

# Imvo Zabantsundu

(***NATIVE OPINION***)

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

[IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, NOVEMBER 29, 1888

[No. 210

SEBE leli Bandla Eqonce, lite kuba linga Ibhaibhile afunyanwa nangabapantsi, lalungiselela ukuba zitengiswe nge 2s. 6d. inye, Ibhaibhile apa ze Sixhosa ezincinane ebezifudula zitengiswa nge 3s. 6d.

Kukwako ne Zibhalo zo Ce-bano Oludala lodwa ezixabiso liyi 2s. kuba kufuneka zitengi-swe zapela.

Ibhaibhile zeli Bandla zi-funyanwa kwa (. W. BLUHM, Market Square, Kingwilliams-town.

H. J. BATTS,
Hon. Secretary.
Kingwilliamstown,
27 Nov., 1888.
2t28,89.

J. E. DEXTER.

INGCIBI yemiti no Mlungiseleli wo Ku-ngcwaba. Ngezantsi kwesitora sakwa Aluveni.

Kingwilliamstown.

**Kufunwa Umvangeli.**

EBARKLY WEST Ibandla lase Wesile lifuna indoda entliziyo isemsebenziniwe Nkosi ukuba ngu Mvangeli. Umvuzo woba malunga ne £45 ngonyaka kunye nendlu. Abanga bangayifumana lendawo mababhalele ku

KEV. J. S. MORRIS.
Beaconsfield.
20t12.88.

**BANTSUNDU!**

**Bantsundu! Bantsundu!**

NALI iculo lika “ Folokoco ” linge-lilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King, Kekalok’ impahla yayo
Ikup’ ezezinye everything,
Kumbulani Ivenkile leyo.
Umniniyo utiywe ngamakosikazi
Ngapandle komteketos
Ngu Folokoco,—Manenekazi
Yizani ninqweshe iliso.
Zityal’ ezetu zaba Tshakazi,
Ngokwenyani zihleli zodwa,—
Amanene, namanenekazi
S’thru, inteng’ yetu iyodwa.
Zibhatyi, zihempe, neminqwazi,
Nebhulukwe zezisikwiweyo,—
Zonk’ impahla zamaledikazi:
Ngenene zezifanelekileyo.
Siti kwaba batenga kade
Ninga dinwa zihlobo zetu
Kude kube ngu napakade
Nitenga kweya kowetu.

Ningayilibali indawo ekuyo
Inkumba ka FOLOKOCO ngezantsi kwe

**Scotch Church,**
**Kingwilliamstown,**
Apo niva kumbona kona u Mr. FOLOKOCO ngokwake (sefluf).

**ABAZELWEYO.**

MACI—Inkosikazi yakwa Mr. A. H. Maci ibeleke intombi ngo 11th November, 1888, e Ncemera.

GAWLER.—E Port Elizabeth, ngo 14 November, Inkosikazi ka Rev. J. Wm. Gawler, ibeleke Intombi.

**ABABHUBHILEYO.**

MAHLUTSHANA.—Kwa Matole, ngo 31 October, 1888, kubhubhe u AR-THUR ROCKS, unyana omncinane ka Rev. Chas. Mahlutshana. Ube kwiminyaka emibini ubudala.

TENGO-JABAVU —E Kingwilliamstown, kubhubhe ngolwesi-Hlanu, 23 November, 1888, u VICTORIA. H. LEONORA (VICKEY), Intombi ebitantwa ka J. no E. Tengo-Jabavu. Ubudala ibiseyino Nyaka 1, Inyanga 9, Intsuku 12

NOBANDA Sishiwe ngu mntwana wetu apa e Debe ngomhla wesi 6 uNovember, 1888. Usishiye elusizini olu- kulu kunene ngenxa yokuba nguyena mnuzwana ubesclendinceda emisebenzini yam, ngogama lingu JEREMIAH NOBANDA. Akagqibanga neveki egula ngulomkuhlane. Lomkuhlane mkulu apa e Debe, ndiyatamba ukususela ku October kuze apa ku November, sesingcwabe ishumi elivayo kakulu. JOHN NOBANDA.

# UMMISELO

WOKUBA

Kwenziwe Inkulose eyeleleyo yama Hlati.

Wavuywa nge *17th August*, 1888.]

‘ MAKIMISELWE yi Palamente yase Cape of Good Hope, ihlangene e Palamente, ngokolu hlobo lulandelayo :—

ISAHLUKO I.

INTSHAYELELO.

- Kuzo zonke izinto lo Mmiselo ungatiywa elokokuba " ngu Mmiselo wama Hlati, 1888" yonke ke Imimiselo, nemi Gqaliselo, nokuba yi Miteto, nokuba zinxalenye zayo ecaseneyo mhlaimbi enge vumelaniyo nalo Mmiselo, ngokwenjenje oku iyabulawa. Kulo Mmiselo :
  - “ Umpatiswa kutetwa Umpatiswa Mihlaba ka Rulumente ne Misebenzi Emikulu.
  - “ Igosa lama Hlati ” kutetwa nawupina umntu obekiweyo ukuba abe ngu Mongameli wendada nama hlati, Umgcini, Igosa le Siqingata lama Hlati, Umhloli, Unobhala wama Hlati, nokuba li Sentile lama Hlati.
  - “ Ityala le Hlati ” kutetwa nakupina ukwapulwa nokokuba sisipina isalatiso salo Mmiselo nokuba nguwupina umyalelo nomteto owenziwe ngezantsi apa.
  - Umti” akuqukwa imiti yama planka yodwa, kutetwa imiti, iziciti namatyolo entlobo zonke, nentshulayo, ne zitole, nama hlumelo amatsha namadala.

- “ Amanz’ abalekayo ” kuqukwa onke amanzi anencezayo abeko kade nambelwo imijelo abaleka kuyo, nadla ngokubaleka kuyo.
- “ Amaplanka ” kuqukwa imiti eseyiwele,’ mhlaimbi ewisiweyo, nayo yonke into elu kuni nokaba lusariwe, lacandiwe, lugaulwe, nokuba yeye nziwe ngalupina uhlobo.
- “ Inkuni” kuqukwa indawo-ndawo ze miti yentlobo zonke zinqunjisiwe, nentsasa, nokuba zifulara; nokaba zezi nqunqwe ngohlobo ezenziwa ngalo inkuni esibaswayo, kwa nayo yonke inkunkuma nje ye miti.
- “ Imveliso ye Hlati ” kuqukwa ezi zinto zilandelayo xa zifunyenwe kona nokaba kuvelwa nazo ehlalini:—inyamakazi, intlanzi, intsimbi, amatye, umhlaba, imiti, amaplanka, inkuni, impingelo, amahlahla, izikal’ planka, amabaselo, inkunkuma ye sara, izityalo, utyani, ingcongolo, ingca yokufulela, imikanzi, imizi imbumba imisonto, amagqabi, ubulembu, indyandyambo, iziqambo, imbewu i—izibindi

intlaka, incindi eyomileyo yemiti, incindi yomti, amalahle enkani, ubusi, amntwebeba, imfele, impondo, upondo lee ndlovu, kungase kusitiwa ukuqukwa yonke into ekulayo nekoyo pakati ehlalini.

- “ Inkomo ” kuqukwa inkunzi, imazi, inkabi, amahashi, amahashekazi, inkabi zamahashi, o ndlebende, ama esile, ihangu, inciniba, igusha, ibhokwe, kungase kusitiwa ukuqukwa zonke izilo zase kaya ezifuyiweyo.
- “ Ihlati Lomntu ” kuqukwa wonke umhlaba womntu otile nokuba ngubanina nokuba ngumntu oyedwa, apo kuko isixeko semiti nemitana ehlumayo eyenze ukuba kulondawo kukolise yona ngobuninzi emhlabeni.
- Ihlati lika Rulumente” yindawo eli Hlati elinomda ne Hlati elingenamda. “Ihlati Elinomda” kuqukwa wonke umandla osewuke wacandwa okanye wenzelwa umda waza wahlokonyiswa kwi *Gazette* okokuba lihlati elinomda. eloquka zonke izijungana namabalana omhlaba ka Rulumente owuhluwelewe ekubeni ube lihlati, mhlaimbi inxalenye yehlati, mhlaimbi izityalo, nokuba ngoz kwenziwa indawo yokutyala, nokuba kuza kwenziwa kuwo ihlati. .
- “Ihlati Elingenamda” kuqukwa Amadlelo, nokuba zi Lali zabantu Abantsndnu nokuba nguwupina umhlaba apo u Rulumente anemfanelo kwimiti ekula kona nokuba nguwupina umhlaba owodwa ka Rulumente onemiti ekula kuwo nokuba yeyakula kuwo.
- Zomana ukubako ke inguqulelo ezenziwayo amaxesha ngamaxesha nge zaziso kwi *Gazette* ngokubhekiselele kwi “ Miti Elondolozwayo ” eyoba yeyezo ntlobo eziya kucalucalulwa ku Luhlu lwamagama alo Mmiselwo.

ISAHLUKO II.

*UKUFUYWA KWE HLATI, IMIDA, NO MYOLELO.*

3. Izalatiso zomteto ngokubhekiselele ekufuyweni mhlaimbi ekutatyatweni komhlaba namalungelo endlela eyenzelwa uluntu lonke, ziya kusetyenziswa kwimimandla efunelwa ukuba yenziwe amahlati, mhlaimbi indawo zezityalo, nokuba yimisebenzi eloluluhlobo eyakusetyenzwa ngendleko yakomkulu ; kodwa ke kuya kufuneka maxa onke ukuba ololufuyo okanye ololutabato luya kubhatalwa ngembuyiselo eyoti imiswe ngoluhlobo lo “ Mmiselo we Mihlaba no Lamlo we 1882.”

4. Pambi kokuba kubeko isaziso esishicilelweyo kwi Gazette esihlokomisa ummandla otile ukuba ulihlati elinomda, amapepa elohlati nawe ngxelo yomntu obeqashelwe ukwenza umda ziya kubekwa e ofisini ye Mantyi yeso siqingata sinelo hlati ukuze zihlolwe ngumntu wonke, yoti ne Mantyi yenze ukuba kukutshwe isaziso kanye ngenyanga kude kupele inyanga ezintatu sokuba kuza kushicilelwa isaziso esihlokomisa umda.

5. Koti ukuba akuko gantolo enesihlahla ngeloxa lenyanga ntatu ezikanxanywe kwisiqendu esingentla, yokwenza isicela nokuba sesikabanina otintela eso saziso, nokuba olo lutintelo kulo ngando ebeku ngeniswe kuyo umyalezo wotintelo, ukuba lowo mchasi ugwetyiwe mhlaimbi izipelo zomda ziguqulwe. soti eso saziso besihlokomise izipelo zemida kuqala sibuye sikutshwe size sivakalise njengoko kugqitywe ngako, woti ke lowo mmandla ubiyelwe ngolohlobo ube lihlati elinomda.

Ukuba asika shicilelwa isaziso somda njengoko sekutshiwo ngentla apa amagumbi emilimandlela obonakalisa ngenqunjana zamatye nangezibonda ezinama nani acacileyo. Kwakamsinya sakuba sesenziwe isaziso eso zonswa ezonqunjana zamatye nezo zibonda kumiswe ibhakana ngokohlobo lommiselo oqinileyo we Bhakana Zomhlabi we 1865

Xa kuko imihlaba ka Rulumente ecanelwa ukutengiswa, woba ngumsebenz; wonocanda abo ukubonakalisa emapaneni abo noku bhekisa nengxelo ku Mpatiswa ukuba kona ezintlobo zemihlaba zikankan wa ngezantsi apa—

- Imimandla etive shinyi lihlati (imiti emide, inkuni, ihlontlwana, neminye).
- Imimandla apo ihlati ligaulweyo mhlaimbi latshiswa, kwaza kwasula kubonaka- la imikondo pantsi yezinqumka, inkukuma etshileyo, mhlaimbi imitana ehluma- yo edla ngokuba kwindawo ezitshileyo.
- Umhlaba ofunelwa ukuba katyiswe kuwo inkomo ezisebenza ukutsala imiti, nowokumisa lungelo lendlela.
- Ingqolo namatambeka alapo ngasentla kwezondawo zinamahlati.
- Iindonga ezinde ekabonakala ukuba umhlaba usicenge sokumka nemilambo kufupi naze
- Indawo apo imiti ingaba nomsebenzi wokukhusela umhlaba ukuba ungapandwa ngompanzi ubalekayo ne mjlambo, nayi misinga
- Intlabati ehambahambayo nomhlaba ofunelwa ukukhusela induli zentlabati no nxweme.

8. Xa ngaba kuko ukucelela mhlaimbi ilungelo lokutyisa impahla, ukugaula nokuba akunjalo ehlalini lika Rulumente Umpatiswa angenza imiteto yokuxela ukusetye nziswa kwe dlelo, ne miti, nokuba yi mveliso ye hlati,

- Leyo miteto nemigqaliselo inga
- Balula nhlobo lwemiti enokugaulwa. ixa lokugaula, nexabiso emaligaulwe.
  - Ukuvulwa kwexeshana kwendawo ezitya impahla kusenzelwa ukulondolozwa . imitana emitsha ekula kuleyo mmandla.
  - Kungakusitiwa ngezwi elinye uhlobo olo luclele naleyo mfanelo iyakusetyenzi-swa njalo.
  - Imigqaliselo engamana ukwenziwa njengokwesisiqendu singentla ukwenzelwa ukugcinwa kwexesha lokugaulwa kwentlobo ezitile zodwa zemiti yamaplanka emahlalini

ka Rulumente yosetyenziswa nakumahlati abantu abangabanye nakwawe dolopu nama- nye amagqugula afakiweyo pantsi kokusebenza kwalo Mmiselo zizahlulwahlulwana ezikwa- ko ngezantsi apa kwisiqendu seshumi linambini; kodwa ke ukuze kwenzeko oko leyo mi- gqaliselo, nokuba yiyipina inguqulelo apa, yoba ishicilelwe kwi *Gazette* nakwelinye ipepe alashicilelwa kunye elij keleza kwelo siqingata sinelohlati kwenziwe oko ngentsuku ezili-

shumi elinesine mhlope pambi kokuqala kwexesha lokugaula elimisiweyo, koba kanjako akuko nto ikoyo kwesisiqendu engatintela umninihlati ukuba angagauli naninina imiti engeyiyo yantengiso notshintshiso, nabanina nayipina idolopu nalipina igqugula elapule lemigqaliselo loba sicenge sokudliwa ishumi leponi

10 Woba ngumteto ofunele i Rulaneli ukuvalisa ukuba intlobo ezitile ze miti ezingati zicalucalwe nge zimemezo azisokumiswa kule Koloni ziwzewwe ngapandle kwe mvumelo ebalulekileyo Eso simemezo soba u nemiqatango enokugaulwa ngayo lomiti, namacebo okulayisha, nobude bexesha, nenyameko ebalulekileyo emayitatyatwe ukuze kufunyanwe imvume yokuweza ezo ntlobo kutetwa ngazo. Babanina oweze umti oluhlobo olumenyeziweyo ongena lupawu lubalulekileyo olubekwe li gosa lika Rulumente, mhlaimbi oti ewufaka ezinqanaweni nje kanti akanagunya libalulekileyo, woba sicenge sokudliwa ngonyawo kulowo mti wenjiwe njalo ukufakwa ezinqanaweni.

11.Kulo lonke ihlati elingena mda, esikululwe li, edlelweni, nokuba kukumhlaba ka Rulumente, apo nkno, nangapaya kwawo kuko, inxalenye ye hlati eligcinelwe u Rulumente, kobako inkululeko enkulu yokunqamla akuhamba nge nqwelo, nezinyalo izinto ezine milenze, nenkomo zokutwale, nokututa nokutsala imveliso ye hlati, nokutsala, noku tshitshilizisa amaplanka nangubanina onemvumelo yokututa nokutwala ihlati, imveliso, nokuba ngama planka; kodwa ke koti ukuze kwenzeke oko edlelweni le Dolopu, nele Dolopana mhlaimbi le Gqugula aba Pati kuti ezikululweni kubhataliswe ixabiso elingagqitanga epenini ngemini ngentloko yenkomo etyayo okanye ekululweyo kwelodlelo; kodwa akusakuyunyelwa kukulula nakutyisa kuyakude kube ngapezu kwentsuku ezintlanu ngemvumelo enye eseyixeliwe.

Woba ngumteto ofanele i Ruluneli ngesi Memezo kwi *Gazette*, xa kufike isicelo umnini mhlaba ukuba ifake pantsi kwentsebenzo yalo Mmiso, kangangoko izahlulohlulo zawo zinokuvumelana nawo, nalipina ihlati mhlaimbi indawo etyaliweyo, nokuba ngumsebenzi obunjalo, ongowa lowo bani nokuba yileyo dolopu nokuba lelo gqugula.

Xa ngaba kuko imali ekutshwe komkulu kwayiwa kutyalwa ngayo imiti nalipina i Gqugula lesi Qingata nokuba yi Dolopu, nge gunya lo Mmiselo we 4 we 1876, nokuba ize ngalipina uhlobo nakuwapina amagqugula nokuba ngubantu, Umpatiswa ungayaleza ukuhlolwa aqondayo ukuba kuyafuneka, angakupa nemiteto nemigqaliselo yokukhusela nokulinyelwa, kwalomiti itiyaliweyo, njengoko kubonakala kunqwoneleka, akusokubeko nabani kwanagqugula labanta bonke nokuba skatenina eliya kuvunyelwa ukuyi gaula cokuyisusa leyo miti ityalwo ngolohlobo, ngapandle kokuba kube kuhanjwa ngemiyalelo evela ku Mpatiswa, kungenjalo kukudliwa okungamiselwa yileyo miteto nemigqaliselo. Imiti etyalwe *emacaleni* endlela engekona mhlabeni wamntu nengabekwanga gquguleni lasiqingata, dolopini, nakulipina elilimbi igqugula, nokuba akunjalo, yoba pantsi kwogcino olunjalo nokuba ikomkulu linemali eliyikupileyo na ukutyalwe kwayo nokuba alikupanga nto.

12.I Ruluneli ingamana ukuti amaxesha ngamaxesha ngesimemezo kwi *Gazette* ivakalise xa ngaba kulilungelo loluntu kulondawo ukwenjenjalo, okokuba leyo ndawo ifunelwa ihlati, nokuba yeka Rulumente nokuba yeyomntu oyedwa, yogcinelwa enye yezizi nto zilandelayo

(a) Ukugcinwa kwesi xhaso samanzi emaqleni, emilanjeni, ema damini, nasezi tankini; (b) Ukukhuselwa kwendlela, nololiwe, neminye imigca ekuvisiswana ngayo ; (c) Ukwenza ukugcinwa impilo yabantu.

15.Ukulungiselela eso simemezo iyakuba, kanjako ingaba ngumteto kwi Ruluneli ukwenza imiteto ngokubhekiselele kulo ndawo igcinelwe
Ukuwiswa kwe miti;
Ukucitwacitwa, okanye ukugatylulwa komhlaba ;
Indlela eliya kusetyenziswa ngayo idlelo
Ukutshiswa nokukweleliswa kwe zityalo.

Nabanina owapule nawupina kulo miteto woba sicenge sezohlwayo eziya kumiswa yileyo miteto, kodwa kungabiko tyala liya kugqita eshumini le ponti ukudlelwa ityala elinye.

ISAHLUKO III.

AMATYALA EHLATI KU MAHLATI ANGENAMDA.

16. Nabanina owenza nalipina kula matyala alandelayo kuma hlati angenamda uya kuba sicenge sentolongo asebenze nzima mhlaimbi angasebenzi nzima ixesha eli “sqngapezulu kwi nyaqga ezili shumi linambini, mhlaimbi adliwe ixabiso elingengapezulu kwama shumi amabini eponti, ekungati ukuba akanayo leyo mali ahlahle ixesha elingenga pezulu kwe nyanga ezintandatu entolongweni asebenze nzima, mhlaimbi angasebenzi nzime, mhlaimbi zibe zombini ezonto ukudliwa nentolongo laya ixelwe ekuqaleni. Ngokubheki. selele kumatyala okwapula iziqendwana ezi zinga (a) no (c) isohlwayo singaba kaknkatswa nokuba linani linina lemi vumbo engengapezulu kwamashutni amabini anantlanu ngapezu kwe sigwebo mhlaimbi seyi sima endaweni yezo zohlwayo, nokuba sisipina kuzo:

- Ogaula, owenzakalisa, nokuba ushenxisa nawupina umti ogciniweyo nokuba liplanka. Ukuroboza nawupina umteto owenziwe yi Ruluneli iwenzela lonto wagaula, wenzakalisa, watabata, watshabalalisa mhlaimbi wemkisa impingelo, izitole. nokuba yimveliso ye hlati; Olumekileyo mhlaimbi wapemba okanye wancedisa, ekulumekeni nase kupembeni, mhlaimbi wanika isandla encedisa omnye ekulumekeni mhlaimbi ekupembeni into engumlilo nokuba kupakati mhlaimbi pakati kwe yadi ezimashumi mabini ukusuka kwelo hlati ekute ngoko kulunyekwa nokuba kukupenjwa kwatsha nawupina umti mhlaimbi inxenye yawo nokuba lilipina iplanka nokuba yimveliso ye hlati etshileyo mhlaimbi, eyenzakeleyo mhlaimbi eyoba sengozini yokutsha mhlaimbi yenzakale; Oshiye, ngapandle kokwenza amacebo okuze unganwenwezeli mhlaimbi wema, waka ingozi, umlilo awulumekileyo mhlaimbi awupembileyo ote mhlaimbi ekulunge-kweni kwawo, nokuba kusekupenjweni kwawo mhlaimbi wanika isandla wancedisa.

17. Xa ngaba ubani ete ngapandle kwe gunya wafumana wafumbalala, wema, waka ingqukuva nokuba buhlanti mhlaimbo waceka mhlaimbi walima umhlaba okwihlati elinge. namda, kuyakuba ngumteto kungaba kungomteto nakulipina igosa elipete elohlati, ukuba lowo mntu limbizele pambi kwe Mantyi yeso siqingata, ukuba abonakalise imbangi yokaba angasinda ngokutinina ukungabanjwa, aze lowo mntu ukuba akapumelelanga ukwanelisa ukuba unegunya, ukutya kwake, amanqgwala nentlanti, zitiinjwe mhlaimbi zitshatyalaliswe selo gosa eliyokukwenza oko ngomyalelo waleyo Mantyi.

ISAHLUKO IV.

*AMATYALA PAKATI MHLAIMBI KUFUPI NAMAHLATI ANEMIDA.*

Nabanina owenze elinye lalamatyala alandelayo pakati kwemilimandlela yehlati elinomda woba sicenge sentoiongo asebenze nzima mhlaimbi angasebenzi nzima ixesha elingengapezulu kweminyaka emitatu, mhlaimbi adliwe ixabiso elingengapezulu kwekulu leponi, engenayo ahlahle inyanga ezingengapezulu kwe shumi linambini entolo- ngweni esebenza mhlaimbi angasebenzi nzima, ngapandle kokuba ibhatalwe kamsinya leyo mali anikwe zombini ezonto udlwio nentolongo leya ixelwe kuqala, ndawonye nembuyiselo yedemetshe eyenziwe ehlalini njengoko angabona ngako amatyala. Kumatyala akwi zahlukwahlukwana ezingo (*a*) (c) no (d) kungohlwaywa ngemivumbo mhlaimbi nga katsi imivumbwe engengapezulu kwamashumi amatatu anesitandatu ngapezu kwezo zohlwayo zikankanye kwesi sahluko nokuba sisipina kuzo.

- Ogaulayo, wenzakalisa, mhlaimbi wesusa naupina kwimiti elondolozweyo ;
- Ngokwapula naupina umteto owenziwe yi Ruluneli ngalonxa, wagaula, wenzakalisa, watshabalalisa, okanye wesusa nankuni zinina, impingelo, izitole nokuba yimveliso yehlati;
- Owisileyo, obopileyo, ocanda, osarileyo, opauleyo, onquntileyo, oxabeleyo oncotuleyo, okwelelisileyo, otshisileyo, nowe nzakalise umti nanga yipina indlela, mhlaimbi oxobule ixolo nokuba ususe kuwo amagqabi ;
- Olumekileyo, opembileyo, mhlaimbi encode ekulumekeni nokuba kuso kupembeni, nokuba ngonike isandla enceda omnye ekupembeni nase kulumekeni umlilo nokuba kungapakati nokuba kupakati kwe yadi ezimashumi mabini zalowo mlimandlela, ekute ngoko kulumeka kwa noko kupemba kwako umti nokuba yinxenye yawo nokuba liplanka, nokuba yimkeliso yehlati ete yatsha mhlaimbi yenzakala mhlaimbi yase ngozini yokutsha mhlaimbi yokwenzakala.
- Oshiyileyo, ngapandle kokulumkela ukunwezela nokwenzakalisa, umlilo olunyekwe mhlaimbi openjwe nguye ba ute ekulunyakweni nase kupenjweni kwawo wanika isandla mhlaimbi ncedisa.
- Owenzakalisileyo, oququleyo, mhlaimbi washenxisa nayi pina ibakana, upawu lomlimandlela, nokuba lutango.
- Nabanina owe ngelinye lalamatyala alandelayo ngapakati kwe ya hlali elinomda woba sicenge sokudliwa ixabiso elingengapantsi kwe shumi leponi mhlaimbi intolongo sebenze mhlaimbi angasebenzi nzima xesha elingapezulu kwentsuku ezima- shumi matatu ; ngapandle kokuba leyo mali ibhatalwe msinya.
- Ohlaliliyo, olimileyo, mhlaimbi wa nawupina umhlaba eza kuwulima nokuba izakuwenza ntonina.
- Ozingeleyo odubuleyo, otiyele intlanz’ mhlaimbi watshabalalisa intlanzi nokuba kungentambo, nokuba liqoga, noku nezinye izixobu, nokuba yityfuye imigibe, nokuba zizigo zokubulala nokuba ubetele izikonkwane emitini. (c) Otyobozileyo ngabom ezindleleni ezi (d) Olumeke ngokungakatali mhlaimbi wasuka waposa pantsi umcinga wematshisi nokuba yiyipina enye into edangazelayo.

1—Sneezewood (Co union, Bastard, or \ Ontniqua, Yeilowwo.id	Umtati ... Umkoba ...	... ...	Nieshout Geelhoi*	<i>Pliroxylon v. tite</i> <i>Podocarpus donga.</i>
3—11.<.il. or Uniiht Yellow. WO-d	. Utnceya ...	...	Begte Geelhout	<i>Podocaj-pus latifo.</i> <i>l ills</i>
4—Black I: or. wood(reai)..	. Igqwaxxe	...	Zwart Yzerhout	<i>Olea laurifolia.</i>
5—Cat e Bi x	... Gala-gala	...	Buie mvn niet	<i>Puxvs MacOwani</i>
C—Assegai.....	... UmeX'ia	...	A'isegi:aihout	<i>Curtisia fainea</i>
7—White Pear	... Umdakaua	...	Wit Peer ...	<i>Apodytes dimidiata</i>
8—Hard Pear	... Utunonou	...	Harde Peer ...	<i>Olinea Capensis</i>
9—Saffronwood	... Umbomvaua	...	Stffraanhout	<i>Eloedendron cro</i>

10—Wild Olive ..... (e) Owapule nawupina wemiqatango esepeni le mvume yokosobha ubhikiweyo nokuba yimiqatango ecegiswa ngayo imfu. (f) Owapule nawupina imiteto ebekiselwe emapepni Okawu-zi-angama ukwenziwa amaxesha ngamaxesha ; ngapandle kokupaquti- maxa gasekekequti ixelwe mhlpo kuwo onke amapela emvume ngamantya ihlileweyo. (g) Owapule nawupina kwimiqatango eyenzelwe abalimi bapapantlani abavunye- balim' okwenzelwala, na mvumelo zokuba bapinde beye amahlali. 21. Nabanina nokuba uhamba ngomtu e- i- indlela, ukuba abafana tshisa umti nkuni, nokuba lityolo, nokuba yingca emhlabeni wake kwisikaba, sekufingata sesire semnyilo okokuba kwihlati, elinomda, ngapandle kokubhala, ukuba kwizisi, angamkele, ayenza kwi feleornet yalo (Natal Mahlehlana, nokuba kukwibisa lehlati, ukuze igosa lehlati nokuba lilipina libeko kulowo millo, lowo bani mahlali, nokuba sicenge sezilwimiyezankanyiwe kwisipuka ... *Acacia 10- fira* 17 Bogwood ... Umkoba ... Wit Sali ... *Nuxia sp.* 18—Septee ... 22 Kumatyala onke oku, nokwonzakela amahlambi ukukwenzisa impi, iplanka, nokuba yi nyeliso yehlati ; owe millo, amahlali, nokuba wenziwe ngabom okokuba ngokwenzakala; awe nkomo ezibhaduleyo ; nokuba ngawa lupina uhlobo, Bonametshe nokuba ngokwenzakalo, ixabiso lezo emetshe nolo lwenzakalise zingalinganiselwa yinkundla yamatyala mahlambi ziyalezwe yileyo 20—Red Pear ... Umkoba ... Umkoba ... *Acacia 12- 9* 21—White Milk wood ... Umkoba ... Umkoba ... *Sideroxylon iner. m* 22—Red Milk wood ... Umkoba ... Umkoba ... *Acacia 12- 9* 23 Inkundla yamatyala inoku nika kwimiqatango lemva ngokwenzakala kwe siqingita kwe mahlali, ukuba kwimiqatango ityala kulo Mmiselo, ukuba kwimiqatango yehlati xa ngaba umkoba kwimiqatango yamatyala ... *Acacia 12- 9* 24—Red Els ... Umkoba ... Umkoba ... *Cunoma Capensis* 25—Kamdeboo Stinkfood. . . Umvumvu ... Umvumvu ... *Isahluko VI.*

26—Boerboon ... Umkoba ... Umkoba ... *Scholia latifolia* 27—Cane Plana ... Umkoba ... Umkoba ... *Acacia 12- 9* 28—Thorn Pear ... Umkoba ... Umkoba ... *Acacia 12- 9* 29—Wild Chestnut ... Umkoba ... Umkoba ... *Acacia 12- 9* 30—Horsewood ... Umkoba ... Umkoba ... *Acacia 12- 9* 31—Knobwood ... Umkoba ... Umkoba ... *Acacia 12- 9* 32—Essenw ... Umkoba ... Umkoba ... *Acacia 12- 9* 33—Silkbaik ... Umkoba ... Umkoba ... *Acacia 12- 9*

34—Red Currant ... .. Umhlakoti ... .. Umkwali ... .. Bosch Gwarre ... .. 25. Nabanina omnyenwe pakati kwemimandla ye hlati emimanda lomntu oyedwa ngapandle kwemvumvu yomthetho note engena umthetho injalo walundeka kufihlambi wapemba namilo umthetho pakati kwawalo umimandla. emva kokuba umimindawo sele ikufihlambi ngesaziso epepni ilawo mandla mhlambi ngesaziso esibekwe ekufihlambi pakati nokuba kutipi kwelohlati esixela okokuba abantu abavunyelwe ukungena kwelohlati mhlambi sokubona umlilo ayisokulunyeka kokupokoponjwa kakhulu kufihlambi ngapandle kwemvumvu woba sibonakalile ukuba ishumi leponi, mhlambi sentolongo, ukuba elingapezulu kwe hlati ukuba leyo mntu yibhatalwanga kamsinya. 32—Essenw ... Umkoba ... Umkoba ... *Acacia 12- 9* 33—Silkbaik ... .. Umnama ... .. ISIAHLUKO VI. *Celastrus aetr. ii- natus* 34—Red Currant ... .. Umhlakoti ... .. Kierichout ... .. *Rhus laevicata* 35—Gwarri ... .. Umkwali ... .. Bosch Gwarre ... .. *Eucle. lance'at I* 36—Sally wood ... .. Umkwali ... .. Bosch Gwarre ... .. *Acacia 12- 9* 37—Cape Sandal ... .. Umkoba ... .. Umkoba ... .. *Acacia 12- 9* 38—Hard Pear ... .. Umkoba ... .. Umkoba ... .. *Acacia 12- 9* 39—Laurel Wood ... (a) Owenze ubumeneme eplankenkuse mtini, ngapandle komteto wabeka pezu komti nokuba kuse plankeni, nokuba kukwenzakala ukuba wabeka upawu olusetyenziswa ngamagosa amahlali ukwenzakalisa ukuba amahlali, leyo mveliso ye hlati yimpahla ka Rulumente, mhlambi esenzela ukuba ize / *Acacia 12- 9* 43—Terblanz Wood ... .. mhlambi imkisewe; Terb' anchehout. 44—Black Bark ..... (b). Owenze ubumeneme, mhlambi wabeka engenagunya ipepa lemvume noknba yi pasi okugaula, yokumkisa, mhlambi wabeka engenagunya ipepa lemvume noknba, inkuni, nokuba 4u—Clauwilliam Cedar yimveliso; ..... *Widdr'igton <a ji* 47—Karee-noom ... .. (c) Oguquleyo, wahlikhla, mhlambi wacima nasi pina isikuni, ngapandle komteto mvume nokuba yi pasi esetyenziswa mhlambi ebhalwako kundla yama hlati. 48—Camel Thun..... (d). Osebenzise unyanzelo nakulipine igosa lo hlati ngamandla, nokuba ngezi songelo, mhlambi ongcolisayo okanye nolunga ukungcolisa ngezi, namadinga, izipo, isiqiniseko nokuba ngumlinganiseko, nokuba ngowayipina indawo, umsebenzi, umsito, intengiso, amapepa emvme, nokuba lilipina ilungelo elilimbi, esenzela ukufumana ilungelo lokupetshwa ligosa lamahlali nakuwupina umteto oyinxalenye yemisebenzi yalo. (e) Owamkela, eli gosa lehlati, ukutengwa nokuba lidinga, nokuba wamkela isipo nebhaso malungana nemisebenzi ayipatisiweyo.

#### ISIAHLUKO VII.

'AMAGOSA AMAHLATI.

26. Onke amagosa amahlati akwixabiso nangapezulu kwabenzi mahlabi amahlali, ayakuba namandla obudindala awanikwa lelo wonga lawo. Amagosa amahlati oba namandla okusa esikiti inkomo ezibhadula pakati kwamahlati ka Rulumente, ayakuba nelungelo lokwamkela imali zokubamba nezembhadulo njengoko umisele ngako umteto kumatyala okubhadula. imali edlelwe ukhamba nembhadulo yosetyenziswa njengoko umisela ngako nawupina umteto nomgqaliselo ongenziwayo pantsi kwalo Mmisio yi Ruluneli.

27. Abapati mahlati nokuba ngama gosa asebenza ngelo wonga, nokuba ngama gosa anikwe igunya ngabapati mahlati, boba namandla okuma nakuyipina Inkundla ye Mantiy ukumangala kuwo onke amatyala okurob oxo lo Mmisio.

28. Akuko gosa lahlati, nokuba lelikulu nokuba lelingapantsi, eliya kuquba umsebenzi ngama planka nangemveliso ye hlati, neliyakuba nento mhlambi libe pakati kwengqeshiso nokuba kukuhambisa ngomhlaba we hlati, napakati kwe kontileke yokusebenza amaplanka nokuba yimveliso nokuba kukumhlaba onomda nokuba awunamda nokuba kukwi hlati lomntu oyedwa.

#### ISIAHLUKO VIII.

UKUQUKA.

29. Xa ngaba kuko nalipina igosa lehlati nokuba ngumini mhlaba omelene nehlati obona ukuba kufuneka kutintelwe umlilo wamahlati ngokwenza ibanti ejikelezileyo ngokutshisa nokuba kukufupi nalipina ihlati wonika isaziso salowo mcingo wake kubanini imihlaba abakufupi mhlambi kwi gosa lehlati, njengoko kungaba njalo ; koti kwenziwe oko bonke ngabanye abanini mhlaba negosa lehlati bancedisa kokokutshisa njengoko kungamiselwa ngako nangawupina umteto nokuba ngumgqaliselo owenziwe pantsi kwalo Mmiselo yi Ruluneli.

30. Kuyakuba ngumteto ozifaneleyo, kanjako woba ngumsebenzi wazo zonke imantyi namagosa ka Rulumente ifelkorneti, ipolisa, igosa lehlati nokuba lelantonina, futi futi njengoko kufunekayo, ukuba makubonakaliswe igunya nokuba lipepa lemvume ngoku. bekiselele nakusipina isenzo esenziwe pakati kwehlati elipantsi kwe zohlulohlulo zawo lo Mmisio zekuti ukuba elogunya aliveliswa, zitintelwe kwayokho apo ezinye izenzo ezingapeza kweso.

31. Xa kuko isizatu sokukolwa ukuba KUKO ityala lehlati elenziwayo ngakumti otile, iplanka, nokuba yimveliso yehlati, lowo mti, planka, nokuba yimveliso yehlati, ukuba kuya funeka, wobanjwa nalilipina igosa lehlati nokuba lelama polisa.

32. Ukuba kufumaneka kuko ububhedengu ekumkiswa kwemiti, amaplanka, nokuba zezinye imveliso zehlati, imbuyiselo yalompahla imkisewe ngolohlobo, okanye ixabiso layo, eloti limiswe yi Nkundla yamatyala, yoyalezwa ukuba yenziwe ngapezu kokudlwa nedemetshe azigwetyelweyo ubani.

Koti ukuba kuko indlukazi ezisukuba zimiswe ngapangle kwe gunya, nokuba zizakiwo, intango, amanqugwala, intlanti, nokuba kukutya okusemasimini ngapakati kwemilimandla yehlati, inkundla yamatyala yomisa ixesha ekoti pakati kwalo ezozakiwo, amanqugwala, intlantlanti, nokuba kukutya okusemasimini zisuswe, zize ezo ndawo zibuyiselwe kwisimo ezazikuso ngapambili. Koti ukuba olo lususo alwenziwanga kwapakati kweloxesha lixeliweyo, zonke izakiwo, amanqugwala, intlanti nokuba kukutya okumiyoyi, okufunyenwe apo ehlatini, koba yimpahla ka Rulumente, nenkundla yamahlali ingayicitacita ngohlobo ebona ngalo ukuba loba lilungelo kwelo hlati.

33. Nalipina igosa nokuba lehlati nokuba lehlimbi, lingasuke limbambe nokuba ngubamina oranelwa ngezzizatu ukuba upakati kwetyala nokuba lilipina kwawehlanti ngapa- ndle kokuba kubeko ipekepeke lakomkulu lokumbamba ngamatyala akankanywe kwisiqe- ndu seshumi linantandatu, eseshumi linesitoba nesamashumi mabini anantlanu, nokuba Kungalipina elinye ityala elicasene nezahlulohlulo zala Mmisio, ukuba lowo mntu unikwa ityala uyala ukuxela igama lake nendawo ahlala kuyo, nokuba uxele igama nendawo ekuko izizatu zokokulelwa ukuba zibubuxoki, nokuba kuko isizatu sokokulelwa ukuba uyabuzimela, Igosa ngalinye elibamba umntu ngokwesiqingdu loti lingenzi zinto zikude ukumtabata limtumele lowomntu ubanjwiweyo ukuba aye kupatwa ngokomteto.

34. Nalipina igosa nokuba lehlati nokuba lelamapolisa elisuke lati ngokudlwengu- lwa ngumsindo mhlambi bekungafuneki ukuba lenjenjalo lasuka labamba impahla ngeqinga lokuti bezifanelwe kubanjwa ngalo Mmisio; note mhlambi ngokucapuka kungafuneki ukuba enjenjalo wabamba umntu otile ; loti lakufunyanwa libe sicenge sentolongo lisebenze mhlambi lingasebenzi nzima ixesha elingengapezulu kwenyanga ezintatu, mhlambi lidiwe ixabiso elingengapezulu kwamashumi amabini aneshlanu seponi, mhlambi zibo zombini olo ludliwo nalontolongo.

35. Ukuba kute ekutetweni kwetyala elipantsi kwalo Mmisio, kwako umbuzo oti lo maplanka mhlambi lemveliso yehlati yeka Rulumente na, oti lawo maplanka nalomveliso kutive zezika Rulumente kude kuvele ubunqina obubonisa ukuba asizo zake.

36. Nabanina wobotshwa ngantambo nye etyaleni lehlati, abe sicenge kwakweso sohlwayo esimele umapulwi mhlambi abapulwi etyaleni lehlati:—(a) ote ngezipo, ngamadinga, ngezisonqelo, ngokudela igunya, nokuba ngamandla, ote ngamaqetsiba nokuba ngobubhedengu wabangela okanye wanyanzela ityala lehlati, mhlambi wanika imiyalelo yokwenziwa kwalo; (b) ongaba ufune izixobo, into ezibukali nokuba zintsimbi ezazi ukubi zezokwenza ityala lehlati; (c) ote esazi mhlambi eranela nabanina nokuba ngubinina. ngetyala lehlati, asuke amngenise. amfihle, mhlambi amenzele indawo yokuhlala nokuba yekuzimela kwalowo mntu mhlambi abo bantu ; (d) ote esazi wamkela, yonke nokuba yinxenye, yemvelisi yehlati eranelwa ukuba ikutshwe ehlatini.

37. Woba ngumsebenzi wompati mahlati ngamnye ukutumela ku Mantiy wesiqingata, esinehlati elinomda, umbhalo wopawu ngalunye lomti owisiweyo pakati, noshenxisiweyo kwelohlati libalulekileyo. Olo lupawu okanye lowo mbhalo woshicilelwa e ofisini yo Mantiy, Umpati-Mahlali womana ukuyazisa i Mantiy ngenguqulo ze mpawu nezitampu njengoko kufuneka enzile amaxesha ngamaxesha.

38. Emva kokwanekwa kwesaziso kuyakufuneka bonke abaninimahlati, abasebenzi, nokuba ngabahlala ehlatini, nabamelene ngemayile ezintlanu nehlati elinomda beye kushici- lela e ofisini yo Mpati Mahlali baze balugcine upawu abayakuwalwa ngalo amaplanka lweyo mhlambi avela kwelohlati kwamanye amaplaka. Amaplanka angena lupawu afunyenwe egqitiswa pakati kwalowo mandla ngapandle kwencwadli yemvume yegosa elahlali ayakuba sicenge sokubanjwa nokutintelwa ide ipandwe lonto, kungeko zidemetshe zingabizwayo ngokokubanjwa, nokubanjzelwa kwamaplanka angena zimpawu, xa ngaba kubuyo kwabonakala kamva ukuba lawo maplanka ebangatatwanga ngohlobo olwapula izahlulhulo zalo Mmisio.

Onke amaplanka anjalo angenalupawu napepa lamvume njengoko kutshiwo ngase- ntlala apa oba yimpahla ka Rulumente xa kungeko bungqina buveliswa ngulowo mntu unawo bokubonisa ukuba ngamaplanka omntu otile.

39. Nokuba ngubanina ofunyenwe ehlatini lika Rulumente, mhlambi endleleni eku- fupini nalo, epete umti nokuba yinxalenye yomti, ote akubuzwa ngu Mpati-Mahlali nokuba linye igosa lalo Mmisio, wala ukunika ingxelo eyaneisayo ngendlela awufumene ngayo lowo mti nokuba yinxalenye yomti, unokusiwa pambi kwe Mantiy, ati akugwetywa, alahle- kwe nokuba yimali nina engengapezulu kweponi ezintlanu.

40. Akuko nto kulo Mmisio iyakutintela nabanina ukuba angamangalelwa nangawu. pina omnye umteto ngesenzo mhlambi ngokungafezi okubanga ityala lehlati, nokuba angabi sicenge komnye umteto one sohlwayo esingapezulu nokuba kukudlwa okungapezulu kokumiselwa ngalo Mmisio, nayimiteto eyenziwe ngapantsi apa; ngapandle kokuba abe umntu wohlawywa kabini ngesono esinye.

41. Amagosa amahlati abanjwe ngokwenza iqinga, mhlambi ayuma esazi, ekwapuiwe- ni kwesiqingdu nokuba sisipina kulo Mmisio, ziyakuwa pezu kwawo zonke idemetshe ezija kwenzeka ngaloxano. Kodwa akuko tyala nakumangalelwa kuya kumela nalipina igosa ngento eliyenze ngokutembeka pantsi kwalo Mmisio.

42. Ubunqina bengcibi ngokubekiselele emikondweni, nasezinyaweni, nevili, noku- tshitshilizisa, nokuxabela, nesimo sesinqumka esiseleyo emva kokuwiswa ngapandle komte- to, boyakwamkelwa kumatyala onke apantsi kwalo Mmisio.

43. I Ruluneli, ingati nge saziso kwi *Gazette* amaxesha ngamaxesha, njengoko kufu- nekayo, yenze imiteto eyalela ukusetyenziswa nokuhanjiswa kwalo Mmisio kwisiqingata esitile ; ingaququla yongeze, kanjako ibulale imiteto, engacasene nezahlulohlulo zalo Mmisio, ukuze uhlafe unguwo ngamandla nentsebenzo yawo njengokungati ikwayinxalenye yalo M miso.

44. Akuko nto kulo Mmiselo iyakutyumza nayipina ikontileke mhlambi imvume- lwano yokupatwa kwamahlati ezingaba ziko ngoku pakati ko Rulumente neguqula nokuba nabantu.

#### ULUHLU LWAMAGAMA

#### IMITI LONDOLOZIWEYO YE PLANKA.

	AMAHLATI.	
AMAGAMA	AMANYE AMAGAMA.	AMAGAMA ABE MFUNDWENI.
—ESI		

## Iveki.

INGOMA ka Folokoco kwaziso zelanamhla.

KUKWAKO nezinye izaziso ezibalulekileyo kwelipepa, ezinjengeze Bandla Lokuhambisa i Bhaibhile ; Umvangeli ofunwa e Ligwa.

U MR. G. LUKE osand’ ukunyulwa li Rini ukaya kulimela e Palamente ubhubhe ngo- lwesi Tatu lweveki egqitileyo. Impi ka Douglass owayeshiyye ngesibhozo ngu Mr. Luke eluqatsweni seyilungiselela ukuba aze apumelele kunyulo oluza kubako lwe- ndoda eyakutabata isikundla sika Mr. Luke. Ama-Sprigg ase Rini ebete acela u Mr. William Ayliff ukuba angene emnyadaleni ukuchasa u Mr. Douglass; kodwa uvakalise emapepni ukuba akasakungena eluqgitswe- ni. Lisawayile ke.

E BHOBHOFOLo nase Richmond ama-Sprigg aqetlwe ngamabini eluqatsweni lonyulo, ngamadoda azi wona ayakuxhasa ubulungisa engekazimisehi cala. Amanene unyulweyo ngo Mr. Peter Weeber no Mr. J. Lu e Beaufort West, no Mr. Theron no Mr. Du Toit e Richmond, kwabhukuqwa amalungu amadala o Messrs. Watermeyer, Van Zyl, Des Vages, no Oosthuizen.

Iinkosi engu Somhlolo yama Zulu igwe- tyelwe iminyaka emihlanu entolongweni ngokuvukela ulawo lwe Nkosazana, kutiwa waye ndawonye nama Tshingana e Hlope. kulu.

KUNYULO lwase Kaladokwe kupumelele u Mr. Du Plessis no Sir T. Scanlen.

IZIGEBENGA zabelungu ziyenza mifutshane imihla yamankazana emhlabeni ngase London. Ngeveki egqitileyo kuse kubonwa olunye udwamba lwe nkazana e Whitechapel luzele zisihla namanxeba emzimbeni wonke pofu lusaroxoza.

I RULUNELI epete elaba Hlambeli ibuyile kwelase Mandebele.

IPEPA lalapa elifunga ngo Sprigg eliyi *Watchman* ngexxa yokuswela kwalo indaba kuba lugqitile unyulo seliman’ ukuguqula *Imvo* luyishicilele nge Singesi lemihla. Ku- nzim’ enkukwini.

ABELUNGU abatatu nezicaka ezitandatu basazinzisa ukumba Entsizwa kwa Bhaca bafuna igolide.

AMAWETU azaziyo impawu zenyanga ati namhla, yalo mntu, kuba imvumelo zayo ziqukela ka ngokwemvumelo.

PAKATI kwalenyanga yodwa kungcwatywe kuledolopu yase Qonce abantu abamashumi mabini anabane. Kubonakala ukuba ku- ngcwatywa isitandatu ngeveki.

LENYANGA ikataze ngokuba nentsuku ezibanda kakulu, kude kwabonakala nekepu ezintabeni ngeveki dluleleyo.

U JAN MAHLEHLANA Umtembu wase Ma- cubeni ulindiselwe i Jaji e Dodoloro ngoku. suke afunyanwe enedayimani.

LE ngomana ingu "Nomtatsi" ifana ne sixhaxha ukuba nelishwa, sebese sitatwini abantu esiva kutiwa bakala ngayo xa ba- bhubhayo.

PAMBI kwe Jaji u Mr. Justice Buchanan e Kapa u John Roderick Cameron unganale- lwe ngokudlwengula intombazana enikanene kakulu. Kufumaneka ukuba sidlwengu sidala, wayeke wanikwa inyanga ezintatu kwase Kapa ngo Ngeyeycibi ngokubomtla kwa umntwana oymintombazana, waza wanikwa iminyaka esixenxe kwangalonto ngo- mnyaka wedemetshe. Wayeke wabanjwa kwakabini ngobusela. Unikwe iminyaka elishumi esebenza nzima entolongweni.

U REV. CANON CAMERON ute elungiselela ukusuka Emtata kwakusasa esiya Egoso wayibeka ekalini ingxowa enempahla yake, kwasa ibiwe, into emmandi kukuba ibingena mali, kuba isela elo beliba lifumene indyebo yokupela; alikafunyanwa.

KWITYALA ekiluku ebelitweta zijaji zase Ngilane lika Sir John Poo Hennessy obe- mangalele umhleli wepepa eliyi *Times* ati limngcolisile, umhleli ugwetyelwe ukuba alihlambe elotyala nge sheleni.

IFOKOTSHELAKAZI lase Bhayi elingu Fatima ibanjwa ngu Alice Jordan line ndoda yake, yatsiba ngefestile yasibhene ukuya endlwini yayo, elandela ngasemva umfazi, Kute sekulilewe lagaleleka ifokotshelakazi lakumbula ekoyini lamdyura kunene u Alice ukumkaba, lisiiti uloxikile. Limangalelwe ladiwa ishumi okanye iveki entolongweni.

UMNIKAZIMZI wakwa Rev. S. W. Cox, umfundisi wase Tshatshi wase St. Michael’s, Herschel, ubhubhe kusasa ngolwesi-Hlanu, 23 November, 1888.

KWANGE ntsasa yolo lusuku lwesi-Hlanu, 23 November, u Mr. no Mrs. J. Tengo-Jaba- vu, bashiyye yintombi yabo u Vickey ebiselinomnyaka onenyanga ezisitoba.

KUTE ngobusuku bolwesi-Ne obugqitileyo, pakati kwe Gouritz River ne Mossel Bay, ibaleka iqinisile ikali yeposi sika yakubeka elityeni yabukuqeka, batiwa jukutya paya abebekwele, ati wona amanene ango Messrs. Liveman no Beyers afa kwaoko.

NGOCINGO oluvela e Dodoloro siva ukuba u Mr. Orpen, ebekisela simyaleza kuma- wetu ase Batenjini, upumelele entloko kugqatso lwamalungu e Palamente; ula- ndelwe li Bhulu u Mr. W. H. van Rensburg. Sivuya namawetu kuba esebenze ngentelekelelo.---

UNDWENDWE lwe “ Kaya Labantsundu ” e Qonce :—Revs. J. Nkomo, P. J. Mzimba, Rubusana, Philip, Messrs. Maci, Kungwana, J. Fuller, Macwili, P. Hewu, Gadu, Mnyaka- ma, W. K. Ntsikana, Chief Edmund Sandile, Messrs. W. Somtunzi, H. Kanana, Miss Figlan, Mrs. Philip, Messrs. Mzozoiana, J. Hans, Myoli, Madubela, Geagela, B. Sipuka, Mtyapi, Tunyiswa, Gosa, Ntsiko, Gcilishe, Sikundla, Adams, Mtoba, Tontsi, Rev. Mpinda.

DIKE			
Alice	...	60	77
Chumie ...		8	12
Hogsback	...	13	13
Evergreen		4	4
Calderwood		8	12
Post Victoria		9	15
Kingston.....		9	15
	<b>IDIKE NE'NGQUSHWA.</b>	105	141
		151	
<b>INGQUSHWA</b> - Nakuba u Mr. Tamplin engapumelela- nga elugatsweni lokumela i Dike ne- Ngqushwa e Peddie Palamente kuluvuyo okukulu, kuthi ukubona ukuba Breakfast unzi ontundu woyishe ubusilwa ngako konke Buck Kraaike. Bako abambalwa ababekileyo bavotela u Bira Dr. Pope no Mr. Johnson. Edikeni bababahlamu abantsundu abavotele u Dr. Pope, wamanye e Newcastle Sheshegu, bababini e Hogsback, wamanye Edikeni. Gulana u Mr. Johnson ufumane kamawethi bababini e Wooldridge. Hogsback kwa' abeyak' bavotele u Dr. Pope, wamanye babahlamu e Newcastle, wafumana batatu e Ngqushwa. U Mr. Tamplin uzoyijhiwe ivoti ngabelungu kuba engekulw' umxasi ka Sprigg. Ezonke ezabelungu azifumeneyo ngamashumi amatandatu. Zimi ngoluhlobo zakuhlangu anganisiwa			
EWONKE		105	141
Idike ...	...	191	174
Ingqushwa		191	174
		296	315
			241

[NOVEMBER 29, 1888

### Amanqaka.

KUMNANDI ukubona isizwe sama Ngesi pesheya sishukuma lona nyikizo lwe- nziwa ngama Arabi empakatinu ye Afrika wentengiso yama Koboka. U Commander Cameron, R.N., ulese ingxoxo pesheya " ngobukoboka e South Afrika." Ute pakati kwengxoxe, ngomnyaka kubulawa izigidi ezibini zama Afrika atengiselwa ubukoboka; ute kohla into kwezi mbini—ukuba lentengiso yamakoboka ayityunyuzwa ngesandla esomelelyo, i Afrika ayikuba nabantu. Lenteto iyinene ngokuvakala kuba mabali obu begenga bama Arabi azingela abantu abenza amakoboka, kunye nezinyuwa zawo izidlabantu za Mazim elozwe. Leyo ntlanganiso kwakuleswa kuyo le ngxoxo igqibe kwelokuba mayenze umanyano olugama luyi Gordon-Livingston Society, lubute imali yokutumela umkosi nokuba yimikosi yokungumza ubukoboka empakatinu ye Afrika. Kuvakala ukuba izizwe ezikulu zase Yurope zihlangene ngokulungiselela ukutyuzwa ubukoboka kwezo nxweme buquitywa kuzo, okokuba lonto yenziwe ngokugadalala iya kuyilimaza kanye leyo hambara inchohileyo.

ABELUNGU ababhedesha isitixwana esi ngu Sir G. Sprigg badane ngokungum- mangalisano genxa yokungapumeleli ku Mr. Ayliff elunyulweni lwase Bhofole, kupumelele u Mr. Laing no Mr. Hutton. U Mr. Ayliff kudala tina samncamayoko kuba akanalowo lulolwake, ubengenza nantonina yokukolisa u Sprigg, kwabonakala ke ukuba ubumeli bake buyinto eputileyo. U Mr. Laing no Mr. Hutton ngamadoda angasokutengisa ngalo uluvo lwawo, akucala ngokukangela amalungelo abantu abameleyo pambi kokuba akangele amacala obu Palamente. Kute mhla kwakuxelwa abapumeleleyo yi mantyi yase Bhofole balubonakalisa ngokungafihlisisyo udano lwabo abanyuli abavotele u Mr. Ayliff, abaya e ofisini, kwaya batatu qa kulondimbane yase Bhofole.

UMHLOBO wetu u Mr. Douglass uza kutabata indawo yomfi u Mr. Luke obuhube ngolwesi-Tatu lweveki egqiti- leyo, ukumela i Rini e Palamente. Ukungapumeleli kwake elugatsweni kwakubange ukuba imizimba yetu iti teze kakubi, kubangumfo ongenaq'oyi ekuteteni akubona kusenziswa ubumememene e Palamente zintshaba zamalungelo abantsundu. Xa sikangela amalungu asele nyulwe kubonakala ukuba le Palamente izayo iya kuba neqela elinobom babe cala labahlolob.

IPEPA lase Komani i *Free Press* liswele amanzi abilayo engelibapalazela ngawo abantu abantsundu genxa yoburara elinabo ngakubo, kuba besuke bameyaka e Folsi bagqiba kwelokuvotela u Mr. Rogers. Pakati kwenteto yalo liti " U Mr. Jabavu ubelapa evela e Qonce, akuko matandabuzo ubahlabelele umhlahlo, kodwa u Mr. Jabavu akanguye usiyazi, engesiso nesitesti sasembusweni esingabakokela kakuhle, inqala yakaula esifubeni somntu ihamba iye kupela nokuba kupina ngamanye amaxa xa ingxamke into. Ngenxa yokuba u Mr. Jabavu kwababona abafana naye benesihluku ngakaulo luka Sprigg, sebheli bezilungiselele ukuchasa nabanina kanjako wonke ubani ongxahasa lowo Rulumente. Siyabacabisa abantsundu ukuba bakangele pambi kokuba batsibe, okanye bobona sekusemva ukuba ivoti yabo bayimike 'inchuka eyambete ufele lwe gusha.' — Masluskelala umelwane lwetu lwase Komani ukuba leyo mbeko yokuhlabela umhlahlo ayitunge naye u Mr. Jabavu. Yilanto yokuba u Folsi soloko waba yintlaka nexolo e Palamente kweliya qela elazenza imbumba yokuhambisa " Impato egadalala yabantsundu." elingayiqubayo nanamhlanje leyo mpatu xa lomelele ngokwaneleyo—eyahlabela umhlahlo. Siti yilonto ehlabele umhlahlo ka Folsi.

KUKO abantu esinosizi lwabo ngokungasiqondi isimo esikuso kwinto zase mbusweni. Abanye benza ngabom—abo asinazwi kubo ngapandle kwelokuba-

yalezela ezimfenei zokungatandi kuva. Tina u Sir Gordon Sprigg asimchase ngakuba igama ingu Sprigg, njengokuba sikhala sisitsho kade, sichase izenzo zake. U Sprigg wati ukuqala ukuvakala pakati komzi ontundu wavakala ngobubi n-ugobugadavu bempato yake. Ukusasela kweloxesha wamana ehambisa ngokuhambisa ukuncwisa abantsundu, alwaze lutembeke ke kuti ulaulo lwake. Ute akunikwa iwonga lokuba ngu "Sir" yi Nkosazana sanetamba lokuti ngoku uzakuba nebuyambo, wada walikupa naye ngomlomo wake wati mazilitalwe izenzo ezidala masikangelisane pambili. Sati ngxatshoke yenza sibone. Sabhala intapane yemitandazo ngeziroro nembandezelo esipantsi kwazo, akwabiko namnye awusabelayo. Wati nontandazo wama-Gqunukwebe wokuvalwa kwe nkanti ese-Xhesi sewude wewiwa yi Ruluneli, suka jibilili ulaulo luka Sprigg lwati lonkanti ipakati komhlaba ye Bhalakisi ayikona koka Kama. Ukutsho asichase Rulumente sichase izenzo, nabanina ovumelana nezozenzo zempato egadavu siyakumchasa kude kube segazini.

U REV. CANON TAYLOR, umfundisi wase London, usand' ukulishukumisa lonke pesheya pakati kwabafundisi ngoku vakalisa olwake uluvo lokuba ubu Mahomede (inkolo yama Slamsi) buquitywa ngamandla kunobu Kristu pakati kwezizwe ezisebenyameni zase Afrika. Lomfundi- si uti isizatu soku, kukumama kokuswela umlilo kwabafundisi bobu IMVO EKUSEBENZINI ukuwatimba ama Afrika bewatimbela Inkosi yabo ngokukauleza ngako konke abanako. Abapostile bobu Mahomede abalali butongo buhlayo ukutimba i Afrika. Kuthi kwakubanjalo zakucela ngoluhlobo ezinyaniso u Canon Taylor enze icebo loburoti lokuti onke amahlelo ase Mangesini makabaroxise abafundisi bawo e Afrika iyekelwe ama Slamsi. Elocobo limtobele isapompolo u Rev. Canon, ote noko sekunjalo kwa kona abhengeza ukungapumeleli kwabafundisi kwelinye lamapepa. Uti kucitwa izigidi ezibini zeponti — imali ebomvu yama Ngesi yokugcina imizi yabafundisi. Kuthi kwakukangelwa abagqobokileyo baze ngase babengapezu kwamawaka amashumi matandatu, ekubeni *kwakwanda* kwabahedeni buzizigidi ezilishumi limanye zemipefulmo ngomnyaka. Xa kuquitywa ngoluhlobo abasokuze bagqo- boke abahedeni buide ubushushu be langa bupele nomhlaba ungabinto. Lo mfundisi uti ke ngoko ezo zigidi zibini zeponti ngomnyaka ziyi moshwa. Uti ngapandle kwabafundisi abambalwa, lento yobufundisi yindawo nje yokupumla emisebenzini yapandle asuke umntu angene ebufundisini ofuna ukupumla. Ukugqita apo lomfundisi uti :— " Ukuba umpostile u Paulos wayete pambi kokuba anduluke ukuya kwene ye hambo zake zoku shumayela wati ku mpostile u Jacob nase gquleni elalise Jerusalem makamiselwe amakulu amatatu eponi ngomnyaka irolwe ngekwa, waza wazenzela ixobongwana elinomntunzi, nelalu lokungenisa impepo endlwi- ni, nekalityana yehashe, nomfazi, ukuba waye kangele ezonto ngengazange wali guqula ibali lelizwe."

LA madlala alatawa ebu Krestwini ngasentla apa aya kuba nceda abatanda impumelelo yobu Krestu; ze kuti ukuba kubonakele kuko izinto eziyinene kuwo zishenxiswe. Umfundisi u Taylor nakuba ebalula la madlala akabucisile ubu Krestu, siyatemba ke ukuba inteto yake iya kuba vuselela abafundisi benze imizamo ependiweyo yokwandisa impembelelo yomsebenzi ose zintliziyweni zabo.

### IVELENQE LAMA BHULU.

INTETO YE " ZUID AFRIKAAN," IPEPA ELIKULU LAMA BHULU.

U Nkanunu Tshambuluka uti ukulucaka kwake unyulo lwake Qonce luyoliso lwesininzi sabelungu esoyise amadoda ambalwa apete ivoti yaba ntundu. Kuhl kwalonto nakwezinye iziqingata nakuba kute kwezinye lonto yapendul- leka njengase Alvani nase Bhofole. U Mr. Ayliff akanyulwanga e Bhofole kuba kusitwiva wavotela u Tungumlomo. Ukuba angenziwa u Tungumlomo bekuya kubako Iqela lase Mideni, ingehilo kodwa eli lixelwa ngu Sir Gordon Sprigg, beliya kuba lela madoda anjengo Messrs. Sauer, Innes, no Hutton.

### ABENZI NTO BANGAYAZIYO.

Abantu abantsundu bayayazi into abafuna yona, baya kunyula amadoda aya kutetelela imfanelozawo. Ezo mfanelo ke zicasene nezama koloni amhlope, kuba wona umqinno wawo ngowokuba abantsundu benziwe iqela lokusebenza kupela kweli lizwe, lonto ingenziwa nange miteto yocalulo, yenziwe ngokuncedisa imfanelo yendalo abadalelwe kuyo. Abantsundu bafuna ukuba bayekwe bazihlalele bodwa, nokuba basebenze imisetyenzana eya kubenza ukuba bahlele intlalo ekapukapu, neyobuvila. Inxenye yabantsundu abafundileyo bane temba lokuba abazalwana babo bofumana indawo pakati kwaba mhlope beli lizwe, kodwa inkoliso yaba pambili kubo ngokukodwa abanezintunzi zokwaziwa kakulu bacinga ukuba obona bulumko kukuba ligcinwe isiko lohlanga njengo hlanga kwizinto ezinga casene nenqubelo pambili kwanobu Krestu. Umntu ongendleliso ukuqonda akangeboni ngozi kulonto, angacinga ukuba lamasiko obuya atshone ngokwanda kwe ngqubo pambili nemfundo. Amava asifundisa isifundo esahlukileyo, ati: O Nigala, Amatshayina, nama Arabi ati akumelana nabe Lungu apumelele, ke abe Lungu bazicingela ezintlanga ukuba ziyi ngozi.

### IMIHLABA YABANTSUNDU.

Enye into, eli siko lokumiwa ngobuzwe umhlaba liya batintela abelungu ukuba ube ngowawo umhlaba, into ebingenza ukuba babe zinkosi nangezinye indlela. Eli siko lidalu lifun' ukufana nele Socialists zase Europe nase America lixaswa yimpi yezi ngxoxo zintsha zale mhla sikuyo. Woti ke ukuba u Mr. Tengo- Jabavu uyicasisa Imbumba yama Bhulu kwanalo Rulumente ovumelana nayo, waza abantu bakowabo wabafunela uncedo kwinto zo Sauer nezo Innes, nezo Fuller, woba ngelake icala uyalu- ngisa. Imbumba le yeya ma Bhulu, lento ifi Bhulu ke yinto eti xa ifumene umhlaba wangowayo seyi fumene yonke into. Ngabona belungu balungileyo kuba banesipho sokuwufuya umhlaba ube ngowabo, ngoko ke babe zinkosi. Ukuba Amabhulu afuna ukusamela maka-

cite ukumiwa komhlaba ngobuzwe, kuba yilonto ewavaleleyo ukuba bangawutabati umhlaba ube ngowawo ; ukuba lonto ayinakwenziswa kwangoku ngezi- quluba, mayenziwe ngempato engenanto yimbi ejonge kuyo ngapandle kwalonto. UTUNG'-UMLOMO ONGQONGQO. .... Kubonakala ukuba ixesha liya sondela lokugququlwa koluhlobo kuvotwa ngalo ngoku, ekuya kuhlutwa bonke abantsundu abemi ngobuzwe bangabi navoti, ngapandle kwaba nemfanelo yeziqulo zabo eyaneleyo. Loli lakufika eloxa baqale Abelungu ukuyilungisa intlalo yase South Afrika ngokubona kwabo; siyatemba ukuba le Palamente intsha iya kwenza umteto ongqongqo, ofanele Abelungu kanye ngapacezu kowe Palamente egqitileyo eyenza u Tung'-umlomo.

### EZABABHALELI.

#### UMZI OBULEWEYO.

NKOSI MHLELI wendaba zohlanga,— Andimntu uhlah' ependula zinto, wondixolela. Umbuzo ngulo mawetu; eyona nto yayinoku ZABANTSUNDU (NATIVE OPINION) epepeni levoti sekuko abakwa Sprigg nakwabantsundu. Elishwa liyakuvunyiselwa pina linqabilenje? Ukuba lelolutengwa zinanzi ke izinto zokutenga kulomzi wase Mangesini: iko nemaii nezinye intwana-ntwana ezimuncwana akona namadinga amabawa angawutengisa umzi. Manditi ngazwinye. Bendingazi ukuba pakati kwesi sipitipiti sika Tung'-umlomo kungabako abasatengisa ngohlanga kwa Sprigg. Ide ne nkosi u Mr. Mhalla ati ukuzitetelela : yena wayengenele ubukumsha, wati xa seyclikumsha wabona ukuba ufanele ukuyotelwa u Tshambuluka, yinteto yake leyo kwipepa eligqitileyo. Tina siti kutengiselwa nina ngomzi? Lwaka lwatengiselwa uhlanga ngabaninilo? Lentolo lishwa liwambete umzi ontundu! Unyanisile u Mr. Makiwane ukuti yena akanakuzingxashela umpu wokumduhula, neyeza lokumbulala; latsho ikalipa into ka Makiwane iroti lohlanga. Nditi ubuhlanga buyakuba ninina, sisaya sitengwa ngentwana ezimuncwananjane ? Ipina intlangamiso ye Mbumba Yamanama pezu kwelihlazo lingakanana lilihileyo ? Nditi mawetu, lamanene obesi- tetelela yonke leminyaka akuyibona lento awasayi kwapuka luvo na ukusite- telela kwa ndawonye nawayayo ngoku ? Ndikumbula ipepa lase Kapa elati, ingaba ngumngangaliso ukuba kungako umntu ontundu ongabe avotele u Tshambuluka, lati ne ngilosi zingamangaliswa. Tina ke siti no Satana angamangaliswa ukuba uke wayiva lento ukuba kuko abantsundu abavotele u Tshambuluka. Manditi ngelifupi, funani igqira linyange umzi ontundu ungenelwe libulawo madoda lento ungavaniyo umzi!—Ndim owohlanga THOS. J. MQANDA. Sauerville, Fort Peddie, Nov. 19, 1888.

### ABALIMI NA BARWEBI.

EQONCE ngo 23 Nov , uboya obuhlanjweyo bufumene 7.75d, obungahlanjwanga 5d.

#### E QONCE (Nov. 24).

Irasi—1/ to 1/2 ngekulu  
Ihlabile,—9d to 3/ ngekulu  
Itapile—10/ ngengxowa  
Amazimba,—9/ ,,  
Isemile,—2/ ngengxowa  
Inkuni—5/ to 23/ ngefara  
Umgubo—6/ to 7/6 ngekulu

#### E KOMANI (Nov. 24).

Inkuni—30/ to 36/ ngefara  
Inqholowa—5/ to 6/ ngekulu  
Umgubo,—4/ to 5/ ,,  
Ihlabile 2/6 to 3/11 ,,  
Itapile—10/ ngengxowa  
Irasi—4/9 to 5/ ,,  
Umbona,—5/6 to 6/6 ngengxowa Amazimba —9/ ,,

### NATIVE OPINION

THURSDAY, NOVEMBER 29, 1888.

### INTEREST in the elections having

evaporated, the writers in the local *Watchman*, from the responsible Editor down or up to the little scribe who does the small beer paragraphs which appear above the incognito of "Asphodel," appear to be suffering from a monomania of *Imvo Zabantsundu* and its Editor. Now, *Imvo* and its Editor, like Lord PALMERSTON, never feel happier than when the *Watchman* is hammer and tongs at them. It is a sure sign that *Imvo* is making an impression in the advocacy of its principles, and whether those principles are or are not approved of by those who operate on the *Watchman*, is matter of small concern to us. Our object is attained if we succeed in making the *Watchman* gang feel uncomfortable, and disconsolate in the championship of its own cherished principles whatever those principles might be.

Adopting a line of argument that will disdain to notice the little tattle in which the *Watchman* scribes delight to indulge, we propose to address ourselves to the main cause of the ruffled temper of our usually placid contemporary. To begin with, *Imvo* is supposed to have controlled the Native vote, which the *Watchman* was so

anxious to secure, previous to the polling, to put Mr. SCHERMBRUCKER in. Then, the *Watchman* bubbled over with delight that Natives would vote independently. We always knew they would, while the fact was a new discovery with the *Watchman* : and we rejoiced to know that our contemporary had found salvation in this respect. When, then, the Polling Day arrived the Natives did show that they were independent. It will be borne in mind that during the Colonel's canvass, the Commissioner stooped at everything and stopped at nothing to get the Native vote. The Commissioner's position as a member of the Government, and as such the only man among the candidates before the electors who had the power to carry out whatever he promised (and everything was promised), was dangled before the Europeans and Natives throughout the length and breadth of the vast constituency of Kingwilliamstown. When promises availed nothing threats were resorted to. Many of the Europeans were duly impressed by these arguments; but the stand the Natives took up is well known. On Polling Day the Natives asserted the independence with which they were credited by so disinterested a witness as the *Watchman* in an unmistakable manner. In the words of the *Cape Times* :—

The polling showed how miserably the endeavour to debase the Native part of the constituency by promises and by threats had failed. Even at Peeltou, with the Premier's personal backing, and the influence of the venerable Missionary thrown into the scale, Messrs. Solomon and Warren polled twice as many votes as the Ministerial candidates. Even at Wartburg where the influence of the Missionary appears to have been applied with remarkable vehemence, the Commissioner polled only twenty, one of which seven were European votes to Mr. Solomon's thirty-five. The Natives have shown themselves proof against intimidation and cajolery ; and what better manifestation could have been desired of the quality of a capable voter than this resistance of every corrupt inducement to desert the man in whose judgment and honour they had put their faith ?

Now, the *Watchman* knows that, while the Commissioner had everything to promise and back his promises by his position in the Ministry, Mr. SOLOMON had nothing to show but his faithfulness to the interests of the Colony in general, his popularity in the Assembly, and his influence with the members of the House. None but fanatical partisans of the *Watchman* type can fail to see that, under these circumstances, it required a strong resolution and stern independence on the part of the Natives to stand by Mr. SOLOMON and pass the Colonel by with his boasted influence as a member of the Government. But since our people voted in the way they did, they have, in the *Watchmans* estimation, forfeited all claim to independence; and according to our contemporary's vocabulary it would appear independence means swallowing as Gospel truths all that is published in the columns over which the spirit of the benign Editor of the *Watchman* broods. No voter who lays any claim to intelligence and independence will, we submit, consent to this senile and impudent requirement; and the *Watchman* need not be surprised to find the Natives against it on this point.

It is, moreover, childish for our contemporary to say that the Natives have blindly followed *Imvo*. This is giving *Imvo* an importance to which it has no claim. The Colonel's apostles, both white and black, from all sorts and conditions of men, have been among the Natives, in fact oftner than anyone connected with *Imvo* has been. The fact that this band has failed to get the Natives to follow their lead would have taught sane men that reasons have more influence with Natives than anything else. In the recent contest, those who championed the Colonel's cause had no reasons to offer the Natives why they should prefer their man to Mr. SOLOMON. The result was they could not get them to vote for Mr SCHERMBRUCKER.

The *Watchman* besides seems to forget that the privilege to vote was given to Natives to enable them to safe-guard their interests. They were

not given the privilege so that they may, without rhyme or reason, exercise it in giving the *Watchman* a backing. And the *Zuid Afrikaan* alone among the journals of the *Watchman* school seems to discern that the stand *Imvo* has taken is in the best interests of the Natives. Now, the *Zuid Afrikaan* makes no secret that it is opposed to Native interests, and its testimony as to the motives of *Imvo* is all the more important.

### Notes of Current Events,

THAT our opposition to the Bond policy, and the policy of the present Ministry which is directed by the Bond, is not factious, will be seen from the article of the *Zuid Afrikaan* published elsewhere in this impression. It will there be seen that the object of the Afrikaners is to dispossess Natives of land with a view to assist, according to our contemporary, the course of events which is said to tend towards making the Natives servants and not owners of the soil. The present Ministry is supported by the Bond because their policy aims at the same goal. This will open the eyes of many excellent people who gave their votes to supporters of the present Ministry from a conscientious conviction that they were going to govern for the good of all. Natives not excepted. The Glen Grey evictions under the present Ministry it will be seen were but a development of this policy which is being steadily kept in view.

THIS hint of Afrikaner or Ministerial policy may well fill the breasts of Natives with awe. But our countrymen have reason to congratulate themselves at the fact that there are now Bondmen and Bondmen; and the *Zuid Afrikaan* represents the views of the extreme section of Afrikaners. Mr. Hofmeyr, the leader of the Afrikaners, has long ere now found it necessary to repudiate connection with the views of the *Zuid Afrikaan*, and we refuse to believe that he would wilfully and deliberately oppress the Natives in the manner suggested by the *Zuid Afrikaan*. Then Mr. Theron, Mr. Hofmeyr's right hand man, who with his colleague, Mr. P. J. Du Toit were opposed by Messrs. P. Watermeyr and H. J. Van Zyl, because they would not support the present Ministry,—Mr. Theron, we say, in a speech at Richmond, thus spoke on the Native Question. " He considered it of great importance, and thought it essential that the Natives should not be allowed to consider that the Colonists were against them.....The idea of some people was that the Natives should be kept down and treated as a subject race, but this thought impossible." When there are Afrikaners who breathe such sentiments towards our countrymen Natives have no reason to yield to despondency. We may say that on the platform of Opposition to the Sprigg Ministry, Messrs. Theron and Du Toit have been returned against their opponents. At Beaufort West, Messrs. Oosthuizen and Des Vages, who were pledged to support the present Ministry have been rejected in favour of Mr. J. Luttig, a shrewd farmer, who made his mark when he sat for Beaufort in the penultimate Parliament, as a gentleman of fair and satisfactory views. Mr. Weeber, his colleague is also against the present Government, and is a gentleman of enlightened opinions. The return of Messrs. Thomas Louw anti Basson for Malmesbury is gratifying to friends of justice to our people. There is thus no possibility of the wishes of the *Afrikaan* and the Ministry being realized.

SINCE the *Watchman* has taken to translating *Imvo* articles for the delectation of its readers, we may say we have no objection whatsoever to our contemporary reproducing the whole *Imvo Zabantsundu*, so long as the translations are correct. We have often been struck by a tendency in the *Watchman* translator to distort the sense, and attach a meaning to words and phrases, which is not conveyed in the original, with a view to place the adversary in an odious position. For instance Mr. Frost, according to the *Watchman* translation, is made " the murderer of the people of Tembuland," whereas there was nothing further from the writer's ideas than to represent the member for Queenstown as " a murderer." "Oppressor" would have been nearer the correct expression. The mistakes can only be condoned in the case of one with a poor vocabulary of Kafir words and phrases.

THE result of last week's elections must have been very disappointing to the Ministry. The contests have been fruitful in the return of so-called independent candidates, who in reality are oppositionists if they had the courage of their convictions. Beaufort West has elected Messrs. Luttig and Weeber, two oppositionists, in the place of two Bondsmen strongly pledged to support the present Ministry Messrs. Des Vages and Oosthuizen. Richmond has similarly chosen Messrs. Theron and Du Toit in preference to two ayowed Ministerialists Messrs. Philip Watermeyr and H. J. Van Zyl. The representation of Graaff- Reinet remains in the hands of Bondmen Messrs. Van Heerden and Smit. At Malmesbury the poll is headed by Mr. T. Louw an Opposition candidate, and we believe Mr. Basson with whom he has been running is of the same way- of- thinking. The result of the poll at Wodehouse shows that Mr. Orpen is at the head Mr. W. H. Van Rensburg taking the second place. In Mr. Orpen the Opposition secures an old parliamentary hand who did not a little to upset the first Sprigg Ministry in 1881. It is a seat gained since the Bond held it in the last Parliament. Cradock has re-elected Sir T. Scanlen and Mr. Jan du Plessis. At Riversdale Mr. T. Barry has been reelected, Mr. van der Vyver a new man being his colleague. On the whole our countrymen have less cause to be apprehensive of the new Parliament than they were of the last.

## THE NATIVES AND THEIR VOTES.

The *Cape Times* has condensed the following important article from the *Zuid Afrikaan*. — "Colonel Schermbrucker describes his return at Kingwilliamstown as a victory of the great majority of colonists over a few men who are able to avail themselves of the Native vote. The same has happened in several districts, although in others the contrary took place, as, for instance, at Aliwal North and Fort Beaufort. At the latter place Mr. Ayliff was not returned, because, it is said, he voted for the Registration Act. Had there been no registration this election would have produced a Frontier party, not in the sense of Sir Gordon Sprigg, but composed of men like Messrs. Sauer, Innes and Hutton. The Natives know what they want, and will return men who advocate their interests. These interests are opposed, however, to those of the white colonists who desire to make the Natives the labouring class in the country, not by class legislation, but by aiding the natural course of events. The Natives want to be left to themselves, and to work only so much as to be able to lead an easy, lazy life. Some of the educated Natives certainly hope that their brothers should obtain a place among the Colonists of the country, but most of their leaders, and unhappily those who have the greatest influence, consider it wiser to preserve the peculiar custom of the race as far as they are not in conflict with civilisation and Christendom. The superficial observer may see no harm in that, and think that in course of time these customs must disappear before greater civilisation and education. Experience teaches a different lesson: Negroes, Chinese and Arabs compete successfully against the Europeans, and are considered a danger by the latter. The system of tribal tenure, moreover, prevents the Colonists from becoming the owner of the ground, and thereby becoming the master in other respects. This old system, being somewhat in accordance with the principles of the Socialists in Europe and America, find support with the new-fangled theories of today, and if Mr. Tengo-Jabavu opposes the Bond and a Ministry which is in concord with it, and seeks help for his fellowmen by Sauer, Innes, and Fullers, his action is from his point of view perfectly just. The Bond consists of Boers to whom personal proprietorship of the ground is everything, and who are good Colonists, because they possess the instinct to occupy and own ground and thus become masters. The Boers, if they desire to maintain their superiority, must uproot all tribal tenure, which shuts them out from owning the ground; if not at once and by force, at least by a policy which has this one steadfast aim:..... The time seems approaching in which the existing system of voting should be revised, so as to deprive all natives living under tribal tenure of their vote, excepting those who possess sufficient personal property. Only then the colonists will be able to regulate their own social question of South Africa on their own principles; and we trust that the new Parliament will pass a decisive measure, and thereby become still more deserving for the colonists than the last Parliament by passing the Registration Act."

## Herschel Teachers' Association

OLUMANYANO luya kuba nentlanganiso e Bensonvale Institution ngolwesi-Hlanu, 21 December, 1888. Ixesha 9 o'clock.

JON. JAS. JABAVU,  
Hou. Sec. and Treasurer.  
Bensonvale, Herschel,  
22 November, 1888.

## Umaki Ofezekileyo.

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

LEVI S. MBANGE.  
Tyinira,  
10 March, 1888.

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