

Imvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d.] KING WILLIAMS TOWN, NGOLWESI-NE, AUGUST 21, 1890. [No. 301

KING WILLIAMSTOWN ADVERTISEMENTS.

EKA GRAY

KING WILLIAMSTOWN ADVERTISEMENTS.

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P. GRAY, Chemist and Druggist,
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ABAZELWEYO.

NTSIKO.—E Pretoria nge 21st July, 1890, Inkosikazi ka REV. H. NTSIKO ibeleke Intombi. 3i448

ROSE-INNES—Kwi "Manse" e Qonce kusasa ngo 29 July, 1890, u Mrs. R.

W. Rose-Innes, ubeleke Unyana. 3i21890 "

IMIBIKO.

MOKONE—Ngokhulwa kolwesi-Hlanu, ngo 16 May, 1890, e Hans Makapanstad, Transvaal, kubhubhe u OWEN MAAKA, unyana ka Mangena Maaka no Mamapula Dorothea Mokone, ubudala zinyanga ezine, nentsuku 26.

MOKONE.—Nge Cawa kusasa ngo 27 July, 1890, e Kilnerton, Pretoria, S A. R., kubhubhe u MAMAPULA DOROTHIA, Inkosikazi esitandwa ka Mangena Maaka Mokone, umfundisi wase Wesile. Ubudala, iminyaka 22, nenyanga 2, nentsuku 26. 3i218

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NANTSO into obukade uyifuna umzi ontsundu ! Tina abamagama abonakalayo ngapantsi, sicela umzi ngentobeko ukuba usinike izandla, sifuna ukushicilela Ipepa Lendaba lesi Xhosa, eliza kupuma kabini ngenyanga. Igama ngu

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Umrumo 88. ngonyaka; 2s. ngenyanga ezintatu. Elopepa lelenteto yesi Xbosa, nenteto yesi Sutu izakubako ukwenzela abazi lonteto kwapela. Liza kushicilelwa ekaya e Queenstown ngo ISAAC MOTAUNG and Co. Elipepa ikakulu lizakuba namazwi Ezibhalo ukuncedisa Izikolo zabantsundu ze Cawa, abakulu nabancinane, ititshala zifundise lula. Sicela umzi ukuba ulamkele. Ukuba asifumananga inani elihle lokulamkela kwisituba salenyanga u August 1 ukususela kumhla we 25 de kube kowe 25 September, sibona abamkeli bengeni, sobuye siwazise umzi, ize iti nemali ebiseliko siyipindisele kubaninyo msinya. Ukuba inani lanele ipepa lokuqala lobonakala ngo October, 1890. Bonke abatumela imali bangatumela ngezitampu zepeni nange P. 0-Order, batumele egameni lo Isaac Motaung and Co. e Queenstown. Siya kuhlala sicopele ukwamkela incwadi zamawetu akwindawo ngendawo, amanene namanenekazi. Enzani umtsi ubemnye naso isisulu. Siyapela, siti,

ISAAC MOTAUNG & CO,
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KUFUNWA U Titshala we Sikolo ease Tshatshi Emacibini. Umntu otshatileyo okwaziyo ukuhambisa umbesho nentshumayelo nge Cawa ; nmntu ololuhlobo uyafunwa kakulu. Umvuzo ngamashumi amane eponi ngonyaka, nomhlaba wokulima. Abo bayifunayo londawo mababhalele ku

REV. M. A MAGGS, 3i49
Bolotwa, Imvani.

OWALAHLEKAYO.

UNYANA w.m, ogama lingu SINDAFI, mhlaimbi LOLI RIET, iminyaka isibhozo walahlekayo. Bhalala kwi Mvo.

PHILIP RIET, Jansenville.
August 9, 1890. i218

DYER-DYER

EQONCE, KING WILLIAMS TOWN. Bafikelwa yinto eninzi yenipahla ukongezelela kwebihleli iko.

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DYER NO DYER,

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UFUNA elona xabiso lilungileyo nge NQHOLOWA

UMBONA, AMAZIMBA, nokuba ZITAPI- LE,

Ufuna IMBEWU ELUNGILEYO yokuhlwayela.

Ufuna owona MGUBO, nokuba zinkozo ezilungileyo zokutya.

Ufuna IMPAHLA yako ngentengiso nokutenga e Marikeni

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KO

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Zonke Intlobo Zabatshatayo Kwesi Siqingata, Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa W.

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INGUBO EZINTSHA.

GIBBERD & BRYANT,

E QONCE KO TITSHALA.

KUFUNWA Umfundisi Wentsapo ongu Mtshetshi, ometa Isisutu (ontsundu nokuba ngo mhlope), owoncedisa Ezinkonzweni. Umvuzo ngofanelekileyo. Oyifu. nayo wotumela ku REV. C. JOHNSON, St. Augustines, Rorkes Drift, Zululand.— 10it4990

Ihashe Elilahlekileyo.

NDILAHLEKELWE lihashi lam elifosi e Nyara ngo 12th July. Alilifupi kakulu, alilide. Ainauqina alo ayafana onke afun' ukuba gwanga-mhlope kancinane entla kwempupu ongewaqondi ukude. Awangapambili anentsimbi. Isingci asiqaulele sincinane; linekolwana ebunzi; indlebe yasekunene igqojoziwe; kwicala lekholo lomhlau liqal' isilonda. Xa likwelweyo liyatanda ukuyipakamisa intloko. Ondilandisayo makabhalele kud, nomvuzo.

ALEXANDER MSUTWANA, Wesleyan Mission School, 31218 Somerset East.

KUFUNWA.

UMBHEXESHI wamahashe, okwaziyo ukupata amahashe. Wowuqala umsebenzi ngo 1st September, 1890. Makabhalele atumele nezinqiniso zokuba unobunchatu, kananjalo uyawazi lomsebenzi.

W. N. GARDNER, 31218 Stutterheim.

EDWARD Y JONES,

(Obefudula ekwa Attorney R. W. ROSE-INNES.)

UNGU MTETELI-MATYALA,

Umbhali we Mvumelwano, no Mguquli-Magama Etaitile.

E KOKSTAD, EAST GHQUALAND.

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ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naan, kuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufuleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, liswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe sama Nkazana, nialo, njalo.

Kangela Enewadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngoa Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sale, namava amaninzi umninilo, uliyaleza nge-ngqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa nale Fiva (cesina) yase Dayimani, kone kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please, Litshipu, ibhotile zishelani zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotele nganye ihamba nencwadi ene neto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G.E. COOK,

KING WILLIAM'S TOWN,

Liyaku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

IMVO ZABANTSUNDU (NATIVE OPINION).

KUSEKO abangekayifezi imfanelo yabo kwi Mvo ; esibacela ukuba basikumbule kwangalenyanga.

I *Cape Mercury*, ipcpa lama Ngesi lase Qonce, iti :—U Mr. T. A. King, obesakuba yimantyi e Ngqamakwe uyakungena kumnyadala wonyulo Lwendlu Yengwevu, kumjikelo wempumalanga. Unewowo eliyakutelela kuye ; waye ebefudula engum-desipile oshushu ka St. Sprigg. Kwezinyanga zigqitileyo, ubeke wangummi wase Johannesburg.

IRENE elaye lipeleke inkosi zakwa Zulu ukuya esiqitlne e St. Helena, libuya lisiti zisapile kakhule kona.

UMLUNGU wekontileki kuhlwe ombiwa kwelama Beshwana, unikwe iminyaka emitatu ngokungxwela isicaka sake esimvama ngepetofi. Siyarorelwa esosigwebo ! abamhlope yase Vryburg, abade babiza intlanganiso yokasichasa ngokuti sinzima.

INTOLONGO yase Rafu igqojozwe ngama-koxwa, kwapuma amatatu ngolwesi-Bini l. ugqitileyo.

UZIQUALA e Graaff Reinet nge Sabata egqitileyo intlanganiso zake zemvuselelo u Rev. Alex. McAulay.

KUKO isikalo ngokubiwa kwamahashe Emtata endle nase zitilini; ade asitoba ngobusuku obubini ekutiwa abive. Bati abakona abiva nga Batembu.

UQUALILE umzi ukuhlininikiswa kubalela.

UVOTO kumandla wase Somerset ne Bed. ford lokunyulwa kwelungu endaweni ka Sir Jacobus de Wet lumiselwe ukuba ngolwesi Bini lweveki ezayo, 26 August. Amadoda apambi komzi ngo Mr. G. M. Palmer no Mr. Hans Moolman.

UMDLALO apa omkulu abenawo ama Ngesi ngeziveki zimbini zidlulileyo e Qonce webhola yenyawo ube uesipumo sokuba i Qonce libe sentloko kwindawo ebezidlala. Kambe bekukupisana lemizi: Cathcart, East London, Grahamstown, Kingwilliamstown ne Port Elizabeth. I Qonce lidle indawo ezintatu, i Bhai 2, i Monti 2, i Rini 1, u Dalwe 0.

ABAHLAZIYI benteto ye Zibhalo Ezingcwele abebheleli e Qonce eziveki zimbini, basabuyele emakaya isituba senyanga ezintatu. Baqale ekuqaleni bakuti ga kwi Livilikus. Abafundisi abapatisiwe lomsebenzi ngo Rev. A. Kropf, D.D., Rev. Bryce Ross, D.D., Rev. E. J. Barrett, Rev. W. Philip no Rev. W. Rubusawa.

UMONGAMELI we Konferensi enkulu yama Wesile kwelama Ngesi nonyaka ngu Rev D. Moulon, olandelayo kuye ngamanani ngu Rev. Dr. Stephenson.

UMFUNDISI oyakongamela inqungqutela yabatunywa bentlanganiso zase Depente ezivoko elizweni cyakuba ngo July 1891, ngu Rev. Dr. Dalwe.

EZOCINGO ezifike nge-Cawa, zibalisa ngonogombe e India kwintili ze Gauges ekufe into eninzi yabantu, abanye basi ndiswa kukwela emifini, beshiya imizi yabo baba zezonto zixhokekeke apo intsuku ngantlanu bengasi nto pantsi kwempumlo.

NGOLWESI-HLANU lwegqitileyo kuwe inqwelo yase Transkei ngase Mgwali wakwa Ngqika, iluyishe umbona, kwafa ngoku welwa zingxowa umfazi nentombi abebekwele.

AMAXAUSO empahla apa ngo-Mgqibelo ngawola :—Inkabi yehashe £6 17s 6d; Imazi yehashe £5 5s.; Imazi zenkomo £5, kuse kwi £10 5s., usapokan £9 5s.

KUMANDLA wase Mkangiso kuko intokazi ebeleke intombi ezimbini, zinezinxhobo zombini, nenkwenkwe inezinxhobo ezitatu. Zipilile zombini intombi ezo Unina ube-nge-nakusindana kudluleyo kwabaaye abantu Ubesbenza yonke imisebenzi kwada kwangemini zokubapantsi kodwa.

UMZI uzijekela. Siva ukuba ngenye imini apa eba Tenjini malunga noma Cala, afika ugemwala etnakaya atadeda ebevela kuyitandazela.

Imvo Zabantsundu.

NGOLWESI-NE, AUGUST 21, 1890

Ipalamente Namampondo.

LUYANELA uluvo kweli ukuba Lama Mpondo makabe ntonye ne Koloni. Ongaba ubekutandabuza oko ngapambili, ingxelo yengxoko ebiko e Palamente ngelo iyakuwakwela lomantanda. Kanti ke lenteto iko nangapezulu ngapandle kwe Palamente, apo ungatika esiti umntu nokuba anyanzelwa ngemfazwe ama Mpondo ixesha lifikile ukuba nuwo abepantsi ko Rulumeni. Akuse ntsuku ke igqibe apo igqiba kona i Koloni, nangapandle kwama Mpondo. Kuyimfanelo yama Mpondo ke ukuba ahlale pantsi ayikangele lento aze abe nento ayenzayo ukupepisa umzi kwincitakalo engati iveliswe yimfazwe. Okwanamhla asisakulwenza olwetu uluvo; kwunele ukuba sivuse amawetu asema Mpondweni njengabo bawavela ububi.

INTLANGANISO YOTYWALA E-KAPA.

Abantu abantsundu bebenentlanganiso yenzelwe endlwini yesikolo sase S. Phillips ngokuhlwa ngowa 23 July 1890. Intlanganiso ibipetwe ngu Rev. Father OSBORNE, ote lentlanganiso asiyivo eyokuqala, enye indlela lento yatetwa nga Maxosa ecela ku Rulumente ukuba utywala mabungatengiswa pakati kwabo. Ke siti tina ukuba iyakuba ngabantu abambalwa abamhlope abaya kubhekisa ku Rulumente akayi kuyipulapula lonto, ke ngako oko ukuba abanye benu baya vuma ukuba utywala bungatengiswa Kuni, siyatamba ukuba lomteto uyakuma nani enilapa wamkeleni. Izicelo zabakuni abase makayeni enu, zivalila ku Rulumente.

U HON-A- WILMOT ute: Iyavuyisa lento betu yokuba ndibone abantu abahombe kangaka, benengundo, beliqela emnandi. Akukade ndisand' ukuvela kulamhlaba wenu, apo ndabona Amaxosa ekwele emahashini epetwe yinkosi u Kama, bem pambi kwe ofisi yase Xesi; abati bakubuzwa ukuba bayavumana, njengokuba inkosi yabo ivuma, ukuba utywala bomlungu bungatengiswa pakati kwabo bati—siyavuma sonke. Nakwezinye idolopu ndafumana kwalonto, yokokuba umngweno wabantundu ngowokuba kutintelwe utywala bomlungu pakati kwabo. Lomteto umisiwe kwindawo ezimbalwa e Natal, kwa Zulu, e Lusutu, e Johannesburg, apo kuko inkosi ezitetezi umzi ontsundu, kwezo-ndawo ke uquba kakhule. Ukuba ngoko nini bantsundu abazicelelayo, niya kwenzelwa isicelo senu, nkuba nite nangena ngecala letu, njengokuba u Mr. Chalmers enditemba ukuba niyamazi, kuba uzalelwe Emakoxeni, uyasazi Isixosa kakhule, uti: Ngamaxesha angapambili lomteto wawuyekyeka, basuka abantu baya nesonaqala ngokwonakala kusela, ngoku ke maugqinise kanye, mhlambi uvakupumelela kakhule. Sonke tina batunywa ngu Rulumente sibuya sizwi nye, sisiti kuyimfanelo ukuba kukutshiswa umteto ogimileyo owalela kutengiswa kwotywala kubantu Abantsundu; ngoko yilwani kunye nati, sinedisane, kwakuti ukuze kulunge niwe malunga nevoiti mvotele elocala enilbonayo ukuba lilunge, sonke nani nipumelele apa e oouth Africa. Ukuzo sidalwe ngu Tixo, abamhlope nabantsundu, ngoko masiyilwe lendawo kunye. Noko lomteto awunakukutshwa ngoku kuba kusalungiswa impato yelizwe, kuguqulwa impa- ngati kunganqaba ukuba lomteto ubeko nalapa e Kapa, kuba nizeke amaqayakazi, ke kunqabile ukuba umgcini nkanti ahluke oyena untundu neqeya. Kodwa isicelo senu siva kuhlwala, ekungati mhlambi siyakubavuba nibe ngabantu nibheke pambili nihlale ngoxolo nokwonvaba. (Kwadunywa. kwabeta wa izandla.)

U Father OSBORNE wasifundela imibuzo nempemulo zabantu ababebuzwa ngalamadoda ayetyunwe ngu Rulumente sahleka, saqonda ukuba inene lento iluluvo lomzi wonke Wakuti ontsundu osemakaya, sati ntizakowetu kulondawo, kupila nini, tina apa siyadakasa. Kanjako wati abauemibuzo mababuze. Wesuka u

NANTI wati: Vala inkanti zako mlungu, silapa nye tina akuko nokwamnye ozakuti akupuma apa atabate isitshixo ave kuvula inkanti, ikwangwe, isihlile ukuba size apa, size kuteta ngotywala bako obubalala tina. Unvanisile venzizwe kwangwe lonto ngaboin nbufuna ukusibulala kakade, vala inkanti. Ndiipume apa ndabona inkanti ivulive ndiya kuya kungenza mna ndisele. Vala inkanti. (Kwahlekwa, kwabeta wa izandla.)

U MCFIE NCOBO ute: Siyavuya, kanjako sibulela ukuba uti m'engokuba bebuziswe ngawe utywala, u'buye uqonde ukuba yintfanelo yako ukubususa Siyavuya, siyabulela uvuma nje ukubususa. Kanjalo ndinitemba ukuba nokuba kungayipina indlela, iko eyokuvula inkanti, ndingazi nokuba ingenzekana iko neyokumisa umteto wokuba bungatengiswa utywala ukuba e Natal, njalo, njalo, kumiswe umteto, nokuba lowo mteto uquba kakhule nakuti apa uyakulunga. Mawetu masivumelane ngazwinwe lokuba u Rulumente evumane ukusinceda simhlangabeze ngazwinwe sisiti—cital' citala!! cital!! tshabalalisa tshabalalisa !! tshabalalisa ! !! utywala pakati kwetu. (Kwadunywa. kwahU kwa, kwabeta wa izandla.)

DENYS MOLEFFE : Ndabona ndisemuciane kufika umlungu emisa inkanti pambi komzi wakuti e Lusutu ndandi liqaba ndingazi nokwazi ukuba kusisono na ukunxila oku. Ndabona amadoda esiya kusela ati akubuya afike enxile kubu gidi-gidi, esilwa, ebeta abaf nabantwana Ndaye ndibona niroku kute kata nabafazi, beshiya izindlu ?abo nako kusingwa kulenkati nabantwana' Bayabuya yeka, babalisele abanve ukuba lento nnnandi babuye benxilile bonke Mna, Wena betu lento imbi. Ndithe ndakuzi e Kapa nditanda kuhambela abahlolo bam ndihabizela etyarikeni ndike benxila beludaka bati asinakuzi etyarikeni kuba siyadakwa, singamadakwa. Kanti kutiwa kuko umteto onqanda ukutengiswa kwotywala nge Sonto. Inkanti zivulive bebiza, vizani.

YIZANI Ndithe ngaba uncedile Rulumente, okunye uze uwiugcise umteto lo. abantu akuti baphele ukufa butotywala. (Kwabeta wa izandla kwada kwaluzungu.)

JOSEPH MIKANE: Vala inkanti Rulumente umsebenzi ka Tixo awuhambi abantu bagqoboka babuye babuvela kwakona zininzi izihlolo zetu ezilahle? kileyo butotywala bomlungu

FRANK: Bantu bakuti niyavuvuma na lomteto? Nam ke ndiyavuvuma (kwahlekwa) JOHN SIKULUMI : Ndiminwaka elitoba ndilapa eKapa bendisela kakulu ndi ngatsho ukuti kukoomnve umntu'osela njengam. Ndabuyeka utwala ukuba bundibizeia ekufeni nabaningi bakiti bapelite. Singaduma Rulumente usisizile wanqanda utshwala obu kiti kungalu ngauvale inkantini ezi.

Batata ke nabafazi bantsundu ababeko bonke besiti vala inkanti Rulumente

Rev Father Osborne wasifundela isicelo esibhalwe sokusiwa kwi office of Assembly neye council. Wati masibhale amagama etu, sawabhalwa. Kwabhalwa namagama abantu abava kuxelela u Prime Minister imvo yomntu ontsundu ngotywala. Nanka amadoda ayayo-McFie Ncobo, Thomas ' Lewis Geni, Mark Mkoyu, Martin Zonas, Jacob Dyasi, William Lefula, Joseph

[AUGUST 21, 1890.

Mikane, James Mabula, Frederick Makubalo, Frank, Bernard Mizeki. Sobuye sixele inteto yalamadoda kwi Prime Minister kwipepa elindelayo.

Kwabulelwa Umgcini sikhlo, u Kev. Father Osborne; Honourable A. Wilmot, nombhali esibhalele ngenoteto yesi Ngesu Kwakutolika u Teacher no Thomas Peters ngokuncomekayo. Intlanganiso ibikumashumi asibhozo eyayo abantsundu kuko bembalwa abamhlope. yapuma intlanganiso ebe mnandi kunene.

UMPANGA KA HON. C. BROWNLEE.

E Qonce ngowe Sabata, 17 August, 1890, ngexesha lesiqingata sesihlanu kasasa, idulukile into ka Rhuluneli, ungokwamakowabo ama Ngqika. Kanjalo lomfo ka Rhuluneli ngum Ngqika ngenene. Ekukonzeni uvele kunve no Sandile oka Ngqika. Singati bawukonze kanye ka Ngqika. Ati ukumbaliSa amadoda akowabo ama Ngqika engene nge Yezembe embusweni ukuze ayikonze yomibini lomizi yakowabo—kuba ubeyindoda elumkileya intulo ematye mabini; ingu Rulumeni elinye ingu Ngqika elinye ilitye. Oka umzi uvele ngexesha elitabata kwimfazwe Yezembe. ukuba asiposisi, wahlukana nawo nge 1868 ukunvuselwa kwake kwisihlalo nokuba yi Mantyi e Somerset East apo lingekalityalwa igama lake ngempato vake epolileyo neyemfanelo kwabamnyama. Ngumfo skolwayo ukuba namhla kuko isililo esikulu akati kwenziwe —omhlope nomnyana, kuba uyi Mlanjeni, uyiwile eka Nongqause. uzilwele ngo Nongqause ukuba zingabanjwa . Uwenxe onke amalanga okuwkhuselela umzi ka Ngqika, waqala uwasekwalent ukuba kongaxhelwa, wati naxa sewumeyisile umzi wakowabo akawuncama, wawufela. Ngo 1871 unyusiwe kwisihlalo sobumantyi Somerset, wanyuselwa e Qonce apo ate aqgibe unvaka, walatela isihlalo sokuba ngu Mpatiswa. wabantundu ngu Mr Molteno ku Rulumeni wokuqala bakuba bepatiswe yi Nkosasana abeli umbuso. Upume kwesi sikhlo nenkulu yabo ngo 1878. Ngelixesha uphelelise yonke imigudu ukuhlambujula abantsundu waye umzi, usugutyungelwe bumfama nobutulu awazimkela kunacebo achi amakhulu namahle ate ke akabinanto ayisebenzayo. Epumile ekupateni umiselwe kubu Mnatyi obukulu e Kokstad ngo 1884 ngenxa enokungapili ade emva kokuya ubanzima obukulu, waqa wapunyuzwa kufaka oku sikubalisela umzi namhla. Siyakolwa ngwevu zakowetu zoke zenze amabali amnandi ngalomfo ka Bhuluneli ungu Iyalisi; kanjalo sova sive amabali omzi wonke ontsundu tshonela nduna uyazi ke wena. Umngowa 'Mvulo ube nabafulekileyo nakwakuba owakowetu ute awabiko yawo kyba ube ungazazi ezindaba ezayo inkonzo zihanjawa ; ngu Rev. DR Ross etyalikeni ve zi Kolshi yangu Rev. John Harper

engewabeni. Abalesi betu bayakumbula amazwi okugqibela awawabhekisa kumzi abewuzamela wakowetu, ayebhekiselele kwiramcwa utywala. Esilabata lamazwi okupela kulonteto sisiti bhize uwanamhla nmzi kuba ove engcwabeni lob' -zinikele ngawo :—

Le ibiyimini yokuyolela kwam, kuloko sendimnecwa emibini ndiyolele. Ngayo- lela ngencwadi ezimbini ezavela kwi Mvo *Zabantsundu* nase *Sigidimini* Enye iti—Hlabani umkosi iramncwa umzi uwubambile enye ibalisa ngeziganeko zeramcwa. Eye-sitatu yavela kwi *Sigidimi* ishumayela ipulo le Midushane, lipumela iramncwa. Nango umyolelo wam' , andina lizwi lumbi lakuyole- lela Sekusele ukuba ndivalalise nditi— salani kuhle lusapo Usum india abenam, am sikelele; ati umsebezi wmdnda zenu awumise pezu kwetu amipe uxolo. Mandisitele ke ngoku. Nase kustilemi, ndjse kwailanto bediyiyo ngeminyaka egqitileyo, ndise ngowenu ngenyaniso u C. BROWNLEE.

I Jubilee Singers.

[NGU R. B. M.]

Fzimvumi zabantsundu base, America sezineveki ezimbini ngale zifikele apa e Kimberley. Sibe netuba lokuya kupula-pula lemuvu yababantu e Queens theatre apho bavumela khona yonke imihla ngokuhlwa Mnumzethu sekuninzi okutetiweyo ngokuvuma ngokuvuma kwabantu ngoko ke asikokwe yilo elinje ngam ukucala calula imvumo yabo. Elinqata lithandwa kunene ngamadoda antundu i "Bass" Ixhanyulwa ngu Mr. McAdoo nge bass vake engumngaliselo ebumandni bungena kuxelwa, engqukuya ipolile, nditeta ukuba yinto ezi abantu bepuma babe benga abangepumi e theatre, namapepa endaba alapa asati unvumo enie nokuba yake yaviwana apa e Kimberley ngapambili ayikaviwa enje ngale.

Ke site sakuya ukuba ababantu bano-ninqweco wokunga bangabona abantu abantsundu ababupucuka beli lizwe, Ite ke lonto sakuyiva nakuba besiboyika sazimisela ukuba khe siyokubavelela e Queen's Hotel apo babeli kona. Siyile, ke singamadodana amane esite ukungena kulo hotele saqubisana u Mr. McAdoo omnci yena, ote akuya ukuba sizokubona bona, wasele sukela pezulu esirola esisa kwabanye ngapakati. Uqale wasingenisa ku Mr. McAdoo omkulu, i Manager, esifikeinqhenqhile ngenxa enokungapilisi, ute akuxcelelwa ngu mminawe ukuba naba abantsundu bezekumbona, upakame u Mr. McAdoo selencume esisikenkelele kade saxikixana nzima ngezandla ebuza imvelayi selesingxamecic kakubi. Sibuze indaba zezwe lake, ate ke wabeta ingongoma zodwa ngokusike naye angxamele kakulu ukunga angase eve ezeli letu. Usixelele ngezemfanano ukuba kwelo labo boyisile kuba lungeniwe ucango lwemfundo kwaye kungeko khete, sebenamashihini amakulu abantsundu, amagqweta namagqha yini kungati nelanga. Bishop njalo-njalo. Usiqwele nxa ati sekulo ne Jaji entsundu, exela nobuninzi bamapepa endaba

ahlelwa eshicilelwa ngabantsundu ngokwabo, utsho saqonda ukuba. sisemva xa sisoyiswa nakukuxhasa elipetshana linve letu *Imvo*.
 Simqubele ezemfundo kweli letu nangezive izinto, ate ke wazibika ukuvelana kakulu nati ngokucutswa kwetu imfundo kweli. Ude wati ukuze siqonde ukuba u Mr. McAdoo uyavelana nati wati " ukuba kuko amadodana antisundu afuna imfundo esitileyo angatanda ukuhamba naye ukuya kwelo labo lase America, angenza imigadu yake yonke ukwancedisa xa amadodana lawo enokumela kupela indleko ye "passage" yokuva kona qha, awoti ke akufika kona" awafunelle indawo yinto atsho saqekeka intliziyo ngumunyu. Nalo-ke icham madodana Nditeta kuba sekuko enye indodana eseyizimisele ukungaliveki evakuhamba naye.

"Sicela khe sibone amanekazi ahamba tawo, esite sakusiva kuwo safika ku-bantu abangati bebehleli besilindele kade ingebobubele besibungezela ngokusimangalisileyo, yinto esuke bahlutana ngati, into esuke yayinkohla kuti nokuteta nabo kuba basuke bapangelelana ukumxhabela elowu ukungela angateta nati yedwa. Nditeta ukuba souwabe sonke salahla imizimba—okuya besiyi sizibambile — site sisahlukana babanga, sasina nati asingehlukani, satembisana ukuba sobuye sibonane bavuma nabo. Akubanga mmandi nto inotixhelwa kwaba bantu ukusibona.
 Ke ngalo-Mqgibelo waleveki baceelwe ngumzi ontsundu walapa ukuba ngokuhlwa kwalomhla 16 Inst., benze invumo concert— bayenzele abebala labo (abantsundu) bodwa e Town Hall. Bavumile ke. Ngxatsho-ke mzi.
 Siyaleza kwamutet ukuba angaboyiki ababantu kwindawo abayakuti bazihambe kuba banomqngweni wokubabona abebala labo apo bakona. — Nalo ke undwendwe lomzi ontsundu.

ISIKOLO SASE GCUWA SENTOMBI.— Ngobusuku be 17 June esawula ngobusuku (utsho owayeko) enziwa kakulu amatilentele okugqiba iseshoni. Kwakulo umfundisi u J. Ncalo no Mr. John Vuso, ne Sibonda u Nonginya, nonyana omkulu ka Mazamisa noka Nohaya, no Mr. Vile, nempyi vase Tsomo; iqela lama Ngesi avela edolopini laliko, zacula intombi zetu zikokelwa ngo hadi olushukunyiswa yitishalakhali yalo, nokufihlelwa kwaba kuhle. Sekuko impawen ezinkulu ezixela ukuba aba bantu bafundiswa ubungesi. Yonke into ebisenziwa, bekungeko toliki, bayazivela isingesi. Umfundisi u Rev. W. J. Harter uteta nje apendulane nabo ngesi Ngesi. Site nqake kuba inyanga fanukuba zisesitatwini siqalwe esisikolo, ingati kusekhule. Akutandabuzeki ukuba abaya kubonela nge Kresmesi baya kuncoma inene yodwa. Wanyanisa umfo owayebeka ilitye lesiseko sendlu ye Hikolo se Ntombi e Ngushwa ukuti, akwaba kwakuhlale ngezizikolo zentombi kwamhla mnene. Esisikolo sipakati kwetu nje sisijongile ukuba sizixele njengezase Koloni. Sikwe saboniswa nemitongo eyenziwa zizo, sezinento eziyifundileyo. Nize nintmke Koloni.

UKUWLWA KWETALIKE VASE DIPENDE E MONTI.—Ngo 20 July, 1890. Inkonzo zokuvulwa kwale ityalike zaqutya ngoiuhlobo. Kwinkonzo yokuqala kwashunayavelwa ngu Rev. John Harper wakwa Brownlee egqubeni, owayitababela itekisi yake kwi Zenzo iv. 31. Ubomise ukuba leramente kutetwa ngayo yokuqala ka Krestu yayiyi ramente etandazayo. Ngati ke ngoko yavendinlwa imitandazo yayo. (2) Yayiyiramente eyayihambisa ilizwi, namalungu ayo aye enobunye, kungeko zahlukano nampambano pakati kwawo, izaliswe lutando, ikokelwa nangu Moya, ngazinywe iyitukolo nomzekelo wazo zonke iramente. Inkonzo yokumka komhla yabanjwa ngu Rev. John Magaba wase Wesile, intshumayelo yake yaba kwi Exodus xvii. 13. Walate idabi ama Krestu amelwe kukulilwa, namabandla obumnyama, wati ebengafanele ukuba nokuhlana odwa, aliyeki eli dabi, wabonisa ubukulu bentshaba e zwiwamelelo abefanele ukuzichasana amelane nazo. Eyangokuhlwa inkonzo yapatwa ngu Mr. John S. Adams wase Rhode ovisyeko inteto yake pezu kwento enokwisiwa lukolo ku Mark ii. 3. Usho wateta ngamandla okolo kuma Krestu esalata into anokuyenza kulendawo ivuliweyo namhlanje, kuba yindawo yokutwalela imilwelwe ngokwase mpelumlweni, ngentshumayelo, ngemitandazo nange mvuselelo zangapandle ngesimilo, ezingabanga ukuba abahedeni baziswe elwaziweni luka Krestu, bapilise. Ezinkonzo zingenwe zonke kakulu bazipata ngokundiika, abangeni bazo. Inkongozelo zibe £3 4s 6d. Ezokuposa inkonzo ziqale ngoMvumi emini enkulu, abantu babebaninane kulayo. U Rev. W. Rubusana umfundisi wale tyalike unike ixugelo ngemigudu asebenzile. Naugameli abasebeyichitile ukwaka lendlu elikelele kwi £84. Watsho wati ityala abasanelo kuyo yi £36, abate ke ngoko bacela izihlobo ukubazizekubanceda, ukuhlala elivala ukuze basinikele esisakivo ku Tixo singena tvala. Amanene awatetyayo yaba ngala Rev. J. Magaba, Messrs. Matame Xoli, Lokwe Vena, W. Kiddo, James Matsa, Josiah Tyezana, Nzema Tembu, D. Antoni, C. Ndima, B. Ncapo, J. S. Adams, esite isiqigibo salenteto yaba yi £3 12s., sancoma sakukangola ezinkozweni sabantu ababeko. Kapunyawe, kwangena i Tea-meeting ebilungiselelwe kwalomsebenzi. Kute ngokungabiko ngesixakeko komongameli (Mayor) we dolopu kwacelwa u Mr. Wornaid, Unobhala wedolopu (Town Clerk) ote JM4, amela intlauganisano levo, ephalwe knnene ngu Mr. P. H. Potter, Umongameli wabantsundu obekelileyo no tandeqawa. Usho umzi kaloku yazala indlu. Usukile Umhlali ngapambili, wabulela ukumvelwa kwake kulendawo, nokuhlangau kwake ' nabantsundu, evuyiswa nakukubona ukungavani obe kuko pakati kwamapaki edolopu (Town Council) nabantsundu kubonakala ukuba kuyapela kuba into ebhebenza bona bebesenzela imngezi labantsundu bengaba bulali. Usho ke wavyaleza enzini lotnsebenzi kuhlangenwe ngawo ukulunga kwawo, nokubangowona uyakunipakimisa kweli nakwelizayo. U Mr. Potter uyaleze ukuba bancedisane ngawo umsebenzi. Kwisitwaba sasebusuku, — Umhlali-ngapambili ugodukile, isililalo satatyatwa ngu Rev. J. Magaba. Iqube ke lentlanganisano kwada kwasa, yangenisa malunga ne £12 10.

Ipalamente.

IMO YELASEMA MPONDWENI.
 Ngolwesi-Ne, (7 August.) kubeko le-ngxoxo pezu kokuma kwelama Mpondo.

U SIR T. UPINGTON ubuze ukuba uya. yicingana u Rnlmneni into yokubhekisa izwi kum'buso omkulu we Nkosazana ukubonisa ngokunganelisi kwemicimbi yelase Mampondweni, nokuqononondisa ngemfuneko yokuba elo libepantsi kwe Koloni. Ute njengokuba kubekuko ukwabelwana nge Afrika pakati kwama Ngesi nama Jelimeni, ekute kwabonakala ukuba aku. tiweni nati, akawakanyeli amava enene elibekelileyo lixesha elible ukuba nalomicimbi nbhekiswe, kulomicimbi, waye mhlaimbi lilazi ngapezu kwakona inqubo yezinto kwe lama Mpondo kwake eli kutetwa ngalo. Nakwakubeni kunjalo iyebyanyanzelayo ukuba babe nezwi abalenzayo.

U MR. RHODES, ute ngati noko akuqutywa mfaneko ukuba kutiwe makatbate elibakala esangena ekupateni umbuso. Unetemba ukuba elasegama Mpondweni liyakupela ekubeni libe lilizwe elinye hale Koloni, kodwa akuko inancwadi zalata ukuba lamadoda apumileyo abe ngu Rulu-menti anento abeseleqgibe kuyo ikukatubata ibakala ekucetyiswa ukuba balitabate ngulombuzo. Kodwa amanaku enene elibekelileyo akasakunwabala, kodwa okwangoku akacingi u Rulumeni ukutabata elibakala kutiwa makalitabate.

U MR. JONES (Ibbai), ute unga anga. cela lokuba azifuneki nganto i Chief Magistrate ingqondo ye Banda ukuba ikangele ukusweleka ezintatu kwelazwe. Uvisise ngati zinkulu kolaulo, namasikizi ahambisekayo ema Mpondweni. inguqulo ezibe zizakwenziwa ngabalauli Uva kusitiwa ngezinyanga ezisibozzo zigqitileyo abapumileyo malungana ne Transkei. Into kubulewe abantu aba 78 ngokunukwa, kwesika esand' ukutetwa ngu Mpatiswa-Bantsundu Ngqiwiso, kanti ke asikupela kwabantu ababulelweyo iyavakala, kwaye kufaneleleki ukuba bala abo. Yonke lento yenzeke emdeni we Koloni, waye zalelele inene elibekelileyo. Kupela into ecelwa ecinga ukuba lifikile ixesha ukuba Ikoloni ingene ngu Mpatiswa-Bantsundu nkuba anikwe ixesha zizinqumamise ezizinto. Akuko lungu leli Banda lokuziqondela kulento, saye esociselo singati linga kungangenwa entweni zabantu abazipetyo, kuye se semifanelo. Ukuba kungaba kutiwa kodwa ukuba okukubalala kuyahambiseka akuko elonene lilungiselelwe ngezinye indlela, yaye kuyabonakala elozwe. Kwakona ininzi impahla lonto yodwa isisizatu esaneleyo ukuba u cwibwayo eya ema Mpondweni. Ukuba ongameblo e Koloni uvaliwe ngapandle mayinqinyanisiwe imali.

U SIR G. SPRIGG, ute igosa labo linokungena lipume ngokutanda.

U SIR T. UPINGTON, ute into echange ukuba awubeke umbuzo wake ibikukunceda u Rulumeni. Yena uneminyaka emininzi enoluvo ukuba libadakanywe kwi Koloni elama Mpondwendlela epantsi kwe Koloni i Transkei. Ngelixesha ababantu bakwimo ebuntshontsbo, ekungokelwa ngu lili Banda lingakuohasyo ukubaudakanywa kwelo e Koloni. Oko ibingabo u Rulumeni bekungako ingxokozelo e England ukuba nango amabulu eyav'alambela Banda ngu Rulumeni linene Banda ngu Rulumeni ompileyo kwenziwa elitenjwa kunene pesheya ngamaacala onke, ngame ingazivana lento yezinguqulo, mhlaimbi babeya ngogavu-nyelwayo ukuba alibadakanywe kweli elama kubuya bawaroxise lama-nani.

Mpondo. Imo yelozwe iyepantsi kakubi. Ulicandane U SIR T. UPINGTON : Ibingulowo umlonke elo kodwa apo livakala koga igama le brandy kusema Mpondweni. Elozwe libolile kanye. Izihange zibalekela kona ; yindawo ekufibwe kuyo impahla yobusela, amasikizi ahambisa umzimba aqutywa kona onke. Akaluneli Koloni umhlaba, kodwa imbi into yokuba emideni babe nezikhokeli ezinje.

U MR. RHODES, ute u Rulumeni ukweli kuba kutiwa ngoku makamkele 200,000 inetevu. U Rulumeni omntsha une. Iwe kukukangela kakuhle. Asikukuba uluvo lwake lwaahluki koluka Sir T. Upington. Umbuso opumileyo awunanto uyenzileyo kulento ; ke abangesukeli pezulu nabo ngokukodwa bengacinganga. Kakade elasegama Mpondweni liyakuphelela e Koloni. Kuyavakala ukuba kukulu ukunukwa kwabantu nobusela emdeni, lonio iyaziwa ngu Rulumeni. (Hear, hear.)

U MR. SAUER, ute mayibe iyaqondwa into yokuba ukungeniswa kwama Mpondo aayinto iyakufezwa kubhalwa emapepini kupela, ingati iyekuti-gqi emfazweni, engati ingapeli kuba Mpondo odwa. Ma, yelana no Mr. Scott, igosa labo, unenkolo ukuba akangee ema Mpondweni, ngati kutiwa we Mtata.

U MR. ORPEN, ute lombuzo ubekwe epepini ngowokubanga inkatazo, ujonge ekunyenzeleki u Rulumeni. Ukuba banga bangangumamisa amasikizi ama Mpondo lonto ibifanelwe ukwenziwa ngelento nama Mpondo, ukulibaudakanya e Koloni ibifanelo ukuba yinto yokugqibela.

U MR. J. P. DU PLESSIS, uncome ubu. hie belama Mpondo; wateta ngobubi boku-nukana nobusela kwanezipitipiti ezikoyo pakati kwaba Tembu nama Mpondo, aka. boni ukuba ahlutwe kwangoku kuba lonto ingabanga imfazwe.

U SIR G. SPRIGG, ute angalusizi ukuba umcimbi welasegama Mpondweni yite yinto yenkani zamuqela e Palamente. Yinto ebanga usizi ukuba izinto ezingabantsundu zixoxwe ngalomoya. Kuyanqwenekela ukuba abantsundu bati into eyenziwayo bayu knnegele njengento eyerziwa ngu Rulumeni, ingabi yinto yecala ehngene ekupateni. Akufuneki ukuba advelise esidlangaleli into obicingwa ngu Rulumeni wake ngelasegama Mpondweni, kodwa bebewupakela e Nkosazana indaba, becela ukuba kubeko into eyenziwayo nkuqumamisa lenqubo yezinto kona. Izinto ezipatiswe u Mr. Scott igosa, azinakubhengezwa. U Mr. Scott unokungena spume ema Mpondweni nangayipina imini yeveki. Into ayalezwe zona ixesha elanelayo ukwukwangelala lomcimbi. zezibhekiselele ukuba azamele uxolo u MR. VENTER (Colesberg) ute akayipiki nokuhlambuluka. Uyakubuye ayityele inkulu yombuso into ezayalezwa u Mr. Scott. (Hear, hear.)

Ibe iyapela ingxoxo.

NGELIPESHEYA KWE NCIBA.
 Nge 11 August, kwakukwa kumcimbi wokuba elipetwe ngu Ndabeni limiselwe £14 329, ukuhambisa umsebenzi wakwa Kulumeni.

U SIR G. SPRIGG, ute ungenisa ukuba Jemah inciebiswe nge £1.000. kuba etuna uxoxo yake ofisi ye Chief Magistrate (yemantyi ukuyi). Ute imantyi ezinkulu zamiswa lulaulo lwake loquqala zantatu enye yaye yase Transkei, enye Tembaland, eyesiatu e Griqualaud East. Kuti ngezi. uyauga zigqitileyo kubhubhe u Captain Blyth obeyi Chief Magistrate e Transkei, kubonakele bemelwe kukangela umcimbi wokumisa omnye endaweni yake. Ubone ukuba maungamiswa mntu esikundleni sake, ayakuti ke naukyelana ne Transkei angenise icebo lokupelisa i ofisi ye Chief Magistrate. Akateti nto kedwa ngeyase

Tembuland, anga yona ingema. Kufane leke ukuba ibenye i Chief Magistrate yezi ziqingata zozitatu. Lomcimbi uke wanamatuba okuwucikida ne Chief Magistrate ezite zamxhelo mnye kanye naye. Umsebenzi wemantyi ezinkulu ibikukupulapula izibheno, ke lomsebenzi unokwenziwa yi ; mantyi enye enkulu. Lenziwe elicebo kuyakugcinakala £4,000 ngapandle kokonakala nto ekuhanjisiwini komsebenzi ka Rulumeni. Uyatamba ukuba akasakuli chasa elicebo n Rulumeni.

U MR. FAUHE (Umpatiswa-Bantsundu) ute ukwabelwana nge Afrika pakati kwama Ngesi nama Jelimeni, ekute kwabonakala ukuba aku. tiweni nati, akawakanyeli amava enene elibekelileyo lixesha elible ukuba nalomicimbi nbhekiswe, kulomicimbi, waye mhlaimbi lilazi ngapezu kwakona inqubo yezinto kwe lama Mpondo kwake eli kutetwa ngalo. Nakwakubeni kunjalo uya libongoza banda ukuba lingalamkeli elicebo kaba u Rulumeni usazakube ayikangele lento. Yakuba yahlukene i Palamente nzimisele ukuba asinge kwelo aye knzanelisa ngokwake mayelana nento emayenziwe.

U SIR G. SPRIGG ute akuseko upikayo ukuba Imantyi Ezinkulu ezintatu azifuneki nganto, menti anento abeseleqgibe kuyo ikukatubata ibakala ngokoke inokugqitywa kwangoku lento. Amalungu olu lualo abefanele ukulixhasa amanaku enene elibekelileyo akasakunwabala, olulunge nalo.

U MR. SAUER ute useloko aba nalo uluvo lokuba azifuneki nganto i Chief Magistrate ezintatu kwelazwe. Uvisise ngati zinkulu inguqulo ezibe zizakwenziwa ngabalauli abapumileyo malungana ne Transkei. Into kubulewe abantu aba 78 ngokunukwa, kwesika esand' ukutetwa ngu Mpatiswa-Bantsundu Ngqiwiso, kanti ke asikupela kwabantu ababulelweyo iyavakala, kwaye kufaneleleki ukuba bala abo. Yonke lento yenzeke emdeni we Koloni, waye zalelele inene elibekelileyo. Kupela into ecelwa ecinga ukuba lifikile ixesha ukuba Ikoloni ingene ngu Mpatiswa-Bantsundu nkuba anikwe ixesha zizinqumamise ezizinto. Akuko lungu leli Banda lokuziqondela kulento, saye esociselo singati linga kungangenwa entweni zabantu abazipetyo, kuye se semifanelo. Ukuba kungaba kutiwa kodwa ukuba okukubalala kuyahambiseka akuko elonene lilungiselelwe ngezinye indlela, yaye kuyabonakala elozwe. Kwakona ininzi impahla lonto yodwa isisizatu esaneleyo ukuba u Rulumeni anikwe ixesha ukwuwwalasela lomcimbi mkuln kangaka. Mayelana nokumisa isitatut semantyi Ezinkulu ngati uluvo lwabo bonke lunye.

U SIR T. UPINGTON, ute abangi bangsimnyanzela u Rulumeni, waye engaposisi Umpatiswa-Bantsundu ukucela ixesha. Azisafuneki nganto i Chief Magistrates, zaye zimiswele ukuba liliso ngesesha elalimi kakubi, pantsi kwemeko ezikoyo ngoku ze Transkei Imantyi Enkulu enye yanele, ngapezu koko yincito nje yemali.

U MR. MARAIS ute angatanda ukuba ukuba ukulungiselelwa kwala manani apa. mbi kwe umhlaba, kanti inkulu yalo Rulumeni linene Banda ngu Rulumeni ompileyo kwenziwa elitenjwa kunene pesheya ngamaacala onke, ngame ingazivana lento yezinguqulo, mhlaimbi babeya ngogavu-nyelwayo ukuba alibadakanywe kweli elama kubuya bawaroxise lama-nani.

U SIR T. UPINGTON : Ibingulowo umlonke elo kodwa apo livakala koga igama le brandy kusema Mpondweni. Elozwe libolile kanye. Izihange zibalekela kona ; yindawo ekufibwe kuyo impahla yobusela, amasikizi ahambisa umzimba aqutywa kona onke. Akaluneli Koloni umhlaba, kodwa imbi into yokuba emideni babe nezikhokeli ezinje.

U MR. RHODES, ute u Rulumeni ukweli kuba kutiwa ngoku makamkele 200,000 inetevu. U Rulumeni omntsha une. Iwe kukukangela kakuhle. Asikukuba uluvo lwake lwaahluki koluka Sir T. Upington. Umbuso opumileyo awunanto uyenzileyo kulento ; ke abangesukeli pezulu nabo ngokukodwa bengacinganga. Kakade elasegama Mpondweni liyakuphelela e Koloni. Kuyavakala ukuba kukulu ukunukwa kwabantu nobusela emdeni, lonio iyaziwa ngu Rulumeni. (Hear, hear.)

U MR. SAUER, ute mayibe iyaqondwa into yokuba ukungeniswa kwama Mpondo aayinto iyakufezwa kubhalwa emapepini kupela, ingati iyekuti-gqi emfazweni, engati ingapeli kuba Mpondo odwa. Ma, yelana no Mr. Scott, igosa labo, unenkolo ukuba akangee ema Mpondweni, ngati kutiwa we Mtata.

U MR. ORPEN, ute lombuzo ubekwe epepini ngowokubanga inkatazo, ujonge ekunyenzeleki u Rulumeni. Ukuba banga bangangumamisa amasikizi ama Mpondo lonto ibifanelwe ukwenziwa ngelento nama Mpondo, ukulibaudakanya e Koloni ibifanelo ukuba yinto yokugqibela.

U MR. J. P. DU PLESSIS, uncome ubu. hie belama Mpondo; wateta ngobubi boku-nukana nobusela kwanezipitipiti ezikoyo pakati kwaba Tembu nama Mpondo, aka. boni ukuba ahlutwe kwangoku kuba lonto ingabanga imfazwe.

U SIR G. SPRIGG, ute angalusizi ukuba umcimbi welasegama Mpondweni yite yinto yenkani zamuqela e Palamente. Yinto ebanga usizi ukuba izinto ezingabantsundu zixoxwe ngalomoya. Kuyanqwenekela ukuba abantsundu bati into eyenziwayo bayu knnegele njengento eyerziwa ngu Rulumeni, ingabi yinto yecala ehngene ekupateni. Akufuneki ukuba advelise esidlangaleli into obicingwa ngu Rulumeni wake ngelasegama Mpondweni, kodwa bebewupakela e Nkosazana indaba, becela ukuba kubeko into eyenziwayo nkuqumamisa lenqubo yezinto kona. Izinto ezipatiswe u Mr. Scott igosa, azinakubhengezwa. U Mr. Scott unokungena spume ema Mpondweni nangayipina imini yeveki. Into ayalezwe zona ixesha elanelayo ukwukwangelala lomcimbi. zezibhekiselele ukuba azamele uxolo u MR. VENTER (Colesberg) ute akayipiki nokuhlambuluka. Uyakubuye ayityele inkulu yombuso into ezayalezwa u Mr. Scott. (Hear, hear.)

Ibe iyapela ingxoxo.

NGELIPESHEYA KWE NCIBA.
 Nge 11 August, kwakukwa kumcimbi wokuba elipetwe ngu Ndabeni limiselwe £14 329, ukuhambisa umsebenzi wakwa Kulumeni.

U SIR G. SPRIGG, ute ungenisa ukuba Jemah inciebiswe nge £1.000. kuba etuna uxoxo yake ofisi ye Chief Magistrate (yemantyi ukuyi). Ute imantyi ezinkulu zamiswa lulaulo lwake loquqala zantatu enye yaye yase Transkei, enye Tembaland, eyesiatu e Griqualaud East. Kuti ngezi. uyauga zigqitileyo kubhubhe u Captain Blyth obeyi Chief Magistrate e Transkei, kubonakele bemelwe kukangela umcimbi wokumisa omnye endaweni yake. Ubone ukuba maungamiswa mntu esikundleni sake, ayakuti ke naukyelana ne Transkei angenise icebo lokupelisa i ofisi ye Chief Magistrate. Akateti nto kedwa ngeyase

ABALIMI NA BARWEBI.

IMARIKE.

E QONCE, (August 16).
 Amaqanda—8d to 1d ngedazini
 Amatanga—2/ to 2/3 ngedazini Inkuku
 —1/6 to 1/7 inye

Inkuni—8/ to 37/ ngefilara Trasi
 eluhlaza—1/4 to 1/11 ngekulu lhabile
 —1/ to 7/ ngekulu Itapile—5/6 to 13 9
 ngekulu Umbona—3/6 to 3/10 ngekulu
 Amazimba—3/6 to 3/10 ngekulu
 Imbotyi—6/ to 9/6 ngekulu Umgubo—
 19' ngekulu I-ertyis—15' ngenxhowa
 Irasi—5/ ngenxhowa

E KOMANI (August 16.)
 Inkuni—27/ to 50/ ngefilara Inkuku
 —1/ to 2/ inye lhabile eluhlaza—2/
 ngedazini Irasi ., —2/ ngedazini
 Amatanga—2/ to 2/10 ngedazini
 Isemile—4/4 ngenxhowa Itapile—
 13/6 "

KUBABHALELI.—J. Dlula Seymour ngetuba lokuba ungasitumelanga clona gama ukuba ahlale elazi Umhleli noko ungangi lingalokonyiswa nalenteto, asinakwenza luto ngengeto yako.

ISIHELEGU.—Nge Cawa. 3 August, kutshe umzi wonke ka Mr. R. Tshele wase Ncholos nayo 'onke in o anayo, ekutiwa ngabantwana abayenzileyo lonto nexa abantu bebe se caweni Lomfo yi teacher yabona uhlelwe sesinelilo bumini waba luhlwempu ekhona. Sivavelana naye.

Native Opinion

THURSDAY, AUGUST 21.

1890.*DEATH OF THE HON. C. BROWNLEE.*

AFTER lingering for some years in protracted agony, suffering many things of many physicians, but nursed during the whole of that time by his devoted wife, the Hon C. BROWNLEE died on the 17th instant. The news of his death will, as it has been in this neighbourhood, be a signal for the most general and spontaneous mourning that ever united the people of the colony both white and black in a common emotion. For Mr. BROWNLEE served hip day and his generation in most delicate positions, and in most troublous times for the Colony; and yet in these curious circumstances he possessed the rare merit of enjoying the confidence of the Government and of the colonists by whom he was employed, and winning the devotion of the Native tribes among whom he served. His lot being cast in early times among the Ama-Ngqika tribes he would appear, from the point of view of these people, to have come into prominence synchronously with SANDILE about the war of the Axe, and they were for years both interesting figures in the history of that ill-fated nation. As Commissioner with these people Mr. BROWNLEE continued until 1868, when he was appointed to the Civil Commissionership of Somerset East. While Commissioner with SANDILE he did what he could for the Ama-Ngqika, especially in connection with the cattle-killing mania, dissuading them from pursuing that will-o'-the-wisp, not tiring afterwards in extricating them from the consequences of the mad folly into which they had deliberately precipitated themselves. He was instrumental in preventing the threatened smash of the tribe after the mania, when it was proposed to imprison the chiefs; and for this he earned the enduring thanks of the people. It need hardly be remarked that < in the comparatively easy duties of Magistrate at Somerset East until 1868, and for a year in Kingwilliamstown, he continued to enjoy the esteem of both nationalities. When, in 1872, the first Responsible Ministry was formed he was offered the Secretaryship for Native Affairs. In this position Mr. BROWNLEE may be said to have chalked out the lines for the Native policy of this country, which have, in the main, been followed by successive administrations, always excepting the deplorable and disastrous deviation from them in the days of the first SPRIGG. Ministry. The good and useful schemes which Mr. BROWNLEE tried

as Secretary for Native Affairs for the improvement of the condition of our people apparently fell flat owing to the fact that the Natives were then not prepared, by the upheavals that afterwards shook them up, to receive them ; and all the friends of the natives can now do is to sigh, " O, if BROWNLEE were now but " beginning his public life among " the natives instead of closing it " having ended where he began ! " The last words which he addressed to Natives, and which he desired to be taken as his farewell were given in these columns, being a strong appeal to the Native people to beware of Drink. We trust these words may gather stronger force now that the one who wrote them has joined the "Spirits of the "Fathers" whom our people religiously worshipped. "A friend "of the Natives is departed," so says almost every one who meets us concerning the Hon. C. BROWNLEE. Under these circumstances it is not for us to address words of comfort to the sorrowing relatives, for these would very fittingly be addressed to the frontier natives who deeply mourn their familiar TYALIS as a national loss.

Notes of Current Events.

THE Ministry, observes the *Graaff- Reinet Advertiser*, have narrowly escaped the designation of "the Bloggers." The common sense virtue of three of them—Messrs. Merriman, Innes and Sauer—has saved them from that reproach.

The raising of the Franchise does not, it would appear, find favour among Bondmen themselves. At the nomination of candidates for the seat in the House of Assembly for Somerset East, vacated by Sir J. A. de Wet, Mr. H. J. Moolman the Bond nominee asked by Mr. Holden whether he was in favour of raising the franchise, said, "if elected, he would do his best to act in the general interest of the land in this matter. He thought that if the present law were well carried out it would be all right. But if the franchise were raised, not only many natives, but many poor white men, would be shut out." It may be mentioned here that the poll takes place on Tuesday next the 26th instant, the other candidate, who is also a Bondman, being Mr. George M. Palmer, who prides himself on being "a Bondman but not a slave."

MR. HOLLAND, the Resident Magistrate of King Williamstown, had a case before him on Friday last of more than ordinary interest to Natives, and the progress of which was watched by a crowd of the better class of our people for the best part of the day. The reason for this is that the Court had to adjudicate on a grievance which Natives had to put up with for years, although no effort such as this had, as far as we know, ever been made to obtain a judicial pronouncement on it. Briefly related, the facts of the case are that Police Constable Henry Levy was charged with having assaulted Mr. William N. Seti, who has been for years Senior Clerk in the Special Magistrate's Office, by violently thrusting him off the pavement near the Victoria Ground, on the occasion of the Football Tournament. Mr. Seti was singled out, it would appear, from the crowd, to be made an exhibition of; and the evidence was conclusive to the effect that he was doing no harm there he was. All the Constable could plead was that he was doing his duty; but to show him that the Colony did not admire Irish precedents under Balfour-ism, under which any ununiformed desperado can assault, without check or challenge, any citizen at a peaceful gathering, the Magistrate found the policeman guilty of the assault, and, inasmuch as the complainant did not care for exemplary damages, imposed a fine of Is. This satisfied the Natives, who went to Court to seek protection and to vindicate a principle. Mr. R. W. Rose-Innes ably assisted in the prosecution, Mr. Yates doing what he could for the defence.

Natal Natives and "Native Opinion."

ADDRESSED TO THE EDITOR.

We were glad to see, a short time ago, one of the leading papers of Natal, the *Natal Witness*, culling some discreet observations brought forward by the *Native Opinion* in expressing, to some extent, the feeling and desire of Natal natives with respect to the present and future form of government. Could the Natal papers follow our ruling, we would direct them strictly to what appears from time to time in the columns of *Native Opinion* as expressive for our opinion, provided always such articles deal with Natal politics. Quotations by our papers from *Native Opinion* would doubtless throw more light to our legislature and colonists than there is now regarding native government. *Native Opinion* is our mouthpiece. The *Inkanyiso* could well express our views had it not been printed only in the vernacular tongue. We wish *Native Opinion* to still continue, where necessary, its untiring advocacy of native rights and lead the way through the existing labyrinth of the Native Question in which our legislators are nicely penned. In conclusion, I beg leave to invoke our Colonial papers to mark this short article and act on its contents. I am, sir, yours etc.,
 NATAL NATIVE.
 August, 1890.

