

Imvo Zabantsundu
(NATIVE OPINION.)

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

IXABISO 3(1.)
KING WILLIAMSTOWN ADVERTISEMENTS.

KING WILLIAMS TOWN, NGOLWESI-NE, AUGUST 28, 1890.

[No. 302

IXESHA LO MCHEBO!

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GRAHAM'S TOWN ADVERTISEMENTS.

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umzi ontsundu! Tina abama-
gama abonakalayo ngapantsi, sicela
umzi ngentobeko ukuba usinike iza-
ndla, sifuna ukushicilela Ipepa Lenda-
ba Jesi Xhosa, eliza kupuma kabini
ngenyanga. Igama ngu
"Mhlobo wa Bantsundu."

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ezintatu. Elopepa lalenteto yesi Xhosa,
nenteto yesi Sutu zakubako ukwenzela
abazi lonteto kwapela. Liza kushicilelwa
ekaya e Queenstown ngo ISAAC
MOTAUNG and Co. Elipepa
ikekulu lizakuba namazwi Ezibhaso
ukuncedisa Izikolo zabantsundu ze
Cawa, abakulu nabancinane, ititshala
zifundise lula. Sicela umzi ukuba
ulamkele. Ukuba as fumananga inani
elihle lokulamkela kwisituba salenyanga
u August: ukususela kumhla we 25 de
kube kowe 25 September, sibona aba-
mke i bengepi, sobuye sivazise umzi, ize
iti nemali ebiseliko siyipindisele
kubaniniyo msinya. Ukuba inani lanele
ipepa lokuqa a lobonakala ngo
October, 1890. Bbonke abatumela ima
bangatumela ngezintampu zepeni nange
P. O. 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.

KO-TITSHALA.

KUFUNWA U Titshala we Sikolo sase Tshatshi
Emacibini. Umntu otshatileyo okwaziyo ukuhambisa
umbesho nentshumayelo nge Cawa; umntu
olulohlobo uyafunwa kakulu. Umvuzo ngamashumi
amane eponi ngonyaka, nomhlaba wokulima: Abo
bayifunayo londawo mabathalele ku
REV. M. A MAGGS, 3149 Bolotwa, Imvani.

ABAZELWEYO

MAYISELA.—E Dulcie's Nek, Herschel, ngo 15
August, 1890, u Mrs. TIMOTHY K. MAYISELA
ubeleke UNYANA. 3il19

I M I B I K O.

SIHAWU—Kubhubhe e Sheshegu nge 19th August,
1890, u ANNE SIHAWU inkosikazi etandekayo ka
Dubula Sihawu, Intombi epakati ka Africa Mbere,
emva kokugula okufutshane kwentsuku ezintandatu
yiiva. Izihlobo mazamkele lombiko. Ushiywe usana
luntsuku ntandatu lubelekile. 3il19

ISAZISO.

NDIYA wazisa umzi wakowetu ose
Maxhoseni, Embo, e NataLa nase Dayimani,
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ngamanani apantsi kakulu. Kuko nesitali saMahashe
esine groom epapame kunene.

ROBERT XHOLLA,
Kowie Street,
Graham's Town,
28th June, 1889.

KO TITSHALA.

KUFUNWA Umfundisi Wentsapo ongu Mtshetshi,
oteta Isisutu (ontsundu nokuba ngo mhlope),
owoncedisa Ezinkonzweni. Umvuzo ngofanelekileyo.
Oyifunayo wotumela ku B. V. C. JOHNSON, St.
Augustines, Borkes Drift, Zululand.—

KING WILLIAMSTOWN ADVERTISEMENTS.

DYER AND DYER

EQONCE, KING WILLIAMS TOWN.

Bafikelwa yinto eninzi yempahla ukongezelela kwebihleli iko.

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lala, Iblankete Nezibhalala, njalo-
njalo.

londulubhatvi zezitofu 1/6.

Idyasi zemvula 8/6.

Ibhulukwe Eziluhlaza 2/.

DYER NO DYER,

KING WILLIAMS TOWN.

UKUBA

UFUNA elona xabiso lilungileyo nge NQHOLOWA

UMBONA, AMAZIMBA, nokuba ZITAPILE,

Ufuna IMBEWU ELUNGILEYO yokuhlwayela.

Ufuna owona MGUBO, nokuba zinkozo ezilungileyo

zokutya.

Ufuna IMPAHLA yako ngentengiso nokutenga e Marikeni

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GILBERT FOX AND SON,

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KING WILLIAMS TOWN.

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IZIHLANGU, NE NGUBO, '

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

Ufuna into ezipilileyo, ngawona manani alula yiya kwa W.

McGLASHAN & CO., E-Dikeni.

Banika awona manani apakamileyo ngo BOYA, IZIKUMBA,
IMFELE, UBOYA BESEYIBOKWE njalo, ngalo IZILIMO
zitungwa ngamani ase Markeni.

GIBBERD & BRYANT.

BADWELISE

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ETYALI ZE KESHEMIYA, Amabalana onke.
IZIHLANGU NE SHUZI EZINTSHA.
INGUBO EZINTSHA.

GIBBERD & BRYANT,

E-OONCE
ISELA ISELA LOMLUNGU !!

NDILAHLEKELWE nge 30th July, 1890, lihashi lam ngobuqinga bo Mlungu wati uyaliqasha nge £2, wati ungowase Sidutyini, wati igama lake ngu Peter Bishop. Ndamnika ka kunye nesali nomkala. Wenka ke, akakabuyi nanamhla nje. Umkondo wake ugqityelwe e Toleni. Kute kwasemva kwake kwavakala ukuba lisela elidala uyafunwa e Katikati ngokuba isali. Sicela amehlo kulo lonke eliphesheya kwe Nciba kude kuye e Mampondweni. Lihashi elibomvu elifun' ukuba gwangqa, selinoboyana obungwevu entloko bobunkabi. Ola. udisayo lafunyanwa wovuzwa. Headman UMVALLLO, St. Luke's, Fort Jackson.

11828

Kwi Waggon-Makers Ezintshu.

ABELISHISHINI abahalele kogama ingezantsi banokufumana umsebenzi ote go, kwanoovuzo olungileyo. Mabangandeni kuba kuko indawo ezintatu esezivulekele abasebenzi.

S. D. SNOOKE.

St Mark's 28 May, 1890.—ctmd

Bonisani! Bonisani Ihashe.

NKATYANA ebomvu yehashe inomtshi-60 (S.M.), yacandwa kwindlebe yase kohlo, yaye inentsimbi kurunqina angapa. mbili, nendawo eyake yasilonda kutete lomlenze wase kunene. Lilahleka ngase Qombolo Emamfengwini ekuqaleni kwale nyanga. Olimbonileyo wohlawla kakuhle. Abhalele ku P. S. MAZWI, Tabase, Umtata. —2149

BONISANI.

ABAFANA ababini, amagama ngo James Tanga Nani Veveza no Vimbayo Tyuka. Ikaya labo lise Ngqamakwe kwesika Mkatshane. Kwagqityelwa ukuyiwa into ngabo omnye ebegula, besuka-ke e Johannesburg basingisa ngase Natal.

TANGA N. VEVEZA, 3i288
Ngqamakwe.

EDWARD T. JONES,

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

UNGU MTETELI-MATYALA,

*Umbhali we Mvumelwano, no
Mguquli-Magama Etaitile.*

E KOKSTAD, EAST GRIQUALAND.

Iveki.

NGASE Mgwali wakwa Ngqika sifumana kwincwadi yomhlobo ongakona ukuba bake bafumana imvula ngevkwi engapaya eyanelele ukuba bake balime. " Ngahlamb' ezantsi kwabo."

ABENZI bomqomboti base Bhayi bake bapi. tizeliswa ngumpatiswa-Lokeshoni wakona u Mr. C. L. Newcombe, ngokumisa pambi komantyi ishumi labantu. Isibhozo sidliwe £2 okanye intsuku 14, ababini ababangako ngexesha lokutetwa komcimbi lowo.

INTABA eyongamele i Kapa bayigqobozile baye besenzela ukuba kutatyatwe amanzi kwelinye icala layo eze esixekweni. Ubude bomngxuma zinyawo ezi 2,000, waye utabate iminyaka emitatu ukugqojozwa.

AMAQWETA amabini abemele pambi kwa. matyala ase Johannesburg abantu abebeye ngengxabano, abeshushu engxoxweni ada agqitela emangqini. Kubonakele ityala limisiwe—lilindiselwe ukuba apole.

INQANAWA ezivela e Natal zivallelwe ngenyuna lika Rulumeni ukuba zingazi kweli lipetwe e Kapa, kuba kuko ama India afike enesifo esiyi kolera (cholera) esikudidi lwengqakaqa e Durban. Abakona bebeke bati akuko sifo silolohlobo kwelosibuko. Safunyanwa sisiso sakucikidwa ngamagqira. Sancediswa kunchola ukuze sande.

Imvo Zabantsundu

NGOLWESI-NE. AUGUSI, 1890

SIBANZI isituba esisinike ingxoxo

NGENTLANGANISO KWAKONA.

engentlanganiso entsha, yaye ise inexesha elide ipambi kwabalesi be Mvo. Njengengxoxo zonke ifanele nale ukuba nomqumbelo; kwaye kubonakala kuti ngati sifikile esipelweni sayo xa ababhali bengasena nto intsha, ifundisayo, banokuyongezelela kwinteto eseziko; xasebe pinda amazwi abesele pambi komzi; naxa sebengena kwimvimvishane engancedisi nganto ekufunweni komkondo. Masaleke ibakala elinye, sithi, lifikile ixesha ukuba ivahve ingxoxo xa kungenwa kumazwi entlamba—ati umntu abbekise amazwi abengetandi ebhekiswa kuye —amazwi angu " kwele," mona " namanye angancedisiyo kwingxoxo epolileyo yengqondo. Kanti-ke noko le-ngxushungxushu inezifundo eziluncedo kumzi wakowetu esinga singazalata ekuyivaleni lengxoxo.

Ukuqala, ukuba umntu uyatolisa ukukangela wobona ukuba kuko umoya oshushu wokungavani pakati kwebuto lamadodana ngokupatelele ekupatweni kwento zomzi Aba babona ukuba akukulunga nto zingahanjiswanga ngabo, ngendlela ababona yona, into zokuba umzi uhleli pantsi kom'buso; baye abanye bengangunqi kokwabo ukubona ukuba mazipatwe ngokwabo ukuqonda. Yinkani-ke mntundini leyo engena kuti wani bani. Yaye ingaba ngosavutela amazinyo entweni zoluntu ongati ukudibanisa entlanganisweni abasebegqibe apo bagqibe kona kunokungenisa uxolo nokuvana. Lamahlelo-hlelo eramente namanye sifundiswa ngamabali ukuba adoleka xa sukuba kungxanyelwene ngoluhlobo lungxamelene ngalo udodana, ebaba umntu uzama umanyano. Saye sinenkolo eyendlelo ukuba amadoda amakulu omzi wakowetu angangenwe bobu busubushu awakabi kwelokuba kuhlahlwe amahlelo. Kanti-ke sekufuneka intlanganisyo enye yaba bapiki luqekeke udiwu—ube niaqela mabini umzi—omnye umke noluvo lonantsi, esinye isiqingata siandele olotile. Nakuba kuko icala eliya kunqina ngamanani ngangokuba lingabi nakwenza ngozi ipi, kodwa sivakalisa uluvo lomzi xa siti, Malibe le ishwangusha elinjengeli!

Ukutsho-ke silamla lenkani ikoyo ngentlanganiso. Siyilamla ngendlela elula, neyona. Sithi obubushushu bobanina kukululekile-nje ukuba abangengayo lentlanganisyo intsha beme nxamnye, bangabina-nto nayo, xa bazivayo ukuba abanakuyixhasa, bayixume, bayimise. Mayiyokwe ke ingekivo yentlanganisyo entsha nabayimisayo ngabangalindele luto kuyo. Ixesha lokuyingxolisa kuxa yonakalisayo. Kwangokunjalo abaseki balentlanganiso mabapeze ukuxamesa pezu kwabantu abangangeniyu, kuba beyakuchitha, kungabiko nto ilungayo; mabangababeki mabala amabi kanjako, anjengokuba kutiwe banomona, banamakwele, njalo- njalo. Abantu bapiwa ngokuphiwa ngu NKULUNKULU. Ngongayaziyo lonto ongati akubona omnye esebenza ngoko aqondayo ukuba ukupatisiwe aul'beke amagama amabi okwenzakalisa. Sijazi ukuba abaseki bentlanganisyo le baqutywa yi steam yokuba bazamela uhlanga lupela ngangoko babonayo. Lo moya ungoncomekayo. Kodwa akusakubanceda luto ukubeka ihlambu emehlweni ngokwenkawu ukuba bangayiboni into ebaleleyo ekukuba kuko into emnzi yabantu engasavumanga ukuyamkola lentlanganisyo intsha. Ukuba noko abaseki bazimhele ukuyiraisa into yabo mabangabisalindela nto kubantu asebethe emhlotsheni abangayo. Asingene namhla ekuxoxeni ukuba iyakuma ayisakumana njengokuba imiswa kobo buididi. Sithi kodwa banayo imfanelo yokuyimisa. kangangokuba abajonge bona kwi *Liso Lomzi*, abati alifile, benemfanelo ukuhlala kwinkolo yabo.

Ludlavulana ngatuba nina ke udodana—umzi omadoda makulu wona awungene kulento—xa kunjenjenje ? Eletu icebo kumzi kobu bume lelidla ngokwenziwa ngabakweli bamahashe xa besukuba beqonda ukuba ashushu, angxamelene ngokubaleka. Basuke bawakupe endleleni, bepangalalisa ubushushu obo ukuze abuye ahlngane akupola. Ukuba elicebo alamkeleki kubapatiswa balentlanganiso akuko nto yimbi ishiyekileyo kupela ukuba zidyarelane kude kushiywe eshiywayo, kuba kusenzeka into engentsha pantsi kwelanga.

Impawana.

UMVBLO wendlu yesikolo sentombi e Ngqushwa, siva ukuba nakuba ubute wayeyaba ngamanani abantu, ubengonqinileyo ngecala lokwala. Kukalazazelwe ukupatwa kwawo.

SIVA ukuba unocanda selefikile kwa Bangindlala, e Glen Grey, ukucandela impi yakona. Kambe u Bangindlala sesinye sezikolo ezihlanu apo e Glen Grey ezacela ukuba zicandelwe. Ubeselanga u Rulumeni angayicandela yonke i Glen Grey njengokuba selefikile, kuzokupela olucuku lumana ukubonisa ngabantu abati umntu ontsundu yi bhobhotyane engafanele kuba namhlaba.

IPEPA lase Graaff-Reinet i *Advertiser* iti "U Rulumeni usindile kwihlazo legama lokuba ngu 'Mkatsi,' waye esivhulwa zingqondo zamadoda amatatu antloko zibele ziyibone into engeyivo — o Messrs, Merriman, Innes, no Sauer." Siya kumani ukusindiswa ngoluhlobo ngababahlolo betu. Sibe sisazi kakade tina. Abangabo abangafumane bemke nomisinga.

UCINGO oluvela kwelama Ngesi luqiniselela into yokuba u Venerable Archdeacon Gibson wakwa Tsole uzakuba ngu Bishop wakwa Zulu esikundleni somntu u Bishop Mackenzie. U Bishop Gibson use England okwanguko, emakabe uyamkele indawo leyo njengokuba lulek'ulwelo udaba. Bonke abamaziyi bati akuko uyifanele njengaye londawo yomii. Simngwenelwe umsebenzi omhle omkulu wobulungisa.

IKOMITI yentlanganiso le intsha iko yama ukuvakala ibidibene ngobusuku bolwesi-Hlanu. Ite yakuba iqwalasele into ekungayo, yakukangela ukungavani pakati komzi ngetuba lesisimenzo yabona ukuba akuko nto ilungileyo iya kweliswa kujokisa ngentlanganisyo le bebekomilete yona, kube kusalungile ukuba umzi ukangele kwinto ebizileli ziko kakadeni. Esi sigqibo sesincomekayo, kube kungabonakali nto kakade ibingxanyelwe ngepika njengokungati lento ubude inokusukwela. Amadodana mawabe aya kufunda isifundo namhla ukuba lomzi wakowawo ufanelwe kungcanjiziswa, akungebiko nto ifezwayo akuti wona apike ngeppukupuku lokuba ecinga ngokuba selengondwana amayo kwizinto zelixesha abe nomzi selukanyisilwe kwangokunjalo. " Slow and sure " nantso into esenokuqondwa i ngulomzi wakowenu; imigagatyu yokufikelela emfezekweni ngemini enye— yona-ke hlala ngokuncama: ayincedi.

KUKANINZI amawetu ekalaza ngetuba i; lempato yamadindala amhlope e Qonce— ngokubeta abantu, nokubatyala ngamandla. Kute ke kwakuvakala ukuba u Mr. William N. Seti ulisa ngapambili ebelimbambe ngamandla ebonelela umdlalo webhola yenyawo, fanela impi elikaba ukuya kup'ulupula ukutitwa kwalomecimbi, inga ingabonisa ukuxelana now- bala labo. Kumangalelwe pambi ko Mr. Holland, umantyi wase Qonce, idindala i elingu Henry Levey ngokutyalala ngamandla undimangelel. Lifakwe enkumbini wababanjwa idindala laye ligadwa lelinye. Oka Seti kubonakele ngobunqhina ukuba unyhlwala engenzanga Into, utinyuniwe esihlweni aposwe ngamandla i paya. Liti idindala ubesulungangweni laye liyalwelo ukuba likangele utango olo lungonakaliswa. Imantyi ilibone kwidindala ityala ngokutyalala, yaye isithi noko libe lisenza umsebenzi walo liphokele ngetuba lokumtyala. Kuba into noko ingena ngozi uidle isihleni yanye. Ute wanela umhlambi ontsundu ngokuba efundiswe isifundo ukuba angadlali ngabantu amadindala, ngakumbi abeletu ibala. Ebengazanga amaugalelwe ngapambili.

AMAPEPA ase Europe abalisa ezibanga igazi ukuba libande zokufezwa kwesigwebo sokufa kwinjengele yelase Bulgama u Major Banitza, owafunyanwa enetyala lokugaga umbuso welo lakowabo ngokwenza amacebo okuba kubulawe lkuinkani yakona u Prince Ferdinand, kwanepakati layo elikulu u M. Stambouloit. Isigwebo sibe sesokuba uyakudutyulwa. Okunene siphansiwe e Sophia isigwebo eso ngenzasa yo Mgqibelo. Ulele ngoi wesi-Hlanu engazi ukuba kuyakusa ilusuku lokugqibela; waxelelwa ngomso walominyake. Okunene ngexesha lesihumi uposwe ekalini egutyungelweyo wasiwa ngapandle kwe-sixeko. Kuklele kunye naye umpristi netundala. Eitlike kwindawo vomnqosipo u Major Pautizi uikwe umteudeleko, wenza umtandazo, wanyatela ngo- komedeleyo esinga emnti awamiswa kuwo. K.waye kube kumi amanela amasodati epahle indlela ate avamana ukunakana inkosana ezaye zipantsi kwake oko abesilwela ilizwe lakowabo kwimimbi ezingapambili kuba ibilikalipa elidumileyo indoda leyo—umane ukuzibulisa ukugqitwa kwake. Eitlike emnti kusuka indodana ukuya kumvala amehlo ngelapo, suka wayitabata ngokwake iqiya wayilungisa kakuhle esti ngelikulu "Mayihlale ihleli i Bulgaria!" Uteke wabotshelelwa ngesifuba nesinqe emnti. Kwapuma iqela lamngeni elimashumi i mabini ladubula kunye wafa kwayoko. Sityatyatiwe isidumbu sayakushiywa kumhlolokazi wake.

U SIR GORDON SPRIGG unduluke ngom- kornbe osuke e Kapa izolo, utyelela e England.

Ipalamente.

INGUQULO YOMTETO WEZICAKA.'

Kwinqanant esasiyishiye kulo lengxoxo yatatyatwa mhla yaqosheliswa ngu Mr. VINTCENT (George), ota uyazikana, waye ewavela ububi amafama kwingxakeko akuzo; kanti ke noko akanako ukuyitwama nento ekutiwa mazimiaelewe ngalometo upambi kwabo. Kwindawo yokuqala uwuchasa kuba uhluha amandla okwenza ukubona kwazo imantyi, waye uzenza inkosi zezicaka abagwebi kwabo. mcimbi wabo. Akawamkeli lomteto kwa. kona kuba ukuqa. Akuko bani unokumela ukuba yonke ngapandle kocalulo into esisicaka ifanelwe kupatwa ngalometo.lomteto nzimisa ngentloko izohlwayo ngekoyu ngemiteto emyo. Njengokuba ene.izimvo nje, into abona yona kukuba lomcimbi mawungavelelwa kwicala elinye, mawuroxiswe lomteto okwanonyaka, ukuze u Rulumeni awupicote wonke lomcimbi yakuba yahlukene i Palamente iogisen nmteto ongati ube luncedo.

U MR. FULLER (Cape Town), ute uvu- treluna kanye nianqaku elungu elibeke. kileyo less George, waye etemba ukuba lomteto woroxiswa, kuba engenankolo kwizohlwayo ezingalungelelene kanye nezipo. Ukwohla ukuba iziposo ozamana naso lomteto zizona ziposo zikapukapu ezaziwayo ngumteto. Ukuba isicaka asifikile ngexesha, mhlambi senze isiposo nokuba asipi, isohlwayo yikatsi, imposiso enkulu ke leyo. Amabali ezizwe ezinokukanya abafundisa ukuba izohlwayo zobulararume azibupelisi nbubhovubhovu, ngakumbi kwiziposo ezidelekileyo, ekute ke ngokulandelel ana yamana ipeliswa imiteto yolohlobo ezi. newadini zemiteto, isiqamo suko yakuku. ncipa kobubhovabhovu. Akasihase mpela isohlwayo sekatsi, kodwa ueinga ukuba ngeeingcinelwa iziposo ezizima. Uyazi ukuba yakutiwaya mawungabi ngoyinyanzelayo imantyi lomteto, nokuba kunjalo akawamkeli kuba uyakuqadadekisa abantu. Asiyonto yokufeketa ukungenisa imiteto yoluhlobo, atembayo ukuba lomteto awuroxiswa, woti uqetulwe.

U MR. P. J. DU TOIT, umdudlwa wa lomteto, ute njengokuba ewu umpungu wa Bandla, uyalamkela icebo lokuba inganyanzelwa imantyi ekukatseni — ukuba yenze ukubona kwaye mayelana ukokutasa nokungakatsi.

U MR. MACKAY (Uitenhage), ute uya- velana kanye namafama, kodwa akanaku uyavumela imiteto yolohlobo Iwalo upambi kwe Bandla. Akanelisiwe yena nokuba imo yezinto injengokuba ixelwa zinkosi zezicaka kule Nkundla. Ubengatanda ukuke efe eyacika kule ingxelo yentlalo yazo, waye engatandabuzi ukuba nazo zitvelwe ubunzima.

Ilungu elibekileyo lile lingekayigqibi into yalo ukufika kwexesha lokwahlukana ngo 6 p.m. Libuye lahla k.vakona Iba. udla ngo 8 ngokuhlwa.

U MR. MACKAY, uqube wati inkosi zezicaka ngabantu abayindwebeleyo kunene imiteto eukumisa udidi lwabo, zaye zihleli zikuchophele ukumisa imiteto yoluhlobo ngo. kupatlelele kwifcak-i zazo. Lomteto into oyakuyenza kukubeza ngakumbi abantsu. ndu ukuba barwazele komhlope abayakuti bangawamkeli umsebenzi pantsi kwamafama. Umlungu ukuke wadunyelwix kukuba ungumkatsi uyakuba yinto yokunxwenywa ukuuba yinto eseligwetyiwe kuba amafama engeukuzelwa luto ngakulwe kwezicaka. Nokuba sekusitwa mazingayanze I w a imantyi lomteto awusakwenza kulanga, yaye imiteto engayimisiyo into emayenziwe ingafuneki. Imantyi ezngati zingakatsi igalometo azisakwamkeleka, kuyakufunwa kuxhunyiswe ngamafama ezo ziqondwayo ukuba ziyayitanda ikatsi. Ke-kwatiwa kuko ingozi ekuqubeni ngobubele kakula, kodwa into ayicelayo kwi Bandla kukuba babapate abangabantu kunye nabo ngendlela abebe. ngatandayo ukuba bapatew ngayo nabo: (Hear, hear.) Isohlwayo imo yaso siya. mtoba umntu, waye elicela i Bandla Jukuba kelicinge malunga notshatlelo uluvo lomfazi nentsapo xa kukatswe indoda. (Hear, hear.) Akimele izicaka ezizingayo, waye eke imantyi zisithi amanzi eleyisi anoncedo ngapezulu kuneakatsi. Uyatemba shushu ukuba woti lomteto uqetulwe: (Hear, hear.)

U MR. O'REILLY, ubuze ukuba lupulina oluka Rulumeni (omtsa) uluvo mayelana nokuwuxhasa nokungawuxhasi lomteto, ngokukodwa njengokuba kutiwa mawngi. nyanzeli mantyi ekukatseni.

U MR SIVÉWRIGHT (olilungu lo Rulumeni omtsa), ute kwati mhla waqala ukungena kule Nkundla kwiminyaka embalwa egqitileyo kwangeniwa kwalomteto lungu elibekelisiyayo lase Bhokosedorp (Mr. Joubert) kwaye kukuba wayanelisidw ukuba lomteto uyakuba luncedo kwindawo ezitile kweli lizwe awati wawuxhasa wema nabambalwa kwakwahlulelana oko. Utd awema lowo mteto oko, ubuye wabekwa pambi kwe Bandla nyakenye ukuze utyuelwe kwi Komiti ete yawucikida. Kutive makudalwe amagosa okuteta amatyala kwindawo ngendawo ukuvelela ezizinto, ete Komiti yavakalisa elokuba ukukatsa kuba luncedo kwimeko ezitile. Ibandla libe bunqomqosi ukukwenza oko. Kufanele. kile ukuba bakumbule ukuba ngku akutetwa ngokuba lamandla anikawe Amagosa, kodwa kune Mantyi. Njengokuba evile ngomdululi obekekileyo ukuba akimele ukuba zinyanzelwe Imantyi, uyakuwuxhasa kwinqanem lesibini. (Oh, oh !) nomqolo ukuba ekweujeninj do akakubakuba ngobulararume kwabo bayakuba pantsi kwalomteto, kuba esithi yena kunokuba zenze ukutanda ngokufaka entolongweni imantyi kudlulisele ukuzimisela isipelo ekatsini. Mabakumbule ukuba xa umntu afakwe entolongweni asinguye yedwa ete. twayo, kodwa nomfazi nabantwana batwele isibeto kuba bengenamntu ubasebenzelayo. Umntu oqalayo ukona akilungile ukumdi. banisa nento eseqiqadakelele entolongweni, kudlulisele ukumnika imivumbo embalwa ugentonga. (Hear, hear.) Lilizwi eli ikatsi eloyikwayo ngamalungu abekelileyo Uxele amava enene elingu Mr. Erskine elikangela abasebenzi Emingxunyeni e Dayimani oti ikatsi iyabalungisa abantsundu napezu kwentolongo. Umnto wekatsi seluko e Natal, asinto intsha le. Uyakuwuxhasa lomteto kuba ungayinyanzeluyo imantyi. (Oh, oh.)

U SIR T. SCANLEN, ute uyipulapule ngokuti-nqa okukulu nangentliziyo ebuhlungu inteto yelilungu lisand' ukuteta, waye etemba ngokushushu ukuba izimvo Kalo ngalomcimbi asikwazizimvo zaManene aneminyaka emininzi chleli ndaweninye, evota caleni 'nye nawo. (Hear, hear.) Isohlwayo sokukatsa kumazwe onke sigicinelwe izono ezibuhlazo abangezinkanyiyo kale Nkundla. (Hear, hear.) Isiqendu sesibini somteto wenkosi nezicaka omiyo, ukutiwa mauqugulwe ngalomteto bausingeteyo ukuba abantu abaposisileyo pantsi kwawo mabakatswe, akazi ukuba mangapina amalungu asifundileyo. Uva ihlazo nyanyani ukuba lomteto ungeniswe. (Hear, hear.) Sebegabadele kakade kwicala lokuti into ezingentso kwamanye amazwe bazenze izi. pota zoburalarume kweli hlawe Ngomteto we 1872 iziposo ezibalulweyo zezicaka kukuhka etuva kwexesha, kukungabiko emzini wenkosi ye sicaka, kungabiko edytutini, kunxila, kuteta kakubi, njalo njalo. Nazo ke iziposo ati ngazo ngoku adliwe 2s. 6d., umntu, kodwa namhla kutiwa makatswe ngenx' enazo umntu. Unga lomteto lomteto awungecingwe nokucingwa oku. Uyazi ukuba kulo abantu e England abacingela ukuba abantu beli zibe ngama ngempato, abate bamelwa kumane bezikupela kwinteto yoluhlobo; kodwa lomteto nyakutyebisa lonteto imbi ngabo e England. Unga kungati ukuba ilungu elibekelileyo alitanga lilive ihlazo kangangokuba lide lilahule kubini lbandla, iti le Nkundla ibonise ngobukulu benani ukubasa izo Aiokuba lelilungu nokuba lelinye lingangangi ngokude lingenise umteto wolohlobo kanjako. (Kwadunywa.)

U MR. C. T. JONES (omele lBhai) ute useloko enolanzalelo olushushu lokunga angebra izimvo zika Rulumeni kulento, waye ebcha ilungu elinye lika Rulumeni ebelingati litande ukupilapula lbandla ingu Mqondisi-Mteto.

U MR. INNES: Senditiele. U MR. SAUER: Sendenjenjalo nam. U MR. MERRIMAN: Sendenjalo nam. Kwahleka.)

U MR RHODES : Sendenjenjalo nam. U MR JONES ute uyayazi lonto, kodwa akakumbuli ukuba amalungu angu Rulumeni ace ateta ngoku awelileyo zice kwicala lika Rulumeni le Nkundla. Ukuba ngaba izimvo zelungu elibekelileyo lase Griqualand East (Mr. Sivewright) zizimvo zika Rulumeni uva usizi.

U MR SIVEWRIGHT: Ndivumele uditi, mnmzeto, nditete izimvo ezizizam udodwa. (Oh, oh.)

U MR. JONES ute ubezakuti ukuba ingaba inteto zenene elibekelileyo zimele zimvo zika Rulumeni zingaba izimvo zake ngaye zenzakelwe. Ilungu elibekelileyo liti itinwimbo ayihlileli pantsi umntu njengokumfaka entolungweni, kodwa yena uti nokuba umhlope nokuba umnyama uyala. hlekana nokuzidla ngobuntu bake ngenx' enekatsi. (Hear, hear.) Inkuluyombuso ifumene Umteto omdala wase Natal wo 1840, kodwa usayenyenziswa ngoma ? [MR. RHODES : Ewe.] Ilungu elibekelileyo liti liya kwuxhasa umteto xa ungananyazileyo kodwa ngoku basingete ukunyanzelwa kwemanti ukuba sikatse kumatyalaba aqgitywa ngoku ngenltaulo engepi. Akakolwa ukuba lbandla liya kwamkela izimvo zo Mr. Erskine nokuba zezakabanina, waye etemba ukuba lomteto uya kuqetlwa ngenani elikhulu. (Kwadunywa.)

U MR FAURE (Umpatiswa-Bantsundu), ute ukolwa kukuba mabalumkele ukubhehleta kwimteto yoluhlobo. Ubebnwchasi lemteto oku ubunyanzela (ngo " shall ") ukuba mayikatswe, kodwa waneliswe ukuba angawuvotela xa kuvnllelwe imantyi ukuba isebenze ingqondo yayo. Ukuzo ku 1876 zibe zinayo lenkululeko imantyi, waye ecinga ukuba zinokutinyana kngoyikela into nanamhla.

U MR. PEARSON (Ebhai), ute ucinga ukuba abantu belizizwe bayakupilapula ngengqumbo into yokuba nawupina u Rulumeni ohleli kweza zihlalo uke wawimela nokulimela oku icebo lokukatsa izicaka ezinsundu zale Koloni. (Hear, hear.) Yi-nto engeyiyo neyokucingwa into yokudo belela, into engati ukuba yamkelwe li Bantla isbaze isimilo se Bantla nese Kooloi. (Hear, hear.) Akuko nto imimgana. Iise njengokuba abone ilungu elibekelileyo lase East Griqualand (Mr. Sivewright) liwenza into yokufeketa lomcimbi. Elinene lize kweli lizwe lisuka emtonjeni nase mitunzini yemfundo enkulu e Edinburgh, umpefumlo walo nzalizwe yinkululeko, kanti ke noko linobungana bokuma kule Nkundla lixhese umteto woluhlobo. (Kwadunywa.) Bayasazi into esiyitso yoqo salomteto. noknba nyanyanzela awnnyanzeli. Bayasazi isimilo sale Koloni kwiminyaka eyadlulayo xa intisizana zabantu zibe zibhexeshwa ngekatsi ukuya emsebenzini. Bayazi ukuba into ejongwe yi Komponi le ipatiswe imicimbi yelakwa Mzilikazi kukuba ipakamise ihlambulule abantu abamnyama, ibaqeqeshe, ibakululekise ebukobekeni nase tywaleni, kodwa nantsi i Palamente ye Koloni yama Biritani ihleli pantsi kwesitunzi sesihlalo sombuso, isingete icebo lokumdobelela ngapezulu umntu ontsundu. (Kwadunywa.) Lomcimbi asinguwo owokufeketa kuye nakancinane, waye engateni nokuba lilipina icala elipatiswe um'buso, kodwa uti lomteto mlisikizi nehlaho. Ilungu elibekelileyo liya kufumana ukuba liya kuncanywa nangaba 'hlobo balo yakuleswa ngabahlobo inteto yalo e England. Ama-Yurope eze kwelilizwe afiku J'aliswe ngabantu abatanda inkululeko; bayanyanica na ngelixesha lo-'kukanya ukubuyisa ikatsi. Banga kngako amfazwe na kweli lizwe ? Ukumisa lomteto yiyona ndlela yokukufeza oku. Balanga. zelela ukuzalisa intliziyo zabantsundu noburalarumo nempindezelo na ? Ukumisa lomteto yeyona ndlela yokufeza oku. Intliziyo yomtu oyakuba ekatsiwe iya kuzaliswa yinjovane nempindezelo yonke imihla yobom baka. (Hear, hear.) Amafama atanda ubulungisa awafuni inteto woluhlobo. (Hear, hear) Alungileyo amafama awanqwenele kutyalaba izicaka azibete njengokungati zingamaramnawa. (Hear, hear.) Uyalikumbula ixesha ebekungasakubako zwila Ngesi limela umteto woluhlobo, ngezomini ubungewugqity we ngemintyi ezintlanu. [MR. MERRIMAN: Nonsense.] O, uyalicela ilungu elibekelileyo ukuba liti tu. Uyazikumbula inteto zalo oko laye lisengumfana, angangi anga-

likumbuza ngazo ngoku, kodwa uyalicela ukuba lingabuyeli kwisimilo semini zobufana. Liseliririrongo kakade ziziposo zeloxesha. (Hear, hear.) Unga lbandla lingawuqetula lomteto ngamoya 'mnye. Uyatemba nkuba ilungu elibekelileyo liya kuwroxisa lomteto. Ukuba linawo umnqweno wokuba libe lilungu elikunjulelweyo li Bantla lilindele nkuxhaswa xa uskuba lingenisa eminye imiteto, lihlolele lbandla, liyaknoxisa; kodwa ukuba liyamangala uyatemba ukuba lbandla alisakulipulapula. Ukuba bawumisile lomteto mabalumkele umzi, kuba ngapandle kokunonelela amacala, ngapandle kokucalula nabala, uyakwenza isimbono sokuti, Ihlazo! Ihlazo! (Kwadunywa.)

U MR. M. J. DU PLESSIS (Queenstown) ubuze ukuba ungmufuyi wempahla-na u Mr. Pearson, akazina ukuba lomteto ufunwa ngamafama ama Ngesi nangama Bhulu ?

U MR. OHLSSON (Capetown) ute ungmntu osebzenisa ngezicaka ezininzi, baye besemakulwini abantu abapantsi kwake. Ukolwa ekubapateni ngokufanayo abamhlope nabamnyama. Sebepambili kakulu ukuba babepantsi komteto wehlaho onje. Akaboni ukuba lingatinya ilungu eliyiklangela ngengqondo lento ukuyamkela.

U MR. DE WAAL (Piquetberg) ute yena akazanga abepambi kwemantyi nesicaka. Uzibete ngokwake ibe ipilele into ebittetwa. Ngoko ke akaboni mfuneko yomteto onje yena. Kodwa njengokuba lomteto upambi kwe Bantla uvuse ingxoxo esushu. Akasiboni esi sono siku kulomteto. Uyatemba ukuba lo Rulumeni mtsha woti amise imantyi ezilungileyo ezingasakukatsa abantu abangafanelwe kukatswa. Maninzi ama Xhosa atanda ukuba ngapakati kwentolongo kunokuba ngapandle. Bafuna ukungenisa umteto wase Natal kupela apa.

U MR. DE VOS (Worcester) uziva enyanzelekile ukuba axele izizatu zevoti yake. Ngapambili wawuchasa umteto woluhlobo. Kodwa njengokuba ungananyazileyo imantyi akayiboni ingozi. Ukolwa ukuba yintolongo eqaqadekisiyo kunekatsi. Yena akasiso isiralarume, akabete zicaka, usuke azigxote zikuzipata kakubi. Izicaka zelase Kapa zingabantu abapezulu kunama Xhosa amakalulwe ngokoyikiswa. Akuko ngozi kulomteto xa uyeke lwe ezimantyni.

U MR. FROST (Queenstown) ute akukanye eicbeta esinye sezicaka zake, njengento eninzi yamafama, kodwa yinto eyahlukileyo leyo kukusisa ngapambili ukuba siyokubetwa esidlangalaleni. (Hear, hear.) Akakolwa ukuba ilungu elibekelileyo liyaingqondo into eyakuveliswa ngulomteto. Ubhekiselele kwimidaka yodwa na ? Kuko ilungu elite "Hear, hear." Mayibe iyapela ke inkani. Wenzelwa imidaka. [MR. MERRIMAN : Hear, hear.] Ke, akanguye umntu ozitanda kakulu i netevu, njengokuba isaziwa inqubo yake egqitileyo, kodwa unolanzalelo olushushu ukuba imiteto emiswa lelo Bantla ingacaluli pakati komhlope nomnyama. (Hear, hear) Unga kanj oku lbandla lakuba lahluhlene lingabonisa ukuba alingi lingabakutaza abangeni belicibo. (Hear, hear.)

U MR. HOCKLY (Somerset East) yena uzikangele njengomele amafama kwelo Bantla, kodwa ke akangewamkeli nakanye lomteto. Uyazazi ingxakeko zamafama, avelanayo nawo knzo ; kodwa lento ayisakuba liyeza lenkatozo abanayo. Ukuba ilungu lize East Griqualand litete umxhelo walo angasuke ati unozizi ngalo. (Hear, hear.) Ipanisi kanye into yokuti amafama elilizwe anomnqweno wokukatsa izicaka zawo. Ubelindelele ukubona amalungu angu Rulumeni kutima ngomsindo ukuchasa lomteto ekungasuka esinye ngowokungenisa ubukobona—(hear, hear)—kodwa njengokuba engenjanjalo uyatemba ukuba lbandla liya kubanika isifundo es'mnandi abangeni balomteto. (Hear, hear)

U MR- ORPEN, nte icala elingekenzelwa zwi kulengxoxo lelo mantyi, akalindelele ukuba kuko nto iyakufezwa ngalomnyaka ngapandle koku umteto woluhlobo ube ufanee ukupatiswa u Rulumeni, unganeniswa lilungu elingapatisiweyo Bekufu-neka izimvo zomantyi zivive ngexesha ingahlileyo i Palamente. Akakanyeli ukuba ukubeta kwangexesha lesiposo kuoalo usizo kwaye kungeko bani uke asanyanishwe ngokwenjililo. Ute unciesaka esimhlope afumene incwadi yokuba siwushiyile umzi wake ngoku ase Kapa nje, satsalwa yimali enkulu kwende indawo, ngalomteto besivakobulwa ngekatsi. Lendoda inosapo, bekyakutivannina e Koloni kwakuviwa nkuba umntu omhlopo onosapo ukatsiwe ? Imantyi zimelwe ku'wqupha ngokufanayo umteto kuye wonke. Ucinga ukuba u Rulumeni ngebongoza ilungu elibekelileyo liroxise, ukuze kukangelwe umteto opilileyo ngonyaka ozayo.

U MR. MARAIS (Paarl), ute uyavelana namafama angama nezikeko, kanti ke noko akacingi ngokuba eli limesha lakungenisi umteto woluhlobo. Akatsko ukuti nfezekile umteto omiyo wenkosi nezicaka, unendawo ongalungiswayo kuzo. Kodwa akangi kungadnma chlabatini ukuba amalungu angama Bhulu angabacudisi. Kungalunga ngapezulu ukuba iqwalaselwe ngeuyameko lento ngapambi kokuba kungeniswe umteto.

U MR- HUTTON, ute isuke intliziyo yake yavuta ngumeindo akuya inteto amalungu atile ate ateta ngalomcimbi. Inteto yo Mqondisi.Mteto opumileyo (Sir T. Uppington) ayer.ze kwa usangeniswa ljmteto ibe namazwi anzima ate yena amosela. ke lomzvi uyakuwagcina njengendyebo entliziyweni yake ngalo lonke ixa lobom bake Unozizi ukubona amanene amabini ahleli kwizihlaho Zabango Rulumeni ekolwa ngulomteto. Uyatemba ukuba koti xuku votwayo lbandla liwuqetule ngamanani amaknln lomteto.

U MR. WARREN (Kingwilliamstown) ute nangapandle kokuba ungowoburaluru n lomteto, waje uya kulihlazisa lbandla ukuba wamkelwe, nkusebenzi kwawo uyakwenzakalisa abawumeleyo. Ifama zelizizwe zaveme kumsebenzi wabantsundu emsebenzini wazo, zaye ziya zinqaba ngokungaba izicaka namandla azo. Ukuba kumiswe umteto onje ngalo ifama lokuqala eliyakosa isicika ngapambili alisakuba nazlcaka, ziya kubetela ngama gkulo, zimke nezibe seziko. Uyakuvotela ukuba uqetulwe lomteto.

u Mr. J. H. LANGE (Kimberley) nte nehahlele ukuba uliwele izibuko lesibuni lomteto, akivumelaneni nento yokuba Imantyi nezinidla zimkwe amandla angalawo. Unozisi ukuba ilungu elibekelileyo

U MR. DOUGLASS (Rini) ute lomteto awunguwo owezicaka ezisizeckeweni, kodwa ngowamafama. Akaboni nkuba lomteto ulihlazo njengokuba abanye besitsbo. Ubani ekangele ingxakeko zamafama, ukuba kude ezi ofisi angabona ukuba knyafuneka imantyi zinikwe isihlahla esingapezulu. Akasakuvuxhasa lomteto noko kuba uyakubagxotela izicaka. Ukuba umisive isimo sefama sokugqibela siyakugqita eso. kuqala ngobubi, kuba bonke abantsundu bakyingena ezitawuni asale odwa amafama.

U MR. KRIGE (Stellenbosch) ute lomcimbi ukade uxutyushwa, akasakuba senzi nteio inde. Akasakuvuxhasa lomteto kuba kuyakukatswa abantu abaugamahlwempu bodwa. (Hoar, hear.)

U MR. P. J. DU TOIT, umndululi, upendule akavuma ukuroxisa. Kwahlulelwe—
Abawamkelayo umteto..... 23.
Abachasi..... 35.

AMAGAMA O EWE.—Messrs. Basson, Beyers, De Vos, J. P. du Plessis, M. J. du Plessis, A. H. du Toit, P. J. du Toit, Faure, Immelman, Le Roex, Paton, Rhodes, Sivewright, Smith, Theron, Van der Vyver, Van der Walt, Van Rensburg, Van Zyl, and Wege. Tellers: Messrs. De Waal and Louw.

Awo Hai:—Sir T. Scanlen, Sir G. Sprigg, Sir T. Uppington, Messrs. Brabant, Douglass, De Villiers, Fuller, Griffith, Hockly, Hutton, Innes, Jones, Krige, Laing, J. H. Lange, S. I. Lange, Luttig, Mackay, Matasi, Merriam, O'Reilly, Open, Pearson, Pope, Robertson, Sauer, Schermbrucker, Smuts, Trower, Vintcent, Warren, Weeber, and Wood. Tellers: Messrs. Ohlsson and Frost.

AMAGALA.

Ngolwesi-Ne lwegqitileyo kugcite e Qonce ugwece lwamakwenkwan aku 42, namantombazana a 22, luvela kumandla opakati kwe Abisima namadike apa amakulu kwase Afrika apa. Kutiwa nga-Magala. Yintsapo ehlangulwe ebukobekeni ngabafundisi bama Skotshi obuqutywa shushu kwelo ngama-Arab; isiswa e Lovedale ukuba iye kufundiswa. Ngenkangeleko abahlake kuyapi kwintlanga ezimnyama zeli, bayatabateka ngamthlo, inxenye seyibambe ukuba bubhastile—oku kubonakala ezinweleni— kwakwezo zizwe zibenza amakoboka.

INTLANGANISO ENTSHA. — Kaundivumele ke ndizame ukupendula amanene amabini u “Malandalahla,” no “Mtunywa wase Kubusi.” Ngeelifutshane, ndingayi kuba sawalanda amazwi alamanene, kuqala manditi mawetu yinto elunge kunene ukuba wonke ubani alwazise uluvo lwake, nokuba ubani azaine amaingqa asuba yena ecinga ukuba augapilisa, aze ke ati uba lonto ayitayelo iyabonwa ngabanye ukuba ayikulanga ayiboniseyo, ngomoya omhle kbnna ukuze abone kakuhle. Yimna ntozakowetu Malandalahla no Mtunywa wase Kubusi ukuba njyixeke intlanganiso kanti pofu imiteto yayo ayikemi yaye ingekapumi nokupama. Kanitobe igazi zikulu i Committee isaza kudala imigaqo. Bendiba kemna amabandla angake ati qiqi kwangoku. Elinene u Malandalahla ukuteta kwalo ngo Mr. Tunyiswa akummandanga nakanye. Ngamanye amaxesha ukuteta komntu ngomye kudla ngokuxela isimilo somteti ngapezu kokuxela esomgxekeva.

Ingxoxo okwangoku ibifanele ukuba yeyokuba- iya-funeka ayifuneki sinina lentlanganiso. Ngumhlobo wam ote yena wayiqonda eyona kufanelwe ukuxhasa yona—u Mr. Wauchope, nabuka ndingatho mna ukuti ndiyavumelana nawo, hazi kunjalo, kodwa elinene lona lisengxoxweni, laza kunjalo laxoxa ngomoya ofanelkileyo wobunene kanye. Qina mfo ka Tunyiswa akukupendulwa nakanye, isenga Mr. Wauchope opose igada.—MDE-NGE-NTONGA.

IKWELE.— Isiminzi sabantu sibonisa uketo oluluku kwizinto abazitandayo kwanbazitayileyo. Banencombo zabo abazinandipelayo kwanezi humba abazitnye ngoku kodwa. Inyagincenzele esidibi ukuti abantu bazibandakanye nencombo abatyekela kuzo ngokuti bayebe izi- humba abangazikataleleyo. Isizatu soluleko likwela engekishatvulel w a kubayinkohlakalo emile nzulu emtwni. Uvulikishane lweziyolo zehlabati, aze nobuxoki bungabehle emhlabeni, kodwa lona ikwela linjengo hlanga emntwini onalo. “Uti u Milton xona eteta ngekwele ukakamketu kwingelosi ezawayo wangama likweli.” Ngazwinye ikwela mna udlifumana isisidengele esipikisana nokucumanga komntu kwanesizela sake. Xelani mzi ontsundu into enimkwelezela ngayo u Mr. Tunyiswa, kuba utike wema enkundleni pambi kwenu mzi, waza wawaneka umcimbi wake emadodeni ngenqelula entle neqelekileyo. Into aze nayo lomfo emadodeni ivalele. Kwamabo bakamakise amazwi abo bagxeka, bamaemango mnye naye u Mr. Tunyiswa, kuba bengavelisi lizwi liti intlanganiso enkulu yonyaka ayifuneki, koko inteto yonke iye idandazile iti iyafuneka. Womte umntu onesazela uyazi ukuba u Mr. tunyiswa akaqali nto intsha, koko wenza indlela yokuvusa umfi owayetandwa ngemini zake, osafunwayo nanamhla, ekungaluvuyo eusivwe. Namabrzayo lomfo ngenene ebuyilweni nasebukikweni abo bateta ugomfi lo u Mr. Tunyiswa alinga indlela yokuba makavuke eme kwisiseko esite nqi; ukuze abe yinto eyateiwayo mhla mnene ukuba wo.igetu iminyaka yonke. Lomfo ufuna ukuba umzi ungaxuduzi xana uhlilwayo sisiganeko esifana noting umlomo. Inkosi zingeko nje likwela abati okaka-kampetu banika amandla elutshabeni ngokukusike babenze inkosi zabo. Ikwela selwicutilo kade unzi. Amadoda makalitikenze ikwela, ake umzi ngokuxhasa iqalo clenziwa ngu Mr. Tunyiswa.—XAKA-LASHIE.

BAKE bafumana imvula ngevaleke e Monti. IBUTO lekomponi elaulwa kwelakwa Mzilikazi lingene kwelo, kwaye kunonywa ukwamkelwa kwalo ngobuhlobo ngabantu elo.

ISIFO ESIBHUBHISAYO.

Kufike inqanawa ekutiwa ngu *Congella* kwi port yase Durban, e Natal, inama Kuli angapezu kwe 350, evela e Madras kwelama Yndiya. Kule isibhozo zizisusile zezagi; abanye basivwe e hospital ape kubuye kwafadistinct people, it has done them no end of good in preventing bad ones.

ABALIMI NA BARWEBI.

IMARIKE.

E QONCE, (August 23).

Amaqanda—7d to 9d ngedazini

Amatanga—2/6 to 2/9 ngedazini

Irasi eluhlaza—1/1 to 2/ ngekulu lhabile—1/1 to 5/ ngekulu ltabile—4/ to 11/9 ngekulu Umbona—3/6 to 3/10 ngekulu Amazimba—3/11 ngekulu Umgubo—20/ ngekulu Imbotyi—9/6 ngekulu lhabile—5/ to 7/6 ngenxhova I-ertryis—8/ ngenxhova Inkuni—7/ to 43/ ngeflara

ABANAMAZWI okuyixela ukuyola kwayo imvumo nje Jubilee Singers (ama Afrika avela e Amerika) land than Natives can at present claim ; but, on the Cradock ngeveki egqitileyo. Elibuto livume kulomzimize lands will be taken from Natives. libe liyindlela ukusenga e Bhai.

Native Opinion,

THURSDAY, AUGUST 28, 1890.

THE Parliamentary Session came to close in Cape town on Wednesday last week. It has been an eventful Session, signalled as it has been by a Ministerial crisis, resulting from the fall of a Ministry which people had begun to regard as immortal, and the formation of another from a combination of able politicians who, although out of office, have been kept apart by divergent political views. That the coalition is likely to last has been made clear by a speech delivered recently by the Hon. R. P. BOTHA, at present President of the Bond at Richmond in which the head of the late Government was virulently attacked for political duplicity, while Mr. SAUER, who is described in the British Press as the leader of the “English” party, is received with open arms as an honest outspoken Afrikander. Thus it will be seen that the acceptance by Bondmen of Mr. SAUER is an admission on the part of that body of the purity of his motives in the attitude that politician and his party have assumed in the past, and has nothing whatever to do with the prostitution of ability to the meaner service of the Bond. The newly foimed Government has been able to give the country in substance what the late Government has offered it for years in shadow—a judicious selection of urgent public works, well suited to the present capabilities of the Colony. From our standpoint the Session has teen a useful one even in other respects. It will not be forgotten by the Natives as a Session which most providentially frustrated precipitate action as to certain vital changes proposed by Sir GORDON SPRIGG in the administration of the affairs of the Native Territories beyond the Kei, which those interested had hardly time to digest. We, together with other friends of our people, earnestly pleaded that time be given for looking at the proposals closely and from all sides, so as carefully to note their propable effect. But the late Premier would appear to have already ridden his well-known high-horse, and was obdurate. He stolidly proceeded with his Bills, and but for the timely change of Government no one knows to what extent the derangement of the condition of the Transkeian Natives might have gone. Sudden changes in the affairs of these people are very much to be deprecated; and it is Sir GORDON SPRIGG’S failing in dealing with the Natives to suppose that he can metamorphose in a day the condition of the red-clayed to that of ideal citizens if an Act of Parliament which may have claimed bis fancv I

whole, then, if the Session just closed has, as usual, brought Natives no measure that can be regarded as aimed at improving their condition as a distinct people, it has done them no end of good in preventing bad ones.

Notes of Current Events.

THE new Bishop of Zululand, the Ven. Archdeacon Gibson, M.A., who is at present in England, has issued while there “Reminiscences of the Pondomisi War of 1880,” being episodes in the history of the Kaffrarian Mission. It is a readable little volume of 110 pages, and well illustrates the difficulties Mission work has had to be carried on under owing to the lamentable events of the period to which it relates.

WE learn with satisfaction that the Government Land Surveyor, Mr. Barker, is already at Mount Arthur, in Glen Grey, surveying plots for the Natives residing there. Government are executing but part of a scheme to grant individual titles to about five Mission Stations in that district, which have applied for them, and as a guarantee of good faith have deposited money towards survey expenses and the issuing of titles. Having begun, we trust Government will not stop short of giving fifty of tenure to all the Natives in Glen Grey so as to silence a controversy, kept up by people who cannot see why Natives should have lands at all, which only serves to fill people with alarm. We distinctly recognise Government cannot give more land than Natives can at present claim ; but, on the other hand, it should be as clearly understood that no zimore lands will be taken from Natives.

RARELY, if ever, has the formation of a Ministry attracted so much attention in Great Britain as that which took place in this Colony last Session. The English newspapers which came out by the last mail are teeming with notices of a complimentary nature, breathing good wishes for the Rhodes Ministry. Even Provincial journalism has joined in the chorus of praise. This is highly satisfactory. It will serve as an incitement to the Premier and his colleagues, knowing that so many eyes at home and abroad are watching them, to act up to the best traditions of statesmanship, scoring anything savouring of mean persecution of the Natives. In this course we wish them well.

THE new School-room of the Ayliff Girls' Industrial Institution was opened in Peddie last week. Rev. E. Geaye is in charge. As the name of the Institution implies, it is intended as a commemoration of the meritorious labours of the late Rev. John Ayliff in connection with the settlement of the Native people in Peddie and elsewhere. If our people in Peddie were given the opportunity they would heartily support so praiseworthy an end, but Peddie officialdom has long shown itself apathetic to movements calculated to help Natives on in this direction, and the poor people infer from such conduct that the Government looks upon these efforts askance. This surely is not creditable to the Government. The debt on the place is over £150 after every available place has been beaten up for subscriptions, except the Peddie Natives themselves, from the causes hinted at.

A COMMUNICATION, signed X, has reached us from Mount Fletcher, East Griqualand, written by a very prominent and influential Native in that district. It may therefore be fairly inferred that it expresses the feelings of the vast mass of our countrymen residing at the foot of the Drakensberg Mountains, and consequently deserves consideration at the hands of the Government. Without putting it through the process of subediting, we give it to the world:—

HONOURED GENTLEMAN,—I have the pleasure of informing you that ever since I began to subscribe for *Native Opinion* I noticed that Natives will also in future be reckoned as living men. But there is only one point I should like to bring to your consideration, sir, viz.: This paper should be also written in Sesotho, that is to say it should contain three languages, viz.: Kaffir, Sesotho, and English, because it is hard for us (Basutos) who do not know the Kaffir language to understand the contents from that language, sir. Again, I should like to learn from the readers of the paper these few questions:—Whether it is good for the Colonial Government to stop our children and friends who like to leave Basutoland to Griqualand East? Whether it is advisable for the Government to allow those friends and children to pass to Pondoland, whereas the Ponds are enemies to the Government? Whether it is good for the Government to see the revenue of this district very small on account of the settlers being very few ? The Government has taken parts of our district saying that we have no men enough, and those parts are to be sold, whereas we have a good number of men in Basutoland and in the Colony who are not allowed to come over to us!!

I am your friend,

Mount Fletcher.

The grievance ventilated by our friend seems to be one well worthy of the attention of the authorities. Surely it is no unreasonable thing to do for these people to ask to be permitted to accommodate their friends, if they see their way to do so, in their neighbourhood, rather than see them compelled to emigrate to Pon- doland. The encroachments by Government on Natives' laud have gone on to an alarming extent. We deeply sympathise with these people when they implore the Government to fix a limit to it, since what land is now in the occupation of Natives is small as things stand, and while they are increasing the land does not stretch. Certainly it is not too much to ask that the slicing of Natives' lands which has been quietly yet surely going on, should come to an end ; and have boundaries fixed once and for all. We commend the matter to the new Government.

lase Richmond (Mr. P. J. da Toit) lingala- mkelanga icebo lake ukuba liroxise.

Kutengiswa

Busulu:

IKULU LESALI

EZINGONOXESHA.

Kaulezani Ukuza,

Ukuba nifuna

Isali Ezitshipu,

Ezibe zizezamapolisa,

Ezomeleleyo-ke ngoko.

W. O. CARTER & CO.

EQONCE.

KWI VENKILE

YO KATA,

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuzazazo. 1/6 ibotile.

Elika
COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

Aka
COOK Amafuta Ezilonda Nokwekwa. 9d. ibotile.

Elika
COOK Iyeza Lepalo. 1/6 ibotile.

Ezika
COOK Ipils. 1/ ngebokisana.

Eka
COOK Incindi Yezinyo. 6d. ngebotile.

Oka
COOK Umiza Westepu Sabantwana. 6d ngebotile.

Oka
COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Oka
COOK Umiza we Cesine. 1/6. Niqondise ukuba igama ngu

G. E. COOK, Chemist,
EQONCE.

uba ngawenkohliso angenalo igama lake

Ikaya Labantsundu.

UKUTYA UKUTYA !!

Ndinawo Umbona na Mazimba, Imbewu Yengqoiwona ne Tapile, ngamanani ALULA konke-na.

PAUL XINIWE,
General Agent.
King Williamstown, 13th August, 1890.
st2111

ISAZISO.

UKUBA Inqwelo ka MNONONO wesika Xegwana e Qitsi, kumandla wase Ngcobo, eyayize kukandwa, esekukudala igqi. Iyiwe, ayikwahulanga ibhatatalelwe ngu mniniyo kwisituba esipakati kwe VEKI EZIUTANDATU kususela ku 9th AUGUST ozayo, iya kutengiswa ihlaule indleko zonke.

Witness: A. GONTSHI,
Agent for Chae, Pendleton, Sxonxweni,
Ngamamakwe, 31st July, 1890.
CHAS. F. PENDLETON, Blacksmith
and Wagon Maker,
Gqogqorha, Transkei.

IMVO ZABANTSUNDU (NATIVE OPINION)
QUEEN'S TOWN ADVERTISEMENTS.

PEACOCK BROS NO WEIR,
E KOMANI,

NGASATENGI abakulu Bokutya, benika awona Manani alungileyo. E Komani apa wakuke yekuvu into abayi kupayo pambi kobuba utengise nokuba kupina.

Ihabile, Ezinkozo, Inqholowa, Irasi, Imbotyi, I.ertyis, Umbona, Amazi- mba, bablele benawo.

qt31090

TRA.NSKEI ADVERTISEMENTS.

UBOYA UBOYA!

T. SMALE, kwa Mpuluse,
(Apo ibingu. W. FENNELL).

NJENGOKUBA ixesha loboya lisondele u F. SMALE wazisa abatenga kwi venkile yake, nabo bonke Phesheya kwe Nciba ukuba uyakurola awona maxabiso apezulu ngoboya, kwanangazo zonke izinto eziveliswa ngaba Ntsundu.

INKOMO INKOMO!
EZITENGISAYO.

UHLELI enento eninzi ye Main, Amatokazi, Amatole, njalo njalo, angazinyulelayo umntu TSHIPU.

F. SMALE, kwa Mpuluse.

qt3010

BANTSUNDU! BANTSUNDU!

U GRUBB wase GCUWA

UYANI-BHOTISA.

KE ngoko abati ufudukile bano lwimi. Abatandabuzayo mabeze kuzibonela ngawabo amehlo. Abanemilanga mabeze kunyangwa ngomchiza wake, bayakuvuyiswa kukumbona. Lingani amayeza ake ezikuhlana zonke—Ayazeka.

Kanize nje, nizekubona impahla ka GRUBB. Ilokwe zokutshata i *Ready Made* nezi-yimicako. Ilokwe zokutshintsha—i Printi, i Kaliko, i Zihlangu (ezizitende zicopileyo) Intlotyana zonke zempahla yokutshata, nezokunxiba nje kodwa. Eyamadoda—Onzouza, ne Bhatyi, i Suti, i Hempe, i Minqwazi, i Bhatyi zokwaleka, Nentlobo zonke ze ngubo zamadoda (*ezo kutshata nokuhomba*). I Kofu, i Swekile, i Ti, ne nto yonke. Kwanengubo zaba Bhexeshi. ELOKUQOSHELISA.—Ungawalibali amayeza ake, aselenqhiniwe ukuba angawo.

T. E. GRUBB

BUTTERWORTH.

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IRHEUMATICURO!

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SOUTH AFRICA.



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Isinqe, Inqqaqambo Zentloko. Lingqinwe ngamawaka umenzi walo kuphela ngu

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HOWARD & WEBB,
Emva kwo Eitola zo BAKEH BAKEH & CO.

Kutengiswa nge Mvumelano.

LO ugama lingezantsi uhlaule

ukwamkela incwadi kwabanga bangatenga imihlamba engo Lots No. 10 no 6, ekwisihlamba se Ramnyiba, kwisiqingata sase Qonce, eyayifudula iyeka Jan Sibindi.

HENRY MCACISO) Engcobo
Pro JAN SIBINDI mhlaimbi
J S. HONEY, Gala.

Ikaya Lendwendwe.

SIYAZISA ukuba " Ikaya" sisaligcinile ikaya apa e-Komani Amagumbi nezitale, nentlalo yonke ilungile kakulu ezantsi Marike.

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AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),
E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela,

LAMAYEZA aya yakzwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kuleza uku necda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokuceceka ekwenziweni kwawo; ngenxa yokungabi nasikwe zetyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umiza ongazange ungakupilisi ukuluma kwa nyoka, nezinye inunu.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).
Umiza ongenzi xesha ukupilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBILISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Apertient).
Eliqinisekileyo ukunceda ukungayi Ngasese, akungatandi kudla, lecesine nento ezinjalo.

UHLIKIHILA (Embrocation).
Amafuta omi okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omi okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswana nezikatazayo zentsana. nezabantwana.

UMATINTELA (Antispasmodic).
Umiza wokupilisa ukuqunjelwa nezitepu aesinye tukatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyaa elilunge kunene kwisifo sokuba batataka, ukungatandi ininzi yonke.

UBUGQI Magic Healer).
Amafuta akupilisa .sinyane ukusikwanzilonda njalo njalo.

IGUDISA (Emollientine).
Into elunge ku nene etanjiswayo ebenza bubuhle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa " Lelona " xa isifo zokunamba igazi senele.

Izalatio zendlala yoku wasebenzisa zishicilelwe nokuzalisekileyo zatwa nca kwi bhotilana neziofilana ngazinye, eziti zakulandela ngokufezekileyo akaze angapi nsi lamayeza. Ngokungabiko kaya, nandlu, namambi ungenawo lamayeza esirweqe sokulumkela ohungekeli. Akandwa enziwa ngu JESSE SHAW, Iiqira elisebenza ngemiza, e Bhofofo, atengiswa nange bhokisi nange Bhotile nangamagosa ake kwi akhosi yedolophu zite. Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E *Qonce*—Dyer & Dyer, Malcomess & Co., L Drummond & Co.
E *Ngqamakwe*—Mrs. Savage.
E *Monti*—B. G. Lennon & Co.
E *Rini*—E. Weiss.
E *Dikeni*—R. Stoel S.
E *Komani*—Mager it Marsh.
E *Bhayi*—B. G. Lennon ACo.
E *ngqusha*—W. A. Young, Esq.
Ikaya lawo e Fort Beaufort kwa Nogqala.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-
lizwe.

UMPILISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule nao, nokuba sihlo ngayipina indlela, ezinjene Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka bengqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, nialo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa agaan, zibhalwe nges Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza nge ugqiniseko eliyenza ukuba liyayi pilisa inko. iso yezifo zabanteundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo aabantu abantnyatna liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsku ezilishumi. Ibhotele nganye ihamba nencwadi ene ntezo yesi Xhosa.

Liluglselelwa umninilo kupela ngu

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

IVENKILE YOHLANGA
E HERSCHEL.

TIMOTHY K. MAYESEL & CO.

Bavule IVENKILE ngo 7th April,
1890, e DULCIES NEK,
HERSCHEL.

Batamba umzi ukuba Ubaxhase.

AUGUST 28, 1890]

UMZI ONTSUNDU

Onga Unganqhina

EYONA NDLU ITSHIPU

EQONCE,

MAUYE KO

A.J.CROSS& CO

OMTEKETISO INGU

TIKOLOSHE. '

Asoyiki-nto wobu-
ya ungarani.

BATENGISA NGENTO YONKE

Kwigumbi le Malike elilunge
netyalike Yabantsundu base Wesile.

A. J. Cross & Co.

Kingwilliamstown.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka AUGUST.

Ngemiti Yeziqamo, Nge-Rozi,
Nge Diliya, Nge Rhubarbs,
Nge Radish,
Nge Strawberries, ' (Amaqunube).

-LISE LIXA LOKUTYALA.— ' TYALA i Bulbs ze Culadiums, Gloxinias, Nyibiba, Tuberos Begonias, Cyclamen, Dahlias. Tuberoses. IMBEWU. — Lungisa umhlaba ulungiselela ukuhlwayela nge Ntloko hlaza., kanjako uqale ukuhlwayela ngalenyanga. ITAPILE.—Ixesha lokutyalala Itapile seliqalile. Mayitenwe imiti apo kufunekayo.

EKA GOWIE

I-Catalogue ye Ntloko hlaza yo 1890.
Ishicilelwa malunga ekupeleni ko July.

W. & C. GOWIE,

Abatengi be Mbewu Nezityalo,
GRAHAM'S TOWN.

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika " Folokoco " Jinge- 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 komteketiso, Ngu Folokoco,—Manenekazi Yizani ninqweni ae ilio. Ityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodna,— Amanene, namanenekazi S'true, intengo yetu iyodwa. Ibhathi, ihempe, neminqwazi, Nebhulukwe ezisikiweyo,— 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, King
Williamstown.

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