

BON MARCHE

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Saneke Ityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye Ikaliko Emhlope ne Brown, iqala 2%d. yd. Amicako etungelwa kwi Blanket, iqala 4.5d. yd. Ezona Ntlobo zintsha ze Print, 3d., 4.5d., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye. Iblanket zohoya ziqala 51- inye. Amabhayi 21- lilinye; i Cotton Sheets 116 inye.

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Oze kutenga apa ngokwalatiswa yi "Mvo" maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (£1), uyakubuyi ayinikwe ishelen ngeponti nganye.

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Umvuzo o first-class uyakunikwa amadodana agqibileyo ukuwazi umsebenzi.
Kubhekiswa ku GEO. PATMORE, Wagon Works, Cathcart.

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IRAFU ibulewe. Into yonke isiya kuyitoba kwa BANTSUNDU. Sine mpahla eninzi esisayivulayo.

ABAZAKUTSHATA singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe.

Kulomsebenzi ungentla sina maledi amabini ngokukodwa okuwenza.

Ezamadoda i Suti, njalo, njalo, zinokusikwa baku zi ODOLA.

Zonke betu zipantsi ngokubalulekileyo.

SIYIBULELE I RAFU!

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YO KATA

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UMTENGISI

E. BLANCK, Cegmani, Transkei.

OLU KA

Gowie Uluhlu Lwezityalo.

Luka SEPTEMBER.

Kuti IXESHA LOKUMILISELWA kwe Miti yeziqamo IDILIYA ne ROSES lipelile.

Elixesha lelokumiliselela omnye umti kwe minye.

Imbewu zentlotyana zonke zingahlwayelwa Kwezinyanga ze ntlakohlaza.

W. & C. COWIE,

GRAHAMSTOWN.

WANTED,

THREE NATIVE TEACHERS (either Male and Female) for St. Michael's, Herschel. For particulars apply to the Rev. J. PATTISON, Herschel. 3it199

Umenzi Wezihlangu.

MNA ogama lingasezantsi ndiya zisa kubo bonke, abakufupi nale Dolopi okokuba ndingumenzi we Zihlangu ndaye ndingabizi kakula ngoku lungiselela amaxesha, umsebenzi ndiwenza ngokukawuleza nange nyameko kunye yonke into esakuba itenjwelwe kum, J. P. MANYISANE, Shoemaker. Barkly East, 31 May, 1889.

Abakhandi be Bhekile.

NDIFUNA AMADODA AMABINI anokukhanda Ibehekile. Umvuzo ngokugqiba into ayenzileyo. Ofunayo woza kum Egcwba,

G. MAHLAKA. Butterworth, 9 Sept., 1889.—3it269

OCELA AMEHLO.

BONISANI ihashekazi elingabunkabi, eline mbasa ebunzi. Ubudala yiminyaka emine. Lite gajpu ngapantsi kwi ndlebe yokunene, kweyase kohlo ngapantsi lenziwe I half-mantyi linobuhlotshana obuncinane kwinqina laugemva. Olandisayo wovuzwa kakuhle, woti atumele u Mr. R. Mfama wakwa Seplan, okanye ku Mr. J. Sikutshwa, Eewecweni, Clarkebury, by Idutywa. 3it310

BONISANI MAWETU.

NDILAHLEKELWE lihashe lam, litokazi elimifusa, linamanqina amhlope angasemva omabini, lityandwe kwindlebe yangase kohlo, linomtshoba omde, laliqotyoshiwe ngentambo, lifupi. Liminyaku mibini ubudala. Lilahleke e Cradock ngomhla we sine (4th) kulenyanga. Olifumeneyo wolitumela kum WOVUZWA ngokufanelekileyo. K. JOHN MVULA, Kafir Institute, Graham's Town. 3it810

KUFUNWA

TITSHALA ene CERTIFICATE ngo 1 October ye Mission School yomzana wase Cala.—Umvuzo £40 ngonyaka. Kubhalwa ka BEV. SIMON P. SIHLALI, Solomonvale, Engcobo. 2it299

Iveki.

INKOSANA yase Monaco ibhubhile.

NGBEZISO se Ruluneli i Felkornet zonke kutiwe mazitabata amagama abavoti.

KUMSITO wohoya wase London ohungeveki epeleleyo kutengiswe amabhali amawaka mabini ngamaxabiso awapakamileyo.

AMAGAMA ! Amagama !! Amagama !!!

NGOLWESI-TATU Iwegqitileyo inkabi zegusha zitengiswe ngamanani aqala kwi 15s. aye kwi £1 0s. 3d. inye; Inkabi ezityebileyo zenkomo zifike kwi £11 kumsito wase Mtonjeni kumandla wase Qonce.

ZITALELWE i Felkornet ukuba ziqale kwangoku.

IQAKAMBA elingu Fagan lidliwe £5 e Ndenxa ngokudubula amadoda amabini antsundu ngepistoli.

AMAGAMA ! Amagama !! Amagama !!!

IFLARA yehabile yase Debe ifumene £40 kule malike yase Qonce ngeveki egqitileyo. Ngenyaniso makuba kuko abantu abanga lingake lihambise libalele.

KUYAKUDE kube ngo 20 November zitabata amagama i Felkornet.

IXABISO lombona e Willowmore liku 35s. ngengxowa.

AMAGAMA! Amagama!! Amagama!!

U DR. CLIFTON, igqira lakwa Qoboqobo ufudukela e Knysna apo aya kuba ligqira lakomkulu.

AMAWKTU ngobu Felkornet aze amise ikomiti zamadodana, azamele umzi ukuba ungeniswe.

ONKE amahlali angawakwa Rulumeni akwelipetwe yimantyi Enkulu u Ndabeni (East Griqualand) azakule awalwe okwexeshana, ukuba ahlowe pambi kokupatiswa abagcini mahlati abayakuba pantsi ko Mr. Henkell. Kwana wase Batenjini ngokunjalo.

ABANTU base Krugersdorp babute £60 abawanike u Sergeant Tossel ngoburoti abubonisileyo ukobamba izihange ezibini ezazipanga i Banki.

AMAGAMA ! Amagama ! Amagama !!!

NASE Natal baxela ezomkuhlane ebantwini.

ZONA i Felkornet ziya kuzama ukubashiya abakowetu. Mayaziwe lonto,

KUKO ingxelo yokuba into eninzi yama Mpondo izakuya kusebenza e Rautini. Ixesha eli lonke asinto aka apuma kwelawo Amampondo ukuya kusebenza. Ingaba azakuqala.

AMAGAMA ! Amagama ! Amagama !!!

U REV. D. D. YOUNG wase Qwebeqwebe, Tsomo, ubuyile e Scotland nentsapo. Kusivuyisile nkumbona esempilweni entle, ekungatandabuzekiyo ukuba uya kubuyela emsebenzini ehlayizekile. Elixela ebengeko ibingu Rev. Edward Tsewu obembambele.

LENTU yamagama ifikele abavoti nabadala. Mabaze bayazi lonto.

E POTCHKFSTROOM kuko umlungu onenyoka ezimana ukuzisotiga entanyeni yake. Zinamba ezintatu. Ubude benye yi 12 ft.

AMAGAMA! Amagama!! Amagama!!

E WHITECHAPEL, kumandla wase London ekumana kuvakala ezokubhadwa kwabafazi kuwo, kubuye ngaleveki igqitileyo kwarodonyishwa omnye umfazi ofunye engasena ntloko nomnye umlenze ushunjulwe.

XA zininmangalayo i Felkornet, ningazidubi. Kuseko ukubhenela kwi Mantyi.

UCINGO olufike luvela e Rautini ngeveki epeleleyo luti i Netevu zingenwe yitshikivane e Johannesburg, zizipete ngapaya komp??ca womteto.

AMAGAMA ! Amagama !! Amagama !!!

INGQUVA ezimbini u Barney Molone no Johnny Rogers, zibe zitelekiswe e Johannesburg ukuba zidibane ngefisa.

IMPI eyayisihywe kolwagqitayo ungeniso magama Maze igcine namhla.

INTLANGANISO yabafundisi bamahlelo ase Church.of-England iya kuba se Clydesdale, i Mzimkulu, ngo 13 October. Ibizwe ngo J Bishop Key, no Bishop McKenzie wakwa Zulu.

AMAGAMA ! Amagama ! Amagama !!

U REV. R. LAMPLOUGH epelekwa ngu Rev. R. Walton Lewis wase Kamastone ' unduluke ngeveki epeleleyo e Queenstown ukutyelela kumabandla ase Wesile ase Cala, Seplan, naku Bangindlala.

APA kwa Rulumente indoda iyivo nge Voti le.

UMPATISWA-POST wakwa Rulumeni uvakalisa ukuba kuyanela ukuti umntu acime izitampu ezidala, ebeseke zasebenza, aze abeke sona encwadini ayitumayo. Bayavulwa abangaba bake bayenze lonto ukuba ngeso senzo unokodliwa £40 umntu. Yigqaleni lonto nina basula izitampo ezidala batume inewadi ngazo.

AMAGAMA ! Amagama !! Amagama !!!

I DEAN entsha yase Rini u Very Rev. Dean Holmes ufikile kunye nentsapo yake.

NGO-MGOJIBELO ozayo iya kuhlala e Queenstown Jaji, ize ngolwesi-Ne, 26 i September, ibe se Dordrecht. Ngo-Mvulo ozayo, 23 September, evela ngesi Dayimani yoba se Colesberg ize ngolwesi-Ne, 26 September, ibe se Cradock.

NINI ngokwenu ekufaneka niqondile ukuba ziwatabatile amagama enu i Felkornet.

ELASE Free State livakalisa esokuba kwelo kupelile ukubalela. Ziyanu invula.

UKUZE kuxhonywe umntu e Lusutu kuqale ngo Msututu owabalula umfazi oxhonywe ngeziveki zigqitileyo e Mohali's Hoek.

U Mr. E. R. CHALMERS, imantyi yase Dordrecht, akusayi e Richmond ngokuti eyakona u Mr. Burton ikumangele ??ngokunyuswa okanye ukupumla. Selaya U nge/elwa ndawo yimbi u Mr. Chalmers imbangi yokuba angahlali e Dordrecht kukuba kungeko ndlu angangena kayo nosapo.

IZIKOLO zangapandle ziya kupumla kuqala kolwesi-Hlanu lweveki ezayo 27 September de kube ngo 8 Octpber.

Imvo Zabantsundu.

NGOLWESI-NE, SEPT. 19, 1889.

KISIKULA SENTOMBI SASE NCEMERA.

ULIXESHA kwavakalayo ukuba umsebenzi apa omhle kunene wabafundisi, isikula sentombi esise Ncemera, uyonakaliswa kanye. Abahlobo bomsebenzi wabafundisi sekumzuzu bekangele ngosizi olukulu amalinga apilileyo, ekutiwa ngawe Banda lase Ncemera, okubhuhisa isitiya esibukeka kunene pakati kwetu bantsundu kweli lizwe. Asingebi siyayenza imfanelo yetu njengelo nendlebe yomzi wakowetu, ukuyibetisa ngomoya into enje ngale kube kubhuciswa, kusonakaliswa elona nqata lomsebenzi wabafundisi. Yindawo yake wonke owunqwenelela impumelelo umsebenzi ka KRISTU kulomhlaba ukuba enze konke anako ukuwucima lomlilo utshisa into entle kunene. Ngalamncapaza esiwenzayo sizama ukufeza eyetu indawo ukunqanda umonakalo omkulu.

UKUYILWA KWE SIKULA.

Ukuba asiposisi, esisikulu somtinjana sase Ncemera sesokuqala kumalinga abantu abalungileyo base Mangesini, ukudibanisa intombi zabantsundu ngemfundo yento ekufuneka zifundiswe zona ukuze zibe ngabancedisi nabatutuzeli abafanelekileyo bamadodana ayefundiswa ezikuleni ezikulu ezati zabehle zamiswa kwabesafiku abafundisi kulomhlaba. Ababantu ba'cinga ukuba, njengokuba efundiswa amadodana, ngokunjalo mazifundiswe intombi, kwinto zentlalo ehlabululekileyo bahlaba bekangele; bafanele kubulelwa luhlanga oluntsundu.

ABANTU BOKUSIPEMBELA.

Maninzi, esaziwa yi NKOSI, amakaya empi entsundu efundisiweyo aseziyembezini nasezintlungwini zomxhelo, zemihla ngemihla,— amakaya angati ashatyulelwe, atshazwa,—ngokuti kanti ???ileliwe nje, efundisiwe nje amadodana entweni eziluncedo ukuxhasa eyawo impilo, intombi ayakufumana kuzo abantu bokuwapembela, azike zihloliswe nokuhloliswa oku,— kweyazo imfundo,—kwinto ekulindeleke ukuba zizenze ekupateni amadoda, izindlu, neziqo zazo. Suka ke ubuqitala bezintokazi ezindlwini, bufane nobenkomo ingeniswe endlwini. Ngo 1864, watunywa ke u Miss STURROCK, lu Manyano lwa Bajonge Ingcqesho yamankazana, olufanelwe kubulelwa kunene ngumzi wakowetu. Watunywa ke ukuba azekungqumza obubuqitala kumtinjana. Ezi zikula zentombi zikoyo namhla sezingamasekela esi sase Ncemera.

IZIQAMO EZIHLA.

Noko kuvele into eninzi yezikolo zentombi, esi sika Miss STURROCK, ' sisawupete umsebenzi ngendlela ebisanconywa kunene ngumzi wonke owaziyo umsebenzi waso. Zininzi intombi zakowetu, eke zahlala ezinyaweni zelinenekazi, zivela kwindawo ezikude, ezilututuzelo nomonwabisi wamakaya azo; eziwapete amakaya ngenetelekelelo nengqondo, nangezandla ezimhlope. Ngesisizatu liyadunyiswa igama Lika Miss STURROCK kumakaya amaninzi ama Afrika.

UKUNGQINELWA KWAWO.

Umsebenzi welinenekazi ubude wavunywa nazintshaba zomsebenzi zabafundisi. Nyakenye kekwako ingxoxo ebukali pezukwentsebenzo ka Rev. R. BIRT yeminyaka emashumi mahlanu egqitileyo, ezite ke nakuba intsbaba zibe ziwugubungele ngeneteto yengcikivo umzi wonke wase Ncmera, zawuwuma wona umsebenzi wesikolo sokuqeqesha intombi. Umbhali walemigca wayeko e Ncmera kwi Jubhili yengwevu yomfundisi ekade ibona, nyakenye Wavunywa apo, lomini, Banda?? Ncmera umsebenzi ongena ??enenekazi elingu Miss STURROCK. Save nati sinqhina. Umfundisi owayetunywe ngo 1884, Lumanyano Olutuma Abafundisi lwase London, u Rev. R. WARDLAW THOMPSON, wenjenje ukuteta kwingxelo yake ngomsebenzi wesisikolo.

Ukucokiseka nokulungelelana, nembonakalo yokunwaba nokuxoliseka ongayifumanayo, kuyo yonke indlu, iyebalulekileyo. Zitye iziqano zengqesho ezibonakalayo umsebenzini wentombi, nezixelwayo ngabo abake baqubisane nentombi eziqeqeshwe kwesisikolo, esezapumayo, zizezanelisayo kanye kupantse ukungabiko sikula soluhlobo ake e South Afrika esimebenzi upumelele ngokuca ngenjalo wesisikula.

Lonto nati siyayinqhina, inganqhinwayo ngabo abake banentsikelelo yokuwubona lomsebenzi.

UKUTINI NAWO KOMZI.

Indawo ongena kuyo umzi ontsundu kulomsebenzi, kukuba intsapo yendawo ngendawo ifundiswe, isafundiswa kwesi sikula. Asimsebenzi kungatiwa uteni nabantu base Ncmera bodwa ke ngoko. Lendawo icacise okunye yingxelo yomhloli lowo womebenzi wa Bafundisi u Rev. Dr. THOMPSON, okwa ngumpatiswamicimbi yabafundisi e London. Inteto ka Dr. THOMPSON itsole kangangokuba ngongangi angakolwa yiyo yedwa ongati ayitsolile. "Umsebenzi ka Miss "STURROCK e Peelton," ngamazwi ake lawo, "awudibene nomsebenzi "wobukolo base Ncmera. Umikondo mibini ukama kwawo. Omnye umkondo Sikula Semini "Sentombi, esikolise ngabantwana " abangabomzi wase Ncmera ke sona. Omnye umkondo nongowona ulisebe elibalulekileyo elikulu, ngumsebenzi we *Sinala* apo " kuqokelelwe intombi eziخلا kwindawo ngendawo zeli lizwe." Kukuba intsapo yamawetu ikulomzi lento kubonakala kungeko kupumla pakati komzi xa kuvakala ukuba iziko labo liyacitwa.

IMBANGI YODUSHE.

Imbangi yale ngxokozelo kukuba ibandla lase Ncmera linga lingasilaula Isikula Sentombi. Intetwana ezikoyo ezizimbi ziyimvutulukwa esingena kuyisa sokulemihlati. Nazo seziputunyelwa ukuba zizokuxhasa elibango. Siziva sinyanzelekile ukuba salatise amawetu ase Ncmera ukunqaba kweligunya alingxameleyo.

INDAWO YO MANYANO LWA PESHEYA.

Imbumba Pesheya ezitumela abafundisi ne zixhase imfundo kwabamnyama, ziziva zinyanzelekile ukuba ziwutwale umsebenzi wokuxhasa abafundisi nezikolo, lonke ixesha angekomeli amabandla antsundu, ngemali, ukuyixhasa lemisebenzi. Ezi mbumba zihleli zichopele ukuwunikela kwi Ramente zakowetu umsebenzi kwakamsinyane zibonakalisile ukuba sezinyo imali yokuwuxhasa umsebenzi. Ngalo lonke ixesha besatumela imali yabo abantu base England abasokuvuma ukuba usebenzi ulaulwe ngabantu abangawuxhase ngamali zabo Unga umzi wase Ncmera ungamisa inyawo ukuyiqonda lento siyalatayo. Akuncedi Into ke ukuzamela ukupata umsebenzi abangalahlekawanto ngawo, batabate indawo yabantu abaroli mali zabo. Lonto ayizanga yabako. Inqabe kangango kuba kungayinqabelayo Iramente ka Rev. P. J. MZIMBA e Lovedale ukuba inenxano loku laula i Sinala yase Lovedale. Ubunzima abuwiswayo namhla u Miss STURROCK bubangwe kukulunga kwake ukuba engatanga ukufika kwake abonakalisise umoya wokungati ungomnye umsebenzi' eze ngawo wahlukile kowomfundisi u Rev. Mr. BIRT. Ute kodwa ebushushwini bokunqwenenelela

ihambiselo pambili yomsebenzi womaneli wawenza owake into enye nowomfundisi, kangangokuba bangabisabinako ukukumbula abantu ukuba kungaba kuseko umlimandlela pakati komsebenzi wabo. Ukuba amawetu ebezamela into eyakuma ibe lilifa kuwo nge eyi yeka imizamo eyakovelisa ukuba Isikolo se Ntombi sipelele ekubeni ngumsebenzi oya kubonakala ngokungati ubucala kowomfundisi. Lenteto — siyenza ngentliziyo enye yokunga singangenisa uxolo pakati komzi owamiselwa ukulanda umkondo we Nkosi yo Xolo.

U Mr. W. N. Somngesi wase Rouxville bakuvuyiswa kukuba ukuba oko ebesifa impilo yake ngoku iqubela emphilweni.

REV. GEORGE CHAPMAN: Kungosizi ukuba ukuba impilo yalomfundisi wakwa kazi iyembi; uhlwile sisifo sedumbe elikulu

UTSHINTSHO LWE MANTYI: Kuko into yokuba U Mr. W. R. Piers imantyi yase Ngqushwa unyuselwe kubumantyi base Bhofolo. U Mr. B. H. Holland obese Bhofolo uya e Graaff-Reinet.

UKUBHUBHA KUKA MR. R. L. MAGEZENI NgoMgqibelo 14 September, sizive ngo Mr. Robert L. Magezeni, obey tishala e Bhofolo. Besekumzuzu impilo yake ingeyiyo emnandi Ushiya umhlolekazi kuba ubesand ukutshata ngo July lo ugqitileyo Sikuzi inkedama zakowabo ezimbini azishiyileyo.

UNYULO LWASETINARA. - Njengokuba epumile u Mr. Tudhope e Palamente, kukankanywa lamanene kwafina isihlalo sake, Messrs. John F. Dolley, Grewar, Nash J. A. Holland, no General Nixon. Kule nkungu nelanga ungaba umzi ususe indoda engatsala kuhle no Mr. Mackay ukuba upumelelisa u Mr. J. A. Holland Singavuya owakowetu wenze konke ukuxhasa elonene.

PIRIE.—Kute nge 28 August besuka abafazi besiya kuteza. Kute xa begodukayo suka umka Sengashe Veto warintyelwa ngamxeba ezinyaweni zombini, wawa, zakwela kuye inkuni, waya etwelwe akaya, wantsuku mibini wabhabha. Imvula ayitandazeleki. Unkosi Jwara ususe izigithshimi kwilali ka Jafuta no Qwesa ukuba bazithobe ku Mdali ngenxa yemvula. Akubonakali nto kulontokwaleka imazi enkomo nge 4 kule imiyo yafunyanwa sele idliwe incam yofumini kunye nebele yayeyela ehlalini fanele ukuba yingwe. Yinkosikazi ka William Gobileeyanzakaliswe ngameva ehlalini, ingendlu siteta nje asazi ukuba iyawa lelenkuzi yenkuku sisimina.

IFISHINI: Elinye iphepha laphesheya kolwandle liti: Baninzi abantu abaya kuvuya kuba kulonyaka ungenayo ifishini yebhasile ilahlwile ngamanenekazi apakamileyo. Ibe iyenye yefishini eziqapuka kunene, ebeziibangela ukuba siwatele nqa amakosikazi nentombi, bange ngabantu abangena kwezifishini ngapandle kokucinga. Ukuba namhla iyafa inga ngafa unapakade, tina siyingewaba ngapandle kwemyembezi. Litshe ke elapagesheya ukuba. Elinye lawa lapa e Koloni livakalisa ukuvuyisana kwaloo namanenekazi amhlophe ukuba ekululwe kulembandezelo yebhasile, liti namhla ibhasile mazisale nemidaka, o Sara abasebenza emakishini. Sike sati sakubona inteto valamapepa ase Mangesini siya kubuza ku lack ukuba utinina yena namhla. Sibet uti uyapuma naye xa kulalpo.

EBHAI. — Kunconywa ubhile nobukulu bomshato obuko ngolwesi. Ne 12 September ka Mr. R. J. Mvubu no Miss Annie May Silani.—Ngenkonzo yangokuhlwa ngo lo September kwityalike yama Wesile antsundu, kuti xa u Rev. Jno. Mafonggo aqalayo ukungena entshumayelweni kuvakale isifonga sokuwa kwenye yelampi ezingasemva kanti iwa malunga nomfazi onomntwana usuke nomntwana yedwa wayishiya ingubo iyuta yodwa. Ime yonke impi ilinga ukucima umlilo, abanye bezama ukuzisindisa ngokubaleka kuyo yomitatu iminyango, saye isijwili sabafazi sisikulu. Kute sekukade amadodana nabafazi abatile baputuma umhlaba bawugalela pezu kwe palafina waba uyapela umlilo—Indodana engu Boland itshes nesitali se hotele eyi Mechanics Arms, ngolwesi Hlanu.—Amadodana awadutyulwa yiruluwa, u J. B. Jabavu no Mpiisi, siyavuya ukuba ukuba babhetele.

UJAJI E BHAYL.—Ngo 7 September, iqale ekhulika Henry G. F. Barner, igwangga elaba ubugoxo bezinto nehache e Humansdorp, labanjwa e Bhofolo Lite butywala. Iminyaka emibini.—Ngokugqobhoza u Jim Kei owabanjwa emva kobudididi Inyanga ezi 18; nekati 25.—Ngobudlwengu nempango u George Saunders, owabiza intwazana engu Mityi Nombengu estratini esiti uyisina kumlungukazi ofuna isicaka, wayivalela endlini engenamntu ngapandle kwe Bhai " yazimbengu " weba neponti ngokutsho kwayo, ayibonakalanga ifana nobudlwengu into leyo yokusiva kwindlu endale engenamntu. Yakululwa inkewu. U Coimelithe Jagers, uvume ityala lokuba ibhatyi ezimbini. Ubeseleke wapambi kwamatyala amaxesha asibozo. Iminyaka emibini, nyenyanga.—No Charley Johnson, uvume elokuba ingubo ku Caitness kwangontupa zinde. Unyaka ne 8 inyanga.

William Peters, ngokunyatelisa ixeko elingu Binton ngenqwelo yamahashe, elafa zivubeko zalongoti, 9 inyanga.—Umkuli ngu Arend Thomas, ngokubeka izikubekiso endleleni ka lolwile, ite Ijaji lityala elohlwaya ngeminyaka e 21, kodwa kuba ebengajonge kuqetula treni unimki iveki ezi 6—James Williams, ngokugituselela u Klaas Mgasi ngebhotile, inyanga ezi 3. Janje Petrus, ugokunchola kwisilo. Awakankanyeki amanyumnyezi esi senzo. Iminyaka emi 3, ikiti ezi 36—Franz, ngobudlwengu ungokuti angabiko onke amangqina—Robert Thompson, omelwe

u Mr. Innes obeputunywe e Kapa, ugokubulala u Schultz. Uxatise ngokuti ubesotusa kodwa umntu angamazayo. Unyaka.

Intengiso - Tywala.

Amanene amsewe ngu Rulumeni ukuba ajikelele lubika ukubhubha kweli nene elazeka kunene ngokwedinga eyanikwa lona i Palamente, kuvakala ukuba ngo Mr. Justice Maasdorp, Sir Thomas Scanlen, M.L.A., Hon. A. Wilmot, Hon. R. P. Botha, M.L.C., Bev. Nendick Abraham, Mr. B. H. Holland, (C.C. & R.M. Fort Beaufort) no Mr. J. S. Marais, M.L.A.—Aqala ukuhlala e Kapa namhla.

Mr. Lord, Q.C., M.L.A.

Kufike ngo-Mvulo ukungo olutwela e England lubika ukubhubha kweli nene elazeka kunene ngokwedinga eyanikwa lona i Palamente, kuvakala ukuba ngo Mr. Justice Maasdorp, Sir Thomas Scanlen, M.L.A., Hon. A. Wilmot, Hon. R. P. Botha, M.L.C., Bev. Nendick Abraham, Mr. B. H. Holland, (C.C. & R.M. Fort Beaufort) no Mr. J. S. Marais, M.L.A.—Aqala ukuhlala e Kapa namhla.

ABALIMI NA BARWEBI.

Uboya.—ngolwesi-Hlanu (13 September), obungahlanjwanga bufumene 6d, obeseyibokwe 8d, ngeponti.

E QONCE (Sept. 11.)

Ihabile—6/9 to 8/6 ngekulu Itapile—6/9 to 12/6 ngenxhowa Umbona—6/9 to 7/8 ngekulu Inkuku—10d to 1/1 inye Amatanga—2/7 to 5/3 ngedazini Umgubo—14/ to 18/ ngekulu Inkuni—10/ to 31/ ngefara

E RINI (Sept. 14.)

Inkuni—18/ to 47/ ngefara Inkuku—9d to 2/9 inye Ihabile—2/1 to 5/2 ngekulu Umbona—7/3 to 8/ ngekulu Imbotyi—15/ ngekulu Irasi—11/9 to 12/9 ngenxhowa Umgubo—22/ to 28/ ngenxhowa Isemile—5/3 to 5/11 ngenxhowa

E KOMANI (Sept. 14.)

Inkuni—16/ to 47/ ngefara Inkuku—1/ inye Itapile—14/ to 18/ ngenxhowa Ihabile—10/ to 12/ ngekulu Umgubo—9/ to 15/ ngekulu

E DAYIMANI (Sept. 13.)

Isemile—9/ to 9/3 ngenxhowa Ihabile—11/ to 12/ ngekulu Amazimba—20/ to 22/6 ngenxhowa, Umgubo—28/ to 34/ ngenxhowa Umbona—20/ to 24/ ngenxhowa Ihabile—18/ to 25/ ngenxhowa

BEDFORD—Ixabiso lenyama linyuke nge 1d. Kukutiwa ahliwe amanani xa umgubo ndla 27/6 na 29/6 ngenxhowa, umbona 14/6 ne 15/6 kwangengxowa.—admission that this law, if law it be, does I I aim at U Mr. B. Mapham wakwa Mankazana nlahlekethwe sable hue. " It is quite useless," says our ngnintwana sisifo semiqala emhlope.—Matatucupela amatyala abelinde i Jaji.

NATIVE OPINION.

THURSDAY, SEPTEMBER 19, 1889

A PROCLAMATION has been issued enjoining Field-Cornets to proceed to the registration of persons entitled to vote at Parliamentary elections. From this time till the 20th November they are to prepare provisional lists of persons whom they believe to possess the qualifications to De voters in their respective wards In the Transkeian Districts the Magistrates, with more or less some assistance, are to do the work assigned to Field-Cornets in the Cis Keian divisions. Last Registration much interest was evinced in this matter, as the Registration Act was being put to a practical test for the first time after a great agitation against it had taken place. The strong demonstrations of feeling against it were caused by an impression that prevailed in the minds of all that, that measure was enacted simply and solely with a view to purge the voters' lists of Natives Indeed most registering officers worked it in that spirit. The consequence was that those of our colour were put to no end of worry and trouble to get themselves on the register. They succeeded fairly in their efforts except in one or two instances where the Civil Commissioner resorted to barefaced injustice to keep Native applicants for registration out.

On this occasion, we do not anticipate that there will be as much excitement over the registration as there was then. People are now more familiar with the measure. To a great extent the decisions of appeals from Field-Cornets to Civil Commissioners at the last

Registration will afford both light and guidance to those officers, They have, moreover, been disabused of the extremely foolish notion that the Act expressly excluded Natives. Over and above and behind all this, we have the satisfaction to record that the relations of black and white throughout the Eastern districts are less charged with suspicion, distrust leading on to political hostility than they were after the unparalleled demonstrations against the Act in 1887. And we may here remark parenthetically that no ill-feeling, j political or otherwise, would exist among our people against their European neighbours if legislative peace and repose were assured them. These being the circumstances under which the present registration is to be proceeded with we may

I confidently leave it in the hands of the various officers entrusted with it, being satisfied that they will not allow any feeling against the Natives to sway them in the due discharge of their public responsibilities. Should unfortunately our anticipations in this respect be disappointed, and a spur be necessary to urge them on the clear straight line of duty, those who have the interests of justice and fairplay at heart will be reluctantly compelled de novo to engage in the contests of 1881. We sincerely trust they may be spared the necessity.

Notes of Carrent Events.

"It does not occur to *Imvo*," says the *Umtata Herald*, "that his friends were locked up [in the gaol of East London] not for being black but for transgressing the law. If this journal would really j ameliorate the condition of the natives, let it urge upon them that the first duty of very respectable people ' is to obey j, the laws. If the majority of the natives I were 'very respectable' these restrictive laws would be unnecessary, but Mr. I Jabavu's excellent education should have taught him that it is quite useless to expect special legislation fora numerically contemptible minority."

FOR lax reasoning the above seems to carry the cake. In saying that our friends were not locked up for being j black, the *Umtata Herald*, of course, wishes to imply that the law, for the j: breach of which they were convicted, is j not aimed at the black colour at all. While in one breath it alleges this as a fact, in the next it lets the cat out of the bag. For admission that this law, if law it be, does I I aim at U Mr. B. Mapham wakwa Mankazana nlahlekethwe sable hue. " It is quite useless," says our contemporary, "to expect j special legislation for a numerically contemptible minority of respectable I natives." This proves up to the hilt our j I contention that our friends were incarcerated simply because they wore the black skin; and our allegation is clenched by I the *Umtata Herald* when it adds that they belong to a contemptible minority. The rider to this proposition is that their sin consists in being of that minority of honest natives. Hence, according to the *Herald* logic, they were put in prison because they were honest!

ONE word more on the amusing arguments of our friend at Umtata, and that in connexion with the " numerically contemptible minority of honest Natives." The *Umtata Herald* shows itself to be possessed of a lively imagination. It deals in majorities and minorities the existence of which no other human being is cognisant. We should like to know how our I contemporary arrived at the conclusion that honest Natives comprised a numerically contemptible minority. When, and I where was the poll taken? How, and by I what criterion the good were determined I from the bad Natives? Of course the contemptible minority is sheer moonshine. Such an expression, however, comes I with bad grace when applied to a large community, to police which does not require anything resembling the number of policemen or the amount of money necessary to furnish police supervision, to as many people in Europe. It is too much the fashion in the Colony, whenever one Native among a thousand has stolen to say I that the whole thousand are thieves. I Our white friends would resist this when I applied to them. So do Natives.

I WE see that our contemporaries whenever they speak of this regulation, invariably refer to it as the law. They are, of course, labouring under a misapprehension. Any lawyer who knows his business would tell them that a regulation which goes against the law, as this I does, has not the potency of the law. Police offences are detailed under an Act I passed by Sir Thomas Scanlen, and any I regulation that does not fit in with this I Act of Parliament is void in law. To say I that the infraction of the East London regulation against the sable colour, is the breach of the law, is to invest the regulation with a dignity it does not deserve.

A LARGE representative meeting of I Peddie Natives had on Tuesday last an interview with the Magistrate. Mr. Piers, on the subject of the Dog Tax. We regret to learn that the reception they got was in I striking contrast to that given to the Imidushane by the deservedly respected ' Civil Commissioner of King Williams ; Town, when they sought to interview him on the same subject. Mr. Chalmers had treated the Natives with marked courtesy, and referred them to the Divisional Council. The Magistrate of Peddie, however,

proceeded to lecture the Natives, accusing them of the sin of allowing young men to speak for them. Pitt's reply to Walpole is not apparently conclusive in Mr. Piers' mind to dispose of the crime of being a young man. The Magistrate did not condescend to give the people a fitting reply. They had therefore 10 return to their homes feeling that, as regards their grievance, confusion had been worse confounded. Mr. Piers attitude in this matter is far from one becoming a representative of the Government, and will drive dissatisfaction underground, which is undesirable.

THE Peddie Natives, we are led to UNDERSTAND, KNEW THAT THE Divisional Council had to do with the Dog Tax but out of courtesy to the Magistrate they were unwilling to go behind him Hence the meeting with the Magistrate It is much to be deplored that he should have required their courtesy in this brusque manner, a manner that will only tend to lessen the respect of the people for one who should be a worthy representative in Native eyes of the authority of the Government in the district. Government should have its eyes open to these tilings as they only reflect discredit on it.

THE following gentlemen have been appointed Commissioners to deal with the Liquor Traffic :-Mr. Justice Maasdorp, Sir Thomas scanlen, K.C.M.G, M.L.A.- Hon. A Wilmot, M.L.C., Rev. N. Abraham, Mr. Ben Herbert Holland. Civil Commissioner of Fort Beaufort, Hon. R. I. Botha, M.L.C., and Mr. J. S. Marais M.L.A. I he subject the Commission has to deal with was probed to the bottom by the Native Laws and Customs Commission who made a very strong recommendation on the matter, based on clearly ascertained facts. The Commission was "deeply impressed with the emphatic and urgent representations contained in nearly all the evidence taken, and especially from the natives themselves, on the evils arising out of the sale and consumption of strong drinks. All this evidence points in the clearest way to use spirituous liquors (chiefly ardent spirits, the produce of the distilleries) as an unmitigated evil to the native races, and that no other cause or influence so directly increases idleness and crime, and is so completely destructive, not only of all progress and improvement. Those members of the Commission who, for the purpose of taking evidence, had occasion to visit the Border districts, were eye-witnesses of the mischief, wretchedness and misery which the multiplied facilities for the sale of spirits by licensed 'canteens' in the neighbourhood of native locations are producing; if unchecked, it can only have one result, and that is the entire destruction of that portion of the natives who acquire the taste for brandy. All the better class of natives, and even the heathen and uneducated portion, appear to be conscious of this, and have implored the Commission to suppress the evil which is bringing ruin upon themselves and their country." We doubt whether a truer representation of facts can be hit upon.

It is with sorrow that we have received the news of the demise, in England on Sunday last, of Mr. W. S. Lord, Q.C. M.L.A. Although Mr. Lord has been one Session in Parliament, by his speech and vote he showed himself to be a 're- presentative of fair and enlightened views, who would not consent to injustice being done to any section of the community

our people not excepted. In him we have lost a true and warm-hearted friend; and we sincerely mourn his premature death.

Railway Civility.

The following correspondence speaks for itself:—

Macfarlan, Tyumie,
via Alice,

23rd July, 1889.

SIR,—I have no doubt you have observed that on several occasions Natives who have had to travel by train have made complaints about the way they were treated at some of the stations by railway officials. This has been the case especially in connection with Natives who had occasion to travel as Second Class Passengers. I am in a position to testify that the complaints made were not always groundless.

It is with great pleasure therefore that I find myself in a position to report to you that lately, with two other natives, I had occasion to travel by train from Grahamstown to Cape Town via De Aar and that in all the stations we received kind and most courteous treatment from all railway officials with whom we came into contact.

It is irregular to write you such a note as the one I am now writing I hope you will excuse my ignorance.

I have the honour to be,
Your obedient Servant,
ELIJAH MAKIWAANE.

A. W. Howell, Esq.,
Traffic Manager, Cape Town.

G. 15812. Traffic Manager's Office, Cape Town,
30, 7, 89.

SIR,—I beg to acknowledge receipt of your letter of 23rd instant, and am indeed pleased to hear that your journey from Grahamstown to Cape Town was a comfortable one, and that you received every consideration at the hands of the officials of this Department.

I may mention that my attention has been drawn to complaints referred to by you, and in each case the matter has been thoroughly investigated.

It is the wish of the Department that every traveller, whether Native or European should meet with courteous treatment.

Again, thanking you for your letter, I have the

honour to be

Sir,

Your Obedient Servant, A. W.
HOWELL, Traffic Manager.
Elijah Makiwane, Esq., Macfarlan,
Tyumie, via Alice.

IZITAMPU ze NJOLOBA.

IZITAMPU ze njoloba kumntu wonke, ngamanani angulungela nabani. Izitampu ze njoloba kwaba bhala Ingubo zeqiya, — Incwadi, Amapepa, Amantloko encwadi, zamatyala, njalo-njalo. Izitampu ze Njoloba ezimilise okwe qanda, ezinqila, ezi square, kwimitya ye kausi, ezi Ribinini, emapepeni asongwayo, nase migeleni. Izitampu ze Njoloba ezine ntsuku, nezinzomsizi ngokwazo. Istampu se watch, ese loketi, eso siba lukabhali nge inki, nangomsizi, njalo-njalo. Imilinganiselo namanani akwi Ofisi ye *Mvo*, apo ofunayo **angayitumela** kona, ckanye ku

A. W. TEMPLER, E-Rini.

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqagambo Zentloko. Lingqinwe ngamawaka. Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

Iliso, Iliso, Mz' ontsundu I NDILAHLEKELWE ngamahshe am amabini, zinkabi zombini,—ngomhla wa 20 ku August, 1889. Elinye limtuqwa ntoitya, line skeyi emva kwendlebe yase kohlo, linesiva esifubeni ase mkonweni wase kunene, linenqina elimhlope kmlenze wangasemva wase kohlo engcitsini. Elinye ibomu line skeyi emva kwendlebe yase kohlo, nenkonjane kwakulo ndlebe, icandwiw indlebe yase kunene, ibunzi lifuna ukuba ralara, uboya kumengqina omane bude, linamacokwana esinqeni. Obonayo wovuzwa kakuhle. makabhalele ku

KALA TSHANGANA, Nduku, P. O. Engcobo, Tembuland.

August 28, 1889.

3it199

R. X CROWE,

(UBHOBHO), ELUKALWENI,

UHLELI echopele ukurola amaxabiso awona apezulu **NGO BOYA.**

BANTSUNDU!
Bantsundu! Bantsundu!

NALI iculo lika "Folokoco" lingelilo

Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King, Kekalok' impahla yayo Ikup' ezezinye everything, Kumbulani lvenkile leyo. Umniniyo utiywe ngamakosikazi Ngapandle komteksetiso Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso. Zityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'thru, inteng' yetu iyodwa. Zibhatyi, zihempe, neminqwazi, Nebhulukwe zezisikiweyo,— Zonk' impabla zamaledikazi : Ngenene zezifanelekileyo. Siti kwaba batenga kade Ninga dinwa zihlubo zetu Kude kube ngn napakade Nitenga kweya koweru.

Ningayilibili indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church,

Kingwilliamstown,

Apo niya kumbona kona u Mr. FOLOKOCO ngokwake (saluf).

No.	Igama lomniniwo ekuqaleni.	Ixesha lokunikelwa kwe Tailite.	Inepa kwi nevadi Zakomkulu	Ukuchazwa Komhlaba	Ubukulu.	Irafu ese lityula.	Le rafu ilityala iqala ngo	Wagqityelwa ukweli gama.
91	Yawa Mafu ...	29th January, 1880	3742	Building lot 5 N, Mavaso	G	sq rds: sq f	£ R. d.	
92	Ooto	16th February, 1882	3796	Garden ..125. Kwezana	...	50 1—	0 12 6	January 1, 1884
93	Do	Do.....	3795	Building .. 9 BB	50 —	2 10 0	Yawa Mafu Do.
94	James Sibindi	6th February, 1875	3671	Garden ..127 ..	-2	50 —	0 12 6	Ooto Do.
95	Do	Do.....	3672	Building .. 4 B B ..	---	50 —	3 0 0	1883 James Sibindi Do.
96	Zililo	3rd April, 1862	1455	Garden .. 10. Roxeni, Mavuso	-13	300 —	0 15 0	1884 Zililo Do.
97	Delihlazo ...	12th February, 1874	3616	Garden .. 19	-13	---	3 0 0	1884 Zililo Do.
98	Mavekiso	4th April, 1862	1482	Garden .. 39	-13	---	2 10 0	1882 Delihlazo Do.
99	Zonzagaboom	14th December, 1874	3659	Garden .. 44	---	---	3 10 0	1884 Zonzagaboom Do.
100	Setebe	30th May, 1862 ...	1687	Garden .. 58	-3	1—	3 10 0	1882 Zonzagaboom Do.
101	Ncener.rra ...	Do	1666	Garden .. 12. Gwabini...	---	---	2 10 0	1884 Setebe Do.
102	Pezisa	Do	1669	Garden .. 15	---	---	3 0 0	1883 Nor'inuW Do.
103	Katangana	29th April, 1862 ...	1604	Garden .. 44	---	---	9 10 0	1884 Kat Do.
104	Do	20th April, 1863 ...	2358	Building .. 10 N ..	---	50 i—	0 12 6	1884 Kat Do.
105	Guqumeshe ...	29th Anril, 1862 ...	1606	Garden .. 46	---	---	2 10 0	1884 Kat Do.
106	Do	23rd December, 1862	2102	Building .. 5 U ..	---	50 —	0 12 6	1884 Kat Do.
107	Tshaka	29th April, 1862 ...	1608	Garden .. 48	---	---	2 10 0	1884 Kat Do.
108	Do	23rd December, 1862	2109	Building .. 5 V ..	-3	---	0 12 6	1884 Kat Do.
109	Kcmani Jaza ...	10th September, 1874	3650	Garden .. 1. Gobe	---	50 —	0 12 6	1883 Kat Do.
110	Do	Do	3651	Building .. 3B ..	---	50 —	0 15 0	1884 Kat Do.
111	Magakalana ...	8th January, 1862 ...	1303	Garden .. 11	---	---	2 10 0	1884 Kat Do.
112	Do	7th January, 1863 ...	2152	Building .. 5E ..	---	50 —	0 12 6	1884 Kat Do.
113	Makambi ...	8th January, 1862 ...	1305	Garden .. 13	---	---	2 10 0	1884 Kat Do.
114	Do	7th January, 1863 ...	2141	Building .. 3D ..	-3	---	0 12 6	1884 Kat Do.
115	Umswela ...	19th December, 1873	3613	Garden .. 14	---	50 —	0 12 6	1884 Kat Do.
116	Do	Do	3612	Building .. IE ..	---	50 —	0 12 6	1884 Kat Do.
117	Jan ...	8th Januarv, 1862	1310	Garden .. 18	-3	---	2 10 0	1884 Kat Do.
118	Do.....	7th January, 1863	2117	Building .. 1A ..	---	50 —	0 12 6	1884 Kat Do.
119	Sizogo ...	8th Januarv, 1862	1312	Garden .. 20	---	---	9 10 0	1884 Kat Do.
120	Do	7th Januarv, 1863	2133	Building .. 7B ..	---	50 —	0 12 6	1884 Kat Do.
121	Manikile	8th Januarv, 1862	1316	Garden .. 24	---	---	2 10 0	1884 Kat Do.
122	Ho	7th Januarv, 1863	2128	Building .. 2B ..	---	50 —	0 12 6	1884 Kat Do.
123	Simondiii	15th December, 1863	2535	Garden .. 25	-13	---	2 10 0	1884 Kat Do.
124	Do	Do	2530	Building .. 2H ..	---	50 —	0 12 6	1884 Kat Do.
125	Gwana	8th Januarv, 1862	1318	Garden .. 27	---	---	3 0 0	1883 Kat Do.
126	Do	7th Januarv, 1863	2156	Building .. IF ..	---	50 —	0 15 0	1883 Kat Do.
127	V...	8th Januarv, 1862	1319	Garden .. 28	---	---	3 0 0	1883 Kat Do.
128	Do ...	7th Januarv, 1863	2162	Building .. 7F ..	---	50 —	0 15 0	1883 Kat Do.
129	Ncokazi	23rd Mav, 1873 ...	3491	Garden .. 42	-3	---	4 10 0	1880 Kat Do.
130	Do	3rd July, 1873 ...	3546	Building .. 10 E ..	---	50 —	1 2 6	1880 Kat Do.
131	ninugu	13th Januarv, 1862	1334	Garden .. 44	---	---	9 10 0	1884 Kat Do.
132	Do	7th Januarv, 1863	2150	Building .. 3h	---	50 —	0 12 B	1884 Kat Do.
133	Buhlungu Zingela	28th May, 1874	3627	Garden .. 57	---	---	2 10 0	1883 Kat Do.
134	Mapongwane ...	15th November, 1879	3730	Garden .. 62	---	---	3 0 0	1883 Kat Do.
135	Do	Do	3729	Building .. 6 E	---	50 —	0 15 0	1883 Kat Do.
136	Sikalevo	30th December, 1861	1159	Garden .. 2. Auckland	---	---	3 10 0	1882 Kat Do.
137	Do	11th Sept., 1862 ...	1949	Building .. 10 A ..	---	50 —	0 17 6	1882 Kat Do.
138	Ounintso	30th December, 1861	1160	Garden .. 3	---	---	3 10 0	1882 Kat Do.
139	Do	Uth Sept., 1862 ...	1948	Building .. 9 A ..	---	50 —	0 17 6	1882 Kat Do.
140	Stock	30th December, 1861	1162	Garden .. 3	---	---	3 0 0	1883 Kat Do.
141	Do	11th Sept., 1862 ...	1952	Building .. 3 B ..	---	50 —	0 15 0	1884 Kat Do.
142	Taravan	30th December, 1861	1164	Garden .. 9C ..	---	---	2 10 0	1884 Kat Do.
143	Do	11th Sept., 1862 ...	1964	Building .. H ..	---	50 —	0 12 6	1882 Kat Do.
144	Matshaiva	30th December, 1861	1168	Garden .. 5 D ..	---	300 —	3 10 0	1882 Kat Do.
145	Do	11th Sept., 1862 ...	1970	Building .. 13	---	50 —	0 17 6	1883 Kat Do.
146	Tsau	30th December, 1861	1170	Garden .. 8C ..	---	---	3 0 0	1883 Kat Do.
147	Do	11th Sept., 1862 ...	1963	Building .. 16	---	50 —	0 15 0	1882 Kat Do.
148	Umdingzi	30th December, 1861	1173	Garden .. 3 D ..	---	---	3 10 0	1882 Kat Do.
149	Do	11th Sept., 1862 ...	1968	Building .. 1/	---	50 —	0 17 6	1884 Kat Do.
150	Oetu	30th December, 1861	1174	Garden .. 6B ..	---	---	10 0	1884 Kat Do.
151	Do	11th Sept., 1862 ...	1954	Building .. 20	---	50 —	0 12 6	1884 Kat Do.
152	Unvembezi	30th December, 1861	1177	Garden .. 4 B ..	---	---	10 0	1884 Kat Do.
153	Do	11th Sept., 1862 ...	1953	Building .. 31	---	50 —	12 6	1884 Kat Do.
154	Mavekiso	30 th Decern her. 1861	1191	Garden .. 6 D ..	---	---	10 0	1883 Kat Do.
155	Do	11th Sept., 1862 ...	1971	Building .. 38	---	50 —	0 12 6	1883 Kat Do.
156	Mehlomadala	13th Mav, 1861	2707	Garden .. 1A ..	---	---	3 0 0	1883 Kat Do.
157	Do	11th Sept., 1862 ...	1941	Building .. 138, Victoria Post	---	50 —	0 15 0	1883 Kat Do.
158	Mkobeni	23rd May, 1880	3744	Garden	---	---	3 0 0	1883 Kat Do.

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