

ngembongi efunyenwe kulamacala ba-pila kuno abanxaniweyo; yati ngoku-xinxwa linxano ayaba naxesha lokufaka isingxobo (ibhulukwe ke leyo). Ayiqu- bule kweso situba awompilingi afaka abhoyi adudumisa ukusina e Dikeni. Kuvakele ukuba abambe imbhongi, into abati imke ililisa isiti: " Namhla niba- mbe mna njo nizibambile!"

Upawu oluncomekayo lolokuba Unkosi u Mbovane utshisa izitena, uzakwaka indlu yezitena. Enye indawo ulungise idam elibukekayo kufupi nomzi wake. Kwangemizamo yake kuvuka isikolo komnye wemizama yakowabo ebesesine-minyaka safayo. Kute mhlanga yavulwa indwanya yoxande ayakele isikolo eso wenza into ezibukekayo kwada kwanga kuvulwa indlu yezapheya kwe Nciba.

Imvula ipalazwe yayekwa kwezintu-ku. Abavuna ozihabile baziziphekenke- ke, benza imitandazo epatnbanisayo.

Isifo samahashe sikulle. Kubonakala kungati sipikisene nesenkomo, nokohlolo ebantwaneni, nokwekwe zegisusheni, nombundane ekutyeni. Kekaloku no Nondiza, umntu obesakuke asilandise, akasaveli; yinkohla. Noko akunani ka- kulu kuba ziseninzi zona indywala!

Amatemoile aahlile ukulunciselela Indlu I MAYOR E LOCATION.—Unonkala, i Major, ebise Location ngolwesi-Tatn oln- ngapaya, eze kunye no Mpati we Lokishi omtsha, no Mr. Barnes omkayo. Ama- doda omzi enze amazwi kuyo lentlanga- niso ombulelo kwimpato ka Mr. G. Barnes, adqutywe ngu Rev. S. Mvambo no Mr. Ntabalala. U Mr. Barnes ubulele ngamafupi, waneza ngeliti, kambe ndise pakati kwenu, ke ndiyakuvuya ukuti nakuba nezinto enifuna ngazo amacebo nizekum. (Waduma umzi).

ISAZISO.—I Mayor ite, into mna endize ngayo apa kuni yilo:—ndiziso u Mr. Barnes lo ozakunipata ngoku. Watsho wati, ke enye into emandinizise yona kukuba kuko imiteto emitsha eniza ku- yaziswa msinyane. Omnye umteto ngulo wezibhadhabhadu—bonke ke abangasebenziyo apa bazakugxotwa. Kanjalo i Council yanze nomteto wokuba umqo- mboti maungenziwa apa e Lokishi, ne Palamente yanze umteto ngawo, nditi lungani natsha, akufuneki ninxile nje- ngoko kunjalo ngoku. Kwenziwe ke imbuzwano emfutshane, yapumana intla- nganiso emnandi.

I TEA MEETING E WESILE.—Ngo Mvo- lu- 23 November bekuko i Tea Meeting enkulu kunene e Wesile; indlu yayihlo- njiswe ngobugcisa ngabaninye. Kubeko izifundo, nomvumo oyole kunene, izifu- ndo ezibe zezimnandi ezenziwe ngu Caroline Dalamba, Sol. Mvambo, Isaac Dalamba, R. Xolimbala, no A. Gazo na- banye; inteto ezimnandi zive kulama- nene, I. Motauung, R. T. Nukuna, F. Dlwa, S. Ntlebi, isihlalo sasipetwe ngu mfundisi u Rev. S. Mvambo. Yapuma emva kuka 12 o'clock itimiti eyole kunene.

UMBETELE NINA?—Lombuzo uke wabuzwa ngaleveki ipileliyo ngumantyi ematyaleni kwentye inkosikazi elikolwa- kazi lase Rabe, ngokuti imangalelwe ngokubeta enye intombazana yaka eve- nkleni. Uyibetele nina ke? Lentoinba- zana ndifike ilapo, kuko indoda yam ke, ndiyayiranela apa kumyeni wam. Uyi- bambile na? Hai, ndaka ndababona bemu xa kuti ratya, namhla ke ndite ndababona beya kungena paya evenkile- ni ndasendisiya nelitye; suka lentokazi ayaba sabuza—hele ebonzi ngelitye—yalahla kunjani. Injalo intetya mfo wase Qonce. Pantjini ke? Lentokazi umantyi uyitye 10s.; inqeberu yona asiva nelimdaka elenziwe yiyo xa beku- njalo.

AMAGAMA.—Amalinga okungenisa amagama enziwe apa, kodwa kuyakufuneka- kakukangelwe ukuba i Felkornet iwa- ngenisile na. Siqonda tina ngati lento avinyabele kanye. Komani kangelani ukuba akona amagama enu, nina nine lungelo levoti. E BHAYI.

AMATEMPHILEKELI.—[Nobani!] intlanganiso noolwesi-Hlanu. 27 November etvalikeni Yitsho: intonike sisajonge enkaweni ukuti gqi kwe ncutshe ze cricket ezivela pesheya, kuba kaloku sebete onorawuzana- nazise Kapa, kunjalo nje zinjanga zodwa (professionals), ukete akapeza umfo ivase Ngilanti. Ngo " not " not " not dead " bodwa, nditeta ukungafi mna.

Yitsho: intonike, ilityala elisand'uku- ba pambi ko mantyi lomfo ote ngokuqu- ty wa lutando wati kanti selegabadele waya wakutinta epakeni (park), ekute kusenja- lo gqi idindala; hi, yutoni elapa ? ujike kufupi umntwenyana wati: "No, sir, I don't know this man, he wants to insult me" o, wakuza akalibala unabi eba ??? intombi isancokola, uve izandla Mityaniswa ngo handikafu (bhuyi) ??? wakuposwa emqolombeni; litetive ugweyitwe umfo, watiwa nka ngo sikisi manti, umhlaumbi 25 pond. Hayi olu tando ngo hamba sihambe.

Yitsho: intonike, ingumbuzo endiwu- buzwe ligxaxa, yayinkinge ukukupendula- la, liti-Yontonia umahluko pakati komfazi nesambuleli (umbrella). Ndite mna o, mlungu yini, isambuleli sahluka kangaka ngi kumfazi, iyinto eyenziwe ngezandla, uve umfazi ezidibane nje. Watiwa ngoku- Nkosi.

Yitsho: intonike, seloko wemkayo umana ka Ncapai u Samuel, yacima intlanganiso emnandi kakulu yododana i Debating Society; ngoku sowungeva ikaba lipikisana nangezinto ezingena msebenzi ezinje ngokuti: isipelite (pin) yingcambu yequnube lapeshayo; omnye, hayi nto ka Nantsi, sipelite esi ngameva omnga welase Russia.

Yitsho: intonike, besiyi kupulapula nye 23 ka November e Temperance Hall i first appearance ye N. D. Opera Company incedisa i choir yase Tshatshi, into- nike sikelwwe nje tina babeko, kwingoma ne acting parts. Siqonda kunjalo ukuba ne komponi isakuqina apa e Bhai, kuba kutelelepezu kwamalungu ayu o Messrs. D. Ngwana, F. Bopi, no D. Maclean; no Misses Nellie Kika no Maria Manana; intonike, bevume umvumo o Misses M. Mvubu no L. Busakwe kwicala le kwayi- le yase Tshatshi.

Yitsho: intonike, iyimatshi enkulu nje pakati kwe Rini ne Bhayi apa nge 26 kulenyanga, yalomdlalo wezi kulujeje kusakutiwa yi " ntenetya," intonike, sesicitshe saggiba, silinde i Rini; ngo Messrs. Z. Thomas, S. Boyce, R. Nikiwe no B. G. Sinuka; amanekazi, Misses J. N. Mfecane, F. Mafimpi, A. Pangeni no K. Matala, uyabona! " verbs " zodwa, ons sal sini myn tyenti tor.

Yitsho: intonike, ingumfo wase Xu- kwane obesand'ukuba lapa, ote ndaku- buza ngehambo yake ukuba ibe njanina ukuba nganeno; ute ukupendula—Uyabona! ubonanje asinto ndiyitetyayo; site ngapambi kokuba sinduluke e Rini ndati make ndiholele ukuba i injini iyafanana nezi ndidla ngokukwela kuzo kwisituba se Monti ne Qonce; hayi ndihle ndabona ukuba yahlukile, kuba ibiyi nqeberu enkulu ebambe sabuntsundu-luhlaza, into ete sisasuka sanga simka nesi xwila, imane ukutsho ubusuku obu—kwikwi kud'e Bhayi, kwikwi kud'e Bhayi, kute ekuseni ndati make ndiholele, nda-

Imvo Zabantu.

INQUBO E CAWA.

NKOSI MHLELI.—Ndinceda undifakele lamazwi kwelopepa lako lidumileyo. Ku- ko isimanga endisibonayo apa, ukutyeshelwa kwemfundo, ngabantu base Cawa. Xa kwezinye indawo abantu bebonakalisa inkutalo enkulu malunga nemfundo. Ndimangaliswa kukungazwela nto kwa- yo apa kwa Koko, umlambo odume kunene. Kuxa usapo iwase sikolweni lungene nzima kwinto zase buqabeni; abantwana babashumayeli ungafika be- tsho ngo " nganto," nobunye ubuxokolo bentsimbi, utike umntu selesisiputsu, ekohlwe nakukujika kuba kaloku inta- mo izele " litumbu." Nditeta ukuba mna bagqitiso nakwabamaqaba; kwaye kunjalo nje kungabonakalisa kuzichasa kwabazali ezizinto, ungasuke ufike etsho ngolukulu uncutno ukubuka ubuhle bonyana mhlambi intombi yake. Aba bantwana ke kuxa bebesasifanele isikolo, maar, kodwa, ngenxa yoyekelelo lwabaza- li, abanamteto wokubabonisa ngomngci- peko abakuwo; into eluzisi amehlo ako ukubonela izinto zoluhlobo. Mbangi yobununj uti umntana esemucikano akutshwe, kutiwe makaye kusebenza imali "siyatemba." Kubonakala ukuba amagqoboka asilibele isifungo sawo samhla babanikela e Nkosini ababantwa- na. Iyakutiwanina ko yona inkohlakalo ukwaliwa ngamagqoboka ukuba inga- lauli pakati kwawo. Kaloku i Nkosi yati, ukukanya kwenu makukanye pambi kwabantu, ukuze babone imisebenzi yenu elungileyo, bazukise u Yihlo wenu ose zulwini, Matthew 5: 15. Kade ziqongqota into zo Holford, no Mkosi, nento ka Ntlabati, umfundisi okuteta kufana notolo lo Mtwa, Iona lungati alwenzanga nto, kanti Iwenzakalisile. Ilapa into ka Mafongqo, iquba kwale Gospel. Basuke babone ukuti ngabafundisana. " Ye-ha ! " Yiva Mhleli ubudenge. Kuko namanye amadoda atanda kulungile apa o Cawa into zo Dambuza ezilinga ukuvusa umzi kungozi okuyo. Kodwa akubonakali bubhetele. Kuyamangalisa Mhleli uku- bona kuseko abantu abangayazele nto imfundo, xa umzi ontsundu uyikutalele kangaka imfundo. Lomzi uneminyaka engapezulu eshumini unesikolo; kodwa asizange siginyise mate namhle mnye. Akungeze wakolwa ukuba isikolo se Cawa asiko apa, kade zizama into zo Dambuza no Maqaba, akwatsihla nto. U

NGAMACEBO OKUMA.

NKOSI YAM MHLELI OBEKILEYO.—Kwelako ipepa le 19 November, ndibone inteto yenene elibekileyo u Mr. Wm. Daniel. Ke andizikupendula, kodwa ndiyamkutaza, icebo lake lilunge kanye. Ewe, eli limesha maludibane udodana lube zi Company ezilukuni. Icebo leli nene bendihamba ndilishumayela ndise Kimberley, ndingekazi ukuba kuko oyicingayo. Ndi- be ndiyimisa ngoluhlo- bo mna, ndifuna i 100 lamadodana, inye irole £12, sitenge umhlathana sibe luma- nyano Iwalonto nezinye imeko zokumisa umzi. Ke lomfo wase Sidutyini undi- pangele, kwalunga ke, namhla qokela i Bhai, kuba lento bendisamana ndibha- lelana nomnye umhlobo wam u Nobhala u (G. A. R.). Nantske into khaba lase Kimberley; vukani Mazangwa, zipina into zo Cillwe o James no Kolisi, niti manide nibizwe ngamagama ukuze nizi- ngene izinto; nalo umanyano apo, cwaka akuvakali nto ngani, nilele. Tshotsho, utsho mfo ka Daniel. Mr. Notyoda no Mr. Wm. Rubushe nitinina. Wondixo- lela Mhleli ngokwenza utyungutungu.

ROBERT B. CILLWE.

Butterworth, 29 November, 1891.

IMPATO YANGOKU.

NKOSI YAM,—Kaundipe kwelopepa lamane indawo ndibekwe lemngcama ngalo mbuso sipantsi kwawo. Lombuso wase mlungwini lonke elixesha ube umhle, kodwa kute sakupatwa e Kapa kwaqala

kuba iyinto emikwa igwenxa, ebanga amahlilihi asuke alahle abafazi, ize naba- fazi batiwe khata kukuwabukula ama- doda abo, kube kodwa ukugwintana kwendoda kwenye ibe iyinto enjalo nase bafazini. Yandile kakulu lento yokubu- lawana, kwanabamhlope bebulawa ezi- ndleleni, kube kufunwa imali yokusela. Kukodwa ukubiwa kwempahla zabafuyi ngenxa yezikumba ukuze kufunyanwe imali yokusela utywala, ekusekude kwati khata ubunqenera emanxileni kuba epile ngalomsenzi, kuba akasebenzi wona, nentsapo yawo ayikatalelwe bani. Kwi xesha elizayo iyakuba yinkatizo lento kukulima kuwo ngenxa yokuhliziswa butywala kuba kaloku lento iyinkatizo eveliswa butywala inkulu kakulu. Eku- mbongozeni kwetu u Rulumeni sibesitshi wozivala inkanti kude kuze nase kupeli- sweni kobu betu utywala ngenxa yoko- nakalisa kwabo, nemfazwe eziman' uku- bako. Kuba ke yiyo lento ati umntu akusebenza emlungwini asuke abuye engumpa lo- lo- lo, afumane anel' ukute- nga ingutyana nge 10s., wumbi anele li 10s. lokurafa, angabi nanto eyijimbi abuya nayo, kuba intiziyi icinga ngoku- selwa kotywala emakayeni abo. Nalento amafama akala ngokusweleka kwabase- benzi butywala obu, nangani wona acinga ukuti o Kafille benziwa lirathshi. Usuke ati oyekusebenza abuye eyidle' entloko imali ngenxa yobutywala, endaweni kaloku yokwambesa intsapo, azitengele nemfuyo etile yokumnceda. Bekufuneka no Rulumeni abubulale nobu betu, kuba imfundo buyayibulala, kuba buti um- ntwana efunda nje akutshwe esikolweni atonjiswe, kusilwe imityati, kuze kwenji- wenjalo naxa kwalusweyo. Alisnawa- bile ilizwe kunoko belinjalo ngenxa yobutywala liya libuya umva ngakumbi. Bungati bupelisiwe bonke utywala um- hlaba ulunge upela namahlilihi la agqibe i Afrika, amasela. izihange, amavila, nayo imihlali yabahedini ibiyakupela, kuze kwande ke ukukanya kwanemfundo no Rulumeni apate abantu abanengqondo ezihluziweyo yimfundo, ize ne Koloni ipile ngendlela ezintle. Asikuko nokuba kuluzisi ukuti abantu abona bapetye basuke bakete ibala, kuze kubonakale okokuba no Rulumeni opete ama Ngesi opatiswe ngu Somandla abonakale enge- nwa likete; kotinina ukulunga? Mandi- yeke ngosizi lokubona ubulungisa buya kubonwa njengelanga ematunzini oku- hlwa ezintabeni.

Mbo Tsolo, 7 November, 1891.

INGQUINGQUTELA.

NKOSI MHLELI,—Kuyabonakala ukuba intlanganiso ekutiwa yi Ngungqutela uyichasile ngawo wonke umqolo wako; ukuqala wabe usiti ayifuneki nganto iyakudinisa abantu njekodwa, namhla ubhala incwadi oti kuyo, kuya kuhlangana abantu abangavaniyo, aba- nezigquru. Noko ndivana nento embi, kuba ndibhala ndizazi ukuba njengokuba olwam uluvo lwahlukene nje nolwako kungayawatiwa ndibangwa butshaba nawe, kanti mna ndinje ukulitanda kwam elipepa le Mvo; ndinezitazi ezi- kulu endilitanda ngazo, ndide ndibukele kanye kulamadabi anjenge 1. Pasi yobu- koboka; 2. Ukusikwa kwamagama evo- tini; 3. Imiteto yesitolopu; 4. L'kususwa kwabantu, njalo-njalo. Ekuti mfondini wakowetu kube mmandi xana uwalwayo lomadabi, ndivumelane nawe kanye; kodwa Nkosi kuto isiteto esiyinyariso itisi: akuko nkomo ingena dlala nokuba ityebe kangakananina, njengokuba nawe noko utyeba kanganana nje, nanjengoku- ba uyinkoxo yetu kuyindawo yetu ukuba sikukete amadlala, saye singenzi- wa kukukutiya xana senjenjalo; sinyamezele kengoko sikukete amadlala. Ngaxtsho mfo ka Jabavu, yivulele ingene intlanganiso ye Ngungqutela, nawe uye kuyo, ungachaseli kude; unga- ti mhlambi ndakutsho, yinile

Mbo Tsolo, 7 November, 1891.

INDABA ZAMABANDLA.

Umchokeli unga angafumana ingxelo ezimfutsha ne kuba-Fundisi na ma-Gosa ama Bandla ngeziganeko eziti zibeko Emsebenzini we Nkosi, ukuba zidweliswe kwelibala.

IDIPENTE.

U Rev. W. Dower wase Kokstad, ubu- liswe ngesipaji se £50 ukumka kwake ukuya e Bhai apo ayakuba ngumfundisi we Bandla ebelisakuba leluka Mr. Goezar. Wafika e Kokstad ngo 1870 apo abengu- mfundisi wama Rilikwa.

IWESILE.

U Rev. John E. Parsonson uyasisi- shiya

Umhlathi wa Barwebi.

IMARIKE YASE QONCE.—Ngolwesi Hlanu, 18 December,—kulomsito amanani ayemi ngolu hlobo:—Ibhotolo 6d ne 11d ngepointi; Ama- ganda 5d ne 8 1/4d ngedazini; Irasi eluhlaza 1d ne 1/5 ngeku- lu; Ihabile 9d ne 2/3 nge kulu; Itapile 5/3 ne 6/ ngeku- lu; Umbona 4/ 4/1; Amazimba 2/1 ngeku- lu; Inkuku 4d, 1/3 inye; Amadada 1/9 lilinye; Ikwakwini 8/6 inye; Umgubo 15/9 ne 18/ ngenxowa; Inkuni 10/ ne 50/ ngefara.

eyintsengwanekazi itengiswe nge £12 5/ enye nge £6, enye nge £5 12/, enye nge £5 10/, enye nge £5 7/6, enye nge £4 17/6. Esipanini senkabi zokutsala, isibini sokuqala yi £5 11/ inye; kwesibini ibe yi £5 17/ inye; kwe sokugqibela £4 11/ inye; amato- kazi afumana amanani amahle aqalela £4 4/ ne £512/. Amahashe amabini ekari awaye- rolelwe £100, namanye amabini (aselema- dala) atsalayo £31, akatengwanga. Into

IMARIKE YASE RINI.—Ngo Mvno, 21 December; nger gxelo zokutswa kwaleveki amanani kulomsito emi ngoluhlobo :—Ise- mile 4/, 5/6 ngenxowa; Irasi 5/, 6/3 nge- ngxowa; Ibhotolo 4 1/2d, 11d ngepointi. Ama- dada 1/3, 1/7 lilinye; Amaqanda 7 1/2d, 1/nge dazini; Ihabile entsha 1/6, 2/9 ngeku- lu; Inkuku 1/6, 2/1 inye; Irasi eluhlaza 1/, 9d ngeknlu; Ubuai 1/6, 1/8 ngebhotele. Amazi- mba 11/6 ngenxowa; Umgubo 27/ 32/ nge ngxowa; Umbona 9/6, 11/ nge- ngxowa; Ama- ganda 2/6, 4/6 ngepointi.

A school board man called to see why Johnny Winslow had not been to school recently. " Why," said Mrs. Winslow, " he was thirteen years old last week, sir ! I'm sure he's schooling enough." " Schooling enough !" exclaimed the official, why I did not finish my education until I was three- and twenty." Mrs. Winslow, who heard this remark looked at the school board man a moment

THURSDAY, DEO. 24, 1891.

IMPERIAL VETO.

THE short remarks we ventured on the subject of the Imperial veto to the Responsible Government Bill for Natal have excited the anger of two of our ablest contemporaries, viz., the *Eastern Province Herald* and the *Daily Independent* (Kimberley); the latter finding sufficient justification for the disfranchisement of Natives in " the mere fact that a Native journal professes, even " though ignorantly to look to Down- ing-Street for political support " against the dominant European " party." But the *Daily Independent* is wrong if it supposes that Mr. HOFMEYER'S Franchise proposals have secured the undivided support of the so-called European party, as they are but a subterfuge to take away power from one section of the European community to give it to another—to wit, the Afrikaner Bondmen. So far the Native is still out of the calculation; and it is mere breaking of butterflies on wheels for the *Daily Independent* to speak of them as being the stumbling-block at Downing Street. We may be ignorant of many things of which our sapient contemporaries are *an fait*, even of what the *E. P. Herald* believes, " that the Imperial " Government would veto Mr. HOFMEYER'S proposal, if it were " submitted for approval, on the " ground that the British Constitu- " tion knows nowhere of the dual " vote, but that no Imperial Minis- " try would veto a Franchise based " upon the English Franchise." Of one thing we are, nevertheless, clear, and that is that our people have no one but the Imperial Government to thank for the present franchise. If these our betters consult the records of the time they will find that the £25 franchise was inserted in the Bill of the Cape Council by the Home Government after the former had fixed the franchise on a basis lower than that on which the franchise in England then rested. The British Statesmen had to consider that it was not the conditions and circum- stances of England that they had to deal with but those of the Colony of the Cape of Good Hope. Hence they insisted on the acceptance by the Cape of the £25 franchise or go without the Bill. When then the matter is again brought before the Home authorities they will be obliged to see whether the circum- stances which prevailed in 1852 have undergone such a change as to warrant them in taking away votes from those who had enjoyed them. On this issue it will go hard with the advocates of the change, as they can allege no corruption on the part of the Natives.

DRIFT.

HIS Honour the President of the Orange Free State had a contribution on " The Native Question" in the November number of the *Cape Illustrated Maga- zine*. Although Mr REITZ writes ostensibly against those who would " leave built alone," he does not appear to us to have advanced the business even by a stage. " The " objects which," according to His Honour, " civilised South Africa " should bear in view are six in " number." The first being " to " get rid of the Tribal System, as " being an *imperium in imperio* of " a pernicious kind." As this ins-

titution no longer exists in the old settlements, the President is good enough to state where it still flourishes, viz., in Zululand, Bechu- analand, Basutoland and in Mate- becland. Since, however, all the places named (Basutoland excepted) have been acquired by civilised men during the past decade the President might have allowed the same leaven which has leavened up the Tribal System in the older states to do its work; and that it will do it without anybody fretting, is certain enough. The next cardinal point of His Honour's policy is " to abolish chieftainship." This, to our mind, is so inseparably bound up with the first that we cannot see where the difference lies.- In the Cape Colony and else- where the quondam chiefs, shorn of all powers, are now only so many aristocrats among their people who in the courts of the country are assigned the functions of tax- gatherers and mere messengers in their respective wards. What more does the President desire ? Mr. REITZ'S third point is to apply to " all men alike irrespective of " colour and race the rule—By " the sweat of thy brow thou shalt " earn thy bread," and with a view " to this end to break up all " locations great and small." It is not stated by whose sweat the denizens of locations eat their bread. The fact of the matter is, the wants of people in locations being few naturally they are soon met; and the question for Mr. REITZ is what to do to increase them. " Break up " their locations," is the ready response so that they may find their way among farmers; but seeing the number of these people is four times or five times that of the farmers, it is a serious question how all the hundreds of thousands are to be provided with work and wage; more especially as the President himself observes, with truth and force, as " the days of slavery are " gone, and let us be thankful that " it is so." And with equal cogency he adds, " no one is com- " pelled to labour upon pain of " anything more tyrannical than " hunger." Now, we do not know how matters stand in the Free State, but in this Colony a thousand morgen of land is more beneficially occupied by Natives congregated in a location than by a solitary farmer planted in a similar area; and Kingwilliamstown would testify to the correctness of this state- ment. All that these people want is someone who will take a real genuine interest in their progress and welfare, as Mr. C. J. LEVEY has done in Cala, and they will contribute yet more largely towards the making of this country. Measures of repression and coercion can only have the effect of engendering among these millions a feeling of bitterness and resentment towards those who initiate them. On the fourth and fifth points of the Presi- dent's discourse—bearing respectively on the suppression of heathen rites and ceremonies: and of polygamy—all disputants are agreed. But, wasp-like, the sting of the article is in its tail—on the sixth or last head, " to adopt the principle " and maintain it steadfastly, that " there shall be no equality between " the aborigines of South Africa " and the people of European " descent." With reference to this all we can say is that as Natives we do not think much of a position which the President claims for the European, to maintain which the Natives must needs be kept down by artificial means. It says much for the latent energies of the aboriginal races that the most civilized classes should, at this stage, seriously consider the hampering of the Natives in the race, which we were thinking had not yet begun, for fear that the Native would obtain the mastery if allowed to run without trammels. But knowing the real position of our people, we don't feel much flattered by Mr. REITZ'S having over-rated their powers; and we must still content ourselves with making the best we can of the few opportunities we are still allowed of improving our prospects.

THE beginnings of a Na- tive Labour Department BUREAU, are announced by the *Cape Times* in connection with the Native Affairs Office; and Mr. G. H. Stevens has been placed at its head. He is credited with considerable experience in the organisation of Native Labour for the Public Works and the Gold fields; and the experiment of organising Native Labour will be watched deep interest. It will be a fortunate thing for our people if it succeed.

THIS function came off QUEENSTOWN on Wednesday week. ANNUAL The Colonial Secretary BOND DINNER, and Mr. Hofmeyr who, It had been prematurely announced in the local *Representative* that they would be present, were conspicuous by their absence. The more prominent speeches of the occasion were delivered by the Hon. J. M. Peacock, M.L.C., and Mr. John Frost, M.L.A., both of whom deprecated any interference with the Franchise, saying it was one of those things which are well let alone; especially as Mr. Peacock remarked, " it was likely to give rise to a very great deal of warm, if not ill, feeling, amongst the European people of the country."

THE *Kaff- rarian Watch- CATCHING man* seems much exer- AT cised and excited over the STRAWS. registration of Natives in the division of Kingwil- liams. Scarcely an issue of our

THAT Mr. Hofmeyr means ENERGETIC business as regards the LEADERSHIP. Franchise question may be gathered from the fact that he is canvassing for support in such nondescript places like the Gwatyu, which is only a ward in the Queenstown district. Glancing at certain proceedings at a casual meeting of Farmers, we were struck by the following record:—" Mr. P. J. de Wet brought to the notice of the notice of the meeting that he had received a communication from Mr. Hofmeyr, who wished to know what support he was likely to get in this district to his proposed Franchise Scheme. A good deal of discussion took place on this subject, but nothing definite was decided upon, so the meeting terminated." We wonder what the other leaders of parties in our Parliament like Mr. Sauer and Sir Gordon Sprigg are doing in marshalling their forces for the coming struggle. It seems pretty clear that although Mr. Hofmeyr professes a preparedness to consider any other Franchise scheme the Government may propose, he will accept it only in case he should find it impossible to succeed with his favourite plural vote.

WE had hoped it would REV. D. FAURE be possible to reproduce ON THE and comment in this FRANCHISE, issue on an instructive letter by Rev. D. P. Faure contributed to the *Cape Times* on Franchise Reform; but it is out of question. It was quite to be expected that Mr. Faure, who although a son of the soil is dubbed as a " *Negervriend* " by the *Zuid Afrikaan*, would approach the subject from a standpoint not prejudiced against our people; and his remarks as those of a fair minded Dutch Colonist are very valuable. Mr. Faure cannot see the call for a change; but if an alteration must needs be made, " let the £25 franchise be altered into a £50 or £100 franchise; better still into an educational, but at the same time let it be provided that this new qualification shall be required only in those who after a certain future date shall claim to be registered, and that those who hitherto have exercised electoral privileges under the old qualifi- cation shall be allowed to continue to do so during their life time." Mr. Faure's letter, however, calls for more than passing notice.

THE news that the Hon. THE I X Merriman is to PRO- MINISTRY

It was a happy idea of MR. the *Diamond Field Ad- BARNATO*, M.L.A., *vertiser's* to set the ON THE "interviewer" in FRANCHISE. motion to ascertain the views of one at least of the Kimberley members on public affairs. As in 1880, so now, the Griqualand West vote is no mean factor in shaping the future of the Colony. If in 1880 it was cast against the Ministry of the day, there would have been no Basuto war; and to day it has to settle the momentous franchise question by which the Bond hopes to have the whiphand of the Government of the Colony. It is gratifying indeed to observe that even a politician of Mr. Barnato's calibre realises the tremendous importance of this subject for he says he recognises that " the next session will be one of the most important ever held since Responsible Government was granted to the Cape Colony." Asked, " Have you formed any definite opinion on this subject?—Mr. Barnato (laughing) — How on earth is it possible for an average politician like myself to form any definite idea on such a topic, embracing vast questions of constitutional change, when those who initiated this new movement are uncertain as to their own ultimate lines of policy, and when the Premier himself so far from committing his Government to any explicit measure, rather prefers to invite a wide expression of public opinion on the

Topics of the Day.

THE arrival in Capetown THE on Friday last of the CABINET Commissioner of Crown COMPLETE. Lands and Public Works completes the Cabinet; and so according to Mr. Sauer's promise at Steynsburg, the franchise question is to be forthwith considered by the Government. No deliberations the issue of which has been awaited with keener interest throughout the land than those which are engaging the attention of the Ministry; seeing that the question of handing over to the exclusive Bond for all time the Government of the Cape of Good Hope, is trembling in the balance. As has been shown time and again

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INGXOWA (Capital) - - £5,000
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NGENXA. yesikalo somzi Ontundu, sokuba ixesha lenziwe lifutshane, Abayili baqibele ekubeni lolulwe ezinye inyanga ezintatu, kutabata kusuko lokuqala 1st December, 1891, kuye kokugqibela 29th February, 1892, kuvulwe.

Bayamnywa ke bonke abanqwenela ukuba ngaba Bambi Zahlulo kolu Manyano lukankanyiweyo ngentla. Kufunwa Abantsundu kupela. Inani elihlalelwa Isahlulo ngasinye kolu Manyano yi Ponti Enye (£1). Imali yamangeno yi Sheleni Enye (£1) ngesahlulo sisinye. Zonke imali zamangeno zezokuhlala indleko

Bonke abafuna izahlulo kolu Manyano, mabayitumele imali nge Post Office Orders eziya kubalulwa ku Mr. MOSES FOLEY, Port Elizabeth. Wonke umntu obamba Isahlulo wotunyelwa Isiqiniso (Certificate) saso, kunye nepepa le Miteto.

QONDA.—Zonke incwadi ezitumela imali mazitwe Register. Secretary GEORGE A ROSS, Trustee MOSES D. FOLEY, t103 Treasurer PETER RWEXU, Manager HENRY J. PHIPPS.

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AMAKULU ASE AFRIKA!

PILISA. MANGALISA.

Wokunyanga Amatumba, Ihashe Ukunchola kwe Gazi, Icesini eba- ngwa kukunyakama nazi zihlambo Amadlala, Izilonda, Igushuwa, Iqhabanga, Isibindi, nezinye izinku- hlane ezikolisa ukukhla amankaza- na.

Wokunyanga Isifuba (consumption) Ukungenwa yi Ngqele, nazo zonke Izifo ezibanga ubulwelwe Esifubeni nase Mipungeni.

IXABISO, 2/6 Bhotile, nge Posi 3/2,

IXABISO, 2/6 nge Bhotile, nge Posi 3/2,

LENZELWA ABANINILU KUPELA NGO

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ANOKUFUNYANWA KUBO BONKE ABAPITIKEZI-MEYEZA.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka DECEMBER.

QONDA-Imiti etyalwe nge Ntlako- hlaza, nazo zonke i Shrubu, mayi- nyelwe kakulu ngamanzu kanye ngeveki ezimbini.

FLOWER BULBS.—Apo ama- sebe e Ranunculus, Anemones, Narcissus, Snowdrops, &c., ate afa, ingca- mbu mzincolulwe ngenyamkeko zomi- swe emtanzini, zeke zibekwe kakuhle entlabatini, zigcinwe kwindawo epoli- leyoy neyomileyo.

Imbewu Yentyantambo.—I TENDER ANNUALS zisenokuhlwaye- Iwa, Iziziba ezityalweyo mazikuse- lwe elangeni.

IMBEWU ZEMIFUNO.—Ezona Cauliflowers ne Kapetsu ezintle, zi- vela kwi mbewu ehlayelwe kwi nyanga ze Hlobo. I Cucumber, Ivatala, Marrow, Amata- nga, Radish, Lettuce, Spinach, Imbo- tyi zama French, ne Ertiyisi, yonke lonfo isenokufakwa emhlabeni.

W. & C GOWIE, GRAHAMSTOWN.

Address for Telegrams:—"Oatlands, Grahamstown."

IMALI EBOLEKWAYO Ngesiqiniso Zemihlaba

IFUNYANWA KU A. W. GIDDY, Umteteli Ematyaleni, Umbhali Minqopiso Nolungisa Imicimbi Yemihlaba. E CUMAKALA.

Kwabafunde Isigidimi

Kufuneka udodana olufunde i Shishini LOKWAKA NOKU- CWELA (Carpenters and Masons), kwa NABENZI-ZITENA (Brickmakers).

Owufunayo lomsebenzi maka- bhalele, axele no Mvuzo angawu- funayo ko

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WEST BANK LOCATION (e Monti), kufunwa umntu wokuba Sisibonda ne Dindala. Indawo leyo yovuleka de kube yi 26 December, 1891. Owufunayo umsebe- nzi lowo makatumele amanepa esimilo; kanjako makabe nako ukubhala nokulesa. Ngencazelo malunga nomsebenzi, nomvuzo, kubhalwa ku

P. H. POTTER, Esq., Inspector Locations, East London.

P. S. JEFFREY,

Umtengisi Wentu Yonke, NOTENGA KONKE OKUTENGISWAYO,

E - KAMASTONE,

UNOLANGAZELELO lokungangazisa abemi be Hewu lonke—be Kamastone ne Oxkraal ukuba uchopele ukutenga uboya begusha uboya bebhokwe. Izikumba ngamanani apezulu arolwayo napina.

Ofaningofani bempahla bahleli beko ngamaxabiso angakalazelayo ngabunambi. Wapulelwa kakulu oze kutenga epete imali.

Lomzi ubalulekile ngokutengisa, kwinto eninzi etengiswayo ITYALI EZINTLE. IBHULUKWE ZEKODI ezihlala kakuhle, zingqingwa, akulo zinokuzigqita. IZI- HLANGU EZILUSHICA. KWI SWIKILA NE KOFU, njalo njalo, utengisa ezona. ICUBA LEBHULU ELILUNGILEYO. IKELEKO ye 6d. iyadi ayichukumiswe nto.

Abanento yokutenga neyokutengisa baya- kuba basebenzisa ubulumko ukube beze apa ngapambi kokuba baye kwezinye indawo nemali yabo kwanoboya babo.

P. S. JEFFREY, E-KAMASTONE.

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Kumntu ngamnye ote watenga ngexabiso elinge- ngapantsi kwe SHELENI EZINTLANU (5/), woti xa ete wakumema oko anakwe ibhaso le Handkerchief.

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ISAZISO SIKA TIKOLOSHE.

NGXATSHOKE MZI ONTSUNDU

UTIKOLOSHE uyawubulela umzi Ontundu ngokumxuma kwawo. Uyawazisa okokuba akase- nantoni nalami ka NGOMTI use Bhulorweni. Umfomkulu yena selemsi Ivenkile yake e Koneni, malunga ne Tyalike yama Wesile pambi kwe Nianga ze Fandesi, apo ke afukame kono NEZISULU ZAKE, njalo-njalo. Impahla ekona ixenye yayo

Amakhuba, ngamani alula, Onoxsha Besali, bahleli bodwa, Amaxamba Eswekile ne Kofu, nge nani elilula, Umgubo, nento yonke, Into Yonke Etyiwayo uhleli enayo, zizisulu. Ibhulukwe, Ibhutyi njalo njalo, zonoxesha, ziyalala. Ihempe, Iminqwazi, Isali, Imikala.

Yizani kuzibone- la ngokwenu.

Iseyile ne Dyokwe, ne Miqokoze, ne Water-Faty, ne Tyeya, ne Planga.

Akukonto Ingekoyo.

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UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

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COOK Incindi Yezinyo. 6d. n ebotile.

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COOK Umqutyana Wamchlo. 6d ngesiqiniso.

Oka

COOK Umciza we Cesine. 1/6.

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E QONCE.

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IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

ZISHICILELWA NGE GUNYA.

NGOLWESI-NE, DECEMBER 24, 1891.

IMIHLABA ELAHLIWEYO,

Esase QUEENSTOWN.

ISAZISO SAKOMKULU.—No. 657, 1891

Office of the Commissioner of Crown

Lands and Public Works,

Cape of Good Hope, 7th August, 1891.

KUYAZISWA apa kumntu wonke, ngo- kwe Siqudu Sokuqala so " Mteto we Mhlabha Elahiweyo," No. 3 we 1879, nje- ngokuba ute wahlaziywa ngu Mteto No. 24 we 1887, okokuba le Mhlabha ingezantsi eku Mandla wase QUEENSTOWN, kuti- wa iyelahlweyo, u Rulumeni uya kuyitaba- tela kuye nge 15 FEBRUARY, 1892, yoti-ukuze ingatengiswa kube kufike abantu abati yeyabo, nangokuti kulahlwe imali ezilayala ku Mantyi weso Siquqata, nje- ngokuba kufuneka kweso Siquqata sika- nkanywa ngentla salo Mteto.

H. H. McNAUGHTON, Assistant Commissioner.

Imihlaba kumzi wa Bantsundu e Hewu nase Kamastone, kuma- ndla we Queenstown, ekutiwa iyelahlweyo.

- 1. Albert Lutu' : Isiza Nentsimi Lots 159 ne 107 Bull Hoek; irafu elityala £1 5s ne £2 10s kususela ku 1 January, 1886.
2. Smith : Isiza nentsimi Lots 73 ne 153. Mcaluli, irafu elityala £1 5s ne £2 10s kususela ku 1 January, 1886.
3. Mkalali September : Isiza nentsimi Lots 16 ne 134, Upper Dedima ; irafu elityala £1 5s ne £2 10s kususela ku 1 January, 1886.
4. Capukiso Masiza : Isiza nentsimi Lots 41 ne 106, Upper Dedima; irafu elityala £1 10s ne £3 ukusabela ku 1 January, 1885.
5. Temi Mabuta : Isiza nentsimi : Lots 47 ne 118, Upper Dedima; irafu elityala £1 5s ne £2 10 ukusabela ku 1 January, 1886.
6. Charlie Darala : Isiza nentsimi : Lots 3 ne 161, Romanslaagte; irafu elityala £1 10s ne £3 kususela ku 1 January, 1885.
7. Umbulawa : Isiza nentsimi : Lots 60 ne 149, Romanslaagte; irafu elityala £1 5s ne £2 10s kususela ku 1 January, 1886.
8. Gene Luka : Isiza nentsimi : Lots 78 ne 155, Romanslaagte; irafu elityala £2 10s ne £1 10s kususela ku 1 January, 1885.
9. Ndevu Kefa : Isiza nentsimi : Lots 65 no 268, Hukuwa; irafu elityala £1 10s ne £3 kususela ku 1 January, 1885.
10. Sinakili Sishuba : Isiza nentsimi : Lots 116 ne 330, Hukuwa; irafu elityala £1 10s no £3 kususela ku 1 January, 1885.
11. Dumezweni Sishuba : Isiza nentsimi : Lots 119a ne 307, Hukuwa ; irafu elityala £1 103 no £3 kususela ku 1 Janu- ary, 1885.
12. Mhlanganiso Sishuba : Isiza nentsimi : Lots 1206 ne 311, Hukuwa; irafu elityala £1 10s ne £3 kususela ku 1 January, 1885.
13. Faniso Lalomba : Isiza nentsimi : Lots 142 ne 349, Hukuwa ; irafu elityala £1 10s ne £3 kususela ku 1 January, 1885.
14. John Kuta : Isiza nentsimi : Lots 81 ne 179, Entabazo ; irafu elityala £1 5s ne £2 10s kususela ku 1 January, 1886.
15. Kondi Hlali : Isiza nentsimi : Lots 98 ne 189, Lahlangubo; irafu elityala £1 5s ne £2 10s kususela ku 1 January, 1886.
16. Tungani Hlali : Isiza nentsimi : Lots 99 ne 188, Lahlangubo; irafu elityala £1 5s ne £2 10a kususela ku 1 Janu. ary, 1886.
17. Mlungisi Mlandu : Isiza nentsimi : Lots 15 ne 112, Lahlangubo; irafu elityala £1 10s ne £3 kususela ku 1 January 1885.
18. Myamalala Mlandu : Isiza nentsimi : Lots 25 ne 106, Lahlangubo ; irafu elityala £1 10s ne £3 kususela ku 1 Janu- ary, 1885.
19. Hendrik Mbere : Isiza nentsimi : Lots 75 ne 175, Nyana ; irafu elityala £1 5s ne £2 10s kususela ku 1 January, 1886.

UMLIBALO. U Sir Hercules, vol. vii, Ingwevu Ebonvo, iminyaka 5, ubude: 15 hands 3 inches; nyise, Norfolk Reality, 1316 ; unina, ngowe nkunzi eugu Shales, 740, ezalwa ngu Smuggler, 791, ozalwa ngu Black Shales, 84. U Norfolk Reality uyise ngu Reality, 665, (owatataba elona bhaso (Champion Cup) kwi Spring Shows zase Islington ngo 1887-8), ozalwa ngu Confidence, 158, vide No. 2. U Norfolk Reality wafumana la mabhaso alandelayo.—Reserved London Show, 1885; 1st Weyland Show, 1888. Unina ngoka Great Gun, 323, ozalwa ngu Performer, 552, njalo-njalo. U Sir Hercules ube ihlashe lika B. Wardale, wase Terring, ton, e King's Lynn. Elishashe yingwevu ebonvu entle, enenyama, emhambho mhle ukaluzayo. Yinkunzi entle kunene.

NGEMIHLABA ESE CALA ISAZISO.—No. 972, 1891. Kwi Office Yompatiswa-Mihlaba ya Komkulu, ye Cape of Good Hope, 27 November. 1891.

KUBENI u Rulumeni ogqibe ukumisa ixesha lwe abantsundu kwelaba Tembu, esezantsi komda ekutiwa ngowabamhlopo lokuha ba- yihlale imali yolocando-mihlaba ejonge ekupeleni izinqiniso zayo—kuyaziswa ke kubo bonke abalunge namihlaba ukuba abatangaba barole £13 0 emnye pambi ko suku luka JUNE 30, 1892, bayakuyihlu- twa lomihlaba imikwasiboyifuna.

H. H. McNAUGHTON, Umcidisi Mantyi. NGOMHLABA OSE HERSCHEL- ISAZISO.—No. 154. Kwi Ofisi yo Mpatiswa Kucanda, E Kapa, 19 October, 1891.

KUBENI n Mr. J. M. Orpen enze isi- celo, ngokuvuyelwa ngumda we 14th wo Mteto No. 15 we 1887, ecela umhlatyana kwama Rulumente onxulumene nowake, aka Mandla wase HERSCHEL, nanjengokuba lomhlabha umi ngohlobo omawuti ukutengi- swa kwawo kube ngendawo ezimiswayo kulo Mteto selukankanyive. Ngoko ke, ngokuvumelana nomda we 15th kwa walowo Mteto, kuyaziswa ukuba esocicelo siya kulangelwa ngu Rulumente ngolwesi TATU usuku, 20th JANUARY, 1892. Bonke ke abantu abanendawo ngesi sicelo maba- bhalele kayo le Ofisi pambi komhlabha lowo uxeliweyo ngasentla, malunga nokusima- ngala mhlambi nokuvumelana kwabo nesicelo eso.

L. MARQUARD, Inkulu Vozando, Unje Lomhlaba : Ububanzi umayela kwi 100 le mogolo; kwicala elingezantsi yi fam ekutiwa yi " Snowdon," ngenxa zonke uraulwe ngowa kwa Rulumente. Lomhlaba ke ukumandla wase Herschel.

Ololiwe baka Rulumeni,— Belase Mpumalanga. -ZE- Kresmesi ne Nibidyala, 1891-92-

IRETURN TICKETS, ngexabiso Loha- mbo Olunye, ziya kunikwa ngazo zonke Itreni, ukusuka nokuya kuzo zonke Izitishi, ngo MQQIBELO, 12 DECEMBER, 1891, nentsuku ezilandelayo de kube ngu MVULO 4th JANUARY, 1892. Ezititiki umntu unokubuya ngazo nangayipina Itreni de kube nge CAWA, 31st JANUARY, 1892.

Ukunikwa kwe Tikiti Ezitshpu Zeholide Zokuya ngase Lwandle. Iritiki Zeholide ngamanani abalulweyo kumapetshana nshielulelweyo, ziya kunikwa kuzo zonke Izitishi zokuya EMONTI ngo MQQIBELO, 19 DECEMBER, 1891, ne- ntsuku ezilandelayo de kube lolwesi HLA- NU, 1st JANUARY, 1892, anokubuya ngazo umntu de kube lolwe 31st JANUARY, 1892.

Ngencazelo ezelelo nge Treni, nangoxesha ezonduluka ngalo Itreni Zeholide eziya ngase Lwandle, kangelani kumapetshana ashici- lelweyo. Abapati abazimisele kwamkela nakukupha mpahla, nokuba zezulupina uhlobo, nge Kresmesi, nangemini elandelayo (December 25, 26, 1891, nangolwesi Hlanu, 1st Janu- ary, 1892.

G. O. PATERSON, Acting Traffic Manager. Chief Offices, East London, December, 1891.

IHASHE LAKOMKULU LOHLOBO

'Sir Hercules'

KUYAZISWA apa ukuba le Nkunzi ye Hashe u " Sir Hercules " ngoku ikwi Fam ka Mr. J. B. KETTLE, eyi "Thorn- lands," kufupi nase Mtongeni (Kai Road), kulo mandla, ngeeli Xesha Lokuzeka, laye Ixabiso lizi Ponti Ezimbini (£2) kwi Mazi nganye elite layizeka. Abafuna ukuzekisa bangaya kwi Ofisi ye Mantyi yalapa e Qonce. Umntu Fam uyakubiza Ipeni Enye nge mini, ngehashe ngalinye elizokuzekiswa, ngencha efameni yake.

B. H. HOLLAND, Imantyi. Kwi Ofisi ye Mantyi, Kingwilliamstown, 27th Sept., 1891.

UMLIBALO. U Sir Hercules, vol. vii, Ingwevu Ebonvo, iminyaka 5, ubude: 15 hands 3 inches; nyise, Norfolk Reality, 1316 ; unina, ngowe nkunzi eugu Shales, 740, ezalwa ngu Smuggler, 791, ozalwa ngu Black Shales, 84. U Norfolk Reality uyise ngu Reality, 665, (owatataba elona bhaso (Champion Cup) kwi Spring Shows zase Islington ngo 1887-8), ozalwa ngu Confidence, 158, vide No. 2. U Norfolk Reality wafumana la mabhaso alandelayo.—Reserved London Show, 1885; 1st Weyland Show, 1888. Unina ngoka Great Gun, 323, ozalwa ngu Performer, 552, njalo-njalo. U Sir Hercules ube ihlashe lika B. Wardale, wase Terring, ton, e King's Lynn. Elishashe yingwevu ebonvu entle, enenyama, emhambho mhle ukaluzayo. Yinkunzi entle kunene.

NGEMIHLABA ESE CALA ISAZISO.—No. 972, 1891. Kwi Office Yompatiswa-Mihlaba ya Komkulu, ye Cape of Good Hope, 27 November. 1891.

KUBENI u Rulumeni ogqibe ukumisa ixesha lwe abantsundu kwelaba Tembu, esezantsi komda ekutiwa ngowabamhlopo lokuha ba- yihlale imali yolocando-mihlaba ejonge ekupeleni izinqiniso zayo—kuyaziswa ke kubo bonke abalunge namihlaba ukuba abatangaba barole £13 0 emnye pambi ko suku luka JUNE 30, 1892, bayakuyihlu- twa lomihlaba imikwasiboyifuna.

H. H. McNAUGHTON, Umcidisi Mantyi. NGOMHLABA OSE HERSCHEL- ISAZISO.—No. 154. Kwi Ofisi yo Mpatiswa Kucanda, E Kapa, 19 October, 1891.

KUBENI n Mr. J. M. Orpen enze isi- celo, ngokuvuyelwa ngumda we 14th wo Mteto No. 15 we 1887, ecela umhlatyana kwama Rulumente onxulumene nowake, aka Mandla wase HERSCHEL, nanjengokuba lomhlabha umi ngohlobo omawuti ukutengi- swa kwawo kube ngendawo ezimiswayo kulo Mteto selukankanyive. Ngoko ke, ngokuvumelana nomda we 15th kwa walowo Mteto, kuyaziswa ukuba esocicelo siya kulangelwa ngu Rulumente ngolwesi TATU usuku, 20th JANUARY, 1892. Bonke ke abantu abanendawo ngesi sicelo maba- bhalele kayo le Ofisi pambi komhlabha lowo uxeliweyo ngasentla, malunga nokusima- ngala mhlambi nokuvumelana kwabo nesicelo eso.

L. MARQUARD, Inkulu Vozando, Unje Lomhlaba : Ububanzi umayela kwi 100 le mogolo; kwicala elingezantsi yi fam ekutiwa yi " Snowdon," ngenxa zonke uraulwe ngowa kwa Rulumente. Lomhlaba ke ukumandla wase Herschel.

Ololiwe baka Rulumeni,— Belase Mpumalanga. -ZE- Kresmesi ne Nibidyala, 1891-92-

IRETURN TICKETS, ngexabiso Loha- mbo Olunye, ziya kunikwa ngazo zonke Itreni, ukusuka nokuya kuzo zonke Izitishi, ngo MQQIBELO, 12 DECEMBER, 1891, nentsuku ezilandelayo de kube ngu MVULO 4th JANUARY, 1892. Ezititiki umntu unokubuya ngazo nangayipina Itreni de kube nge CAWA, 31st JANUARY, 1892.

Ukunikwa kwe Tikiti Ezitshpu Zeholide Zokuya ngase Lwandle. Iritiki Zeholide ngamanani abalulweyo kumapetshana nshielulelweyo, ziya kunikwa kuzo zonke Izitishi zokuya EMONTI ngo MQQIBELO, 19 DECEMBER, 1891, ne- ntsuku ezilandelayo de kube lolwesi HLA- NU, 1st JANUARY, 1892, anokubuya ngazo umntu de kube lolwe 31st JANUARY, 1892.

Ngencazelo ezelelo nge Treni, nangoxesha ezonduluka ngalo Itreni Zeholide eziya ngase Lwandle, kangelani kumapetshana ashici- lelweyo. Abapati abazimisele kwamkela nakukupha mpahla, nokuba zezulupina uhlobo, nge Kresmesi, nangemini elandelayo (December 25, 26, 1891, nangolwesi Hlanu, 1st Janu- ary, 1892.

G. O. PATERSON, Acting Traffic Manager. Chief Offices, East London, December, 1891.

AMAYEZA

ADUME KUNENE, KA JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela. LAMAYEZA aya yalazwa kakulu ngumninno, ngenxa yoku ngqinelana kwawo nezozifuzo ezinye zazo; ngenxa yoku kuleza ukunceda noko ngawenzakalisi umzimba ngenxa yobu pantsi hexabiso lawo; ngenxa yokucoceka ekwe- nzivini kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifumo engqinwayo ukuba ngamayeza

UMPLISI WENENE (The Sure Cure). Umciza ogazange ungakupili ukuluma kwe nyoka, nezinye inunu. ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu inkatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipisa Izinyo. UMFUNO 'YEZA (Herbal Tincture) Elingqiswayo zingangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.) Oyena mpilisi wamchlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqisikileyo ukunceda ukungayi Ngase, ukungatandi kudla, lcesine nento ezinjalo.

UHLIKHILA (Embrocation) Amafuta omi okupilisa ukugqamba komzimba, Ukuti- Nqi kwa malunga ukuxazaka, njalo, njalo.

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

UMNCWANE WESHILABA (Confector of Rhuibar.) Incindi yoku geda iziswana czikatazayo zentsana, nesabantwana.

UMATINTELA (Antispasmodio). Umciza, wokupilisa ukuqunjelwa nezitpe nezinye inkatazayo.

UMOMELEZI WASE INDIYA (Indian Tonic) Iyeza elilunge kunene kwizifo zokuba batataka, nokungatandi nto iyinye.

UBUGQI Magic Healer) Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine). Into elunge kunene etanjiswayo ebenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder). Lisetyenziswa neli kuthiwa " Lelona " xa isifo sokumamba ngazi sendle.

Izalatiso zendlela yoku wasebenzisa zishicilele nokuzaliskileyo zayika nca kwi bhofolana nezi- tofifana ngazinye, eziti zakulandela ngokufez- kileyo akaze angapilisi lamayeza. Ngenkumbiko kaya, nandlu, namhambisi ungenawo lamayeza esi- rweze sokulumeleka okungekhali.

Akandwa onziwa ngu JESSE SHAW, Igqira elisebenza ngemciza, e Bhofofo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yelodolo zale Koloni yonke, o Natal, e Free State, e Transvaal, nase India.

AMAGOSA ALAMAYEZA— E Qonce—Dyer & Dyer, Malcolm & Co., D Drummond & Co.

ngembongi efunyenwe kulamacala ba-pila kuno abanxaniweyo; luti ngoku-xinxwa linxano ayaba naxesha lokufaka isingxobo (ibhulukwe ke leyo). Ayiqu- bule kweso situba awompilingi afaka abhoyi adudumisa ukusina e Dikeni. Kuvakele ukuba abambe imbhongi, into abati imke ililisa isiti: " Namhla niba- mbe mna njo nizibambile!"

Upawu oluncomekayo lolokuba Unkosi u Mbovane utshisa izitena, uzakwaka indlu yezitena. Enye indawo ulungise idam elibukekayo kufupi nomzi wake. Kwangemizamo yake kuvuka isikolo komnye wemizama yakowabo ebesesine-minyaka safayo. Kute mhlanga yavulwa indwanya yoxande ayakele isikolo eso wenza into ezibukekayo kwada kwanga kuvulwa indlu yezapshaya kwe Nciba.

Imvula ipalazwe yayekwa kwezintu-ku. Abavuna ozihabile baziziphekenke- ke, benza imitandazo epatnbaniwayo.

Isifo samahashe sikulile. Kubonakala kungati sipikisene nesenkomo, nokohlolo ebantwaneni, nokwekwe ezigushe- ni, nombundane ekutyeni. Kekaloku no Nondiza, umntu obesakuke asilandise, akasaveli; yinkohla. Noko akunani ka- kulu kuba ziseninzi zona indywala!

Amatemoile aahlile ukulunciselela Indlu I MAYOR E LOCATION.—Unonkala, i Major, ebise Location ngolwesi-Tatn oln- ngapaya, eze kunye no Mpati we Lokishi omtsha, no Mr. Barnes omkayo. Ama- doda omzi enze amazwi kuyo lentlanga- niso ombulelo kwimpato ka Mr. G. Barnes, adqutwe ngu Rev. S. Mvambo no Mr. Ntabalala. U Mr. Barnes ubulele ngamafupi, waneza ngeliti, kambe ndise pakati kwenu, ke ndiyakuvuya ukuti nakuba nezinto enifuna ngazo amacebo nizekum. (Waduma umzi).

ISAZISO.—I Mayor ite, into mna endize ngayo apa kuni yilo:—ndiziso u Mr. Barnes lo ozakunipata ngoku. Watsho wati, ke enye into emandizise yona kukuba kuko imiteto emitsha eniza ku- yaziswa msinyane. Omnye umteto ngulo wezibhadhabhadu—bonke ke abangasebenziyo apa bazakugxotwa. Kanjalo i Council yenze nomteto wokuba umqo- mboti maungenziwa apa e Lokishi, ne Palamente yenze umteto ngawo, nditi lungani natsha, akufuneki ninxile nje- ngoko kunjalo ngoku. Kwenziwe ke imbuzwano emfutshane, yapumana intla- nganiso emnandi.

I TEA MEETING E WESILE.—Nngo Mvuo- lo, 23 November bekuko i Tea Meeting enkulu kunene e Wesile; indlu yayihlo- njiswe ngobugcisa ngabaninye. Kubeko izifundo, nomvumo oyole kunene, izifu- ndo ezibe zezimnandi ezenziwe ngu Caroline Dalamba, Sol. Mvambo, Isaac Dalamba, R. Xolimbila, no A. Gazo na- banye; inteto ezimnandi zive kulama- nene, I. Motau, R. T. Nukuna, F. Dlova, S. Ntlebi, isihlalo sasipetwe ngu mfundisi u Rev. S. Mvambo. Yapuma emva kuka 12 o'clock itimiti eyole kunene.

UMBETELE NINA?—Lombuzo uke wabuzwa ngaleveki ipileliyo ngumantyi ematyaleni kwentye inkosikazi elikolwa- kazi lase Rabe, ngokuti imangalelwe ngokubeta enye intombazana yaba eve- nkleni. Uyibetele nina ke? Lentoinba- zana ndifike ilapo, kuko indoda yam ke, ndiyayiranela apa kumyeni wam. Uyi- bambile na? Hai, ndaka ndababona bemi xa kuti ratya, namhla ke ndite ndababona beya kungena paya evenkile- ni ndasendisiya nelitye; suka lentokazi ayaba sabuza—hele ebunzi ngelitye—yalahla kunjani. Injalo intetya mfo wase Qonce. Pantjini ke? Lentokazi umantyi uyitye 10s.; inqeberu yona asiva nelimdaka elenziwe yiyo xa beku- njalo.

AMAGAMA.—Amalinga okungenisa amagama enziwe apa, kodwa kuyakufuneka- kakukangelwe ukuba i Felkornet iwa- ngenisile na. Siqonda tina ngati lento avinyabele kanye. Komani kangelani ukuba akona amagama enu, nina nine lungelo levoti. E BHAYI.

AMATEMPHILIC BUKHANYANI! intlanganiso noalwesi-Hlanu. 27 November etvalikeni Yitsho: intonike sisajonge enkaweni ukuti gqi kwe ncutshe ze cricket ezivela pesheya, kuba kaloku sebate onorawuzana- nazise Kapa, kunjalo nje zinjanga zodwa (professionals), ukete akapeza umfo ivase Ngilanti. Ngo " not' not' " not dead " bodwa, nditeta ukungafi mna.

Yitsho: intonike, ilityala elisand'uku- ba pambi ko mantyi lomfo ote ngokuqu- ty wa lutando wati kanti selegabadele waya wakutinta epakeni (park), ekute kusenja- lo gqi idindala; hi, yutoni elapa ? ujike kufupi umntwenyana wati: "No, sir, I don't know this man, he wants to insult me" o, wakuza akalibala unabi eba ??? intombi isancokola, uve izandla Mityaniswa ngo handikafu (bhuyi) ??? wakuposwa emqolombeni; litetive ugweyiwe umfo, watiwa nka ngo sikisi manti, umhlaumbi 25 pond. Hayi olu tando ngo hamba sihambe.

Yitsho: intonike, ingumbuzo endiwu- buzwe ligxaxa, yayinkinge ukukupendula- la, liti-Yontonina umahluko pakati komfazi nesambuleli (umbrella). Ndite mna o, mlungu yini, isambuleli sahluka kangaka ngi kumfazi, iyinto eyenziwe ngezandla, yona umfazi ayidibane nje. Iyona ngaloko.

Yitsho: intonike, seloko wemkayo umana ka Ncapai u Samuel, yacima intlanganiso emnandi kakulu yododana i Debating Society; ngoku sowungeva ikaba lipikisana nangezinto ezingena msebenzi ezinje ngokuti: isipelite (pin) yingcambu yequnube lapeshayo; omnye, hayi nto ka Nantsi, sipelite esi ngameva omnga welase Russia.

Yitsho: intonike, besiyi kupulapula nge 23 ka November e Temperance Hall i first appearance ye N. D. Opera Company incedisa i choir yase Tshatshi, into- nike sikelwwe nje tina babeko, kwingoma ne acting parts. Siqonda kanjalo ukuba ne komponi isakuqina apa e Bhai, kuba kutelelepezu kwamalungu ayu o Messrs. D. Ngwana, F. Bopi, no D. Maclean; no Misses Nellie Kika no Maria Manana; intonike, bevume umvumo o Misses M. Mvubu no L. Busakwe kwicala le kwayi- le yase Tshatshi.

Yitsho: intonike, iyimatshi enkulu nje pakati kwe Rini ne Bhayi apa nge 26 kulenyanga, yalomdlalo wezi kulujeje kusakutiwa yi " ntenetya," intonike, sescitshe saggiba, silinde i Rini; ngo Messrs. Z. Thomas, S. Boyce, R. Nikiwe no B. G. Sinuka; amanekazi, Misses J. N. Mfecane, F. Mafimpi, A. Pangeni no K. Matala, uyabona! " verbs" zodwa, ons sal sini myn tyenti tor.

Yitsho: intonike, ingumfo wase Xu- kwane obesand'ukuba lapa, ote ndaku- buza ngehambo yake ukuba ibe njanina ukuba nganeno; ute ukupendula—Uyabona! ubonanje asinto ndiyitetyayo; site ngapambi kokuba sinduluke e Rini ndati make ndiholele ukuba i injini iyafanana nezi ndida ngokukwela kuzo kwisituba se Monti ne Qonce; hayi ndihle ndabona ukuba yahlukile, kuba ibiyi nqeberu enkulu ebambe sabuntsundu-luhlaza, into ete sisasuka sanga simka nesi xwila, imane ukutsho ubusuku obu—kwikwi kud'e Bhayi, kwikwi kud'e Bhayi, kute ekuseni ndati make ndiholele, nda-

Imvo Zabantu.

INQUBO E CAWA.

NKOSI MHLLELI.—Ndingcede undifakele lamazwi kwelopepa lako lidumileyo. Ku- ko isimanga endisibonayo apa, ukutyeshelwa kwemfundo, ngabantu base Cawa. Xa kwezinye indawo abantu bebonakalisa inkutalo enkulu malunga nemfundo. Ndimangaliswa kukungazwela nto kwa- yo apa kwa Koko, umlambo odume kunene. Kuxa usapo iwase sikolweni lungene nzima kwinto zase buqabeni; abantwana babashumayeli ungafika be- tsho ngo " nganto," nobunye ubugxokolo bentsimbi, utike umntu selesisiputsu, ekohlwe nakukujika kuba kaloku inta- mo izele " litumbu." Nditeta ukuba mna bagqitiso nakwabamaqaba; kwaye ku- njalontje kungabonakalisa kuzichasa kwabazali ezizinto, ungasuke ufike etsho ngolukulu uncutno ukubuka ubuhle bonyana mhlambi intombi yake. Aba bantwana ke kuxa bebesasifanele isikolo, maar, kodwa, ngenxa yoyekelelo lwabaza- li, abanamteto wokubabonisa ngomngci- peko abakuwo; into eluzisi amehlo ako ukubonela izinto zoluhlobo. Mbangi yobununj uti umntana esemucikano akutshwe, kutiwe makaye kusebenza imali "siyatemba." Kubonakala ukuba amagqoboka asilibele isifungo sawo samhla babanikela e Nkosini ababantwa- na. Iyakutiwanina ko yona inkohlakalo ukwaliwa ngamagqoboka ukuba inga- lauli pakati kwawo. Kaloku i Nkosi yati, ukukanya kwenu makukanye pambi kwabantu, ukuze babone imisebenzi yenu elungileyo, bazukise u Yihlo wenu ose zulwini, Matthew 5: 15. Kade ziqongqota into zo Holford, no Mkosi, nento ka Ntlabati, umfundisi okuteta kufana notolo lo Mtwa, Iona lungati alwenzanga nto, kanti Iwenzakalisile. Ilapa into ka Mafongqo, iquba kwale Gospel. Basuke babone ukuti ngabafundisana. " Ye-ha ! " Yiva Mhleli ubudenge. Kuko namanye amadoda atanda kulungile apa o Cawa into zo Dambuzi ezilinga ukuvusa umzi kungozi okuyo. Kodwa akubonakali bubhetele. Kuyamangalisa Mhleli uku- bona kuseko abantu abangayazele nto imfundo, xa umzi ontsundu uyikutalele kangaka imfundo. Lomzi uneminyaka engapezulu eshumini unesikolo; kodwa asizange siginyise mate namhle mnye. Akungeze wakolwa ukuba isikolo se Cawa asiko apa, kade zizama into zo Dambuzi no Maqaba, akwatsihla nto. U NGAMACEBO OKUMA.

NKOSI YAM MHLLELI OBEKILEYO.—Kwelako ipepa le 19 November, ndibone inteto yenene elibekileyo u Mr. Wm. Daniel. Ke andizikupendula, kodwa ndiyamkutatza, icebo lake lilunge kanye. Ewe, eli lixesha maludibane udodana lube zi Company ezilukuni. Icebo leli nene bendihamba ndilishumayela ndise Kimberley, ndingekazi ukuba kuko oyicingayo. Ndi- be ndiyimisa ngoluhlo- bo mna, ndifuna i 100 lamadodana, inye irole £12, sitenge umhlatyana sibe luma- nyano Iwalonto nezinye imeko zokumisa umzi. Ke lomfo wase Sidutyini undi- pangele, kwalunga ke, namhla qokela i Bhai, kuba lento bendisamana ndibha- lelana nomnye umhlobo wam u Nobhala u (G. A. R.). Nants- ke into khaba lase Kimberley; vukani Mazangwa, zipina into zo Cillwe o James no Kolisi, niti manide nibizwe ngamagama ukuze nizi- ngene izinto; nalo umanyano apo, cwaka akuvakali nto ngani, nilele. Tshotsho, utsho mfo ka Daniel. Mr. Notyoda no Mr. Wm. Rubushe nitinina. Wondixo- lela Mhleli ngokwenza utyungutunga. ROBERT B. CILLIWE.

Butterworth, 29 November, 1891.

IMPATO YANGOKU.

NKOSI YAM,—Kaundipe kwelopepa la- manene indawo ndibekwe lemngcisa ngalo mbuso sipantsi kwawo. Lombuzo wase mlungwini lonke elixesha ube umhle, kodwa kute sakupatwa e Kapa kwaqala

kuba iyinto emikwa igwenxa, ebanga amahlilihi asuke alahle abafazi, ize naba- fazi batiwe khata kukuwabukula ama- doda abo, kube kodwa ukugwintana kwendoda kwenye ibe iyinto enjalo nase bafazini. Yandile kakulu lento yokubu- lawana, kwanabamhlope bebulawa ezi- ndleleni, kube kufunwa imali yokusela. Kukodwa ukubiwa kwempahla zabafuyi ngenxa yezikumba ukuze kufunyanwe imali yokusela utywala, ekusekude kwati khata ubunqenera emanxileni kuba epile ngalomsbenzi, kuba akasebenzi wona, nentsapo yawo ayikatalelwe bani. Kwi xesha elizayo iyakuba yinkatzo lento kukulima kuwo ngenxa yokuhliziswa butywala kuba kaloku lento iyinkatzo eveliswa butywala inkulu kakulu. Eku- mbongozeni kwetu u Rulumeni sibesitisi wozivala inkanti kude kuze nase kupeli- sweni koku betu utywala ngenxa yoko- nakalisa kwabo, nemfazwe eziman' uku- bako. Kuba ke yiyo lento ati umntu akusebenza emlunqwini asuke abuye engumpa lo- lo- lo, afumane anel' ukute- nga ingutyana nge 10s., wumbi anele li 10s. lokurafa, angabi nanto eyijimbi abuya nayo, kuba intiziyi icinga ngoku- selwa kotywala emakayeni abo. Nalento amafama akala ngokusweleka kwabase- benzi butywala obu, nangani wona acinga ukuti o Kafille benziwa liratshi. Usuke ati oyekusebenza abuye eyidle' entloko imali ngenxa yobutywala, endaweni kaloku yokwambesa intsapo, azitengele nemfuyo etile yokumnceda. Bekufuneka no Rulumeni abubulale nobu betu, kuba imfundo buyayibulala, kuba buti um- ntwana efunda nje akutshwe esikolweni atonjiswe, kusilwe imityati, kuze kwenji- wenjalo naxa kwalusweyo. Alisnawa- bile ilizwe kunoko belinjalo ngenxa yobutywala liya libuya umva ngakumbi. Bungati bupelisiwe bonke utywala um- hlaba ulunge upela namahlilihi la agqibe i Afrika, amasela. izihange, amavila, nayo imihlali yabahedini ibiyakupela, kuze kwande ke ukukanya kwanemfundo no Rulumeni apate abantu abanengqondo ezihluziweyo yimfundo, ize ne Koloni ipile ngendlela ezintle. Asikuko nokuba kuluzisi ukuti abantu abona bapetyeyo basuke bakete ibala, kuze kubonakale okokuba no Rulumeni opete ama Ngesi opatiswe ngu Somandla abonakale enge- nwa likete; kotinina ukulunga? Mandi- yeke ngosizi lokubona ubulungisa buya kubonwa njengelanga ematunzini oku- hlwa ezintabeni.

Mbo Tsolo, 7 November, 1891.

INGQUNGQUTELA.

NKOSI MHLLELI,—Kuyabonakala ukuba intlanganiso ekutiwa yi Ngungqutela uyichasile ngawo wonke umqolo wako; ukuqala wabe usiti ayifuneki nganto iyakudinisa abantu njekodwa, namhla ubhala incwadi oti kuyo, kuya kuhlangana abantu abangavaniyo, aba- nezigquru. Noko ndivana nento embi, kuba ndibhala ndizazi ukuba njengokuba olwam uluvo lwahlukene nje nolwako kungayawatiwa ndibangwa butshaba nawe, kanti mna ndinje ukulitanda kwam elipepa le Mvo; ndinezitazi ezi- kulu endilitanda ngazo, ndide ndibukele kanye kulamadabi anjenge 1. Pasi yobu- koboka; 2. Ukusikwa kwamagama evo- tini; 3. Imiteto yesitolopu; 4. L'kususwa kwabantu, njalo-njalo. Ekuti mfondini wakowetu kube mmandi xana uwalwayo lomadabi, ndivumelane nawe kanye; kodwa Nkosi kuto isiteto esiyinyariso itisi: akuko nkomo ingena dlala nokuba ityebe kangakananina, njengokuba nawe noko utyeba kanganana nje, nanjengoku- ba uyinkoxo yetu kuyindawo yetu ukuba sikukete amadlala, saye singenzi- wa kukukutiya xana senjenjalo; sinyamezele kengoko sikukete amadlala. Ngaxtsho mfo ka Jabavu, yivulele ingene intlanganiso ye Ngungqutela, nawe uye kuyo, ungachaseli kude; unga- ti mhlambi ndakutsho, yinile

Indaba Zamabandla.

Umchokeli unga angafumana ingxelo ezimfutsha ne kuba-Fundisi na ma-Gosa ama Bandla ngeziganeko eziti zibeko Emsebenzini we Nkosi, ukuba zidweliswe kwelibala.

IDIPENTE.

U Rev. W. Dower wase Kokstad, ubu- liswe ngesipaji se £50 ukumka kwake ukuya e Bhai apo ayakuba ngumfundisi we Bandla ebelisakuba leluka Mr. Goezar. Wafika e Kokstad ngo 1870 apo abengu- mfundisi wama Rilikwa.

IWESILE.

U Rev. John E. Parsonson uyasisi- shiya

Umhlati wa Barwebi.

IMARIKE YASE QONCE.—Ngolwesi Hlanu, 18 December,—kulomsito amanani ayemi ngolu hlobo:—Ibhotolo 6d ne 11d ngeponti; Ama- ganda 5d ne 8 1/4d ngedazini; Irasi eluhlaza 1d ne 1/5 ngeku- lu; Ihabile 9d ne 2/3 nge kulu; Itapile 5/3 ne 6/ ngeku- lu; Umbona 4/ 4/1; Amazimba 2/1 ngeku- lu; Inkuku 4d, 1/3 inye; Amadada 1/9 lilinye; Ikwakwini 8/6 inye; Umgubo 15/9 ne 18/ ngenxowa; Inkuni 10/ ne 50/ ngefara.

eyintsengwanekazi itengiswe nge £12 5/ enye nge £6, enye nge £5 12/, enye nge £5 10/, enye nge £5 7/6, enye nge £4 17/6. Esipanini senkabi zokutsala, isibini sokuqala yi £5 11/ inye; kwesibini ibe yi £5 17/ inye; kwe sokugqibela £4 11/ inye; amato- kazi afumana amanani amahle aqalela £4 4/ ne £512/. Amahashe amabini ekari awaye- rolelewe £100, namanye amabini (aselema- dala) atsalayo £31, akatengwanga. Into

IMARIKE YASE RINI.—Ngo Mvno, 21 December; nger gxelo zokutwasa kwaleveki amanani kulomsito emi ngoluhlobo :—Ise- mile 4/, 5/6 ngenxowa; Irasi 5/, 6/3 nge- ngxowa; Ibhoto 4 1/2d, 11d ngeponti; Ama- dada 1/3, 1/7 lilinye; Amaqanda 7 1/2d, 1/nge dazini; Ihabile entsha 1/6, 2/9 ngeku- lu; Inkuku 1/6, 2/1 inye; Irasi eluhlaza 1/, 9d ngeknlu; Ubuai 1/6, 1/8 ngebhotele. Amazi- mba 11/6 ngenxowa; Umgubo 27/ 32/ nge ngxowa; Umbona 9/6, 11/ nge- ngxowa; Ama- ganda 2/6, 4/6 ngeponti.

A school board man called to see why Johnny Winslow had not been to school recently. "Why," said Mrs. Winslow, "he was thirteen years old last week, sir! I'm sure he's schooling enough." "Schooling enough!" exclaimed the official, why I did not finish my education until I was three- and twenty." Mrs. Winslow, who heard this remark, looked at the school board man a moment

THURSDAY, DEO. 24, 1891.

IMPERIAL VETO.

THE short remarks we ventured on the subject of the Imperial veto to the Responsible Government Bill for Natal have excited the anger of two of our ablest contemporaries, viz., the *Eastern Province Herald* and the *Daily Independent* (Kimberley); the latter finding sufficient justification for the disfranchisement of Natives in "the mere fact that a Native journal professes, even though ignorantly to look to Down- ing-Street for political support against the dominant European party." But the *Daily Independent* is wrong if it supposes that Mr. HOFMEYER'S Franchise proposals have secured the undivided support of the so-called European party, as they are but a subterfuge to take away power from one section of the European community to give it to another—to wit, the Afrikaner Bondmen. So far the Native is still out of the calculation; and it is mere breaking of butterflies on wheels for the *Daily Independent* to speak of them as being the stumbling-block at Downing Street. We may be ignorant of many things of which our sapient contemporaries are *an fait*, even of what the *E. P. Herald* believes, "that the Imperial Government would veto Mr. HOFMEYER'S proposal, if it were submitted for approval, on the ground that the British Constitu- tion knows nowhere of the dual vote, but that no Imperial Minis- try would veto a Franchise based upon the English Franchise."

Of one thing we are, nevertheless, clear, and that is that our people have no one but the Imperial Government to thank for the present franchise. If these our betters consult the records of the time they will find that the £25 franchise was inserted in the Bill of the Cape Council by the Home Government after the former had fixed the franchise on a basis lower than that on which the franchise in England then rested. The British Statesmen had to consider that it was not the conditions and circum- stances of England that they had to deal with but those of the Colony of the Cape of Good Hope. Hence they insisted on the acceptance by the Cape of the £25 franchise or go without the Bill. When then the matter is again brought before the Home authorities they will be obliged to see whether the circum- stances which prevailed in 1852 have undergone such a change as to warrant them in taking away votes from those who had enjoyed them. On this issue it will go hard with the advocates of the change, as they can allege no corruption on the part of the Natives.

DRIFT.

HIS Honour the President of the Orange Free State had a contribution on "The Native Question" in the November number of the *Cape Illustrated Maga- zine*. Although Mr REITZ writes ostensibly against those who would "leave built alone," he does not appear to us to have advanced the business even by a stage. "The objects which," according to His Honour, "civilised South Africa" should bear in view are six in number." The first being "to get rid of the Tribal System, as being an *imperium in imperio* of "a pernicious kind." As this ins-

titution no longer exists in the old settlements, the President is good enough to state where it still flourishes, viz., in Zululand, Bechu- analand, Basutoland and in Mate- becland. Since, however, all the places named (Basutoland excepted) have been acquired by civilised men during the past decade the President might have allowed the same leaven which has leavened up the Tribal System in the older states to do its work; and that it will do it without anybody fretting, is certain enough. The next cardinal point of His Honour's policy is "to abolish chieftainship." This, to our mind, is so inseparably bound up with the first that we cannot see where the difference lies.- In the Cape Colony and else- where the quondam chiefs, shorn of all powers, are now only so many aristocrats among their people who in the courts of the country are assigned the functions of tax- gatherers and mere messengers in their respective wards. What more does the President desire? Mr. REITZ'S third point is to apply to "all men alike irrespective of colour and race the rule—By the sweat of thy brow thou shalt earn thy bread," and with a view "to this end to break up all locations great and small." It is not stated by whose sweat the denizens of locations eat their bread. The fact of the matter is, the wants of people in locations being few naturally they are soon met; and the question for Mr. REITZ is what to do to increase them. "Break up their locations," is the ready response so that they may find their way among farmers; but seeing the number of these people is four times or five times that of the farmers, it is a serious question how all the hundreds of thousands are to be provided with work and wage; more especially as the President himself observes, with truth and force, as "the days of slavery are gone, and let us be thankful that "it is so." And with equal cogency he adds, "no one is com- pelled to labour upon pain of anything more tyrannical than hunger." Now, we do not know how matters stand in the Free State, but in this Colony a thousand morgen of land is more beneficially occupied by Natives congregated in a location than by a solitary farmer planted in a similar area; and Kingwilliamstown would testify to the correctness of this state- ment. All that these people want is someone who will take a real genuine interest in their progress and welfare, as Mr. C. J. LEVEY has done in Cala, and they will contribute yet more largely towards the making of this country. Measures of repression and coercion can only have the effect of engendering among these millions a feeling of bitterness and resentment towards those who initiate them. On the fourth and fifth points of the Presi- dent's discourse—bearing respectively on the suppression of heathen rites and ceremonies: and of polygamy—all disputants are agreed. But, wasp-like, the sting of the article is in its tail—on the sixth or last head, "to adopt the principle and maintain it steadfastly, that there shall be no equality between the aborigines of South Africa" and the people of European descent." With reference to this all we can say is that as Natives we do not think much of a position which the President claims for the European, to maintain which the Natives must needs be kept down by artificial means. It says much for the latent energies of the aboriginal races that the most civilized classes should, at this stage, seriously consider the hampering of the Natives in the race, which we were thinking had not yet begun, for fear that the Native would obtain the mastery if allowed to run without trammels. But knowing the real position of our people, we don't feel much flattered by Mr. REITZ'S having over-rated their powers; and we must still content ourselves with making the best we can of the few opportunities we are still allowed of improving our prospects.

THE KAFF-RIAN WATCH- CATCHING man seems much exer- AT cised and excited over the STRAWS. registration of Natives in the division of Kingwil- liams. Scarcely an issue of our

THAT Mr. Hofmeyr means ENERGETIC business as regards the LEADERSHIP. Franchise question may be gathered from the fact that he is canvassing for support in such nondescript places like the Gwatyu, which is only a ward in the Queenstown district. Glancing at certain proceedings at a casual meeting of Farmers, we were struck by the following record:—"Mr. P. J. de Wet brought to the notice of the notice of the meeting that he had received a communication from Mr. Hofmeyr, who wished to know what support he was likely to get in this district to his proposed Franchise Scheme. A good deal of discussion took place on this subject, but nothing definite was decided upon, so the meeting terminated." We wonder what the other leaders of parties in our Parliament like Mr. Sauer and Sir Gordon Sprigg are doing in marshalling their forces for the coming struggle. It seems pretty clear that although Mr. Hofmeyr professes a preparedness to consider any other Franchise scheme the Government may propose, he will accept it only in case he should find it impossible to succeed with his favourite plural vote.

WE had hoped it would REV. D. FAURE be possible to reproduce ON THE and comment in this FRANCHISE, issue on an instructive letter by Rev. D. P. Faure contributed to the *Cape Times* on Franchise Reform; but it is out of question. It was quite to be expected that Mr. Faure, who although a son of the soil is dubbed as a "Negervriend" by the *Zuid Afrikaan*, would approach the subject from a standpoint not prejudiced against our people; and his remarks as those of a fair minded Dutch Colonist are very valuable. Mr. Faure cannot see the call for a change; but if an alteration must needs be made, "let the £25 franchise be altered into a £50 or £100 franchise; better still into an educational, but at the same time let it be provided that this new qualification shall be required only in those who after a certain future date shall claim to be registered, and that those who hitherto have exercised electoral privileges under the old qualifi- cation shall be allowed to continue to do so during their life time." Mr. Faure's letter, however, calls for more than passing notice.

THE news that the Hon. THE I X Merriman is to PRO- MINISTRY

It was a happy idea of MR. the *Diamond Field Ad- BARNATO*, M.L.A., *vertiser's* to set the ON THE "interviewer" in FRANCHISE. motion to ascertain the views of one at least of the Kimberley members on public affairs. As in 1880, so now, the Griqualand West vote is no mean factor in shaping the future of the Colony. If in 1880 it was cast against the Ministry of the day, there would have been no Basuto war; and to day it has to settle the momentous franchise question by which the Bond hopes to have the whiphand of the Government of the Colony. It is gratifying indeed to observe that even a politician of Mr. Barnato's calibre realises the tremendous importance of this subject for he says he recognises that "the next session will be one of the most important ever held since Responsible Government was granted to the Cape Colony." Asked, "Have you formed any definite opinion on this subject?—Mr. Barnato (laughing) —How on earth is it possible for an average politician like myself to form any definite idea on such a topic, embracing vast questions of constitutional change, when those who initiated this new movement are uncertain as to their own ultimate lines of policy, and when the Premier himself so far from committing his Government to any explicit measure, rather prefers to invite a wide expression of public opinion on the

THE beginnings of a Na- tive Labour Department BUREAU, are announced by the *Cape Times* in connection with the Native Affairs Office; and Mr. G. H. Stevens has been placed at its head. He is credited with considerable experience in the organisation of Native Labour for the Public Works and the Gold fields; and the experiment of organising Native Labour will be watched deep interest. It will be a fortunate thing for our people if it succeed.

THIS function came off QUEENSTOWN on Wednesday week. ANNUAL The Colonial Secretary BOND DINNER, and Mr. Hofmeyr who, It had been prematurely announced in the local *Representative* that they would be present, were conspicuous by their absence. The more prominent speeches of the occasion were delivered by the Hon. J. M. Peacock, M.L.C., and Mr. John Frost, M.L.A., both of whom deprecated any interference with the Franchise, saying it was one of those things which are well let alone; especially as Mr. Peacock remarked, "it was likely to give rise to a very great deal of warm, if not ill, feeling, amongst the European people of the country."

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IVEKI ZONKE. Lijonge
Ilungelo Lomzi kupela.
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ntundu ngapandle Koloyiko.
Alicaluli SiZwe nalu Nqulo.

Imvo Zabantsundu

(NATIVE OPINION.)

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IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, DECEMBER 24, 1891.

[Vol. X, No. 373

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Kungalilungelo nakubo bengayifihlanga lonto kubanini-
venkile.

DYER DYER

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IMPAHLA ENTSHA IFIKA EZIVEKI ZONKE.

Umgudu uyenziwa ukugcina impahla eyona
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kwamatandabuzo lendlu yeyona impahla intle
IMAXABISO APANTSI kulo lonke apa
Emaxhoseni

Isuti Zokutshata ziyalinganiswa zitu ngwe mininye.

Ezamadoda, Ezamadodana nezamakwenkwana,

Ingubo zokunxiba.

Ityali, Ifelane, Ingcawa, Ihempe, Iprinti, Ikele- ko, njalo
njalo.

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Ikeps, Izikhafu.

Ezona ntlobo zintsha!

Ezonafishini zokugqibela!!

Into ngemali yako!!!

DYER NO DYER

BALIMI: KANBELANI APA!

IXESHA LOKUTYA LO 1891.

SNOVUYO olukulu ekwaziseni ukuba sizimisele ukutenga amanani
Samakulu, kususela kwingxowa enye kude kuye kuma
waka amahlanu, xa isampulu zizezilungileyo, INGQOLOWA,
IRASI, IMBEWU YEHAFILE, UMBONA, AMAZIMBA,
IMBOTYI, ITAPILE, njalo-njalo.
Ngamanani Apakamileyo ase Markeni NGE CASH
Iphethana elixela ubunzima namaxabiso, liya kunikwa umtengisi ngamnye.

Kuya kusivuyisa kunene ukutabata umsebenzi wokutengisele nabanina INKUNI,
IHABILE, UMBONA, okanye nantonina kwi Marike Yakusasa. Sokupa nomntu oyaziyo
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Ilokwe Esezitungiwe, nabo bonke Ubu- qheleqhele
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IGQITILEYO,



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MATROSS."*

Kungeniswe ngabanye intlobontlobo ezifana
noluhlobo; esigqibe ke kwelokuba SIZIPA- ULE i
BLANKETE ZONKE ngopawu esi- luqinisele na
Komkulu ngohlobo Iwemifa- nekiso le yongamele
lenteto.

Ukuba ufuna IBLANKETE YEYENE-
NE, kangelisa kunene ukuba ina-
wona umfanekiso we NGONYAMA
kwelinye LAMASONDO ayo.

ZONKE EZI BLANKETE ZIZEZINGATANDATYU- ZWAYO.
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.