QUEENSTOWN ADVERTISEMENTS.

PEACOCK BROS. NO WEIR,

E KOMANI

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

Ihabile, Ezinkozo, Inqholowa, Irasi,
Imbotyi, Lertyis, Umbona,
Amazimba, bahlele benawo. q,31090

KUYA KUTENGISWA

NGAPANDLE KOMGQALISELO WENANI,

I FAM ELUNGE KAKULU

Ubukulu: 1,922 Acres,

KUMANDLA WASE QONCE.

I FRONTIER Insurance and Trust Company (ecitakalayo ngoku) yenzele ububele ogama lingapantsi, ngokumnika umyalelo ukuba atengise nge Fandesi (ngapandle kwe Ofisi yake), ngo

MGQIBELO, 13 JUNE, 1891

EMINI EMAQA.NDA (12 o'clock),

Ngapandle Kwamgqaliselo Waxabiso,

I FARM NO. 308, UBUKULU : 1,922 Acres, Kumandla wase Qonce

Le Fam yaziwa kakuhle ngegama lokuba yi " Tom Simpson's Farm," yaye iyenye ye Fam ezichumayo kweli lase Maxhoseni. Kuko imizi emibini kulo fam. Enye yindlwana nje encinane ; enye yindlu enkulu efanelekileyo ene Rooms 6, Ikitshi, Pantry, Izitali, Neyekari, nezindlwana ezingapandle ezakiwe kakuhle nangokuqinileyo ngezitena, ziza zafulelvva. ngamazinki. Lomhlaba unamanzi nemiti kakuhle, yaye ubukulu bayo ibiyelwe ngocingo. Le fam ibiselugcinweni luka Mr. SHELVER unyaka wonke, ote wayihlaziya indlu yokuhlala, walungisa ucingo oluse mdeni, nesitiya silungisiwe kanye.

Le Fam imelwe kuba itengiswe kuba i Frontier Insurance Company iza kuyivala ibhizinisi yayo.

Kumbulani umhla we Fandesi: Ngo MGQIBELO. 13 JUNE, Emini emaqanda.

Uhlobo lokutengisa, olulolulungileyo kanye, lunokufunyanwa ku

T. W. HEYWOOD, Umteteli-Fandesi

U NKATULA

UYA wubulela kunene umzi Ontsundu ngokumxuma. Uya wazisa umzi omele, kwanose KOMANI okokuba IZISULU zempahla zikona. Iblankete, Izibhalala, Ityali, Izihlangu, Isali, Imiqokozo, ne Dyokwe, njalo njalo, zihleli zodwa. Kanjako amanani ake okutenga Izikumba, Umbona, Amazimba, no Boya, njalo-njalo, angafanelekileyo ; zaye zonke ezizinto zitengwa nguye ngemali; waye enika awona manani alungileyo.

J. LAMONT (NKATULA),

E BHULORWENI, KWA KOMANI.

Gqalani igama lake—NKATULA-yena uya "nkatula" kanobom nxa atengela Iswekile ne Kofu, njalo njalo.

A Wonderful Medicine.

BEECHAMS PILLS

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be " WORTH A GUINEA A BOX."

BEECHAM'S PILLS, taken as directed, will quickly restore females to complete health. They promptly remove any obstruction or irregularity of the system. For a

Weak Stomach; Impaired Digestion; Disordered Liver;

they act like magic—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System; restoring the long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the WHOLE PHYSICAL ENERGY of the human frame. For throwing off fevers in hot climates they are specially renowned. These are " facts " admitted by thousands, in all classes of society and one of the best guarantees to the Nervous and Dabilitatad is that *Beecham's Pills have the Largest Sale of any Patent Medicine in the world.* Full directions with each box.

Prepared only by THOMAS BEECHAM, St. Helens, Lancashire, England.

SOLD BY ALL DRUGGISTS IN THE COLONIES.

ICAM, ICAM, LEZIHLANGU!

U W. L. NEILL, Uzimisele uku fuduka e Qonce, ke yonke impahla EZIZIHLANGU yake uyayitengisa ngamanani alula kunene.

IZIHLANGU (Intlobo zonke), ne FELSKUNI, (Ziyalahlwa).

Akuko nani angalitabatiyo, wonke umntu one CASH uyammema. Yizani kuzibonela ngokwenu.

E CAMBRIDGE ROAD,

NGAKWA NYUWENI.

ISAZISO SIKA

TIKOLOSHE.

NGXATSHOKE MZI ONTSUNDU!

U TIKOLOSHE uyawubulela umzi Ontsundu ngokumxuma kwawo. Uyawazisa okokuba akasenanto nalamzi ka NGOMTI use Bhulorweni. Umf'omkulu yena selemise Ivenkile yake e Koneni, malunga ne Tyalike yama Wesile pambi kwe Ntango ze Fandesi, apo ke afukame kona NEZISULU ZAKE, njalo-njalo. Impahla ekona inxenye yayo Amakhuba, ngamani alula, Onoxesha Besali, bahleli bodwa, Amaxamba Eswekile ne Kofu, nge nani elilula, Umgubo, nento yonke, Into Yonke Etyiwayo uhleli enayo, zizisulu, Ibhulukwe, Ibhatyi njalo njalo, zonoxesha, ziyalala. Ihempe, Iminqwazi, Isali, Imikala.

Yizani kuzibonela ngokwenu.

Iseyile ne Dyokwe, ne Miqokozo, ne Water-Fatyi, ne Tyeya, ne Planga.

Akukonto Ingekoyo.

A. J, Cross &Co.

E QONCE.

Abahlobo Babantsundu,

BESIWA BEVUKA NABANTSUNDU

1. KUQALA:-

0 HADNOTT & Co, (Magqadaza),

EYONA VENKILE INDALA E KOMANI YA BANTSUNDU, babenzela amalungelo anelisayo ngelixesha lobunzima, bonke abanezikweliti kubo ukuza ku June, 1890, ngokuti bavume ukutabata nokuba li 10s. endaweni yeponti, bangabizi nzala, kuzo zonke izikweliti zabamnyama ezihlaulwe ngapambi ko December ozayo, baze bamnike umntu ilasiti ene-stamp ngokufezekileyo.

2. KANJAQO

0 HADNOTT and CO. (Magqadaza) batengisa koze nemali, ngamaxabiso ahliswe nangokugqite abekuko, waye otenge kubo ngemali esaneliswa kangangokuba enze impinda yokuya kutenga kubo futifuti; ngalendlela zindimbane ezitenga kubo betsalwa luhlobo abatengisa ngalo ezitoreni zabo apo abantsundu bafumana okwanelisayo ngempali yabo.

Apo nine Ledi, u Notyebisa, ukunitengela estoreni, ne " Mvo ' niyileselwe ngapandle kwexabiso. HADNOTT & Co. (Magqadaza).

ISITORA SOMZI ONTSUNDU,

QUEENSTOWN.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise amayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxazo, 1/6 ibotile.

Elika

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

Aka

COOK Amafuta Ezilonda Nokwekwe, 9d. ibotile.

Elika

COOK Iyeza Lepalo. 1/6 ibotile.

Ezika

COOK Ipils. 1/ ngebokisana.

Eka

COOK Incindi Yezinyo. 6d. ngebotile.

Oka

COOK Umciza Westepu Sabantwana. 63 ngebotile.

Oka

COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

YIYANI KWA

C. A. JAY & CO.

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe

Ikoyi—Ikomityi ne Pleti

I Lampi

Impahla yendlu yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

ZISHICILELWA NGE GUNYA.

NGOLWESI-NE, JUNE 4,1891.

UMTETO, No. 23 we 1879.

KUYAZISWA ukuba kususela kusuku lo 1st ku February, 1891, imimiselo ye Siqendu se 10 so Mteto ongentla siya kuqutywa ngama Polisa.

B. H. HOLLAND,
Imantyi.
Kingwilliamstown,
28 October, 1890.

Imimiselo ekusingiselwe kuyo yelandelayo :—

Wonke umntu ofunyenwe eyantaza, nokuba kusendeleleni yabantu, okanye endaweni ehanjwayo, okanye esemboniselweni yendawo ezizezo, engena zingubo zaneleyo kakuhle, wotatyatelwa ukuba ungumntu ongazipete kakuhle, abe netyala lokwapula lo Mteto. Angabanjwa nangapandle kwegunya la Komkulu, aye kuma pambi ko Mantyi, ne Justice of the Peace ebalulweyo, apatwe ngomteto, aze akufunyanwa enetyala njengoko kumiselwa nge Siqendu se 2 salomteto, abe nokohlwaywa ngezolilwayo ezimiselwe ngeso Siqendu.

Izohlwayo kogwetyiweyo pambi kwe Justice of the Peace ebalulweyo, kukufakwa entolongweni ixesha elingengapezulu kwentsuku ezili 14 esebenza mhlaumbi engasebenzi nzima, esitya mhlaumbi engatyi amanzi etyuwa, etshixelwe mhlaumbi engatshixelwe yedwa, okanye nayipina yezonto ; okunye kogwetywe pambi kwe Mantyi, wofakwa entolongweni ixesha elingengapezulu kwenyanga ezintatu esebenza mhlaumbi engasebenzi nzima, esitya mhlaumbi engatyi manzi etyuwa, etshixelwe mhlaumbi engatshixelwe yedwa, okanye nayipina yezonto.

ndlela zokutengiswa kwawo zingabonwa kwi Nkundla yo Mpatiswa Nocanda e Kapa, I okanye nakwi Nkundla ka Mantyi Omkulu e Kokstad, nokuba kweka Mantyi wase Matatiele. Ngencazelo ezeleyo kangela Isaziso Sakomkulu, 40/91, esinokufunyanwa kwi Ofisi ze Mantyi,

W E STANFORD,
Chief Magistrate.
Chief Magistrate's Office,
Kokstad, 16th April, 1891. t186

IMIHLABA ELAHLIWEYO.

Esase BHOFOLO.

ISAZISO SAKOMKULU.—No. 403, 1891.

Office of the Commissioner of Crown Lands and Public Works, Cape of Good Hope, 6th May, 1891.

KUYAZISWA apa kumntu wonke, ngokwe Siqendu Sokuqala so " Mteto we Mihlaba Elahliweyo," No. 3 we 1879, ohlaziywe ngo Mteto No. 24 we 1887, ukuba ezi ziziba zo Mhlaba zilandelayo, eziku Mandla wase Bhofolo, kutiwa iyelahliweyo, nokokuba u Rulumente uya kuyitabatela kuye nge 30 NOVEMBER, 1891, yoti ukuze ingatatyatwa kube kufike abantu abati yeyabo, nangokuti bahlaule imali elityala ku Mantyi weso Siqingata, njengoko kufunekayo kwesi Siqendu sikankanywe ngentla salo Mteto.

H, H, McNAUGHTON,
Assistant Commissioner.

Imihlaba e Healdtown, e Bhofolo ekutiwa iyelahliweyo.

Thomas Ngcongela, Intsimi No 7 A, Isiza No 7 II, e Nxukwebe; Ityala £3 2s 6d.

John Kambi, Intsimi No 7 I, Isiza No 8 B e Nxukwebe ; ityala £3 2s 6d.

John April, Intsimi No 15 Ba, Isiza No 3 Ba, e Nxukwebe ; Ityala £3 2s 6d.

Umabope Verbas, Intsimi No 4 Ga Isiza No 1 Ea, e Nxukwebe ; ityala £3 2s 6d.

Qakalana, Intsimi No 47, Isiza No 1 B, kwa Zazela ; ityala £3 2s 6d.

Malito Mweli, Intsimi No 52, Isiza No 8 E, kwa Zazela; ityala £3 2s 6d.

Jeremiah Mafani, Intsimi No 16 G, Isiza No 1 I, e Nxukwebe, ityala £3 2s 6d.

Isaac Qaba, Intsimi No 14 K, Isiza No 8 J, e Nxukwebe; ityala £3 2s 6d.

Sarah Mazimela, Intsimi No 9 B, e Nxukwebe, ityala £2 10s.

Bangani Gqeba, Intsimi No 120, Isiza No 4 I, kwa Nobanda ; ityala £3 2s 6d.

Bombela Myenye, Intsimi No 13, Isiza No 3 H, kwa Zazela ; ityala £3 2s 6d.

UKUTENGISWA KWE FAM EYI " HOUTBOSCLIFONTEIN, 197 A,"

EMZIMKULU.

UMHLABA oyi Fam enye yakwa Rulumente ose Mzimkulu, kulo Mandla, uya kutengiswa nge Fandesi, ngoko Mteto 15 we 1887, pambi kwe Ofisi ye Mantyi Enkulu e Kokstad, ngo 10 kusasa., ngolwesi Ne, 25 JUNE, 1891. Indlela zokutengiswa kwawo zingabonwa kwi Ofisi zo Mpatiswa Nocanda, e Kapa, nakwi Ofisi ye Mantyi Enkulu e Kokstad. Ngencazelo ezeleyo kangela kwi Sazizo Sakomkulu, 42 91, esinokufunyanwa kwi Ofisi ze Mantyi.

W E STANFORD,
Chief Magistrate.
Chief Magistrate's Office,
Kokstad, 16 April, 1891. t!86

UKUTENGISWA KWE "ERF" E UGIE, KUMANDLA WASE

NDENXA (Olaclear)

KANJALO kuya kutengiswa imihlaba ezikonkwane zakwa Rulumente ezi 56 ezi kumzana wase Ugie, okumandla wase Ndenxa, ngomhla we 22 JUNE, 1891, ngeyure ye 10 kusasa, ngo Mvulo, pambi kwenkundla ye Mantyi yase Ndenxa, ngoko Mteto 15 we 1887. Uhlobo eya kutengiswa ngalo lungabonwa kwi nkundla yo Mpatiswa-Nocanda e Kapa, nakweye Nkulu ye Mantyi e Kokstad, nakweye Mantyi yase Ndenxa. Ngencazelo ezeleyo kangela kwi Saz so Sakomkulu, 39/91, esinokufunyanwa kwi Ofisi ze Mantyi.

W E STANFORD,
Chief Magistrate.
Chief Magistrate's Office,
Kokstad, 16 April, 1891. tl86

IMIHLABA ELAHLIWEYO-

Esase CUMAKALA.

ISAZISO SAKOMKULU.—No. 292, 1891.

Office of the Commisseoner of Crown Lands and Public Works, Cape of Good Hope, 1 *April,* 1891

KUYAZISWA apa kumntu wonke. ngokwe Siqendu Sokuqala so " Mteto we Mihlaba Elahliweyo," No. 3 we 1879, ohlaziywe ngo Mteto No. 24 we 1887, ukuba ezi ziziba zemihlaba zilandelayo, eziku Mandla wase Cumakala, kutiwa iyelahliweyo, nokokuba a Rulumente uya kuyitabatela kuye nge 20 OCTOBER, 1891, yoti ukuze ingatatyatwa kube kufike abantu abati yeyabo, nangokuti bahlaule imali elityala ku Mantyi weso Siqingata, njengoko kufunekayo kwesi Siqendu sikankanywe ngentla salo Mteto.

H. H. McNAUGHTON,
Assistant Commissioner.

Imihlaba e Mgwali, e Cumakala, ekutiwa iyelahliweyo.

Oka Nangu, Isiza No 49, Intsimi No 263 kwi Sikolo sase Mgwali, Ityala £3 15s.

Tsoba Lambisa, Isiza No 70, Intsimi No 264, kwi Sikolo sase Mgwali, Ityala £3 15s.

Jonas Camangcu, Isiza No 90, Intsimi No 294, kwisikolo sase Mgwali, Ityala £3 15s.

Martha Tshauka, Isiza No 138, Intsimi No 313, kwi Sikolo sase Mgwali, ityala £3 15s.

Samuel Bacela, Isiza No 130, Intsimi No 341, kwi Sikolo sase Mgwali, ityala £3 15s.

Samuel Faba, Isiza No 6, Intsimi No 222, kwi Sikolo sase Mgwali, ityala £3 15s.

Adonis Fana, Isiza No 91, Intsimi No 228, kwi Sikolo sase Mgwali, i yala £3 15s.

UKUTENGISWA KWE FAM KUMANDLA WASE

NDENXA (Maclear).

KUYA kutengiswa imihlaba e 16 yakwa Rulumente ezi fam kumandla wase Ndenxa nge Fandesi ngomhla we 23 ku JUNE, 1891, ngo 10 kusasa ngolwesi Bini pambi kwe Nkondla ye Mantyi yase Ndenxa ngoko Mteto 15 we 1887. Uhlobo eya kutengiswa ngalo lungabonwa kwi nkundla yo Mpatiswa Nocanda e Kapa, nakweye Nkulu ye Mantyi e Kokstad, nakweye Mantyi yase Ndenxa. Ngencazelo ezeleyo kangela kwi Saziso Sakomkulu, 41/91, esinokufunyanwa kwi Ofisi ze Mantyi.

W E STANFORD,
Chief Magistrate.
Chief Magistrate's Office,
Kokstad, 16 April, 1891. 1186

UKUTENGISWA KWE "ERF"E

MOUNT FRERE.

KUYA kutengiswa nge Fandesi imihlaba Yakomkulu ezi Erf ezi 28 e Mount Frere kulomandla, ngoko Mteto 15 we 1887, pambi kwe Nkundla ye Mantyi yase Mount Frere, ngo 10 kusasa ngo Mvulo. 6 JULY, 1891. Uhlobo eya kutengiswa ngalo lemihlaba lungabonwa kwi Ofisi yo Mpatiswa-Nocanda e Kapa, kwi Mantyi Enkulu e Kokstad, nakwi Mantyi yase Mount Frere. Ngencazelo ezeleyo kangela kwi Saziso Sakomkulu, 18/91, esinokufunyanwa kwi Ofisi ze Mantyi.

W E STANFORD,
Chief Magistrate.
Chief Magistrate's Office,
East Griqualand, 22 April, 1891. t256

IZAZISO ZAKWA RULUMENTE.

UKUTENGISWA KWEFAMA EYI GLEN ALFRED," ESE

MATATIELE.

UMHLABA oyi Fam enye yakwa Rulumente ose Matatiele uya Kutengiswa pambi kwe Nkundla ye Mantyi yase Matatiele ngomhla wa 23 ku JUNE, 1891, ngo 10 kusasa, ngolwesi-Bini, ngo kwe Siqendu se 15 so Mteto we 1887. I.

EKA GRAY

Incindi Epitikeziweyo

LINSEED NE HOREHOUND.

Lelona Yeza le NKOHLOKOHLO INGQELE, nazo zonke Izikuhlane zo MQALA ne MIPUNGA.

1/6 NGEBHOTILE.

2/- LITUNYELWE NGE POSI.

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

Ikaya Labantsundu.

(Ebelilelika Mr. Paul Xiniwe.)

MAKOWETU ! Nangu umzi wenu, asingowabelungu. ABAHAMBI baya kukangelelwa ngawo onke amatuba ngenyemeko. Amahashe sesona sitali sihabile intle, itshipu. Kwimpi Esebenzayo : Ukutya okuncamisa umxhelo, okomelezayo ngemali encinane. Ukutya, ukupumla, ukonwaba. Imali yake yena uya kuyichita kwase kaya, ekubeni ama Jamani eyichita kumakowabo. Angatengela atengisele nabanina, mntonina emsitweni ongowona mkulu weli lase Maxhoseni; Ikuba litengwa ngokubonwa !

W. D. S0GA, Umninimzi.

E Market Square, e Qonce.

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

LAMAYEZA aya yalezwa kakulu ngumnininwo, ngenxa yoku nqinelana kwawo nezo zifo enzelwa zona ; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobupantsi bexabiso lawo; ngenxa yokucoceka ekweniweni kwawo; ngenxa yokungabi nasikwa letyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu inkatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha. ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nesabantwana.

UMATINTELA (Antispasmodic).

Umciza, wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba batataka, nokungatandi nto ityiwayo.

UBUGQI Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa " Lelona " xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe nokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa onziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, o Natal, e Free State, e Transvaal, nase Indiya,

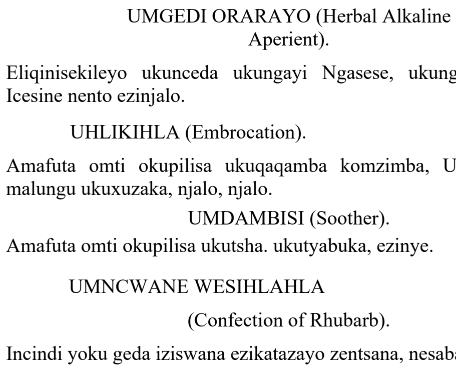
AMAGOSA ALAMAYEZA—

E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond A Co.
E Ngqamakwe—*Mrs*. Savage.
E Monti—B. G. Lennon & Co.
E Rini-E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, E q.
Ikaya lawo e Fort Beaufort kwa Nogqala.

ISEBENZA NGOBUGQI

I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town,

LINOKUTENGWA NAPINA.

Printed for the Proprietor, J. TENGO-JABAVU, by HAY BROTHERS, Smith Street, King Williamstown,

KWABAZA KUTSHATA

KANIPOS'AMEHLO APA!

Nitini ngesisivato Somtshato esitungwe kwa

PASCOE (kwa " FOLOKOCO,")

Kingwilliamstown. Yixeleni into embi kuso, ukuba iko.

ITYALI ZETU—UYEVA? ESPECIALLY ezabatshakazi. Ningalibali:—PASCOE (kwa Folokoco), ngezantsi kwetyalike ye Zikotshi, e Qonce, apo nom'bona kona SALUFU.

GIBBERD & BRYANT,
KING WILLIAMS TOWN.

Imicako Yelokwe Zesitofu Emitsha, 4d, 6d, 7 ½ d, 9d 10 ½ d, 1s., ngo yadi.
Ikeshmiya Emnyama, ebungqingqwa bupindiweyo, 9d iyadi.
I Satin e Brokedi Yokutshata 1'6-, 2/-, 2/6-, nge yadi
I Satin Zokutshata, 1/-, 1/6- nge yadi.
Ilokwe Zokutshata. Iminqwazi Yokutshata.
I Satin e Brokedi Yelokwe Zokutshintsha.
Ityali Ezinamagqabi-
Ityali Ezimabala Mabini.
Iprinti ezibu Keshmiya, ezilungileyo kanye, 6d iyadi.

YONKE Impahla YOKUTSHATA
iko apa.

GIBBERD & BRYANT.

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UKUBA Inqwelo ka Xhelo wase Tywina, e Batenjini, kumandla wase Engcobo, eyayize kukandwa, esekudala igqityiwe, AYIKULULWANGA ibatalelwe ngu Mniniyo pakati kwesituba esi Veki Ntandatu kusukela kwi 1st MAY, 1891, kuye kwi 15th JUNE, 1891, Inqwelo leyo iya kutengiswa ihlaule indleko zonke. *Witness:* A. GONTSHI,
Agent pro. G. Bridger,
Esixonxweni, Ngqamakwe,
27th April, 1891

G. BRIDGER,
6t96 Umkandi we Nqwelo.

ISAZISO.

UMR. R. W. ROSE INNES, Umteleli. Ematyaleni, njalo-njalo, usawuquba umsebenzi wake kwanjengokwangapambili. Ngumninawa wake, u Mr. C. Rose-lnnes, ongu Mteteli enkundleni yase Monti, E Ofisini yake e Qonce nanamhla usakunyamekele ukukangelela Imicimbi yaba Ntsundu ngononelelo lonke.

IHOLIDE.

ISI KULA SENTOMBI sase Mgwali (ka Ngqika), siya kuvalwa ngeziholide ngo 10 JUNE, ise sibuye sivulwe ukuqala umsebenzi ngo 13 JULY.
2it46 M. W. HOPE.

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LASE AFRIKA.

Yincindi yengcambu zomiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, . kuba sihle ngayipina indlela, ezinjenge Hashe, izilo ezise Lufeleni, Ukujaduka, Ukuti nqi kwi sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zosi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesisifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba ne ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E COOK

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

EDWARD T. JONES,

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

UNGU MTETEI-MATYALA,

Umbhali we Mvumelwano, no Mguquli-Magama Etaitile.

E-KOKSTAD

EAST GRIQUALAND.

NATIVE RACE CLUB.

EDUTYWA ngomhla we 19th ka JUNE 10, ngum Dyaro wamahashe Abantsundu. Ofun' ukubalekisa ihashe worola ishumi lesheleni kwi Komiti yawo apa.

P. L MAMBA,
Hon. Secretary for N R C.
Idutywa, June 1, 1891. 2i116

Iveki.

SEKE lawa ikepu e Johannesburg.

SELEKANGELWE ukufika u Rev. Dr. Stewart e Lovedale.

AKUKABIKO zindaba zibalulekile ngelase ma Mpondweni.

BANELE abantu abalahlekwe ngamahashe e Dikeni ngeziveki.

BAXELA ezengqakaqa e St. Lucia Bay, emantlan' elakwa Zulu.

KOKONA sitwele amehlo isifo zamahashe kumandla wase Bhofolo.

KUSAND' ukubulawa inkunzi ye nyati kwindada ezilunge ne Cawa.

EZOCINGO ezivela e Durban ziti ndade bo Mhlangaso ubulewe ngumbane.

KUBUYE kwana imvula ezinobom kweli ekuzeni kupela kwedlulileyo iveki.

IMVIWO ze Elementary zibe zingeveki egqitileyo, ziqale ngolwesi Ne, 28 May.

KUBANJWE umntu ekutiwa ngowasendle kwimiqolomba ekufupi ne Maritzburg e Natal.

NGU Mr. T. II. Harmer nonyaka owalatelwe ukuba yinkulu (Mayor) yomzi wase Qonce.

INKUMBI kuvakala ngoku ukuba zihlisa intlambo zama Bhobhotyana noma Nkazana. Kakade siyeza kweli.

IMANTYI yasa Komani u Mr. Garcia usayekupumla e Monti okwenyanga ezimbini. Ngu Mr. Gordon ombambeleyo.

NGENYE imini Inkumbi zibambezele itreni ngase Edenburg, e Free State, ngobuninzi bazo pezu komgaqo kaloliwe.

INENE elingu E. J. Wagner lase Rich, mond lizidubule ngase Strand, e Somerset West ngolwesi Hlanu lwengapaya.

KUVAKALISWE ukuba u Rev. W. M. Carter, M.A., obeko ese Hackney Wick Mishoni, umiselwe ekubeni ngu Bishop wakwa Zulu.

AMATYALA amakulu e Kapa agwebe ukuba abanamfanelo abenze ilunda lokumba idayimani kumhlaba ka Vesile kwele Dayimani.

KUTIWA lucingo kufo ikulu labantu kumabhenubhentsu oqwitela olunamandla olubhenqise kwintili ye Missouri ese Amerika.

KUXELWA e London ezokuraxwa ngumsi kwesihandiba esingu Lord Romilly, nezicaka ezibini zake xa bekusitsha indlu ; abapilanga.

AMAPOLISA ase Transvaal awele impi entsundu engena pasi ngenye imini apa e Pretoria, abamba amashumi amahlanu ana- ntatu.

INTOLONGO entsha yase Kimberley ifumaneka inganele ukubagcina ababanjwa abebekwendala.

NGO-MVULO egqitileyo u Miss Robinson intombi yomfundisi wase Paindana (Pinetown) e Natal, yeyele elwandle e Durban, ibikwindawo ezifikela kuyo inqanawa, kwapela.

IGOLIDE bati ifunyenwe kufupi nomzi oyi Prince Albert kwelipakati : bayapitizela abalunge nelo befuna ukuqonda ukuba iko ngokwaneleyo na.

U MR. G. SEYMOUR FORT obesisandla se Ruluneli usishiyile esosihlalo kuba engxamele kwelase Zambesi. Isabanjiswe u Mr. J. Smuts londawo.

IBHANTINTI apa elabaleka nelinye e Kapa nyakenye u Pringle libanjwe e Johannes, burg apo libeliselinexesha lihambisa ubutshijolo balo bokupanga.

KUBANJWE e Ngqushwa u Sam Kosi ngetyala lokuba wabulala inkwenkwana entsundu e Bhai ngo March owagqitayo. Upambi kwenkundla e Bhai siteta nje.

UMANYANO Iwabatengisi botywala e Kimberley lutumele abatunywa e Kapa ukuya kwenza amacebo okuqetula umteto omtsha wokungqumza intengiso yamanz' amlilo.

E TSHAYINA kuki intshukumo kubantu belo yokuba kugxotwe bonke abangefikulelwane zakona. Sekuko indlu zabafundisi ezibhushulisiweyo e Nankin. Lento iyanda.

INKOSI yela Buhlambeli ebesiti amapepa ibifihle ihashe ukuze idliwe £10 ngu *Montso is,* inkosi yama Moronkwini; asi *Montsioa* inkosi ebekekileyo nedumileyo ya Bahlambeli.

IMISE imiteto i Palamenta yase Natal ukuba nokuba umntu upumile emtelweni wabamnyama angabutengiselwa bona utywala. Umzi opumileyo emtetweni awunelisiwe yilonto.

IPEPA lase Mtata, i *Herald,* liti liva ukuba u Josiah Jenkins wasema Mpondweni uya funeka kumatyala ase Mount Frere ngetyala lokuba amahashe. Asinakuti linyanisile nokuti alinyanisile.

NGOKUTENGELA i netevu utywala oku kodwa, ibhastile elingu Isaac Fillise Vryburg linikwe inyanga ezintandatu ukuba alinakuzikulula nge £50. Umteto wotywala ubukali kwezinye indawo.

KUFIKE e Kapa indaba zokuqubisana kweqela lamapolisa amashumi matandatu e Komponi elaula e Zambesi nebuto lama Putukezi eliku 256 line netevu ezi 500, yakumbulana. Kutiwa oyiswa ama Putukezi ikufe kuwo isixenxe.

UMLUNGU ongu Ansell uzibulele ngo Mgqibelo ongapaya ngokuziposa pantsi kwe treni kufupi ne Durban, e Natal, yasuka kanye intloko emzimbeni. Incwadi efunyenwe engxoweni ixela ukuba ute wazilungi selela pambi kokuba akwenze oko.

UTE unyana omkulu wokumkani wase Russia, oyakuba yikumkani yelo esikundleni soyise, akuba ebehambele e Siberia, apo ababanjwa belo lakowabo basiwa kona, wanento eninzi ayincipisele amaxesha ngokuyixolela, esenzela isikhumbuzo sehambelo yake kwelo.

NGE Sabata engapaya ibiyi Anivesali ye zikolo zama Wesile antsundu ase Bhai. Intshumayelo zahanjiswa ngu Mr. Fred. P. Gladwin (u Gladile) wase Nyara. Imviwo zezikolo zihanjiswe ukumka komhla zonganyelwe ngu Mr. R. King, ozinike izikolo isipo sesiziba esiyakuba yintshinga yesikolo (banner).

U BISHOP wase Rini wamkelele kumabakala obufundisi nge Sabata engapaya amadodana aliqela : u Rev. Julian Gordon, M.A. wase Queenstown Rev. W. U. T. White, Rev, A. H. Du Pree Cass, B.A., kwelobu Pristi ;u Rev. A. L. Snell, B.A., (wase Aliwal North) no Rev. Garland Parnell (ozakuncedisa e Cathcart) Rev. John Durus, M.A. kwelobu Dikoni. Isiyalo siqutywe ngu Rev. E. Bodington wase Burghersdorp.

HANKEY.—Siyibone imvula apa (utsho um'bhaleli) ngo 16th May, ekubeni yayigqityelwe ngo February ukubonwa. Yakwandulela kakuhle ukuvulwa kwetyaliki entsha yalapa. —Ama Bhulu ise Gamtocs River, asichitile isikolo sase Wesile sosapo ebesisekwa apo. Emasibe isizekabani ise kwalolunyulo ludlulileyo. Ngati ikwa yi Tshatshi efun' ukuba nempumelelo ekumiseni izikolo zosapo kulomlambo, kuba na mhla iseka esesibini ngexeshana elingepi.— Ayaqala amadoda ngamanye apa ukuliqonda ixabiso lomhlala Kuko ambalwa aselengo notenga bomhlaba wokulima, apetwe zinto zo Jambela nezo Madlwabinga. Aye engena kanobom nasekutengeni iziza. Kakade yiyona nto inefa leyo. Ama Bhulu awakaya likabani. Aqalile nangokwaka ingxande ; selumi lulinde ukufulelwa oluka Mr. Jan Bell, unotenga wokuqala kwabohlanga, lolwezitena. Nantso ke into okade uyimemeza Mhleli. [Hoor, boor !—EDITOR]

Imvo Zabantsundu
NGOLWESI-NE, JUNE 4, 1891.

UTYESHO LOMZI

AKUKO mzi ungazinoneleliyo imfanelo zawo njengomzi ontsundu. Ukuhlala oka kwawo ulindelo ukuba ukangelelwe amatuba ngabezinye intlanga Oku kunokunakanwa nangubanina akubhekisa ingqondo kwinto zombuso. Ungafika amawetu ejonge ukuni enyekwa ngabamhlope. Azi njengokuba sibona ukuba iyapusa nje lenkomo imhlope ayakuba yintonina amawetu ? Olutyesho luzibonakalise kwakona kutsha nje kwintlanganiso ebibizelwe pantsi-kwa-Mahlati kweziveki zigqitileyo yokuba umzi udibane nomnyulwa we Bandla le Palamente. Ukubonisa ukuba awuteni umzi, akuzanga mntu ngapandle ko Mr. NJIKELANA no Mr. TENGO JABAVU entlanganisweni. Asingebabaluli abakwa LOSE kuba ibimenyelwe pezu kwabo intlanganiso. Okutalalisa entweni zoluhlobo kunengozi ezinkulu. Akuniki nkutazo kubahlabeli bentlanganiso, abayakuti ngomso babe madolo anzima ukuhlaba umkhosi kuba umzi ulubetisa ngomoya zimemo. Mkulu umonakalo oyakusihlela xa sesingena ntlanganiso. Okunye xa kute kwaqondakala kubanyulwa ukuba umzi ufelwe luluvo ngohlobo lokuba ungaziyi intlanganiso, abasakupapamela ukuziza intlanganiso zetu; nangapezu koko abasakuba nankutalo yokusimela ezingxoxweni e Bandla. Siva ububi ngenxa yolutyafo luwungeneleyo umzi ekufuneka uvuswe ngemivalo ngamadoda asenoluvo. Ziwuhlazile umzi omele i Qonce intlanganiso ezimbini zokugqibela. Eyesibini yileya baye abapatiswa beziroro bebizelwe ukudibana no Mr. WILLIAM HAY pambi kokuba aye e Kapa; kuba kaloku naleyo ayinanzwanga. Siwubona umzi utyafa kwituba lokuba unqwenelwa ngomcimbi osazeke ufuna ukukangelwa ngeloxesha lawo; bangasebetelekelela abanengqondo into ebokuyakuba yiyo ukuba bebebizwa kungeko nto ibabhexeshayo.

INDABA.

UMONGAMELI WE MFUNDO. BAKUTAKAZELA abantu bakuva ukuba u Mr. Sauer kwinteto ayenze e Stollenbosch uvakaliso ukuba u Rulumente uzimisolo ukumbongozi u Sir Langham Dale ukuba make anyamezele emsebenzini wake ixeshana elitilo, kubakungeko wumbi ongavela kwelinye ilizwe onako ukuyilungisela kakuhle ihambo yemfundo yelilizwe njengaye. Yinto ebesimise iuyawo kuyo kakade le; saye sitemba kanjako okokuba nanxa lide lafika ixesha. lokokuba makakululwe Umongameli wo Mfundo, kufakwe omnye, kofakwa kwakumadoda akweli atembekileyo ukuba aya kulondla lonke usapo lo Mntan'omhle ngapandle kwekwele, kunokuba kuputunywe umntu oya kufika mhlaimbi atsho zibhekise amanqundwana pezulu izinto.

ABANTSUNDU NOSELO. LAMANQAKU siwahlomla kwipepa lase Dayimani eliteta inyaniso ebihleli isaziwa ngumntu wonke. Siwatabata ngokuba avela kude. Nangake " Kwingxoxo engo Mteto lo wotywala upambi kwe Palamente, elinye lamanene abetetile, amaziyo kakuhle ontsundu nento ayiyo ngoselo, lite, liyazi ukuba kuko i Netevu ezibuzile mpela utywala; into kodwa Iona elonene elingazange liyibone yi Netevu esela bungcatu yakuba isela. Ke yiyo lonto kufuneka bona bebotshelelwe ngomteto ote tyi kunowabamhlope."

ISIZATU SENGCASO. ABALAULI belilizwe bebefanele ukuva into embi ngendawo yokuba ide ibe ngabelungu — ama Bhulu—ati eluchasile nje ubandakanyo lwela Bahlambeli kule Koloni kungesizatu sokuba kuyakutshatyalaliswa abantsundu belo ngotywala.

ABAPITIZELISI BOXOLO. YINTO embi kunene ukuba kubeko abantu peshe. ya kwe Nciba abamana bekatazana noxolo kwelo. Kambe kukuba inxalenye yabantu ingenolwa yinzuzo xa kuko imfazwe; esitemba okokuba amalinga abatanda lipitizele akasayikuba nampuinelelo. Ngoku aba bakatazi bebezama ukupazamisa ululamo nokubusa kuka Sigidi ku Rulumente. Babhale kwipepa lase Kapa i *Times.* Mayibe ikwangulo mbhali kwi veki ezimbalwa ezidluleyo obetumele kwelase Monti i *Dispatch,* indaba zokuba lonkosi inegqugula no Rili, ukuba kubeko imfazwe; obu buxoki bubangele okokuba kubeko umbhali otsho kwabamhlope, ebonisa isimilo sika Sigidi ngenx' engapambili, ukuba utyholwa ngamagqwira ngendawo abebekwa zona. Saye singazanga sazamkela tina kakade.

I PALAMENTE. UMSEBENZI weveki yokuqala ihleli i Palamente yelipetwe e Kapa walata ukuba lo Rulumenle mtsha owake umgudu kukuba mawungemi umsebenzi. Usuku ukuqala, olwesi *Bini* (26 May) lweveki egqitileyo, lube lolokungenisa izaziso ngengxoxo, kwanokubekwa kwencwadi zengxelo (Blue Book) ze ofisi nge ofisi zakumkulu U Mr. Laing ubekwe ngedinga ngu Mpatiswa-Koloui ukuba ngangoko kunokwenzeka ezingxelo zitunyelwe ngeposi kwa esesemakaya amalungu ukuze abe nokuzityisa. Ngolwesi *Tatu* (27 May) kupokele kwa izaziso ngemibuzo, onencasa kowakowetu ngumbuzo ka Tamplin, ilungu elitsha, obonakala selengene epela emsebenzini, ngemitshalo yase bubemvini anga kungahanjiswa icebo Lababpicoti Masiko Abantsundu ukuba lemitshato ibalelwe enanini lemitshato enge siko yase mlungwini, nokuba kubalelwe umfazi abemnye esikweni kwabezitembu. Wumbi umbuzo ngowe Nkanunu ngendleko yabatunywa kwela Bahlambeli o Mr Warren i o Mr. Botha neka Col. Griffith. Kubekwe ekokuqala pambi kwe Bandla Umteto ne Bhanki, owezi Kiti, owaba Bhaki bobisi, owama Bhantinti, nowohlobo lokuvota ka Mr. Orpen. Ngolwesi *Ne (28* May), kumiselwe i Komiti ze Bandla. Kubaluleke kwinto zanamhla umbuzo ka Pulusi (Mr. M. J. du Plessis) ngemihlaba ese Kamastone ukuba seyaqeshisa na nokuba imali engamatyala erente seyagqitywana ukuhlaulwa. Ngolwesi *Hlanu,* (29 May) ngapandle kwezaziso zemibuzo engetyulu, kupendulwe ngu Rulumeni imibuzo engedayimani yakwa Vesile, ukubhalwa kwemitshiso komkulu, irafu yempahla etengiswa e Lusutu, nangokuloba intlanzi. U Mr. Innes ungenise umteto wokuvelela ubusela, walela abate, ngi bempahla edingayo ukuba bafumane batenge bengazanelisanga ukuba lompahla ayibiwe na; kanjako umisela ukuba lidliwe ngapandle kokufakwa entolongweul isela. Umteto wama Banjwa (impato yawo) nowe Bhanki ukuhlolwa kwazo komkulu, utabate amabanga. Ngumsebenzi weveki ke lowo.

Impawana.

Esibululekileyo isiqamo sotyelelo lwabavumi base Amerika yi Kwayile ekutiwa yeyama Afrika ekwanga kuncinane ukuhlatyelwa kwayo e Kimberley kanti iyakupelela ekuweleni, nyani-nyani. Ngezinye endlela siyavuya ukuva ukuba ama Afrika ase Amerika angenise impembelelo kumawabo akweli, ukuba asivuselele isipo anaso sokuvuma, Kwipepa lase Somerset East sifumana ukuba into ka Matunjwa, u Abram walowo mlibo, upemba i Kwayile yabantsundu bakona eseke yav??? kwizikolo ezibini ngokwamkelekileyo; kutiwa isekwa ngokwemigqaliselo yeyase Afrika i Kwayile. Nalapa e Qonce ulutsha lungati lute piti kufun' ukuvuma. Into eswelekileyo ngabapati abakabafumana ingqeqesho ekuvumeni. Banga bangade babafumane abona.

ulutsha ngalenteto : " Musani ukuyilata nje. Ukuba upelelwe ngumsebenzi yiyakudlala Ikrikiti nokuba yi fut bhol, uti ukuba akanakuya kudlala pandle ulese incwadi ezilungileyo, kodwa ngapezu konke ungawayazi. Ms' ukufumane uhlale utshaya inqawe ube udwekesha indebelefele naba ngenakuqonda, kodwa mayihlale inento esebenza yona ingqondo yako." Niboba niyeva nina batanda ukugcakamela !

Amahobe asand'ukwenza izimanga. U Mr. W. A. C. Morris wase Kimberley utumele isibini sezintaka e Johannesburg ukuze ngosuku lwe 20 May zikululwe zize kwa kuye zinencwadi engxamileyo. Okunene ke ngentsimbi yeshumi kusasa avulelwa, anyukela esibhakabhakeni kwaoko amahobe, incwadi itiwe gatya entanyeni. Agaleleke e Kimberley akukov' ukubeta u six kwalomini. Engabonisi kudinwa kukulu emva kolohambo lude. Emva kwalonto u Mr. Morris uti kukapukapu ukumisela iposi yamahobe pakati kwezondawo zombini.

Ukupangwa kwabantu kusaduma kwele golide, ngokukodwa pakati kwe Fordsburg ne Johannesburg, napakati kwe Jeppestown ne Johannesburg. Kusand'ukupangwa inene elitile elimiswe endleleni zihange, zalihluta £203 zela kwantsiza ; unanamhla.

Ngenye imini e Johannesburg kufunyenwe isidumbu sentokazi ekutiwa ngu Mrs. Wetzler, sesineveki ezimbini saba segumbini abelala kulo. Imbangi yokufa kwake ayaziwa kodwa akuko uranelwayo ngento leyo. Apo ummangaliso ukona kusekubeni anganakanwa ukuba selenabele incha umntu ixesha elide kangaka—nto ke leyo eyalata ukuba " qaqa elo liyazalusa " kwele goli. Ibe ngumsebenzi kukude ukumfihla.

Kwezelama Ngesi kubaliswa ngesihelegu sokususwa kwempumlo yenzwakazi yomlungu lixasoba apa lomfo okwamhlope abati ngu Charles Bell kumzi wase Birmingham ; lentokazi ibifudula ingumpati wendlu ka Bell lo. Kuti baqubisine emva koko ngokuhlwa, ati kuba ingavumi ukuteta naye, aseleyiti wole eyiluma empumlweni emke nayo ngomlomo, Ati amagqira bonakele ubuso bentokazi leyo ingu Isabella Williams bonke ubom bayo. Into engaqondakaliyo kukuba umenzi walento anikwe inyanga ezintandatu kupela.

Oti masibulawe ngotywala ubuqondile into obuyiyo. Amapepa abamhlope ati wande kangaka nje umzi ontsundu kukuba ungasenazo imfazwe obufudula ubanazo oko bebengekafiki kweli abelungu, amanye awafihli ngoku ati masincitshiswe ngotywala. Atsho kuba ewuqondile umsebenzi wabo ukuba babhubhisa ngokwemfazwe. Site buyiyo okwenene sakuva ibalile Bhastile eKapa elicolwe ngo Mgqibelo ongapaya kufupi ne ndlela yenqwelo yomlilo liroboke ukakayi, lapuke enye ingalo lidlivilike impumlo, oku likwenziwe yitreni elifumene lilele kufupi nendlela, mganyana ngezantsi kucolwe elinye liwe kwabutywala pezu komgaqo, kubonakele ukuba libe lingeko kuba ibihlalele ukugqita ngalondlela itreni.

Ndinihlazisile na?

No 5.

Kwakanisinva emva kwale Sabata ndibalise ngayo kuvele indawo yokwahlula ngohlobo olude lwagqitiswa akucacisela umntu ongaba unendlebe zokuva. Wafika u Mr. Kayser lusondele usuku esasizakuba nomtendeleko ngalo, waza ke naye wabamisela aba ati bambizile ukuba abenzele kwalotyini. Yandikolisa kakulu lonto yokuba ibe mini nye imitendeleko, kuba tina sacinga ukuti namhla bayakuvela sibazi, silazi nenani labo ababantu bangenakuxelwa. Sayeke sisiti, naye woqonda ukuba inyanisile iramente ukuti ayimazi. Okunene lufikile usuku, kwaza kwabako amazwi amabini endiya kuwabeka pambi kwako mlesi. Elokuqala lelokuba kweliya qela ati u Mr. Kayser ufunwe lilo, *akubangako noko amnye umkokeli wale remente* yase Gillton. Kwafuneka ete pambi kokuze aqube umsabenzi wake wadala abakokeli abatsha. Nale ndoda (kubakokeli) ite emva koko yasishiya, itsalwa zindawo endobuya ndizivelele, isishiya yalenzayo elalomini: iqokela kwelokuba nangalomini salayo ukukupa iudlu, yayinati, yangomnye wabateta ngokushushu, ibonisa ukuba singaba siyaposisa ukunika indlu kumntu oza ngokubanga kungeko bani umaziyo. *Bonke* ke abapati msebenzi base Gillton, bahlala apo ndandikona, ngokuba besiti bazi mna.

Kekaloku malunga nabantu, nantsi into eyabakoyo. Kulendawo ndandikuyo sasingamashumi asitoba anabantu aba-

sixenxe (97); ku Mr. Kayser yayilishumi elinye elinabantu abahlanu (15). Kanene uti ukubabiza "ngabafundi abayimilwelwe " abasebesiya ku 32. Andazi ke, ukuba namhla bayintonipa: indawo endicacisa yona yeyokuba lomini wafika u Mr. Kayser, wafiwisa elokuti abandibizileyo mabavele, kwavela 15 kwakupela; aza atuashumi asitoba anesixenxe amlandula. Mandikucacisele wena wakude, ukuba neli 15 ulifumene ngokusuke angenise nabantu abatatu esasisabamisile, (noko babengangkanyulwanga) aze owesine abe ngumntu esasimnqamle eramenteni ngesono sokungcola: esasite ekusenzeni kwake, sanendawo ezidluliseleyo ukubambi. Ngokoke abantu abatabata uinteudeleko kuye benemfanelo yokuwamkela lomini, babe 11. Mandiligqibelele nelokuti nenkosi yesi sako yayiko emtendelekweni lomini: ilapo ndandikona, ikona neremente.

Ndingene kwelokuba imizamo elingiweyo ukushenxisa abanokushenxa ayibanga ngangamizamo. Ndise ndilitetile elokuba kwakuko ukuti lenkonzo ize kucita umsebenzi wetu, ikangelelwe kwi zindlu ezibantu bamlandulayo u Mr. Kayser: kwakuko ukuti mna ndingumntu omnyama, abalahla u Mr. Kayser balahla amatamsanqa amakulu ayakuwenzela abantu ngokuba yena emhlope; kuko ukuti mna ndili Bhele, ndaza ndabuya ndema pakati kwama Bhele, ngoko ongakum utoba ama Kuze ukuba abe zicaka zama Bhele, okanye mhla kuko ukungavisisani kwezi zizwe mna ndoza ndiyilahle inyaniso ndimele isizwe sakowetu : kuko ukuti mna ndingumfundisi ka Bovula, kwaye ke kusenziwa yindawo yokuba kuko abantu abalitiye kakulu elogama lika Bovula, kutenjwe ukuba xa ndibizwe ngegama lake, kuko abangandilahla ngesizatu selogama : kuko ukuti lenkosi yasema Makuzeni iza kukutshwa ebukosini ukuba ayamkeli u Mr. Kayser, kude koyikiswe ngokuba sezibhaliwe nencwadi ezisinga e Kapa: kuko ukuti u Mr. Kayser yena akasokuba nalucuku njengam—kutetwa ukuba yona uyakubamkela angababuzabuzi nabantu abanjengabaya ndite yena ufike wabangenisa emtendelekweni, elixa tina besisabamisile — ngangokude babe namhla abanye, ungati wakudibana nabo bengati barabule bagqitisa, ukuba ubabuza ngalonto bayakupendula ngeliti, mna ndingoka Kayser ! Ifike londawo yomelezwa kukuba kungeko mntu uzibalela kuye ungena etempileni noko ikoyo kwa Nomadolo. Indawo ezilunge nokuzama kwesiqu sika Mr. Kayser ukurweba abantu ndoka ndizishiye nakuba ndandizingenile pambi kwake oko sasidityanisiwe. Mase ndisiti zindlela ezinjalo ke ekurwetywa ngazo ukuze kuzokubako " abafundi abayimilwelwe" abangamashumi amatatu anababini. Nditeta ngelonani ndingakolwa noko ukuba linjalo, ndibangelwa nakukuba ziko ezinye incwadi zake ezixela amanani anawo, *kwaye kungeko noko inye eteta ngenani elikwenye — kungeko nanye eteta ngeli "labafundi abayimilwelwe." !*

Kufanelekile ngoku ukufaka indawo yokuba namhla kokwesibini u Mr. Kayser esiti ndiyifumene ngobumenemene iremente yakowabo. Okokuqala walibhalela abafundisi bakuti eli lizwi kwati ndingekapenduli kwabuya kwagaleleka enye incwadi yake isiti, ucela uxolo ngelozwi uyaliroxisa, maze sekubanje ngokungati akalitetanga. Ndite mna mhla zafundwa ezincwadi, ndacela ukuba mandilipendule noko aliroxisileyo, bala abanye, bati liroxiswe lingekatiki kuwe. Ndashiyana nabo kweliti ize nipulapuleke ukuba anikubuya nilivena. Kwi ntlanganiso izayo ndiyakubabuza ukuba batinina ke namhla. Kodwa ke eloua ndiza kulo loliti abafundisi bakuti bake bayenza indawo yokundidibanisa no Mr. Kayser ukukangela ukuba kuko lizwi na angalipikayo entotweni yam. Amazwi am onke ndawabhala enewadini ndawazalisa ndawacukusa nangokungapezu koku kwanamhla, ndaye ke ndifuna ukuze nditete into ete nqo, nayeapendule kakuhle. Ito yakufundwa lenewadi wasuka wacela ukuba simxelele ukuba indlu siyayirola na nokuba asiyiroli ; wati yena akanaxesha lokupendula inewadana ezinje, nyasebenza. Sibokuti incwadi le angayipeudula nangezinye intsuku, siza kumnika ayo kuyicokisa ekaya, akake atsho, wasongela ukuba uyakude ayokufa engazange ayipendule, watsho wasishiya. Niinbona esiti qapu ezikorantini nje ubaleke apo, bakuba abanye abafundisi bezama ukuba lento inayipelele pakati kwabafundisi. Ukutsho ndifuna ukuqondisa umfundi ukuba siso esinye isizatu esibangele ukuba nditi andisakunixamla ngamapike ndakuyigqiba inteto yembali yalomcimbi. Amazwi onke endikuwo akawapikanga mhla ndandiza kurola amangqina onto yonke. Kwelokuti "abantu bate nqa" ndim, ndingati mna, tina Emaxoseni siliqele kakulu elozwi; ukubizwa k alo kutiwa lilizwi lababafazi ; ati umfazi mhla axakwe yindoda angene kulo. Kutiwa ke asizwi lipendulwayo yindoda, ngapandle kokusuke icele amagama abo bantu bale nqa. Nam andisakulipendula.

Make ndenze linye namabini ngendlu. Ndise ndilitikelele elokuti u Mr. Kayser wayibhala engekatiki incwadi eti nokuba babini abangakuye uyayifuna indlu, ulinde ukuba mna nayo yonke leremente sishenxele yena naba bantu babini bakwenza ngasese ukumbiza. Mandongezelele elokuti intsongelo zokuba xa ndingapumanga ndiyakuhamba ema gqweteni zatika kwa oko nazo, noko zona zingaiikanga nganewadi. Bada boyika abanye; koko mna andizange ndotuke nokotuka; kuba ndiyiqonda inyaniso yento apo ikona. Into exingisileyo ngabantu base Gillton — iremente yakona, ifake inkosi pakati. Iti yona indlu le yeyayo, yakelwe abantu bakwa Nomadolo, yakiwa ngabo, ukuze babedeshele kona kunye nomfundisi wabo. Bayatanda ukumazi umntu ongati kubo, pumani kulendlu. Kwaye kunjalonje ukuze bapume, lomntu utshoyo uyakulicacisa beve nabo izwi abakupa ngalo. Nokuba ke indlu le ibe ingeyiyo eyabo bebeyakutanda ukuti bepuma babe *besivile isono abapangwa ngaso;* kuba ukuba yilendawo yokuti bakubona incitakalo eyayiza kubavelela bacela u Mr. Makiwane—ukuba yayisisono lonto, abayibanga, *elozwi balipatisa umfundisi wase Dipende, bayitetela pezu kwake lonto, amagama abo abhalwa nguye, naye evumelana nabo, esiti namhla bangena kweyona ndlela ibonakala ukuba isikelelwe yi Nkosi.* Nangapezu koko ute akuhambela kweli lizwe u Mr. Henry Kayser bamxelela, *naye wabulela, wancoma ubudoda balomfundisi kuzwa kuye.* Isono sabo ke ngoko abasiboni, abasakupuma bengasityilelwanga. Abamva nomntu obakalazelayo xa angaroli zizatu: kuba abaxabene nabafundisi babo bazake ngoko bapuma. Bate ngokungabi namfundisi, bazicelela umfundisi njengemfa- nelo ababexelelwe ukuba banayo, bamcela bekulendlu—ngokoke nokuba ibe ingeyiyo eyabo, umntu wayo ebeyakuke abacazele into alwa nabo ngayo ukuze bapume. Kwelokuti, aba u Mr. Kayser ati " ngabafundi abayimilwelwe,'' bayintonina bona endlwini apa, inteto yeremente yakwa Nomadolo iti mababuye nabo beze endlwini yomzi wase Gillton, baze kumfundisi ababedibene ngaye. Into engavumelekileyo, kukuti ababini bafune owabo umfundisi, abatatu bafune owabo, abahlanu baze nomntu, kuze ke kuman' ukubolekwana ngalendlu. Opumayo ngozikupayo, asishiye simlilela, sililindile ixa lokugoduka kwake. Amazwi ke ngoko endlu mabini kwelabantu icala. Lelokuti indlu le yeyabo, umntu onelungelo lokushumayela kuyo ngumntu ozekuba ngumfundisi wabo. Elinye liti nokuba ibe ingeyiyo eyabo, pambi kokuba bapume bebeya kuke basicele isizatu abakutshwa ngaso. Elam ke mna nditi andizikubashiya, mhla sieitwayo, socitwa mininye ; kokukona nam ndoya kufunda. Otandayo angandisongela,

Yinto ongafika abelungu belusizana e Diamond Market ngokugulelwa yi Share Market, ayivumi kupila; izinto ziya zigxwala okunye, netyhabongo iya isweleka.

Ngokuhlwa ko Mvulo, 18th inst., e Town Hall bekuko intlanganiso esitiloyo yabamhlope yokuxhasa lomteto mtsha wotywala uzakwenziwa ngu Rulumente; bekuko nabafundisi abamhlope bamahlelo ngamahlelo, nabendidi zenzilotywala; nomfundisi ontsundu u Rev. G. Tyamzashe ubeko. Ibipina eyabantsundu ? No where,

Yinto engafanelwe kupikwa ukuba i Sixhosa siyelene ne Singesi kuba apa eposini kuko abantsundu nabelungu abamagama afanayo, la ke: Kuinalo—Coomer (umlungn); Mboje—Budge (umlungu), yintoni ke enye ngapava.

Ngamabhenubhentsu bapitizela ngokwenyosi kulemihlaba izindunduma pambi kwe station sika loliwe, e Debriswashers zihluza lomhlaba kufunwa inkozwaua zembokotwe ezinokufunyanwa, owe, kupandwa isonka njalo.

Nge Ascension Day kugqite ilifukazi elikulu lenkumbi pezu kwalomzi; aziyixelanga imvelapi nembhekiso; ezizidalwana zinemoshara.

Ama Zulu ayayenzelelela nawo eyawo inteto kuba siva esiti ukuyibiza i Hosspital kukwa *" Zibhedlele"* ukuze ati isibane li *" Khandlela.*—Pambili zintsizwa ze ketu ! Niyarumsha pela futi.

Imvo Zabantsundu

UKUTOLIKA EMATYALENI.

NKOSI YAM, — Ndifuna ukukubulela ngamanqaku owenzileyo, nangokumana ; ushukumisa kulendawo ilinxeba kuti bantsundu, yokungalungiselelwa kwetu ngu Rulumente ukuba sifumane *itoliki* ezilungileyo.

andifanise nayo yonke into acinga ukundalamanisa nayo, kodwa ukuba akaroli mazwi okukulula indawo enditeta yona ngati woda adambe.

Injalo ke lendawo ati u Mr. II. Kayser yigwebeni endicacelwa yona ngale ngala : 1. Ndacelwa ukuba iremente yase Gillton ndiyibambe ade umfundisi wayo abuye pesheya, waza akubuya walumela incwadi yokuudikulula nokuxela umfundisi welocala lase Dipende oyakuwutabata lomsebenzi. 2. Bate abafundisi base Dipende bakupelelwa liqinga lokucaza umntu, lwamfundisi kwakutetwe ngaye wandiutwela incwadi yokudibana kwake neremente ngeliti mase ndisiba ngumfundisi wabo banta; *yatsho yasivakalisa isikalo sokuba namhla ama Dipende esahlukana nabo.* Lencwadi kunye namagama ayebhalwe sisandla salomfundisi mfundisi. Lencwadi u Mr. Kayser eyibuza kuni nje indibikela ukuba lento uyivile akasayi e Gillton; *yatsho okunene akaya engangandwanga mntu lomini.* Waza ukwaleka oko, akuxelelwa ngamadoda azintlokoase Gillton wangena wayala, wabulela: wancoma ngamazwi ashushu, 4. Andimvanga ngoko akubuya selesiti mandishenxe mna. Ndiqonde ukuba ngoku wenza indlela zokundibonelela ukuba ndintsundu, nokubadela abantu bakwa Nomadolo kwangesizatu sebalalabo. 5. Lencwadi ati u Mr. Kayser wabizwa yiyo ukuba inamagama akwa Nomadolo, ingumsebenzi wasebusuku wasese, angafaneleyo umfundisi ukuteta nokuteta ngayo. Ukucacisa eli lizwi, ndingati njengokuba ndisiti ebiza mna incwadi, yenziwa emini, mhla nge Sabata, isihlalo sinomfundisi u Philip, kusendlwini yecawa: le yabiza yena incwadi ize ke nipulapulo ukuba ngubanina oyakuti isihlalo sasinabani na; pina, xa nina, ngolwesingapina evekini ? Mhlaumbi wonixelela nina kuba mna inyanga zoba zine zintlanu ndati makake andibonise lencwadi, walandula ngeliti iduke emapepeni ake. Sendide ndancama, 6. Kumagama avakala kule ncwadi yake umntu oyintloko, eloxesha kutiwa yabhalwa ngalo, waye engum Wesile, Umfundisi ofnnwe ngulomntu ngeloxesha angaya e Wesile angezi kona e Rabe, aze kushenxisa umfundisi ofunwe ngabantu base Rabe. Ukutsho andenzi mafuniselo kuba ute ukupuma kwa Wesile Weza ne ncwadi sake zobu-Wesile kuni, nanamhla ndisenazo. Liti ke ilizwi kumhla siza kuva ukuba um-Wesile wakwa Matole ati akufuna umfundisi aze lomfundisi azokukupa abantu base Gillton apo bakonzela kona kakade! 7. Lemini senza umtendeleko sobabini yalenza iremente elokuba ngubanina emaziyo, ngubanina engamaziyo? 8. Kum kucacile ukuba abantu bakwa Nomadolo bangaba bayaposisa ukupuma endlwini bengasivanga isizatu abaKutshwa ngaso kwanomntu obakupayo, nokuba yena indlu le *uyibanga kubo*—ngamazwi atinina. 9. Bendingati ukuba mna ndivuma ukuba sibolekane ngayo nomntu endimcacisela mhlope ukuba uyonakalisa, ndibo okunene ndiyinto yokudelwa. 10. Lenteto namhla isemapepeni nje kungesizatu sokuba u Mr. Kayser ete akanaxesha lokundipendula, wazawanalo elokubhala ezi korantini. Ukubhala kwam kukunilungisela ukuba eti gwebani, watsho eyenze umxhaxha wamazimba imbali yalomcimbi, ndaqonda ukuba abantu abangagweba into enjo ngaba bodwa siti tina Maxosa ngogweb'-ecimile.

Ndiyenzile ke imbali yale nkani. Nditshonela ngelokuwuncoma umzi wase Gillton ngokuma enyanisweni owaleta yona mhla vawuxakekile: kuba nanamhla usateta elozwi: nabaku Mr. Kayser ngoku baliqela abangqina eutlauganisweni ukuba kuyinyaniso kona ukuba nabo babewanike ku Mr. Philip amagama abo, becela ukuba ndibe ngumfundisi wabo. Ndiyatshonela ke namhla.— Ndingowako ongu—E. M.

AMACAPAZA NGE KIMBERLEY.

[NGU DAYIMANI]

Umzi otanda ingoma uyikangela njenge lahleko enkulu into yokumka kuka M.. John Mbongwe ohambe nale Zewayile yama Afrika. Ibiyindodana eyikutaleleyo ingoma enobugcisa bayo; ziyakuku mbuleka i concert ezimyoli abesakuzenza kulomzi ngenAutalo enkulu. Nalo iroba madoda mahvingewe.

Ibandla le High Court belihleli lisingete isiqhuma samatyala. U Albert Mtendini—ityendyana lase Ngqushwa— ngokupanga £39 *ku* Stemele ugwetyelwe iminyaka 3 esebenza' nzima—elona tutu nomginyi libet' ongqele kwa Notanda.

Iyawayinina? kuba i Pasi engqongqo yalapa ingene nakwimpi yelokwe ngoku. Yonke into eyinkazana (engena ndoda) ehlala ezi Lokishini zalapa inyanzelekile ukuba itwale le pasi, yaye itolongwa ngenene efunyenwe ingenayo—kuqalile ukuba kubi kwezintsuku.

Amanenekazi elembokotwe akazikatazi kuyapi ngokuya kubonela ibhola njengoko sibona njalo kwezinye indawo; oti nambalwa ake abeko kwelitafa wolika eblmqeka pantsi encheni kulomhlaba ubomvu engateni kuba akahoywa kuyapi.

Kakade afanele lamaledi ukungayi kuyizimasa ibhola ngobuko bawo kuba akalungiselelwa nto ngamakendle alo mdlalo, kuba kade akangeneli kukuchopa pezu kwezibhekile zindala kucwanywa kuzo ngamadoda etafeni paya. Mayikangelwe lento ngabadlali.

"Excelsior Band,''—elo ligama leli gubu labantsundu lika Rev. J. S. Morris. Indlela abaqeqeshwa ngayo abantu halo iya kubanga ukuba kube mzuzu ukuze babe nento evutiweyo abanokoyenza; nentswelo nkutalo-nyameko ngakumadodana iya kulitisa elilinga.

Kakade elikhaba lase Posini alisokuyolelwa yilenkonzo likuyo ukuba aliziqingqi intloko libe moya mnye livane, limanyane pantsi kwale mpato ka Nobomvu—i Postmaster; " Umanyano ngamandla,"—kokona kuya Auba mnyama nakusapo lwezikolo ukuyiqonda inyaniso yalamazwi.

I Lawu Tennis ayikavumi ukuhluma kakuhle itintelwe zincuku namakwele ; nase Beaconsfield kuvakala ukuba uzanywa ukuba ubeAo lomdlalo. Notendo malungacaluli ukuze nabadlala nge faskoti bakutazeke nabo.

I choir yama Wesile e Malay Camp inikelwe kwakumniniyo u Titshala u Mr. Mayeza. Kakade ibisisifalafala into yokuba ititshala ifumane ibe likowa nje elimhlope mgama ne kwayile ingafulne kanga nganto.

Abarwebi balomzi bebekade bengxola no Rulumente besiti, makake ibuloro pezu kokupambana kwendlela kaloliwe nesi sitalato siyi Old De Beer's Road— ngamangxashingxashi lomcancato ngoku intsimb' idl' ilitye uyenziwa.

Ikhaba liwomela kwindlu yezixhaso esand' ukuvulwa ngu Gambling—umlungu. lyakunqina okunye i Boarding e Malay Camp ngoko. Bati kukuhlala komutu ontsundu ukunga angadliwa ngomhlope kunontsundu—le bhizinisi isauxakile umzi.

Nditi lendawo ilinxeba, kuba kuti bantsundu (njengokuba kunjalo kumntu wonke) kuyinto enzima kakulu ukuba ityala lako litetwe Iide ligwetywe, kanti akuyivisisanga inteto. Kodwa ke nkosi yam mandibuze ukuba ityala lelika banina ukuba kube njalo? Lityala le toliki na, nokuba lelika Rulumente? Mna nditi lelika Rulumente. Kaucokise ukukangela kwi Estimates of Ependiture, ukangele ukuba ndiyaposisana. Singaba siswele ukutelekelela ukuba singalindela ukuba amadindala makabe nemfundo engangaleyo ifunekayo kumntu omakabo yi *toliki* ematyaleni. Xa ke u Rulumente angayilungiselelanga indleko yoku *tolika* kuzo zonke i ofisi ibe ngumsebenzi omiyo ngokwawo — singalindela into elungileyo na? Ngokukodwa kweli lipakati, kanti baninzi abantsundu, andikolwa ukuba ungafumana nokuba yi town enye elungiselelweyo—ngapandle kokubekelwa i allowance ye £6 or £12 ngomnyaka ngokutolikelwa, eti ngoko ibonakale ukuba mayinikwe umntu olidindala onokutolikana nokuba kunjanina. Singalindela i "qualities'' na ke kumntu onjalo? Mna ndicinga ukuba singazibulela ezo Constables, ngokuyenza lontwana zinokuyenza ngalomidana. Kuzo zonke ezi town zeli lipakati ayiko i*provision* eyenzelwe ukutolikelwa kwetu ngapaya koku ndikuxelayo. Andimangaliswa ngoko, ukuba u Rulumente azenze isitulu kwimpawu ozenzayo amaxesha ngamaxesha, ngokuba ngoku ngalo *system* u Rulumente uhlaula £6 or £12 ngonyaka kwi district nganye, endaweni yokuhlaula £90 nangapezulwana koko kwi district nganye— ngakumbi xa kuya kufuneka (njengokupaula kwako) amadodana ane *qualifications.* Ngenyaniso ako, nangoku amadodana anjalo, kodwa yiyipina enokuwutabata umsebenzi omkulu kangaka ngemalana engako—*ie.,* £6 or £12 per annum. Mhleli otandekayo, ungaqonda kwangalendawo yokuba' i *district* ezitelwe *provide,* okunene zine toliki ezilungileyo, ezinjengo Port Elizabeth, East London, Kingwilliamstown, Kimberley nezinye. Nakwezi town zeli lipakati ziko *itoliki* ezilungileyo kanye esezibambelele ngenxa ye salary yobudindala, kuba ngapandle kwayo azinakupila yilo *allowance* yoku *tolika,* ngoko ke *(virtually) they are only constables acting as interpreters.* Singatinira ukuqala nge examinations, kanti ayikenziwa indawo yetoliki kuzo zonke i district ezinabantsundu at least? Nantso ke indawo ebangela ukuba u Rulumente angabi nazo *itoliki* ezilungileyo kwi *District Courts* ezininzi. Akungakuba *itoliki* ezinjalo aziko, nakukuba azinakufumaneka, kungokuba *itoliki* elungileyo ayingenqwenele msebenzi wabudindala, kanti azinakuwunikwa lomsebenzi ngapandle kokuwubaudakanya nobu *Constable.* Uxolo nkosi yam, ngokutabata ituba elingaka kungokuba, nawe Mhleli, usuke watunuka enxebeni elidala, lokuba u Rulumente asilibale kangaka, kanti nati silusapo lwake.—Owako,

ONTSUNDU.

Graaff-Reinet.

OVUSA UHLANGA,

NKOSI MHLELI WEMVO ZABANTSUNDU, — Ndifuna ke nditete ngalomfo ka Crawshaw endiva soloko amanye amahlelo esiti lomfo uvavanya kubi Awesisiqingata sanganeno kwe Nciba ezikuleni zabantsundu. Ndifumene umfo ovusa uhlanga nonika inkutalo kwi titshala zakowetu ukuwunyamokela umsebenzi wazo. Indawo yokuvusa kwake uhlanga kukuba kuqala bati abazali xa beza kubonela ukuvavanya *kwake* abanike izihlalo, aze ke ati bakuhlala pantsi, aqale kowokuqala umntwana ade aye kowokugqibela, ekangela uAuba banenewadi zabo bonke na, ati akufumana umntwana ongenayo amvakalise pambi komzali wake ukuba akasakumva ezitandatini (standard), aze abe nenyameko yokumtengela umtwana zonke impahla zokufunda. Enze nokuba ititshala inyameke ukumqonda umntwana xa engenazo impahla zokufunda okunye nokuba ititshala ibakangele abantwana beze esikuleni becokisekile. Nditsho ngoko ukuti yindoda yamadoda angqondo zipambili, kuba kunq'abile ukuba ati umntu omhlope kwi netevu yiba clean engesiso sicaka sake. Siva kutiwa esapa kwinto ka Fanti yazuza 53 ezitandatini; siyakolwa ukuba lomfo umsebenzi wake uyakwenza ukuba angaze alityalwe. Siti tina lomfo wenziwa kukuba wakulela kumadoda anjengo Mr. Ely, amadoda anqubo zifana nento ka Crawshaw le. Singavuya tina apa sibuye sambona nyakenye. Mandiyeke apo Nkosi yam—Ndim owako futi,

II. MAZAMISA. Willowvale District.

UMZEKE LO OMBI.

NKOSI YAM, — Ndingongafanelekileyo ukuba ndingakudinisa ndibhale kweli pepa, njengoko waziyo wena Mhleli, kodwa ndinyanzelwa yindawo endiyibone epepeni leveki egqitileyo, etetwa ngu Rev. H. Kayser ebhekisa'ku Rev. E. Makiwane. Lenteto lihlazo elibi kunene ukuti abafundisi benjanenje ukutetelana, andikolwa ukuba abaposile, ngebalimisa ilizwi ukuba babetetelana ngoluhlobo; lento yinto embi elihlazoabanakona ukuyilungisa lenteto yabo ngapandle kokuba babhengezane emapepeni. Anditsho nokuti u Mr. Makiwane ulungisile kwelake icala, nditeta into yokuba abafundisi benjanenje. Ndiyanicela bafundisi bam, yiyekeni lento, yiteteni ngobuzalwana, ivakala kakubi ezindlebeni zongaqondiyo. Ndingomi pezu kwenduli obonela izinto ezenziwayo.—Ndim,

MBONELI.

Umhlati wa Barwebi

IMARIKE YASE QONCE, 3 June, 1891.— Amaqanda 6d to 8d ngedazini; Itapile 2/6 to 7/6 ngekulu ; Umbona 4/ to 4/3 ngekulu; Amazimba 3/8 to 4/3 ngekulu ; Inkuku 9d to lld inye ; Amatanga 1/6 to 1/8 ngedazini; Imbotyi 7/3 ngeknlu ; Inkuni 15/ to 36/ ngeflara.

ITRANSPORT UKUSUKA E ALVANI UKUYA— e Pretoria (ngo 30 May) 9/. 11/- ; Johannesburg 8/- 10/- ; Bloemfontein 4/. 4/6; Wepner 1/6; Lady Grey 9d 1/-.

IMPAHLA KWI MARIKE YASE QONCE.—Ngo Mgqibelo kutengiswe lempahla ugamaxabiso abalulweyo 5 Ihagu £6 10s; 1 Ihagu 18s ; 3 Inkabi Zokuxela £7 10s inye ; 1 Imazi yenkomo enetole £4 3s ; Enye £4 ; Enye £3 15s ; Imazi Yehashe £4 17s 6d ; Enye £4 15s ; Enye £4; Inkabi Yehashe £4 5s; lukonyana £2 10s. Ibingeninzi impahla.

Native Opinion

THURSDAY, JUNE 4,1891.

FOUL PLA Y.

OUR friends of the A-borigines' Protection Society shall very soon have their work cut out for them in South Africa —at all events , in the Afrikanderised portions of South Africa ; as it would be , grossly unfair to include the purely English Colony of Natal in the category of States dominated by Afrikander influence. Ever since the results of the Census were made known, the atmosphere has been saturated with suggestions from leading statesmen, relating to the extermination of the African race in South Africa. The Hon. J. II. HOFMEYR, the great Afrikander Leader, hinted, in the course of a speech at the Bond Banquet in Kimberley, at the wisdom of a policy of doing away with the Natives of this country by means of the deleterious drink popularly known as Cape Smoke ; and a member of the Government, the Hon. JOHN X. MERRIMAN, has declared his adhesion to a policy that should operate in the direction of getting rid of the black man, leaving this a white man's land. We have been used to regard the *Zuid Afrikaan* in the Press as the sole and harmless legatee and repository of such sentiments, and we own we were not prepared to find them advocated in the columns of the *Star* (Johannesburg) with a brutal candour for which we should never have given it discredit. The remarks of the *Star* are made in connection with comments on Mr. MERRIMAN'S recent Lecture on Africa. Wo have taken the opportunity to italicise portions of the quotations from the *Star* article, which seems to claim attention. We read:

Mr. Merriman either lacks that saving brutality of disposition which is indispens able to the statesman, or the frank cynicism which would have led him to boldly state ,that the question on which our politicians for the next few generations will have to occupy themselves, is, how to preserve South Africa to the white man, or more plainly, how with the maxim, mum of expedition, and the minimum of inhumanity, they shall *get rid of the black.*

Further on in the same article it is said:—

By force of some obscure social law the existence of which Mr. Merriman frankly acknowledged, the African black is able, so far as has hitherto been seen, to accommodate himself to any known social environ, ment. The case of Hayti, which he (Mr. Merriman) quoted is perhaps the most significant. When the Spaniards occupied the island, they exterminated the native population with the characteristic celerity *which is one of the few claims they possess to the grateful remembrance of prosterity.* The normal increase of the black [in South Africa] as compared to the white population is as about two to one, and the plain fact stares us in the face that either *artificial checks will have to be resorted to,* or civilisation in its highest aspects will become an impossibility in South Africa.

The " artificial checks " to be resorted to are explained in the following extract: —

It is superfluous to insist that antagonism between white and black is inevitable. Sir Thomas Upington's illustration of the two men clinging to a plank, was in a sense unlucky, but it did not exaggerate. If the Caucasian be not played out, it of course goes without saying that the ultimate victory will be his; but it is no less certain that his method of warfare will have to change. He will have to rid himself of some of his humanitarian sentiments, and he will be forced to recognize frankly that the duel is between his wits and intelligence, and the blind forces of Nature, and must be fought out, not in kid gloves, but *a outrance.* So far, he has chivalrously guarded the black against influences which were thought to be adverse to his well being. In South Africa, legislation ae a general rule has been directed towards prohibition laws, ignoring the plain teaching of experience that *in alcohol is to be found the only in. fluence which may be trusted to sap the fund of seemingly infinite vitality,* which will overcome civilisation if civilisation does not overcome it. It is perfectly easy to denounce such a suggestion as cynical, but we are reaching the point at which the truth cannot be concealed much longer, and Mr. Merriman, though an expert in euphemisms, possesses sufficient penetration to perceive it. Today concealment may, in the case of our governing men, be wisdom ; very shortly it will be universally recognised as the sheerest and blindest folly.

Of course all this is tantamount to saying that our countrymen have no right to live and breathe GOD'S air. Fortunately for the Natives there are itill Englishmen, and Dutchmen too, ivho, proud of the noble traditions their race, scorn to presume on heir colour to oppress the weaker 'aces ; and who are ready to commit, to the utmost, the low policy yhat is being put forward. We ;ould give their names but for the nvidiousness of such a course. while, therefore, these men of ligh-character still grace Parlianent with their presence, and are to be met with everywhere out of ?arliament; and while, moreover, here is the conscience of the illusrious British Nation to appeal to n the last resort, our people have to ground to feel ill at ease because of the vain machinations of evillisposed minds.

Topics of the Day.

LOSS TO THE NATIVES. By the demise of Sir Robert N. Fowler, Bart., M.P., our people in Africa, as also the aborines of other lands, lose an old and in- efatigable champion of their cause. For many years he was one of the most prominent members of the Aborigines' Protction Society, acting on its executive— indeed he was its Treasurer. That body fill miss a powerful force for the achievement of its noble ends on the Tory ide of English politics which it will not be possible to replace. We keenly feel irreparable loss in Sir Robert Power's death.

COMMENDABLE STEP. In the special telegraphic service of the *Port Elizabeth Telegraph* it is stated that the coloured people of Kimberley lave formed a Political Association for heir Parliamentary, Municipal, Educational and other interests. The idea of miting in matters of this kind is generally admitted to be an excellent me, but the principal cause for the want if success of previous efforts in this direction is the absence of leaders, im??ed with sufficient enthusiasm to be ,he soul of the movement. But again where these are forthcoming jealousies among them often prove the greatest obstacle to surmount. Let us hope the Coloured Association at Kimberley will tiave a better fate.

THE SOUTH AFRICAN PROBLEM. THE *Cape Times* deserves the thanks of our people for rescuing from the. Magazine world a significant statement by Lieut. Colonel Knollys. That gallant' gentle-man, who is said to have been the contributor of the sensational article to *Blackwoods* on the provision made for Cape lepers in Robben Island, has been writing on " Some Very Noble Savages " in the same periodical. These are the Zulus, who in the opinion of all right- thinking people " need protection, and are worthy of it.'' The statement by Lieut-Colonel Knollys which we are desirous to reproduce is that, " Boer rapacity and cruelty are the very real and formidable factors in the South African Problem ; " and a short reflexion on what has been said and done lately would confirm this.

MR. RHODES' LEADING IDEAS. THE following *bon mot* of Sir William Harcout's, about the Cape Premier, (says the *D. F. Advertiser)* reminds one of the proverb " there's many a true word spoken in jest." Sir William was scoffing at two of' Mr. Rhodes' leading ideas—Home Rule on the Native question and the Imperial Customs Union. "Mr. Rhodes: remarkable man, no doubt," observed Sir William. " Give him two small trifles, and he will be content—only two." " And what are these two ? " " Oh, mere nothings. The first is Protection, the second Slavery."

OCCUPATION OF ZULULAND. THE subject of the occu- pation of Zululand by Europeans continues to agitate Natal farmers.

Meetings have been held at various centres of the agricultural districts in favour of the step, with the result that a deputation has been sent to His Excellency the Governor of Natal and of Zululand. The Governor's reply shows a becoming solicitude for the rights of the Natives who have come under Her Majesty's rule; and Sir Charles Mitchell frankly avows that the first care of Her Majesty's Government is the safe-guarding of these interests. Such a declaration might well have been expected from His Excellency who, in the government of Zululand, is directly responsible to a humane and generous government that studies the happiness of the governed before the insatiable claims of the land sharks. If every piece of land, already hemmed in by Europeans, is to be disposed of after the wishes of the Natal farmers, who are hankering after Zululand, then the millions of our people must soon be without a footing anywhere in their own fatherland,

THE NEW BISHOP. THE See of Zululand has, after a considerable delay, coupled with disappointments, been supplied with a successor to the sainted Bishop Mackenzie. Rev. W. M. Carter, M.A., from England, has accepted the charge, which was declined by Venerable Archdeacon Gibson on grounds, apart from ill-health, that he had consecrated his life to work in Kaffraria. The somewhat capricious refusal of the head of the Society of the Cowley Fathers to confirm the subsequent nomination of Father Puller by the Court of the Bishops of the Church of the Province of South Africa, is of too recent a date to need recapitulation. Both these nominations were considered excellent although made from clergymen who had served for a time in the country. But there is this to commend the latest appointment that it will introduce new blood from the old stock across the sea, and help to make real the connexion that joins these distant regions to the mother country. Anything, tending in this direction, both in Church and State, will always claim our gratitude.

THE AMENDING JURY LAW. SIR THOMAS SCANLEN'S Bill to consolidate and amend the Jury Law has, doubtless, been suggested by the excitement which took place a few months ago over the proceedings of certain Afrikander Farmers in Xalanga to remove Native Farmers from the Jury List. The new Bill raises the qualification of a Juror from £15 to £300 worth of immovable property. It by resorting to this course it is hoped to get rid of the Natives, we fear the Bill will not do much, as there are already a considerable number of Natives who own property of this description to the amount specified. The exemptions from serving as Jurors are such as to lead to the impression that the position is an un??? able one as a post of honour. They cover Judges, Ministers, and Teachers; members of Parliament; Advocates, Attorneys, J.P.'s, Agents-at-Courts; Medical Practitioners; Officers of the Army; Members of Divisional Councils, and Persons continually working on Tramways and Railways, Natives might have been added to this list of exemptions. We also miss journalists from the list, who, as those who have to do with preliminary work in these matters, may be considered as prejudiced.

VETERAN MISSIONARIES FROM papers out by the last English mail we gather that Rev. John Walton, M.A., who held so prominent a position among Wesleyan Missions in this land not many years back, has been compelled through ill- health to intimate his intention to resign his position as one of the Foreign Missionary Secretaries in London. He has not long held this post of honour in his Church, but such have been its anxieties that they have told on his constitution. We but express the wishes of those who know him out here that rest may restore him to his wonted vigour, so that his matured counsel and experience may still be at the service of the church for which he has spent himself.— We observe also that Rev. Dr. Bryce Ross of Pirie has reached Scotland safely, and are glad to learn that reports go far to show that he is a little better than he was when he left these shores.

THE AGRICULTURAL MINISTRY THE intimation in the Governor's speech that a Bill for the creation of a. Minister of Agriculture and Crown Lands should be introduced this session has been favourably received by the country. The *P. E. Telegraph* alone has so far taken exception to it on the ground of expense; but an economically minded Ministry like the present can be depended upon to have viewed the matter from all sides, from that of expense as well, and after a careful sifting of the facts of the case assured themselves of the compensating good to be derived from the creation of the office. Just now interest centres in the future appointment. Whether it will be made from the Bond wing of the Ministerialists or from Mr. Sauer's following. If it is to be from the Bond wing, the choice of men of Ministerial rank being limited, speculation points to Mr. Hofmeyr himself entering the Ministry as the first Minister of Agriculture, and to his appointment no possible objection can be made. In case Mr. Hofmeyr should decline, except Mr. Marais, there is no one available if Mr. Neethling's expressed readiness to take it is to be laughed out as by the Bond. For Mr. Theron has scarcely been able to conceal his antipathy to the change of Ministry made last Session. If however the appointment is to be made from Mr. Sauer's party, then, the difficulty will be as to who to select, there being such a number of eligible men. Among farmers Mr. Douglass and Captain Brabant may be mentioned ; while of merchants whose extended reading and experience would be utilised in devising plans for the successful working of the Department, such gentlemen as Mr. L. A. Vintcent, Sir Thomas Scanlen, Mr. Wiener or Mr. C. T. Jones would, each in his own sphere, add to the strength of the Ministry. So much for speculation. It is not to be expected, however, that no attempt will be made in certain quarters of the House to get one of the present Ministerial Offices abolished; viz., the Office of Secretary for Native Affairs, to give way to the new creation. For ourselves we should not regret it, as Native affairs would then come under the guidance of a strong mind, possibly the Premier himself; and Natives and all concerned would reap considerable advantage from the change, as their interests would not, as at present, be confided to the admittedly least capable among Ministers, who naturally becomes clay in the hands of an Under Secretary who may be more devoted to tricks in governing the people, instead of studying the best means of ameliorating the condition bf the governed, and rendering them happy and contented.

PARLIAMENT. FOR its first week the Cape Parliament has a record of solid work to show. With a business-like Ministry to lead it this was quite to be expected. The very fact of the summoning of the Legislature for Tuesday of all days of the week, instead of Friday the favourite time of the previous Ministers, has been read and initiated as an intimation that as far as the present Government was concerned the time of the puHic would be economised. *Tuesday* was taken up with the essential preliminaries such as the placing of Notices of Motion on the Paper, the laying of Blue Books and other Parliamentary Papers. Mr. Laing managed to secure from the Colonial Secretary a promise that as far as practicable such returns and Blue Books as were completed before the assembling of Parliament would be posted to members—we trust the Press would not be overlooked—to be studied at greater leisure. On the second day of the Session, *Wednesday,* the Notices of Motion again poured in. Among the more interesting being one from Mr. Tamplin who, for his first session, seems bent upon verifying the proverb about the new broom. Mr. Tamplin wishes to see Native Marriages registered, and the recommendations of the Native Laws Commission carried out to secure recognition after a period of years of one wife only ; and he will ask the Secretary for Native Affairs whether he will act in this matter. The question is in the right direction. The other notice of special interest is put by Mr. Sehermbrucker *re* the expenses of the Bechuanaland and Pondoland Commissions. The object is to show how corrupt the Ministry is in appointing its followers in Parliament on Commissions, but it will be retorted that the Government could not ask those who did not see eye to eye with them as agents to deal with such matters. Besides it does not lie in the mouth of a member of the Government that sent Mr. Frost as Commissioner to Glen Grey, appointed Mr. Theron on the Prisons Commission, to inveigh against others for following precisely a similar course. Several Bills were read the first time, viz., the Banking Bill, the Pound Laws, Dairies Bill, Convict Stations, Ballot, Life Assurance. Sympathy with the Queen of Holland was voted on the Premier's motion. On *Thursday* Standing Committees were appointed. Mr. du Plessis, Martinus of that ilk, shows what interest he takes in the Lands of the Natives of Kamastone by a question as to the leasing of derelict lands and the paying of arrear quit-rent. The Convicts Bill passes the second reading. We bring the review of the 1st week's proceedings to *Friday* (29 May), when, besides the receiving of Notices, not of any consequence to our readers, Ministers were engaged in answering questions on such subjects as the Wesselton Mine, the Registration of Brands, Basutoland Customs, Sea fishing. Mr. Innes brings in a Bill for the better repression of stock-thefts, which though short, may yet rank among the best Acts ' of the year. Buyers are to satisfy themselves that stock hawked round for sale is not stolen, and thieves may be fined as well as imprisoned for theft. An amendment legalising the compensation , of the party from whom stock has been ; stolen would complete the measure.

Colonel Griffith moves in favour of the Transkeian Traders securing Titles to their holdings. The Convicts, and Baning Bills move on a stage.

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(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, JUNE 4, 1891. [Vol. X, No. 344

KING WILLIAMS TOWN ADVERTISEMENTS-

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I PRINTI ezi "best" ezihlanjwayo 6d. yard.
Edluliseleyo itshipu i Satin Emhlope ne Cream i Muslin yokunxiba enemigca 4 ½ d. yard.
I Satin Ezimhlope nezi Cream, 10 ½ d., I/-, 1/6 nge yard.
Ingubo Zabatshakazi ezenziwa nge zintsha ifashini.
Iflawa Zabatshakazi. Izigubungelo Zabatshakazi.
Ingubo Zokutshata Zamadoda, Izitofu zokwenza Ibhulukwe Zokutshata Ziyasikwa.
Ibhatyi Ezimnyama ezi "best" Zetwidi.

Yizani kuzibonela ezimpahla ngokwenu. Ngapambi kokuba nitenge napina yiyani ko

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Yabo BONKE Ubuqheleqhele

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IMPAHLA ZAMADODA,

IZIHLANGU,

I SHOES, njalo-njalo.

Lempahla ilungele Abantu Bonke, Amaxabiso Onke, Nendidi Zonke.

NGOBUHLE NANGOKOMELELA AYINA KUDLULWA NAYIYIPINA

Abo bangaba banento abayifunayo elunge nezi zinto zingentla boba baya zinceda ngokutyelelela

"THE ARCADE,"

E KOMANI.

Kubo Bonke Abalesa ' Imvo.'

BANGABA banceda kwa Ipepa lendaba labo abantu bakowetu ukuti, xa basukuba benento abafuna uku zitenga, bavelele, ngangoko banako, kuzo zonke indawo Ivenkile ezimpahla ihlokonyiswe ngezaziso kwi " Mvo." Kungalilungelo nakubo bengayifihlanga lonto kubanini-venkile.

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Sineyona mpahla ininzi, nentle esi Xekweni apa.

ONKE AMAGUMBI ANEMPAHLA EKETIWEYO.

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IBHULUKWE ZEKODI ziqalela kwi 4s 6d inye.
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IMINQWAZI iqalela kwi 2s 6d.
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Yonke Impahla yabaza Kutshata iko.

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EZILUKWE NGOBUGCISA OBUBODWA, Igama lazo yi ''EXTRA NAVY or MATTROSS.

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPAULE i BLANKETE ZONKE ngopawu esiluqinisele na Komkulu ngohlobo lwemifanekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENENE, kangelisa kunene ukuba inawona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo

ZONKE EZI BLANKETE ZIZEZINGATANDATYUZWAYO.
ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU. IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkile enitenga kuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

Ziya kubako kuzo zonke ivenkile za Pesheya kwe Nciba nase zidolopini zonke,

APO ZIPAKULWA KONA KUKO

PEACOCK BROS, and WEIR,

E QONCE.

Ngabobodwa abanokubhala lomfanekiso we Ngonyama.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.