5 September

U MR. JOHN SAMUEL use Dayimani ngoku apo ahlola izikolo. Asiva nto ngo Mr.

IMVO ZABANTSUNDU NGOLWESI-NE AUGUST 16, 1888

Udaka lwakwa Zulu.

AKUKO nto imbi kunale yokuti imi- cimbi yabantsundu ipati- swe amaqitala ngu Rulumeni. Lento ke idla ngokudubula emfazweni. Siwuqonda umzi wakowetu, akuko namnye umzi, kule ikoyo, onqwenela imfazwe no Rulumeni, nokuba ngulo unganeno nokuba ngowa pesheya. Njengokuba namhla kusiliwa kwa Zulu, asikukuba ama Zulu ebelangazelela ukulwa no Mntan’ Omhle, Inkosazana. Ngelituba ke amazwi epakati le Nkosazana u Lord KNUTSFORD, angokuba ulaulo lwe Nkosazana lunyanzelekile ukuba lungenise umkhosi owaneleyo kwa Zulu, wokutyumza impi ka DINIZULU, awabonakali kufi engamazwi ebefanele ukutetwa ngalemfazwe yakwa Zulu. Xa sitshoyo, senziwa kukuba zimbini indlela engapeliwa ngazo lemfazwe yakwa Zulu ezivulelekileyo ku Lord KNUTSFORD. Nokuba kungayipi indlela, zimbini nje, bangafikelela ekulixoliseni abapatiswa be Nkosazana. Enye kwezindlela, yeyokuba abapatiswa bapendle izimvo zama Zulu, mayelana nento ebage oludaka. Siqinisekile ukuba kuya kufunyanwa ukuba olutuli alubangwe kukuba ama Zulu ebefuna ukulwa ne Nkosazana. Ibe ke liyaxolwa. Yimbi indlela yile kujanjwa ngayo yokuhlanganisela yonke imikhosi enako ukuhlanganiswa ukuba iye kutyumza njengokungati kutyunyuzwa oqongqotwane, iqela lakomkulu kwa Zulu, Usutu. Ayakuti ke u Lord KNUTSFORD, akukova ukulutyumza usapo olo, ulufezile uxolo, kuba esuke wadala intlanga. Akuko nto anokuyenza ke ama Zulu Amelwe kukuba akangele ukufa nokupila Asezandleni zabo banawo amandla okuwavumela adle ubom, mhlambi awabulale.

Ubani mhlambi angabuza ati, kanti nje ama Zulu awayifuni imfazwe, kunganina ukuba kubo- nakale ukuba amapakati Enkosa- zana anyanzeleke ukuba angenise imikhosi kwa Zulu ? Otsihoyo singa mkumbuzo ukuba, alinqabile icebo lokumcapukisa nokumdinisa umntu ngohlbo lokumbanga ukuba ade enze into angayiqondiyo. Lucuku olunjalo olubange esisipitipiti siko- yo kwa Zulu. U Miss COLENSO uke watumela izingitshimi ezingo TWAISA MABASO no MUBI NONDINISA kwi Nkosi ezisehlatini, ukuyakutabata eyazo inteto ngoludushe lukoyo. Ingxelo yezo zigitshimi idweliswe kwipepa lase Natal i *Witness*, le 28 July, yaye ibonisa ngokungatandabuze- kiyo ukuba ama Zulu abengengayo imfazwe. Oludaka, (ngabula NDA- BUKO) alubondelwe ngu MALIMATE (ngu Mr. OSBORNE lowo oyintloko ye mantyi kwa Zulu).

Imvo Zabantsundu zavakalisa kwamhla kwavakaliswa ukuba elakwa Zulu lamkelelele pantsi kwe piko le Nkosazana, mhla kanjazo kwahlokonyiswa into eninzi ye mantyi, yati ezimantyi zifumane

zamiswa ngapandle kokucalula, zi- zo eziyakubonda umqa wemfazwe Sasenza esisiprofeto kuba sasisazi. Namhla sizalisekile.

Ayifihli i *Natal Witness* ipepa lase Pietermaritzburg, elibonakalisa ngenteto zalo ukuba ligqibile ukuluqonda uluvo lwabantsu- ndu, i *Witness* ayifihlisi xa isiya kumtombo walenkatazo iko- yo kwa Zulu. Yona iti:—

Imbangi yalemo yezinto kwa Zulu, kokuya kupakanyiswa kuka SBEPU Yinto ebaleleyo ukuba kute enava koku- wiswa kobukosi balonjubaqa nga Mabhu- lu kwa Zulu, xa kwabe kupete u MNYA- MANA epatele u DINIZULU, lazola elakwa Zulu, zaye imantyi ezazise Tshowe zinga- mvumeli u SBEPU ukuba alipitizelise. Kute xa lixilileyo, lamkelelwa pantsi kwepiko le Nkosazana elakwa Zulu, laza lagalelwa ngenyihlilitiwaye ye mantyi, ebesezingena msebenzi, abelungu beve- nkile abebesebengena msebenzi, nababeke bezama ubusela bomhlaba, yati lonkungu- nelanga yanikwa amawonga okupata. Omnye kwezo mantyi wayesakuba ngu Mlungu we venkile kwesika SEEPU nge- laxesha le Nkosana eyavukela u CETYWA- YO ; yaza i Mantyi e Nkulu yaba ngumntu ongatenjwayo. Iqela la Komkulu kwa Zulu—Usutu—belingalindele ukuba a- ngalilaula ngobulungisa. Kute ukugqi- bela, pezu kwesi mbonono samapepa ase Natal ne Palamente yakona neyapeshuya, wabuyisela u SEEPU kwakumhlaba awaye kuwo oko wave yi Nkosana pantsi ko CETYWAYO. Indlela awubuyiselwa ngayo yiyo le ibange ezizipitipiti. Kutiva isizekabani salenkatazo zinkomo, akuko nto icacileyo ngetyala elo lenkomo. Kwaye kungacacile kanjako ukuba linokunina ipike ngenkomo ezimbalwa ukubanga ukuba lizale lonke yimikhosi exhobuleyo elo lakwa Zulu;—imikhosi engelele ukupalaza igazi, erodomshe izi- gitsihimi ezazitunyelwe ukuyakubaza im bangi yezipitipiti.

Amanqaku.

INENE elingu Mr. J. Joubert, elimele i Burgersdorp e Palamente alipumele- langa, libe lingenisu umteto wokuba amatyala ezicaka zefama no bhasi bazo agqitywe ngamagosa azi Felkornet, kude kube sekatsini. Eyona nto ajonge kuyo u Mr. Joubert kukumisa isiko apa lama Bhulu lokusibophelela evilini nase desil- bomini isicaka, sityakatywe ngesabohkwe u Mr. Joubert uxele ukuba uko e Free State umteto onjalo, waye usebenza ka- kuhl. Akwaba ebete usebenza kakuhle kokwake ukuqonda, kuba lisaziwa nguye wonke ibali lama Bhulu nezi tropu nezabohkwe pezu kontsundu. Lomteto uburalarume, uxhaswe ngu Mr. Cecil Rhodes, ilungu elili Ngesi lase Ligwa ; waza kunjako waxhaswa ngu Mr. Sive- wright ilungu elitunyelwe e Palamente kwangama wetu antsundu ase Mbo. U Mr. Hofmeyr akabangako engxoxwe- ni nase votini. Ibhulu linye eliwuchasi- sileyo ngu Mr. J. P. du Plessis wase Cradock. U Mr. Douglass ungenise elokuba uqetulwe, waxhaswa ngu Mr. Sauer ngenteto ebukhali. Kute kwaku- tiwa mababonakale abawuxhasayo nabati mawuqetulwe, abeliqela lokugqibela ba 40, baza abati mawumiselwe umteto onjalo ba 18 ; ngabo abato:—Messrs Sive- wright, van Heerden, du Toit, D. N. de Wet, Joubert, Venter, Barry, Proctor, van Zyl, Le Roex, Rothman, Des Vages, De Waal, Oosthuisen, van Eeden, M. J. du Plessis, van der Walt, and van Rens- burg.

KULILUNGALO kuma Mpondo ukuba azazi inteto ezingawo zamapepa endaba omzi omhlope. Kokona angazipendule- layo ukuba ayatanda. Le yinteto ye *Journal*, elase Rini, ebangwe yinteto ye Nkosi Umhl ingaso ebikwelase Kokstad. “ Elama Mpondo,” itsho le Nkosi, ” lizi- mele lodwa, alingwelele ukuba libe nento le yokupendulana no Rulumeni. Sino sizi ukumbona Umhlangano ejoikisile kulomkoudo wobutshaba kwi Koloni, sicinga ukuba ungemchisi oyakuwuhli- sela ingozi umzi wakowabo. Ibiyindawo yoku ukuba azi ukuba kuyile mini nje, akazimele odwa Amampondo, kanjazo ukuma kwawo odwa kupumle pezu kokokuba angenzi luto ukucapukisa i Koloni. Asifuni nto tina ku Mampondo, kodwa akasakunyelwa ukuba aqube ubuntammani na Majelimeni, ze ngokwe-njenjalo ayibeke esicengeni sengozu i South Africa. Angaba wenza eyona nto Umhlangano ukuba usebenzele ukuncedisa inqubo pambili pakati kwa Mampondo. ekuvakala ukuba ase ndibongweni yodaka lobunyama nobuhedeni, kanga- ngokuba isizwe sa Mampondo smgeze sakumangala ukungena pantsi kwe piko le Nkosazana. Yiyo levo into eyingozi enkulu ekuzimeleni kwa Mampondo. Siyamtemba kanye u Mr. Scott, ukuba uya kuba ngumhlobo wenyanyiso wabantu ne Nkosi zase Mampondweni, yaye inda- wo amiselwe kuyo iyakuba luncedo kuwo ngendlela ezininzi.”

NJENGOKUBA tina sikangele, singati mayiqiniseke i *Journal* ukuba akuko na- mnye umzi ontsundu ongani ungalahla eluxolweni ne Koloni; Into enqwenele- kayo ukuze uxolo lube loluqinileyo ku- kukuba u Rulumeni anike indlebe kwi- nto esazeke bazitete abantsundu, zingafu- mane zinyatelwe ngenyawo. Into elungi- leyo kukuba banikwe imantyi abanokuzi- temba, nanako ukuzitemba u Rulumeni. Impambano zingeze zaziwa pakati kwa- bantsundu no Rulumeni yezizwe lonto.

SIVUYISWE kunene sisenzo sika Mr. de Wet, ote ngapandle kokutandabuzwa wayelala ukuba kubhalelwe ezikorautini ukukweceliswa ukurankwama Mpondo, mayelana nokuba u Rulumeni usebenze- la ukulitabata pantsi kwepiko lake elase Mampondweni. U Mr. de Wet uyaleze u Mr. J. T. Wylde ukuba awaquadise ngokubalulekileyo Amampondo ukuba, akagubi butamamni u Rulumeni. Yi- yo le inewadi evakalisa oko:—“ Chief Resident Magistrate’s Office, Kokstad, 1 August, 1888. Mnumzctz,— Ngokupa- telele kwinteto ka Mhlangaso, ebonakele kwi *Kokstad Advertiser* yo 28 July, ndimkwe igunya ngu Mpatiswa Mictimbi Yabantsundu ukuba nditi u Rulumeni akanamcamango, nanmqweno wokulita- bata elama Mpondo alibandakanye kwe lake, kwankokuba nento yokwenza nemi- cimbi yombuso wasema Mpondweni.

Ndinembeko yokuba sicaka sako esitobe- kileyo, J. T. Wylde, Imantyi Enkulu Ebambileyo, East Griqualand.”

U MR. R. M. BOWKER uke wangenisa kwindlu yengwevu ye Palamente indawo yokuba lifikile ixesha ukuba i Koloni ingabi sancedisa ulaulo lwase Lusutu nge £20,000 ngenyaka, eyayivumile uku- yirola i Koloni ukunikelwa kwelo kwi Nkosazana. U Sir T. Uppington ute kaka- msinyane irafu za Besutu zikwanelele ukuhlala indleko zolaulo, le mali ayisa- kuba sarolwa yi Koloni. Icebo lika Mr. Bowker emva kwengxoxo alamalkelwanga.

U COLONEL GRIFFITH, omele aba Tembu nama Mfengu e Palamente, use- benza ngokwe gwele entlameni—ngoku- zola pofu ubhekisa pambili. Unobombuzo abete wazisa ukuba yakuwubhekisa ku Rulumeni, ngendawo yokuba uke wafu- mana inwacwina kwizimamhlaba ezintsu- ndu za Pesheya, icwela ukubazinkwe itai- tile, ukuba uyifumene, ibe yintoninai- pendulo. Elinye ibakala ushumise indawo yokuba umtandazo ka Mr. Pambani Figlan, nabanye abalishumi linane abemi kumandla wase Xalanga uyalezwe ku Rulumeni ukuba enze into abonayo ukuba ifanelle ngawo.

NGOLWESI-TATU Iwe veki egqitileyo amagwanga ase Dikeni ebentlanga- niso yokulungiselela umcimbi womelo e Palamente, njengokuba kuza kunyulwa amalungu e Palamente entsha nje. U Mr. Dewey urole icebo lokuba bamise i Komiti yokulungiselela. Utetengenani lamadoda aye funa ukunyulwa ngenx’ engapambili ukuba lininzi, nangenani eseliko namhla. Walata ukuba kufuneka bevisisene kwa ngoku ne Ngqushwa. Nokuba mazihlangane zibhunge i Komiti kwele Ntonga, zimise inyawo kumadoda amabini. U Dr. Nangle ute, akaboni ukuba singati- nina isigqibo se Komiti ukunqanda abantu ukuba bangenzi ukubona kwabo. U Mr. Watson ube kwakolo luvu, wabo- nisa ukuba ngolokugqibela unyulo waye nyulwe ngemvumelwano nelinye inene lase Ngqushwa (u Mr. Nesbitt), abapu- melela bobabini. U Mr. Slater ute, ukuba abanyuli sebe zimisele kutile, kuya kuba nzima ukubanamlu. Utuyidise ngokunyula i Komiti noko u Mr. Dewey, wasekelwa ngu Mr. Amos. Kwamiswa lamanene ukuba abe yi Komiti Messrs. J. H. Bezuidenhout, C. Lloyd, T. J. Naude, S. C. Slater, J. A. Cairns, H. Loest, J. Ingle, W. Dewey, J. Amos. Kugqitywe kwakona kweloku- bakubhalelwe e Ngqushwa ukuba nakona kumiswe i Komiti, ukuze zombini zidi- bane kwele Ntonga ngo August 25.

NJENGOKUBA sekunjenje nje, amawetu ase Dikeni nase Ngqushwa kuya kufu- neka chambe ngamacebo omkhosi omnci- nane xa ubambene nokubona. Ukolisa ngokuhamba ezintabeni nasema ggaru- keni, ungaziwa apo ukona. Umama ukuphina xa ubona ukuba ingxwabillini enkulu ikwindawo yengxakelo. Lixe- sha zivisisane ne ” komiti ezintsundu ngamacebo eziya kuwahambisa. Asiko- lwa tina ukuba le komiti yamagwanga iya kuvumelana, ngati isaya kuxabana kwa yodwa. Sisaya kuba sisintompoti seminyaka engapambili Siqonda nje. Nati masilale pezu kwe sirweqe.

SINGA singavusa amawetu amele mbo wase Ntsikizini ne Tamara. U Kwikwi (von Quickelberg), obesakuba ne nkanti e Ntsikizini, utumelele isicelo ku mantyi negqigula lake, eliyakuhlala ngolwesi-Tatu, ngentsimbi yeshumi e otisi, 5 September, ukuba avunyelwe ukuba ayivule inkanti yake. Ukuba aba- ntu bangema ngenyawo, ingezeyawulwa. Omnye onga angavula inkanti ngu F. Kath ezi Punzana. Umzi mawuhlangane kwangoku unyawuni ukuba ukufa kutyalwe esazulwini sentsapo nabafazi— yingcitatakalo ka Xhosa wonke lonto.

IRAFU yezinja uyalila kunene ngayo umzi. Le rafu, mauqonde umzi, ayiveli e Kapa. Ipuma kwezi nkundlana zikwa kwiziqingata enikuzo, ekutiwa zi Divisional Council. Icebo lokupelisa irafu ezinjalo libyakwaba vutle. Banegu- nya loktumela ayakwaba zindlela na- inehlo abo apo kwi Council, iqinga labo kukuba batumele amadoda ayakutemba ukuba ayakuti amele ukuba ipeliswa kwi ziqingata zabo irafu yezinja. Huku ke, makaba akowitzu! Izaziso ngamalungu anyulwayo mazitunyelwe ku mantyi we siqingata ngapambi ko 10 September lo, zibhalwe ngabavoti abahlanu! Nalo ke ilungele lenu! Akuko yimbi indlela eningati niyipelise irafu yezinja ngapa- ndle kokunyula amalungu eniwayizyo ukuba aya kuyichitha.

INTLANGANISO ezingamehlo omzi inazi- yilungiselele lento yolunyulo Iwabatneli kwi Divisional Council. Zincedu umzi mayelana nayo. Akuseko xesha. Ku- nyulwa namhlanjenje akusakunyelwade kupele iminyaka emitatu. Siyayikutaza eyase Hewu ngokuyivelela lenkalo.

Abaxhasi be “Mvo.”

Sivakalisa, sibulela, ku mawetu atumeleyo, ukuba samkele inkozwana zokuxhasa ipepa, ezivela kulamanene namanenekazi amagama acwangcisiweyo ngukulandelayo ngenyanga ka July 1888 :-Messrs M. J. Poswa, John Mtila, James Majola, J. A. Nkova, J. VV. Sontunzi, Niven N. Magwanyana, Mtiwana Magabela, Klaas Tuta, John Zamzam, Isaiah Tsoko, Joel Jack. Win. Sebe. Wm. Balfour, Geo. Msabiso, Rev. Wm. Holford, Messrs. James Nrspe, W. W. Mabusela, Mrs. M. A. Mhalla, Janies Balfour, John Ncapayi, Stephen Sibus, Jacob Mvinjelwa, John Masiza, Edward MagweWe, A. VV. T. Brigg, J S Kuze (Adv.) Win Ndulama, Africa Elephant, R S Nlabati, Dlongwana Myoli, C A Jay & Co., (Adv.) E J Mqoboli, W C Mtoba, Johannes Mvataza, Rev Samuel Sihunu, (Advnt and Subs) Messrs P K Bi- ugwa, P. Mfuleni Bidli, (Jolley M S Mdzinwa, Chas. Tyatya, Alex Maga, David Nguida, Alfred George, John Ngebetsha, M K Mtakati, Petros B. Mateza, John Z Zini, J Ngcauk, John Mtyapi, Hk. Mazamisa, MiSi Emily Manana, Mr. Kenneth Ncapayi, Rev M Limon (AdvT) Messrs John Qinqa, Chas Ngece, Thos Ngxwashula. Rev J Zwe- libanzi, Messrs W W Stofile, W Klaas, (AdvT) John Mess, Fred G Hiles, John Cele, Ezekiel Nzewo, Tshuka Konougo, Tsewu Konongo, Junr. Andrew Smith, M A, RL Magezeni (AdvT.) Cbas Mjodi (AdvT and

Subs) Bev D Malgas Mrs D Maigas Mr. James Lightfoot, Rev. J. M Auld, Messrs. Wm Mtoha, H Mancenga, Thomas Bottoman, James Madaki, Rev. W Philip, Messrs. S Maqula (Kimberloy) John Ndu- nyana, Jackson Kotwana, Solomon Cwati, J J A W Nkomo, Mrs. Liza, Messrs. Henry Magocobe, Henry Ngcayiya, P Tyamzashu, J M Mkobeni, Collis nduluka, W M Poswa, Mati Tonga, Rev. S Gudala, Messrs. Lucas Tyali, Thoma Ntlebi, Misses E Macumela, E R Mbuntshu, Messrs. E Miyekiso, Jos J Kitsi, Sam Silotno, E G Mahonga, Isaac Moody, Timothy Jama, Spilman Botha, Jim s Nyanda, Nat.h Matodlana, Rev. H. Mat.ebula, Messrs, Joseph Ngoezula, mon Nzamela, Wm Gaxa senr, (Dobus Mpondo, Jacob Morley, Shadrach Sopela, Rev. S Mzamo, Messrs. Henry S Shosha, Sam Sigenn, John Sigenu, David Binase, Pascoe’ Bros. (adv). Thus Kitsi, Austin Ngumbe, Henry Kalina, Rev. E J Warner, Messrs R J Mbulula, George Baartman, J B September, J B Radas, James Zenzile Makapela, Johannes Kumalo, (of Hebron) Revs Sila Magawu, Simon P Sihlali, Messrs Robert R. Mdiva, B Bentou, Wm Mdledle, Misses R. Makasi, E Macutnela, E R Mbu- ntshu, Messrs. Thos Ntlebi, Lucas Tyali, Misses Dabise Ntshona, Martha Zidumbu, Alex M Njokweni, Messrs. John Mafongoo, Geo Mgudlandu, Revs. P. G. Mtembu, J Goduka, Messrs. Philip Mayeza, Wm Ntloko, Joshua Lokwe, Enoch Ellangabeza, Julius Manentsa, T E Duckies, Chief Ncanywa i Zibi, Messrs. S Balla, Mfana Xinishe, Sam Jozi, Isaac Zokoti, B G Lennon & Co. (adv), Mahase Mxabela, Miss Sturrock, Messrs. Moses J Sipamla, Isaac Stemele, Titus Mahe, Johannes Mabuya, Stephen Louw, E J Beet (adv). A J Cross & Co. (adv), N Mantsayi, Jas Relu, W Froykh, Dlongwa- ca Myoli, S Mwahla, Robert Ntla, David Nzuzo, Miss M A Radas, Mr. Wessel M J Lester, Mrs. Jonas Bassie, Messrs. John Nduvana, Philip Mbovane, J P Hannie (adv & sub.), Rev. Simeon Gawe, Messrs. Anthony Mrereto, T. Bihl, John Appolis, Fred Dwaia, John Kofa, John Paul, Elias Mtshibe, Miss D Mdolomba, Messrs. Ernest Nquka, John L Mafongoo (AdvT), John Mema, W B Mpande, Rev W P Momoti, Indwe Coal Mining Co., Mr P S Kuze, Miss Paulina Masiza, Mr Sol Mnyakama, O Zihlangu, P Amosi, Robert Mliwana, Geo Little, Natol, Matodlana, Rev E Nyovane, Waterford, Flour Mill, (AdvT) Messrs Philip Rabaza, Nicholson, Kali K Ncwana, Albert Ncapayi, David Smiles, Dr Berry, Rev J Dewar MA, Messrs S Matolo, Jonathan Nangu, Rev E L Coakes, Messrs Benjamin Ngcood, J Ndzi- ngwa, Ben Bobi, Mrs Joseph Kraai.

I PALAMENTE NO TUNG- UMLOMO.

Ukungeniswa kwabavoti abantsundu base Batenjani, kube kunikelwe ibhunga- ne lamalungu e Palamente ukuba akupa- nde. Ibhanga elo lalileloSir T. Uppington, Messrs. Hoimeyr, Goldschmidt, Innes, no Theron.

Litabate inteto zo Mr. M. J. du Plessis olilungu lase Komani, neka Mr. David de Wet elase Alvani, neyegqwela elingu Mr. Buissine clalilungiselela ityala lika Mr. Botha pambi kwe Jaji.

Pezu kwenteto zalamauqhina, IKomiti ifumene ukuba umteto unyatelwe ngenyawo mayelana nongeniso Iwabantsu- ndu evotini, ngokukodwa abase Glen Grey. Kubonakalangukungena kwabo kangaka ukuba abatingwanga milomo ngomteto wanyakenye; kodwa i Komiti ayiboni nto inokwenziwa ngokupatelele kumagama abavoti aselebhaliwe, uga- pandle kokuba kumiselwe umteto omntsha. Kuya kufuneka ngelinye ixesha lokubhalwa kwamagama Umchazi- Mtego wamkomlu ecaasisele ababhali umteto, incazo yake yanekwe pambi kwe Palamente. Kuya kufuneka kwe- nziwe mhlope nguye ukuba:—(a) Abantu abanje ngabase Glen Grey banga bialwa. (6) Ilasiti zerafu yephekepheke nezeziza, zingamkelwa ukubonisa imfanelelo. (c) Kuchazwe amagunya ababhali abancediseyo. — THOMAS P. THERON, Umongameli we Komiti.

U Mr. Innes akumamelananga nale ngxelo, utumele eyake yedwa eyile:— “Ndinosizi ukuti andivumelani nesi- gqibo sokugala sengxelo ye Komiti. Inyaniso ezakwe pambi kwayo azanele ukwalata ukuba kuko mayelenge awe- nziweyo ngababhali, okunyatela umteto ; ndaye ke ndingavumelani nesigqibo esinchohisa ababhali ngendawo engekoyo.

Umteto ufanelle ukuba awuchaze u Rulumeni awaneke pambi kwe Palamente; kodwa andivumelani nento eyenzi- we sisininzi se komiti ukwalata ingongo- ma emazigqalwe xa kubhalwa amagama. Ngumchazi-Mtego ka Rulumeni yedwa onokuchazeconto.—J. ROSE-INNES, Jun.

Ngolwesi-Tatu, Ipalamente ivumelene ukuba lengxelo iyekelwe ku Rulumeni ukuba eze enze into anganyazo ngayo ngomteto. Ingxoxo ye Palamente ngeli cebo kwelazayo.

AMACAPAZA ASE TRANSKEI.

[NGU MBHALELI WETU.]

IMIDANISO.

Siyavuya ukuqonda ukuba abadlali bomdaniso abasauncomi ngakumbi, kuse kuhleni ukuba bababe banakande ukii- ba lomdlalo usisono esikulu. Baninzi abazali abase zinyembezi, naraledi namadodana asemahlazweni, n’emxa yawo lomdlalo. U T. U. H. Transkei yona angabya ayipate lengxoxo, angali- lelwa ngabantu. ”

NGE MVULA.

Enye luto embana yinulwa engati iya kutanda ukunqaba nonyaka, namatamba etu esiqonda ngawo ubugqwanguor ubu- xhokoloshane, kade buko, ayini noko, sekukubi. Imvulana ike yana kweli ngolwesi- Hlanu nge 4th, ” kuse’ ngo Mgqibelo sekome njengangapafibili.

INTSHILO.

Enye into yinto elusizi ukuba imantyi ga pesheya kwe Nciba zingafuzwa a Captain Blyth, kanti imiteto, ikutshu- lwa kuzo nyane. UngaiKa Jtwa Gatyana e Willowlwa kuya fQAIswir nganguko, kusokulo kwaqalwa eluxTvuni, kanti u Captain Blyth yena elake isiko akutshilwa ecaleni kwake, nokuba kus6

litiveni, nokuba kuxa amazimba abo- mvu na. Amagqoboka kwelozwe ahleli nzima.

INTLANGANISO YE MANTYI E TRAKSEL.

Intlanganiso ka Captain Blyth iya- kudibana ngomso nge 7th ka August lo. Silindele imiteto eluqileyo beta- Kuse ngoLwesi-Bini siyimiqodi ukusonga Entlambe kwa Blyth. O Siyabulela ke abasoke bayitete lento iyivona mbangeli yesiroto sabantu abatanoda ukutela, aba- njengomfo wase Xilixna. Eyona nto sifundekelwe ngayo yi certificate yoku- vota utiwa ipina kaloku.

Ezasema Mpondweni.

U NDABENI E QAUKENI.

Umlhlobo osibhalela ese maMpondweni uti:—" Lisaxolile ela ma Mpondo, U Ndabeni (Mr. W. E. Stanford) ukomkulu e Qaukeni, kuvakala ukuba uteta nge ndlela nango Mr. Scott. Andikaliva ela ma Mpondo.

u GWADISO.

Ipepa lase Mtata litylwe ngumntu otembekileyo ukuba u Gwadiso, inkosi yama Konjwayo, ibuyele emaxoweni ayo.

Imfazwe kwa Zulu.

U Dinizulu no Ndabuko namadoda a 1,500, bebelungiselela (9 Aug.) ukuzo kucela ukuba bangeniswe panti kwe- piko le Nkosazana.

Ezifike ngo 8 Aug. zezokuba u Mr. Pretorius umantyi ubuyele emntzi wake kunye no Somkeli nezinye izibonda ezihlanu zingababanjwa. Isizwe sika Somkeli sidlwa amawaka amabini enko- mo, sekurulwe amakulu amabini.

U Dinizulu uminxelwe enqabeni auge- nakufumana kutya, into angapila ngayo zinkomo. Infola zingceme emehlweni.

Ezifike ngolwesi - Hlanu zezokuba u Dinizulu no Ndabuko bese Mpalala ekulhlanganeni kwe Bongolo ne Bevana.

Umpati-Mikosi wase Transvaal, u General Joubert ukuyo isimemezo soku- ba vonke into eli Bhulu eke yamcedisa u Dinizulu, ize ingabisabuyela kumhlaba wama Bhulu.

Ifiva kuya kucaca ngokucaca ukuba iwubhakaxe kakulu umhlaba; yaye injalenge myhatya. Umbhali walemigeca ubeke wasesanzwileni sayo. Kuti kulale umtshana wake yiyo, aputume kwelona gqira laziwayo apa e Qonce, Amngasizi Into, abe kokukona avutayo umtshana. Kuti xa anyanga mbini eicie, sekuyinko- hla, suka kulale umnikazuzi lbe sesinye isibongobongo eso. Ange angake atwale imikono entloko asuse isinqhala, ati, Yo! Kuti xa abeki ntau-ne, abhekise ku Mr. Shaw, u Nqogqaa, e Bhofolo, ote wayitumela amayeza yombini lomiku- hlane, aselwe usuku lwalunye—zombini zapakama ezondwayi. Olunye seluchu- bekile, lugqibe inyanga ezine, olunye lube nenyanaga. Ate loinyeza abuya anceda nenye intokazi ebisagalwa. Oko kutsho ke sinqa singanika izobo kumhlambi njengokuba libonakala litwale amehlo icesine. Igqira layo ngu Nqogqaa. Lomciza ka Mr. Shaw kutiwa ngu Mgedi Orararyo (Herbal Alkaline Aperient), yinkunzi kungati kukancina- ne nje.

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U Mr. Tatham wase Monti uke wahloliswa intsi zomhlaba ngeveki epeli- leyo. Kuti ngo Mgqibelo ongapaya ku- bhubhe unvana wake lelirashalala bati yi maasi suka xa kuvelwa kuchwaywa kubonwe—qiti panti umakulu wale- ntwana, kanti kupela. Isidumbu sale- ntokazi site seza kuchwaywa apa e Qonce. Ngolwesi-Tatu, esese Qonce u Mr. Tatham, ufumana ncingo olumbikela ngokubhubha kwesibini umntwana. Asinge kwase Monti kwangoko. Efikile alike sekulhwe ovesatru ! Yimile! Se- lefumana etutuzelwa ngokuti lentwana ibihliwe ukugqibela ibuye ipakame. Na- bangamazayo baya kuba buhlungu kunye no Mr. Tatham ngezinxwaleko azifume- neyo.

Uke wati oka Mjodi, u Charles walowo mlilo, kungoku l'hambiselo pambili ya- bantsundu ke kubeni unqonboti nase kwalukeni. Ewe, kuluzizi, kubanga udano ukubona ukuba iramente nabafundisi ba- funanebenza iwokowoko ukuzichasa ezi zinto zombini. Kodwa ukuba abanye ba- runcele pambili, mlilambi babuyele e Padanaram, ababebizwe ukuba bapume kuyo mayelananalomasiko, kuyasivuyisa ukuti kuko igela kwakumawetu eifu- nzele ektutengeni i kari, amadoda asele- nawo amalungelo selekolisile UKubanazo, kwangekabi nawo, landle igela elizimisele ukuzifenga kwamsinyane libe nawo. Yileyo inqubelo pambili efunekayo. Bo- bo ubudoda esifuna bona.

E Transvaal efunyenwe enxilele umntu omnyama uyabanjwa, ancinwe ade acele umlungu omtengiselelo utywa- la, ukuba akaxeli seiyintambo nezohlwya- yo. Hai, wona umteto wotywala wase Transvaal nase Free State nase Natal, mayelana nabantsundu siyawuncoma ngokulunga kwawo.

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Kwela Mangesi kuko umanyauo, olukolisile nga magqira, oluzimisele uku- cikida "Unxilo." Pambi kolu manyano u Dr. G. K. Poole, uluse ngo July 3, ipepa ngokuba " Yinto inokupiliiswa na unxilo?" Ubalise ngegesha lakudala ebekufudula esiti amaxhila aqokelelwe angeniswe esikepeni esivuzayo, kanti kukubulawa kwawo oko. U Dr. Poole yena uti unxilo olu luhlabo wesi- ni, esibangwa luselo. Siqala ngoselo lobu- nchatu, do siye ekumxileni. Kwaye kuko umgaliselo elingati lingeka gqiti kuwo inxila libe nokupiliiswa, kanti ligqitile, seingabuya lincedeke ngofefe Iwe Nkosi. Walate u Dr. Poole into yokuba kwi hospital ezikoyo pesheya zokunyanga ubunxila kubonakala ukuba abapili abangatanga bazimisele ngengqondo yo- nke ukuba bayakubuyeka, elinye iyeza yi Nkolo ku- Mdali! Ute yena uyakolwa ukuba banokunyangeka ubunxila.

Ukuba uzingsisilekoxulxo umzi ontsu- ndu, kuyakufuneka sicele ku Rulumeni imali yokwaka nakweli i Hospital yama Xilixna. !

Indawo esoyikisileyo tina xa sibe silesa ingxelo zale ntlanganiso yabacikida unxilo, kokuba kukulelwe nje esela nje umntu sehlhwe sisifo sonxilo, kanama- njazo kuko umda ati ewugqitile ubani kanti uye apo " kungayi lubuyayo." Ezizinto zibe zifanelb ukubanga ukuba abo bangekahlwa sisifo soselo, bangabi sangqela kanye, bati nabebesiti mabake bancham le, bakwelele. Sifuna ukuti nati sinakane ukuba ababantu banxilayo abazenzisi, bayafa ngenyaniso. Kanti ke kokona udodana namadoda akowetu enyolukele ukufa! Yeha !

Omnye umbhaleli uyasoahlwaya, uti:—"Kutenina apa kwelipepa lako lingasi- xeleti nangendlela ze posi, ukufi ngexe- sula elitile iposi iyakufuna indoda engayitayayo. Bekani iziziso zokutawwa kombenzi, nokuba nguwupina umsebenzi we Nkosazana."

Lombhaleli uchukumise indawo enku- lu kunene, ebifanele ukuqwalasela. Icebo ngezizinto likwase zandleni zama- wetu. Ukuba ayatanda ziyakaliswe ezizinto epepeni, makatumele mcwadi ku Rulumeni e Kapa, acele ukuba ezizinto zenziwe nangenteto yesi Xhosa. Ziya- vakaliswa kakade ngesi Bhulu nangesi Ngesi. Yinto yokwenziwa zintlanganiso eziliso lomzi le.

Mazibe ziyazalaeke sininjanje iziprofeto ? Kutiva aya esanela Amayuda e Yerusalem, kubonakala tikuba kwakamsinya isixeko eso siza kuba sesawo. Ngo 1880 kutiva aye- ngagqitile kwi 5,000 Amayuda kweso sixeko sidumileyo Ezibhalweni, kodwa ugoku anga- pezu kwe 30,000. Imbangi yokukwanda ku- ngumangalisio zintshushiso azifumene e Russia.

Kuko e Mangesini iqhalo e'ti, " Utando lotmelele ngape zu kukula." Silifumana liyi- nyaniso mayelana nodaba oluvela e Pilgrim's Rest, e Transvaal, umfo ontsundu ongu Majest uti adutyulwe ngbmnny ongu Kleinboy. Ebanjiwe umbulali, ufika alivu- me iyatala, ati ube nkwe ishumi lenkomo yindodana engu Swazi Tom, zokumtenga uku- ba abulale u Majest. Imbangi yengxabano yabo yi nombi, ebyiviswe lutando ku Majest naku Tom. Ute kwapela u Majest.

EZABABHALELI.

UKUSETYENZISWA KWE VOTE

MHELELI WE MVO.—Njengokuba liso- ndele nje ixesha lonyulo lwamalungu, e Palamente entsha, simana siyalwa ukuba ivoti yote ziseyisebenzise kakuhle sidi- bane nama Ngesi. Kuko indawo emasi- waqondise yona lamadoda siwanyulayo angabahlabo betu. Lendawo yeyokuba, ngapambi kokuba sibavotele bastimibise okokuba baya kuzizamela amalungelo etu. Umzi wakowetu mauze ungandiva gwenxa, ube nditi lamadoda siwanyula- yo akanaluncedo ahalo — kuba vonke imiteto embi esakuba ingenswa zintsha- ba zetu ayayi casa, ngati ema apo ke ange gqiti ; kuba ikwa ngu Hofmeyr ode wenza ungwengwesi lokusenza aba- ntu, wona lamadoda siwanyulayo emi kule ndawo kupela yokushilangapisele emietweni enzima. Ngati ngoku linesha lokuba wonke umntu esiya kumnyula asitsembise ukuba wongenisa imiteto eya kuba luncedo nelungelo kuti. Kutenina lento imisebenzi siyivinjwayo nase zi ofisini, kusike kumana ukufunwa abe- lungu nakwi misebenzi efanele tina? Lamadoda siwanyulayo mawazame nje ngelinga lokuqala, ukuba imisebenzi enj ngokukumsha ezi ofisini mayibe yeyetu, kuba siyivalcelwe kakade eminye. Luninzi udodana olukohlwe yimisebenzi, kuba kaloku imkwa abelungu vonke. Ngetemba lokuba umzi uza kuwappaa- mela amalungelo awo, ndingu,

MVOTI.

E Komani, August 13, 1888.

ABALIMI NA BARWEBI.

E QONCE (Aug. 14).
Iraei eluhlaza—1/1 to 1/6 ugedazini lhabile
—2/5 to 4/2 ngekulu
Itapile—3/ to 1/6 tigenkhowa
Umbona—1/9 to 3/9 ngekulu
Amazimba—3/11 to 4/3 ngekulu
Iraisi—4/ ngekulu Jsemile—2/ to 2/6
ngenxhowa Amatanga—2/9 ngedazini
Umgubo—6/6 to 9/3 ngekulu
I ertyis—3/9
Inkuni—5/ to 1/6 ngeflara
E KOMANI (Aug. 11).
Inkuni—14/ to 31/ ngeflara
Itapile—4/6 to 10/6 ngenXhowa
lhabile,—5/ to 5/9 ngekulu
Amatanga—2/3 ngedazini

THURSDAY. AUGUST 16, 1888

Some forgot conditions of success in

NOW that the dust ten and heat of the mission work, 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 compre- hensive 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 upou general principles, we, somewhat reluctantly in this connexion, pass by the case of individual Africans whose attainments and achievements ought to be a strong refutal 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 *regime* is indeed remarkable. Colleges and universities now exist for the sole j advantage of these coloured and there is a continually

movement towards the occu- rring 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 succes- ses 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 re- flective man ponder the dark history of this " dark continent," and he will soon discover why Africa has not yet wheeled into line with the civilised nations of the earth. Her geographical posi- tion, 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 in what do they, the ancestors of the European races of to-day, differ from the Natives of Africa. The

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

The Queenstown THERE lies before Voter's Registration US the Report Case once more

of the select Com- mittee 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 DU PLESSIS, the Bond member for Queenstown who moved in tfe House in this matter; Mr. DAVID DE WET; also the Bond representative of Aliwal; and Mr. W. T. BUISSINNE, who was Attorney for the Bond in the recent pro- ceedings in the Supreme Court against these Natives.

A more notoriously onesided 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 mistate- ments and misrepresentations that it was possible to get within the ten pages of the pamphlet contain- ing 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. D'U PLESSIS'S and Mr D. DE WET'S evidence as regards the value of the premises of the Natives. For instance, Mr. DU PLESSIS, referring to the value of the huts of the Glen Grey Natives who have been regis- tered, says, " Some 15s., some 30s., " others £2 or £3 at the outside." Alluding to the stone kraals he says, " They are not of any par- " ticular value " Mr. DE WET tendered similar testimony. It is a pity no question was put to Mr. DU PLESSIS to ascertain how he arrived at his valuation; for we are satisfied that this valuation is im- possible except from a Boer's stand- point, as regards the labour of the *shepseis*.

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 dis- " trict; a clear violation of the Act." Mr. INNES, who brings up a minority report, arguing on the same evi- dence, fails to discover this clear violation 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 suggestions. We cannot do better than close these remarks than by reproducing the observations of the honourable and learned gentleman.

Mr. LEONARD (referring to the recom- mendations of the Committee) wished to point out that this would be introducing an entirely new practice in our Constitu- tion altogether, and would be, asking the House to vote for something never yet adopted. A badly-drawn and ill- con- sidered 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. THERON] did not propose, as would naturally have been expected an amendment of the law, so as to prevent abuses, fixing details, pointing 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 Attor- ney-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 att'n'ion of Parliament, purely 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 agrieved parties in these things access to the Superior Courts.

Editorial Note-s

We believe the writer of the papers on the Trankein Land Question thinks his statement that there is no spot in the Trankei abounding in wood, altogether premature, and should have said " except the heads of Newspaper Editors." Does the Editor of the *Umtata Herald* not com- prehend, 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 Peddle, in order that both divisions should have a representative, and let a committee meet at Breakfast Vley and decide on the two men.—Dr. Nangle could not see how the actions of the Committee would be binding on Mr. Watson (who acted as Chairman, and decided 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 we 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 it 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. Under 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 it is chasing a will-o'-the-wisp, for 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 junto of nine that will melt at Breakfast Vley, only to accommodate Messrs. Dewey and Ingle.

"So long," says the *K. 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 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 Sonkeli 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 pro- ceed to Eshowe. 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 made the mouth-piece of the Zululand authorities, it would appear that changes have taken place 'officially,' and that Sbeu's adherents have either left him in the lurch, or have been disbanded."

