

indawo yokumisa ngokunye ilungelo lokuvota.—Ibhora zamanzi.—Ukuhanjiswa kwecwadi ngeposi—Umtandazo we S. Marks ngocingo obuzwe ngu Col' Griffith ate a Mr. Sauer akakabi nakulenza elika Rulumeni.—Ukumiswa kuka Mr. Dennis Doyle ek kngeleni imitshiso. Nololilwe bangase Somerset West—U Mr. Palmer abuse ingxelo anayo u Rulumeni malunga nokutshatyalaliswa kwenkumbi ate u Mr. Sauer uya kuyibeka pambi kwe Bandla. Lahlukana.

Ngolusuku umcimbi obe pambili ngonge-niswe ngo

MTETO WEKOMONI, ngu Mr. INNES ochaze into ekajongwe zona ukutababela ekusekweni komanyano ngento zemali, de kabe kusekubeni luvale.—Lom- teto utakazelewe ngo Messrs. Vincent, Wiener, Tamplin, O'Reilly, Unikelwe kwi Komiti enkulu yamalungu angqondo ipa- mbili ukuba aye kukucikida —yo Mr. Innes, Mr. Rhodes, Mr. Merriman, Sir T. Scanleu, Messrs. Pearson, Wiener, Vincent, Jones, Tamplin, Marais, Hay no Hutton.

Isiqingata esiseleyo semini sitatayele kulungiselela imali ezitile esezioitiwe kwimicimbi, kwanokucikida umteto wentsapo exhwalileyo.

USUKU IX. (JUNE 16).

IBANDLA LESIBINI (Lengwevu).

IMITANDAZO.

Umtandazo ongeniswe ngu Mr. Botha ngovele e Sibalisuku ukuba kunyuswe ilungelo lokungena evotini, kungeniswe umteto weposi, kuvolelwe umcimbi wabasebenzi.

IZAZISA NGENGXOXO.

Zingeniswe ngo Messrs. Wilmot, Bother Neethling, van den Heever, no Herholdt.

IMIBUZO NEMPENDULO.

Ukupendula u Sir H. Stockenstrom, u Mr. Sauer ute u Mr. Bamberger waka wakange- Iwa umcimbi wake waqgiba u Rulumeni kwe- lukuba angabuyiselwa ebumantyni. Eminye imicimbi ebuzwe yapendulwa ngongo Mpa- tiswa-Kulima ; umteto we Bhula ate u Ru- lumeni usakumisa abapicoti bawukangele nololilwe wase Transvaal.

Ligqibile lahlukene Ibandla.

IBANDLA LOKUQALA.

IMITANDAZO.

Namhla u Mr. Tamplin ungenise Umtandazo oti utywala mabungatengiswa kwaba. ntsundu kwelasema Xhoseni.

IZAZISA MICIMBI.

USUKU X. (JUNE 17).

IZAZISO MICIMBI.

Azibanga zininshi namhla ; zaye zingaba- lulekile, kanjalo izezo Mr. Schermbrucker no Mr. O'Reilly.

IMITETO YOMTHATHO.

U Sir Gordon Sprigg ucele ixesha ukuba inikwe ixesha ingxoxo yomteto ka Sir T. Scanleu ovumela abamtshato wahlulweyo batshato ; umhlobo atshate nomsa kwabomfa- zi wake ; umhlolokazi nomtakwabondoda yake, evumile u Sit Thomas limiselwe ngo 6 July ixesha.

INDELELA EZINZIMA.

U Mr. Sivewright ungenise umteto omisela ukuba indlela ezinzima zisetyenzwe ngu Rulumeni endaweni yeziqingata, watakaze- lelwa ngo Messrs. Laing, Theron, Jones, Douglash, Wege, Mackay, de Villiers, no Schermbrucker.

UKUPELISWA KWE BANK.

Isiqingata sexesha sitatwe yingxoxo engo kupeliswa kwe Savings Bank eyamiswa e Kapa kudala zingekabiko ezi- sibini ezitile e Messrs. O'Reilly, Wiener

IMVIWO ZE CAPE UNIVERSITY 1893.—Aba lauli bebandla elipete imfundo epakamileyo yelizizwe balat' ezizifundo abayakuvanywa kuzo abaviwa : (a) SCHOOL ELEMENTARY—English History to 1603. (b) SCHOOL HIGHER—Latin—Nepos: Lives of *Themi- stocles* and *Hannibal*, English—Sir *Roger de Coverley* edited by Salmon ; *Selections from Tennyson* by Rowe and Webb (MacMillan 1888) from p. 25 to end. History—Grecian History to 404 B.C. (c) MATRICULATION.—Latin—Ovid, *Metamorphosis* viii., vv. 661 — 865. Caesar Bell Gall. v. 8 23, and vi. 11. 28. Greek—Lucian, *Vera Historia* i. 27 to ii. 2 [Lines 388-669 of Book I and 1-45 of Book II in Jerram's Edition (Clarendon Press Series)] English—*The English Language* by Adams parts II and III. Shakespeare *Julius Caesar*. History—English History 1603-1815.

IQONCE (ngobelihambele).—Indodana ese Kimberley ibhala iti :—Ngezinto ngezinto endizibone ndihambele e Koloni. Ndaya ecaweni etile kumzi odumileyo i Qonce, ndifikile kona ndipalele esi sizatu, ukungakha taleli mntu, ukungankelw imbeko kumntu ongaziwayo, bati abapati betyalike bangabi ukubonelela abanta basemzini ukuba ba.

indawo yokuhlala endlwini ka Tixo, ufiike abantu befane bema apa epasajini ye tyalike, beswele obabonisa indawo yokuhlala. Bati nabasebhelile pantsi ibe yinkatazwa ukuba akushenxele uhlahe noko indawo yona iko ngelinye icala lake. Kuti kwenzindawo zizigalali ufiike ultshala olu luxokozela, lu- ncoloka ngati kupandele ; ati umntu nkunge- na endlwini ka Tixo ahambe ngokubeta isomlelelo sika nomtatsi, kanti nangapandele ufiike zizigale kuhlekwa kuncokolwa, njalo njalo, ziti nentshumayo zivakale mapazipazi. Into enkulu lusapo

Imvo Zabantu.

INGUQULO YE ZIBHALO.

NKOSI MHLELI.—Andizange ndikuka- taze ngalengxokozelo iteta ngesiguqulo sencwadi yesi Xosa kuba ndingafundi- swanga, kuba ndiva kutetwa ngesi Giliki nesi Latini. U Rev. C. Bekwa namhla engundaba-mlonjeni nje ema- pepeni ebuzwa ukuba uyasazina isi Latini nesi Giliki ubeteta ngenteto ya- kowabo yesi Xosa. Umxosa akanako ukufundiswa ngumntu omhlope Isixosa sakowabo nokuba akafundanga. Inteto yesi Xosa yeyokuzalwa, ayifundwa ebu- lumkweni bezi Latini nezi Giliki. Enye indawo lamadodana antsundu ancedisayo esiguqulweni ningawadeli nti akanagu- nya kuba ontundu, ongakunjulelwe ukuba umntu ontundu uyayazi inteto yesi Xosa sakowabo. Ndinyanzelekile ukuba inteto ndiyacacise: akuko nteto yama Xosa iyakuze ilungo iguqulwa ngabantu abamhlope bodwa, bezilemba ukuba bagqita abanini nteto. Incwadi yesi Xosa mayiguqulwe ngama Xosa, abantu pe babe mbalwa. Abe kwelonani u Rev. E. Barrett wase Xesi kwa Kama. Ndaye umntu

UMANYANO LWABARWEBI.

NKOSI MHLELI, — Incwadi yenene elizibiza ngokuba yi "Shareholder" kolu manyano indixakile ndiba nam ndinyenye i shareholder. Eyam imvo ngale ncwadi yeyokuba elonene liposise kakulu ukuti lakufumana i circular eceia uluvo lwe shareholders lisuke lonto lenze ngayo intlekisa. Nditi yintlekisa kuba nokuba elonene beliba lenza umbuzo malunga nento elingayiqondiyi umbuzo onjalo unokupendulwa zezinye i shareholders xa ubhekiswe kubaseki bo manyano. Kananjako, i circular etunyelwe kumalungu, endiyifumeneyo nam, ayixeli sigabilo, icela imvumo nokungavumi kwi shareholders. Kokwe shareholder nganye Ukuti Ewe nokuti Hayi.

Incwadi iya kuvuselela umoya wozindlo odla ngokuti kwakubako into enje ngemali emicimbini yetu, ubange ukungatembani nezirano ezichita ukumanyana- nalo kwetu njengomzi. Ukuba bendizazi elinene ngendiba ndibhalela Iona kuba ndisazi ukuba akuko nto yala yingulwi- swa yingxoxo yepepa lendaba. Ekubeni ke ndingamazi sendiya kufumane ndi- bhale. Kodwa ukuba olu manyano lwetu luya kwenzima into yokuhlekisa emapeponi sobopa amaxonya silufunele amatuba okulukhusela.

Izwi elindivisa into embi, kuba ilizwi elidla ngokubonisa umoya otnbi wokungayitombi nokungabi nankolelo etweni, leli liti—" *Thin end of the wedge*." Libike elilizwi liba litetwa ngumntu ongapandle kwento, kodwa xa litetwa ngopakati kwento elibhekisa kwabapa- ndle, andazi ukuba libi kangapina. Eli- nyo ilizwi elipantsi, elimpunga ubonisa ukuba sekonakele kumbhali walo leli lokuti, " Kwakuyo lemali sekusanikeli- swa." Yininale, mzi wakowetu ongena ngqambu ! Aba " ndiva kusitiwa," naba " kuvakala ukuba," baka bamisa umzi na ? Ndiya nicela mzindini wakowetu ukuba ningene kolumanyano nje nize nibalumkele o " kuvakala ukuba kute kwati," no " ndiva kutiwa." Asimazwi adla ngokuba nenyano, ngokukodwa xa lowo utshoyo ati akubon' ukuba uzifihlile naye ngokwake atete into angatshoyo ukuti uyive ngotile notile. Ndingene ke mna nakuba ndinqene ndinoloviko. Ulloviko

KWANGENGUQULO.

Nkosi YAM MHLELI wepepa lohlanga.— Ndifunwa undifakele lamazwi ngolugquulo lwencwadi yo Mbedesho na Maculo ase Wesile esi Xhosa. Kum kubonakala ngati abaguquli abaguqulanga ngokula- ndela isi Xosa esilungileyo. Ngati mna bate ngenxa yokuba urnsebenzi bewuni- kiwe banyanzeleka ukuba bona benze umsebenzi lo nokuba unjanina—*talukam- meni*. Into endiyipaulayo yeyokuguqula apo kungatengisi nguqulo nokuyeka apo kufunekayo.

Kumbedesho Womtendeleko kumiteto elishumi kwindawo eti, " nmmelwane wako," kutiwa ngoku " umelwane wako." Akuko nesincinane isizatu sokuba ligu- qulwe elilizwi, umelwane mhlambi umelwane ngabantu ekumelwene nabo. Ummelwane ngumntu omnye ekume- lwene naye. Kulendawo, ndilivisa liteta umntu ngamnye ekumelwene naye kuba kungako ndawo iti abamelwane mababe ngamadoda amfazi mnye. Kwakulombe- desho kutiwa kanjalo " ngubanina owala ukuba umhlambi aze angadli kwamasi omhlambi." Uyekiwe u kwamasi aka- guqulwa endaweni yokuba aqoqulwe kutiwa, kumasi. U kwamasi sisi Xhosa- Singesi. Kanjalo kumbedesho wom- tshato kutiwa, " Ngokomiselu Ongcwele ka Tixo." Ikwa sisi Xhosa-Singsesi mhlambi isi Xhosa-sintwana. Ngeku- tiwe kanye ukuba kwakufunwa ukufakwa elilizwi " umiselo" noko lingena nca yaluto, ngomiselo olungcwele luka Tixo, kodwa eyona nteto intle yile iti ngom- miselo ongcwele ka Tixo. Kwakona kumbedesho womtshato, " side sahluwe kukufa." Eyona nteto inamandla yile iti, kude ukufa kusahluwe ; bekungafune- ki nguqulo apa. Isiposo, " abo bamaniwe- yo," esi Xhoseni lenteto iteta ukuti abo benzini i man, abatiwe man. " Ndi- yavakalisa amazwi anamandla, ndiyaxela, ndiyazisa," ukuvakalisa kukumemeza, &c., ukuxela nokwazisa kukuba kuqo- ndwe, &c. " Tixo Mhlekazi" wokoku- baptiza, ligama elitsha eli, elifike u Tixo limlinganise nabantu, siti bantu abana- tata okuvela ku Tixo.

E SKAPU.—Umbhaleli uti:—Indaba tina apa matatu amadodana alele pantsi ngokuhlubana ngamabhozo—akutembeki. Isizatu luselo.—Kwalombhali uti, Sivuya nani kakulu mzi wakowetu ngomcimbi ka Mr. Hay. Pambili kude kube se Hala,

U' GOBELITYENI' NO MANYANO.

NKOSI,—Uhlobo lwencwadi ezinjengalo ibhalwe ngu " Gobelityeni " ekwi Mvo ye 19 May odluleyo, abayili bolu Manyano lungenta abazimisele kuzipendula ; kuba bona bafuna into etsolilweyo eza kubo ngomsebenzi abawuyilayo, ngokukodwa xa umbhali ezite wambu nge ngubo yegusha. Kufuneka indoda ipumile egusheni yaziwa, ingamane kufaniswa ngekonkondo, nokunakanwa kwe- zibalo zenteto zayo. Lendawo ibangele ukuba side siyilumane iyimfanelo yetu ukuba sibe nezwi kulenteto, kukuba sibona umxholo walencwadi kukuyila u Manyano e Qonce ngendle- a zokuti " damage " u Manyano lwase Bhayi, Ukuba u " Gobelityeni " wayeyibonile incwadi endanyekela pambi komzi ontsun- du ngo Manyano kwi "Mvo" ngo December, 1891, ngengavelanga namhla emva kwenyanga ezilishumi eliuambini lwahlokonyiswayo, kananjalo ngezimise ngalumbi uhlobo izizatu zake. Ngezizatu zake ezine abonisa umzi ngazo ukungafa- neleki lo Manyano lwase Bhayi kubonakala mhlope ukuba u "Gobelityeni" akazi nento ngendlela oluzimisele ukuse- benza ngayo olu Manyano lwase Bhayi, ke ngoko lonto asiyise so tina. Malunga- na nalendawo ati isixaki yesibambiso (security), ate ke wayilungiselela abo boti bagqoboke yintshumayelo yake ngo Manyano alucingayo : nati soke senze abe mbalwa kuyo. I. Lomfo ulungiselela indlela yesibambiso (security) semali zamanene anezahlulo ezingangapantsi kwe 50. 2. Ekubeni eliqela lixeliweyo ngentla lababambi zahluo elilungiselele ngesibambiso (security) ababamba iza- hlulo ezingangapantsi kwe 50 akabenzelanga lulungiselelo, kanti nabo ngokufanayo naba abalungiseleleyo banebangano labo kwi ngxowa (capital) uo Manyano aluci- ngayo. Lamanene okuqala anezahlulo ezingangapantsi kwe 50 uwalungiselela isibambiso (security) ngokucaulwa kwi ngxowa (capital) uo Manyano alucingayo i £1,000 atenge indlu etile ayaziyo ese- ntengisweni. Eliqela lesibini elizahlulo zingangapantsi kwe 50 noko engalilungisele- langa, nalo linebangano lalo endlwini leyo ye £1,000 emlinganisweni wezahlulo elizibambayo kolo Manyano alucingayo. Eryanisweni nalamanene anezahlulo ezi- ngangapantsi kwe 50 usaposile ukuba- lungiselela indlela yesibambiso (security) semali yawo ngendibala ayanekeleyo kwi ncwadi yake eseyixeliwe ngentla, ngokuba i £1,000 le iyakutenga lonto ayi- bonileyo, ayaziyo iyakucatshulwa kwi ngxowa (capital) uo Manyano olu alucingayo; ize ke ngako oko ibe yimpahla (property) yababambi zahluo bolu Manyano alucingayo ngokufanayo. Ekubeni kunjje ke xana mhlambini Umanyano olu alucingayo lute lwahlelwa yinxwaleko ngesizatu sabantu abapatiswa imali yomzi ongaka ngengaka. Xa

Unyulo Lwamanti' Empumalanga.

Ngesaziso sa Komkulu esipume e Kapa ngolwesi Bini olu, isiqingato sevoti ebiko kwelibala ngo 7 June, kukuba kunyulwe u Mr. F. F. Wienand we Bonti ngabayoti aban- 2077. u Mr. Watermeyer nsele nna- nandle

INGCUKA.—Esi silo sibulewe ngeveki enga- paya e Wolvaards kufupi nase Potchef- stroom e Transvaal. Ziseko kwelo noko zingandileyo.

INGQAQAQA E SWAZINI.—Kuvakala ukuba esisifo siyabhubhisa pakati kwama Swazi Ngati sivele ngakwelama Tonga.

UTYALO LWEMITI E LUSUUI.— Siyuyuya ukuba kulungela kokutyalwa kwemiti kuya qala ukunakanwa nga Besutu. Kuhlalele ukaqondwa nakweli, kuqalile nje e Lusutu.

IRULUNELI NE KIMBERLEY.—Kuvakala u kuba u Mhlekazi u Sir Henry Loch nentsapo koba bahalhe inyanga ezintatu e Kimberley ngesha Lomboniso Omkulu wase South Africa.

I JUBILEE SINGERS E MELBOURNE—Impi yo Makadu (McAdoo) e Melbourne kwelase Australia, kuvakala ukuba yamkelwe zihlwe- le ezikol siweyo y imvumo yama Afrika ase Amerika.

IBANDLA LEMFUNDO ENKULU.—Imviwo zo- didi olupambili lwe Bandla le Cape Uni- versity ziqale ngalenyanga ekayakude kube ngo July. Inani labangenayo nonyaka liku 497 Matriculation, 291 ; Intermediate 63 ; B. A., 38 ; M.A., 1 ; Law, 28 ; Survey, 16 ; Civil Service Law, 58 ; LL B., 12.

ILETA EZISE QONCE E POSINI EZINGATWA NGA NGABANINIZO (NGO 15 JUNE, 1892).— John Belle, J Bihlana, Mrs S Daved, E Doli, N Fufu, M Gari, Nofokufoku Joni, S Ma- getense, II Majame, Mrs M Malawo, Miss E Mbilase, M Mtana, K Nceya, Mies J Ndayi, Mr Ngongcu, Miss E Nquka, Mies D R Quku, S Ratne, J M Mkoneni, M Sama na, Mr Tayixaxa, J B Siko, Miss N Sodo, J Yawa.

UMFANEKISO KA SIR JOHN MOLTENO — Omnye wonyana balomnumzana ongu Mr. Percy Molteno unike India ye Palamente yase Kapa umfanekiso owenziwe kahuhle woyise owaye lilungu elibalulekileyo lalonku- ndla, nowaka wada waba ngumongameli wombuso wokuqalu kumbuso opetwo kwa- kweli (Responsible Government).

UMANYANO LWAMAFAMA ANTSUNDU ENGUQUSHWA.—Olumanyano lusekwe ngo 10 June, 1892. Chairman, Rev. John Si- kwebu; Isekela, John Mzamo; Umgcini Ndeyabo, Thos. Mqanda; Secretary, L. Dlepu. Ngenteto yomongameli iyililelwa ukukangela amalungelo onke abo, awe- ntalo nawombiso, nokuba namalungu atunyelwe ngabo e Palamente. Wabhe- kisa kwintlanganiso ukuba iyayamkelana intlanganiso.—Kutete o Messrs. Mzamo, Ncapai, ote masekupakanyiswa izandla. U

Umhlali wa Barwebi.

IMPAHLA EHAMBAYO E QONCE NGO MGQIBE- LO OGQITILEYO.—Amahashe £7 12s to £8 10/ Amadala £1 11s to £3 16s ; Inkabi ezitsalayo labour at all times on hard He therefore offers to A to let him build a hut upon a piece of ground which he points out for a hut and garden. A, in consideration, works for the owner so many days per month. A occupies the hut and garden so as to register there from. And if A occupied without giving labour, or anything else, be would still occupy for the purpose of the franchise.

IMARIKE YASE QONCE—18 June.—Ibhoto/ ngeponti 1/8 ne 2/9; Amaqanda 1/1 ne 1/5 ngedazini; Irasi eluhlazi 8d ne 1/3 ngekulu; Ihabile 1/6 ne 3/1 ngekulu ; Itapile 4/ ne 11/9 ngekalu ; Umbona 6/ ne 7/6 ngekulu ; Ingqolowa 8/9 ngekulu ; Inkuku 6d ne 10 1/2d inye; Amadada 1'6 ne 1/7 linye ; Amata, nos 1/2 ne 3/1 ngedazini ; Umabho

E KAPA zezokububa ko Mr. Hampden Willis obesakuba sesona sandla sikulu sompatiswa Koloni ebu Rulumeni.

Native Opinion,

THURSDAY, JUNE 23, 1892.

GERRYMAN DERING.

FROM recent remarks which appeared in the *Watchman* on the values of Natives' lands, as affected by Mr. HOLLAND'S decision in the Kingwilliamstown Registration cases, it is clear our contemporary is resolved to have the last word on the matter—whatever that word may be. In the controversy we had early in the year with the *Watchman* on the subject we made sure we had run it to ground, more especially in our article entitled " Fudge " to which it had no reply. But the other day our adversary succeeded in showing how tenacious of life it is by returning to the attack—after a lapse of months—a period during which we thought we had despatched it " Our friend the " enemy " writes urging Parliament the fixing of a standard by which the Fieldcornet and the Revising Officer shall be guided in determining the value of land—a reform which would be utterly unnecessary if those who had to administer the law confined themselves to finding the current market rates of properties on which they had to pronounce an opinion. For have we not seen Mr. LANDREY, the Divisional Council valuator, for objects well- known, reducing the values of Natives' lands from £22 10s. to £7 10s. ? What standard, in view of such tricks, can be deemed reliable, except that of current market rates, which it is not difficult to ascertain from actual sales. In the course of the *Watchman* essay it is contended that—

The absence of any legal standard has furnished NATIVE OPINION with an acceptable opportunity for fostering ano- ther Native grievance and having a growl at Field Cornets, who show some conscience in the discharge of the duty imposed upon them in preparing the register of Parliamentary voters, as well, as at the Civil Commissioner of King Williamstown. The last phase of the attack upon Mr. Holland takes the form of an attempt to show him inconsistent with himself in respect of a remark made by him in the course of his Annual Report, upon the ??? Office here. spirit, for we find the august name The remark referred to is as follows: "On the of Mr. HOFMEYER, together with whole the value of landed property in that of Mr. VAN DER WALT, Kaffaria has not alone improved, but there is also a greater demand for the same," and the IMVO would like people to believe that Mr. Holland is inconsistent b cause in dealing with Native lands and their value, SIVEWRIGHT, of course, voted for the he did not show that he recognised this measure ; both Mr. RHODES and Mr. improvement and this demand. o course, MERRIMAN did not attend that Ses- this kind of writing goes down with the ill- sion ; while Mr. FAURE alone re- informed and superficial reader because the one does not know and to the other it more patriotic and vote on the right side, and the Bill is sure to be carried

Topics of the Day.

For the fortnight Par- tiament has been sit- ting, while much criticism of the ??? trifles of administration has been the staple of members out of love with the Ministry.

several Bills of importance, although not of a controversial ??? have been rapidly pushed on, more particu- larly those in charge of the Attorney General. Either this or next week the country may have the Franchise Bill, the details of which, though perhaps not the principle, will efford the sand up debates of purposes, is not whether the lands held the by the Natives can be bought or sold, al- though even on that issue evidence of sale transactions was led before Mr. HOLLAND. On the authority of the late Hon. WILLIAM PORTER, who is the father of the present Franchise, we are in a position to answer the *Watchman* conclusively. *For Franchise purposes*, according to Mr. PORTER, the claimant has only to show that his land can realise " an " exceedingly good price " and he has proved his case for a place on the Register. These are his words as given in a memorandum, written on June 30th, 1853, defining and illustrating the Franchise :

The franchise rests on occupation, and neither ownership or payment of rent is necessary.

A voter may occupy a building and land

from occupation of a building built upon Government ?? and from Government land occupied with that building

A landed ??? wishes to have a supply of labour at all times on hard He therefore offers to A to let him build a hut upon a piece of ground which he points out for a hut and garden. A, in consideration, works for the owner so many days per month. A occupies the hut and garden so as to register there from. And if A occupied without giving labour, or anything else, be would still occupy for the purpose of the franchise.

The occupiers of house and erven on a Missionary Institution—whether the title to the land of the Institution be in a private IMVO " Our friend kindly adds, " You may persons, or whether no tide ??? the land has make what extracts from it you like, ever been granted by the Government, showing how widely your paper is read, and whereby it remains, in law, Government land what satisfaction we give people when —are ended to register if each man sending us orders from a long distance " separately occupies a building, or a building The letter is as follows : —

De Aar, June 16th, 1892. DEAR SIR,—I received the saddle this afternoon with thanks and gladness; when I saw it my heart was filled. Dear sir, I thank you for your kindness. buy the occupied property or similar property in the said neighbourhood, would be willing to give for it

It is under these considerations that our people, disregarding the fine distinctions which the *Watchman* and in those it represents would impose, have claimed the franchise ; and we maintain that they have been deprived of what is their birthright by the Magistrate, who, instead of treading on the lines laid down by the greatest constitutional lawyer the country has ever had, goes out of his way to adopt fancy and fantastic valuations, which only serve to reduce Natives' land

COLONEL GRIFFITH gave notice on Monday last to in- troduce a Bill for the increased representation in Parliament of the Transkeian constituencies. We wish the member for Tembuland success with his measure. It has never been clear to us why Tembu- land and East Griqualand, on being constituted electoral divisions, had one member only assigned to each ; and we should be glad to see the injustice done away with.

Hitherto the absence of a correct census has been pleaded as an ex- cuse for postponing this simple act of justice to the Territories. This has, however, been removed; and even if the country has to wait another year for a complete redis- tribution scheme, the colossal in- justice of single seats where the rule is two to an electoral district, is too patent to be perpetuated for a single year. Last time, in 1889, when this subject was before the House, the Bill was lost by 30 to 33, owing to the defection of Sir GORDON SPRIGG, Sir T. UPINGTON, Mr. HOCKLY, Mr. O'REILLY, and Mr. TUDHOPE, voting in the majority with the cast-iron Bond phalanx, who fear that additional Transkei members would not side with the Bond. But even then the matter was not treated in a strictly party Annual Report, upon the ??? Office here. spirit, for we find the august name of Mr. HOFMEYER, together with that of Mr. VAN DER WALT, and Mr. BEYERS among the minority which pleaded for fair deal- ing for the Transkei. Of the members of the present Ministry Mr. SAUER, Mr. INNES, and Mr. SIVEWRIGHT, of course, voted for the measure ; both Mr. RHODES and Mr. MERRIMAN did not attend that Ses- sion ; while Mr. FAURE alone re- corded his vote against. We trust the present Opposition will now be more patriotic and vote on the right side, and the Bill is sure to be carried

It is truly gratifying to THE find that the Press, as also the foremost states- QUESTION. men in the Colony, are not disposed to take an unreasonable view of the Pondo question. In our opinion *Grocott's Penny Mail* has grasped the kernel of the position in the following observation which we have much pleasure to reproduce. If it be true that Sigcau had been promised he should be consulted as to the person to be appointed as Resident, and that this promise was disregarded and Mr. Scott was appointed without any reference to Sigcau or his councillors the stubborn and persistent refusal of the Chief to receive Mr. Scott is intelligible enough, however mischievous the refusal may have been, neither argument nor coaxing nor threats have been able to overcome Sigcau's obstinate resistance. If, in addition to the appointment having been made without reference to the Chief, when such reference had been promised, the Chief had some special objection to the particular person appointed; although the objection may be based on prejudice, mistake, or gross ignorance it would be a political crime to send such a Colonial army as we have to force Mr. Scott on Sigcau. Rather let some other post be found for Mr. Scott where his abilities can be used in the service of the country in its native department. It seems that if Mr. Stanford were appointed Resident after consultation with Sigcau, the Chief would still refuse to allot him a place of residence in the country. Kokstad must, in Sigcau's opinion, be the place of the Resident's residence as it is Mr. Stanford's place of residence now. It is most vexatious that Sigcau should be so stubborn and have so little fear of the Colony as to treat

APOLOGY.

AFFAIRS OF THE AFRICAN CHOIR.

We deeply regret that in a previous issue, under this heading, we inadvertently allowed to appear a letter signed by Mr. James Balmer, purporting to be a reply to one signed by Mr. Paul Xiniwe, which contained statements reflecting upon the character of the latter.

All of these we are glad to learn are absolutely false and without foundation in fact. We are sorry that we have been made the unwitting and unwilling agents to give currency to certain falsehoods, and we

WANTED.

A CERTIFICATED TEACHER (Bathe- or preferred) for the De Aar Junction W.M.S., to commence duties on the 18th JULY, 1892. Salary £30 Government grant and school fees. Apply to Rev W

UITENHAGE has much A cause to grumble at the continued absence of

TRUANT

LEGISLATOR

ELIPEPA LIPUMA
NGOLWESI-NE:
IVEKI ZONKE.
Lijonge Ilungelo Lomzi
kupela.
Limele imfanelo ya Ba-
ntsundu ngapandle
koloyiko.
Alicaluji Sizwe nalu
Nqulo.

Imvo Zabantsundu

Lirolelwa 3/6 nge Kwata
(itunyelwe ingekapeli) 4s ipele
i Kwata ingaro-
Iwanga.
Unokuhlalelwa wonke
Unyaka ekuveleni kwawo
nge 13s 6d.

Izaziso Zabazelaye,
Abatshtileyo, Nemibi-ko,
irolelwa 2s 6d. zi-ngene kanye;
3s 9d ka-bini; 5s katatu.

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, JUNE 23, 1892

[Vol. VIII. No. 400

INGUBO ZOBUSIKA! INTLOBO ZONKE

Olona hlobo lulungileyo!
Akuko butshipu bungako!!

Kwanento eninzi yofani ngofani!!!

—KWA—

DYER NO DYER,

Iblankete ezintsha zamaxabiso onke.
Idyasi.Ezintsha ziqala kwi 12/6.
Ibhulukwe Zekodi, Ibhayti Zekodi.
Iblankete Zoboya, Iblankete ezingamabhayi.
Ihempe Zamadoda ziqala kwi 1/ inye.
Ibhulukwe Zokutshata (ezisikiweyo zona) from 16/6.
Ibhayti ne Ondulubhayti ezimnyama (diagonal),
Ihempe Ezimhlope.
Izihlangu no Maqatani (shoes).

QONDA.—Ngapambi kokuba ulahle
imali yako napina, kauti gxada kwa DYER
uyokuzibonela ngokwako.

DYER-DYER

-A- 'Wonderful Medicine.

BEECHAM'S PILLS

For Bilious and Nervous Disorders, such as wind and Pain in the Stomach, Sick Headache, Diddiness, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushing, of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blisters 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 amusing with the ROSEBUD OF HEALTH the WHOLE PHYSICAL ENERGY of the human frame. For throwing fevers in hot climates they are specially renowned. Those are " facts " admitted by thousands, in all classes of society and one of the key guarantees to the Nervous and Debilitated 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.
Helena, Lancashire, England.

SOLD BY ALL DRUGGISTS IN THE COLONIES.

AKA

HOLMES-ROBERTS

AMAYEZA

PILISA.

MANGALISA.

Wokunyanga Amatumba, Ihashe
Ukunchola kwe Gazi, Icesini eba-
ngwa kukunyakama nazi zihlambo
Amadlala, Izilonda, Igcushuwa,
Ighabanga, Isibindi, nezinye iziku-
hlano ezikolisa ukuhla amankaza- na.

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

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

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

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JOHN GAUNT & CO., CHEMISTS, KING W. TOWN

ANOKUFUNYANWA KUBO BONKE ABAPITIKEZI-MAYEZA.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko
BOURKE no MARSH,
E Nyutawini nakwisitalato esipambi



LEMINYAKA I 18



IGQITILEYO,

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

*EZILUKWE NGOBUGCISA OBU
BODWA. Igama lazo vi EXTRA NAVY or*

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

APO ZIFAKULWA KONA KUKO

PEACOCK BROS, and WEIR,

E QONCE .

BON MARCHE.

—:0:—

JOHN W. BAYES & CO.,

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IMPAHLA ENTSHA YOBUSIKA

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Ihleli ilungiselelwe yonke Impahla
Yokutshata.

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J. W. GARRETT & CO.,

LADY FRERE,

Ingubo Zamaledi, Iswekile Nekofu, nento zalowomkondo, Izihlangu,
Ingubo Zamadoda, Isali nempahla yalowomkondo, Ubugoxo bento ezifunwa
nangumzi Obomvu.

Kunikwa amaxabiso angapezulu ngo BOYA IZIKUMBU UKUTYA, ne MPAHLA
EHAMBAYO.

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(EBIYEKA J. J. IRVINE & CO.)

Ivenkile YE MPAHLA EZIBUHLUNGU NGA,-
MAXABISO ANGATSHIPU.

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Ingubo Zabatshakazi ezenziwa nge zintsha ifa-
shini.

Iflawa Zabatshakazi. Izigubungelo Zabatsha- kazi.

Ingubo Zokutshata Zamadoda, Izitofu zokwenza
Ibhulukwe Zokutshata Ziyasikwa.

*Yizani kuzibonela ezimpahla ngokwe-
nu. Ngapambi kokuba nitenge napina
yiyani ko*

BEAUCHAMP, BOOTH & CO.

E-QONCE, KINGWILLIAMSTOWN.

ZIHLOBO EZIMNYAMA.

NANTSINTO:

U GRUBB, wase GCUWA,

U SAND' ukuvela E-Qonce apo ebeketa
inyambalala ye-
mimangaliso :—

Isatini Emhlope ISIHOMBO SOMTSHATO kunye ne
veil namagabi 40 (iponti ezindiyanda).
Izanga ZETVALI, IPRINTI, (uyeva na?) Izihlangu,
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Yokutshata.
Ezamanene INGUBO ZOKUTSHATA-zinoku odolwa
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INGUBO ZABAFUNDISI Ziyenziwa. -IZIHLA- NGU.
Ne SHUZI Zamadoda, AMAQINA, ne HEMPE.
IBHAYTI, IMITIKA, IBHULUKWE (ningabali- bali
Onzonza).
QONDA-Ningazilbali IZIHLANGU ezizitende zide
zokubeta " Unomtatsi."
IBHAYTI ZETENIS, kwane Hempe zayo.
IKOFU, ISWIKILA, ITI.
IMPAHLA YONKE YABAREYISHI.
Ningawalibali kanjalo Amayeza ka GRUBB Ezifo
Zonke.

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T. E. GRUBB, Butterworth,

Ivenki Etengela ngamanani ase Qonce. YIZANI

KUYILINGA.

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, I-ertyis, Umbona, Amazi-
mba, bahlele benawo.

The African and American Working Men's Union.

NGESIZATU sokujikeleza kwa Batunywa selipelile ixesha, nangamatile-
tile okulungiselela ukuza kuvulwa kwe Shishini lo Manyano, umzi
Ontsondu unikelele ituba Lenyanga Ezintatu, ukususela kwi 1st
APRIL kuye kwi 30th JUNE, 1892. Nantsi ke into yako wena
ulilayo, ungasileli, " Imbila yaswe'a umsila kuyalezela."

Isahlulo ngasinye kola Manyano yi Ponti Enye Imali Yamangeno
Yisheleni Enye inge sahlulo sisinye.

Imali itunyelwa nge POST OFFICE ORDER eya kuhlulwa ku Mr.
MOSES D. FOLEY, Port Elizabeth. Umnini-Mali wotunyelwa isiqiniselelo
kwanepepa lemiteto,

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Secretary, GEORGE A. ROSS; Trustee, MOSES D. FOLEY;
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U-FOLOKOCO

NGOKU AKATENGELI UYADYARAZA I

BANTSUNDU! BANTSUNDU!

NINA BASE

CALA NABESOSITHILI,

NANZO IGUTINYUZI.

U-FOLOKOCO (Pascoe) wase OONCE

UVULE IVENKILE ENKULU

E-CALA

Leyo ibisakuba yeka WEBB, kwibala le Marike. Manibe Nilungisa Amehlo. Impahla Entsha Iyeza.

NINA BALUNGE

E-MONTI NAKWESOSITHILI!

NIHLELAL UKUWELWA LITAMSANQA,

U-FOLOKOCO (PASCOE)

OXFORD STREET.

Kwezindawo uyakuqhala ofani-ngofani bempahla engazanga yabonwa E-CALA nase ZILANDANA. Efitile u FOLOKOCO ayeihla kwaoko amanani empahla "shop, too."

Pakati kwako konke oku kugilana ninga mlibali apo akona

E- QONCE

Apo nombona ngokwake (salufu).

NGE ZANTSI KWE TYALIKE YE ZIKOTSHI,

KINGWILLIAMSTOWN.

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KING WILLIAMS -TOWN,

Unika awona manani apakamileyo nge

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Qondani: INGUBO ZOKUTSHATA ne-ZOKUTSHINTSHA ziyenziwa xa ziodolweyo,

I Chemises Ezitrinywe nge lesi (- Izihlangu Zekid Ezimhlope.

Izihlangu Zekid 4/-, Ezibotshwa ngemitya 5/-

GIBBERD & BRYANT.

IMVO ZABANTSUNDU (NATIVE OPINION) JUNE 23, 1892.

ABAZELWEYO.

MFONGQO—Inkosikazi ka Rev. Jno. L. Mafonggo wase Batisi ibeleke INTOMBI ngo Jane 6, 1892.

ISAZISO

TRANSKEI NATIVE TEACHERS' ASSOCIATION iya kudibana kwa Capt. VELOTMAN, EZAZULWANA nge 13th ka JULY, ngo 10 a.m. Ikomiti iya kudibana kwakona ngobusuka obungapambili.

UMANYANO NGE MFUNDO-

(Native Educational Association.)

INTLANGANISO yolu Manyano iyakuba se Mngqesha ka Mr. P. Tyamzashe ngomhla we 12 JULY, 1892, ngolwesi BINI evekini, yiqala ngo 10 o'clock kusasa. Onke amalungu ayabongozwa ukuba

ISAZISO KUMHLAMBI.

Bonke abanemali ezingamatyala kwi MVO babongozwa ngentobeko ukuba bazikauleziwe ukuzitumela ingekapeli lenyanga u JUNE, bangalindelile kubheshwa ngezinye indlela. Abahlobo mabisevele ngetuba lendawo ezikauleziwe ezi-funa imali kuba uqingatisile u-nyaka

Iveki.

KUNCONYWA umkuhlane ka Rev. Canon Espin e Bini.

SEKE zamhlope intaba yingqweqwe kwelangase Aliwal North.

E DIKENI banezesela ekutiwa liduluwe emlenzeni lipolisa libe libaleka.

IKUMKANI neKumkanikazi yase Italy basatyelele kwinkosi yama Jelimeni ngaleveki.

EYONA nto bangasincedisana ngayo abahlabo belipepa kungenisa amagama amatsha ukuba alitabate.

KUTSHE inkanti eyi Market Bar e Pretoria ekuseni ngo Mvulo ongapaya akwasala nomkwaya.

UMKOKELI wenqwelo ka Mr. McNamara wangase Rini unyatelwe yinqwelo esiswini, wafa kwenkulu entlungu.

ULAULO Iwase Transvaal lugqibe kwe- lokuba hike "luzipelise itola ezindleleni okonyaka omnye, de ke luqonde.

KUKO i Netevu engcwatywe ihleli ngokuwelwa ngumhlaba e Kimberley kumhlaba wo Messrs. Brink and Herbst ngo 10 June.

KUKO umfo ontsundu owenzakaliswe yinqwelo embenzeni ngolwesi Tatu Iwe- gqitileyo e Taylor Street, e Qonce. Use hospital.

IZAZISO ngokunyulwa kwamalungu amatsha e Bbdi zase Pirie, e Peelton nase Mngqesha sikwezakomkulu kwela- namhla.

NGO Mvulo ongapaya kwenye ye Hotele e Aliwal u Mr. S. C. Bell ufunye- nwe xa abizelwa ukutya selengaseko, isidumbu silele ekoyini.

IPALAMENTE yombuso we Nkosazana iya kupeliswa ngolwesi Bini Iweveki ezayo ukuba kunyulwe entsha. Le ibipete lemnyaka yeyayinyulwe ngo 1886.

IQELA elisebenza ityuwa e Sibalikop ngase Bai lenza uloliwe okwi mayile ezisixenxe osuka kwimixhuma yetyu- wa, oyakuqakamshelana nohola e Ngqura.

UMHLOBO womzi ontsundu omdala, u Mr. Nightingale, ubeke wahambela e Qonce ngeveki egqitileyo. Waba liliso lika Rulumeni mayelana nokuhanjiswa komsebenzi zimantyi.

NGAPA ngase Dayimani impi ike ya- gilana ngeveki egqitileyo ukusinga emlanjeni i Ligwa kuba kuvakele uku- ba kufunyenwe iqela chinobom laloma- tye anaqabileyo kwifam ezimbini ezikona.

UMFO ontsundu ushugulwe imilenze yombini ezantsi kwamadolo yitreni kwisituba esipakati Commadaga no Middleton. Bebelayisha itroko, suka wapenuka xa kugqita enye itrain.

UKUMKA komhla ngolwesi Bini Iwe- gqitileyo e Kimberley umzi utuswe zezokulishya eli ngebaqo kwenebe ebe- lungumenzi-mayeza u Mr. C. H. Rhodes. Umkele kwindlu yake yoxusebenza.

NGAPA ngase Burghersdorp itreni inyatele igwangqa elingu J. Dryden ebelisebenza endleleni kaloliwe ngobu- suku bo Mgqibelo ongapaya. Ucolwe selebuvuvu wakufaniswa esixekweni. Ubeqityelwe etabate lamanzi abo, ekutiwa makabe uqengqwe ngawo pezu komgaqo.

NGE Sabata, 12 June, u Bishop wase Cape Town wamkelele kwi diaconate u Mr. Henry Mdleni onexesha equba ubuvangeli kwimpi entsundu ete sa apo e Kapa. Ubebantisi kokucelelwa bubu- fundisi obulunge e Mtata, apumelele ezandleni zabo kuba usuka kubo ukuya e Kapa.

UKUZIBULALA okulusizi kuxelwa ngase Tsurini (Oudtshoorn), e Vlake Plaats, apo indoda eseyiqinile, enentsapo emnini, ekondliwa kupumle pezu kwayo, i Bu- hlambati Andries Schoeman, litabate ismandile lalata cealeni, ladubula, bapa- lala ubom. Imbangi ayaziwa, beke labonwa lifumane limatshhekele.

KUTIWA umpatiswa lulaluo lomandla we Kilimanjaro, ngumbuso wama Jeli- meni, ukupe isaziso ukuba bakwelele abafundisi bonke kwelo kuba egqibe kwelokubatsabalalisa abantu bakona. U Mr. Gerald Portal oliliso lowase ma Ngesini umbuso e Zanzibar utumele incwadi yokukalimela lonto egameni lowakowabo umbuso.

Imvo Zabantsundu

NGOLWESI-NE, JUNE 23, 1892.

INXASO YAMASHISHINI ABANTSUNDU.

KUMZUZU kumana kutetwa ngemfaneleko yokuba ama- wetu abe namashishini awo- ayaku-

xhaswa ngabantsundu ngokwabo, yohlanga- Kuyimfanelo kuzo zonke Abake balinga ukumisa imisebenzi- yohlanga amane ekumbula ukuba awamele- ziqu zabo zodwa emsebe- nzini, kodwa

Umanyano oluyilwa ngamafama ase Nggqushwa, olungxelo ikwakweli- nyeh shibhanga kwelanamhla, lunga alungefe lungenzanga nto yaluncedo kweso siqingata sase Ngqu- shwa. Siti lunga alungefe, kuba kukade siko ukuba sazi ukuba amawetu ekuqaleni kwento anga apapamile kanti yakuba nexe- sha aza kuyishiya nokuba akuko nto yona- kalisa ngayo. Kwenye yento ezatatawe nge- gugu zalahlwa yi Mvo le: ziko nezinye. Inga ayinegefe ke intlanganiso ingashiyanga nto yoti ikunjulwe ngayo.

Kodwa tina asikuqondi ukupumelela kweutlanganiso yemfama ezikokela ezi- nye; kuba isipelo kukuba ziye kweyela zonke eweni. Sisto kuba uninzi Iwabantu badibana ngezintlanganiso abam- lili namapepa, zinto eziyikangela imali eya epeeni njengokungati iyalahwa. Akunjalo kodwa kolwe ntlanganiso zabe lungu. Asinto ilityalwayo eyona nto isisibane sentlanganiso — ipepa. Ukuze sigonde ukuba niyalingake madoda o- nyaniso Iwase Nggqushwa noka nande ekutateni ipepa le Mvo. Nengxelo ze- ntlanganiso yenu kokona zongena; kanti xa zingasokubonwa ninl, kuba

Iweini yabantu ; liluncedo ngendlela. Iyintonina kodwa into eye- nziwe, nesenziwa ngumzi wakowetu malunga nelishishini lohlanga. Umzi awuvumi ukulisa isandla, liya ngcungcuteka ke ngexxa yoko; zite nengqandende eke safun' ukuti ziyangena emva kweminyaka emba-

Iwa zapelelwa yincasa yokuba into ikade iko—ziyavutuluka nazo, ukuba kungabiko bani ke. Ungeva umntu elila ngokuxakeka, nge- ntswelo, ngokungati kuko itemba elafunjatiswa umntu kwelipakade ukuba kuko ixesha ezoti zipele ezonto. Kanti yonke into ayezayo umntu uyenza zingapeliile izixakeko.

Kukona kuxhaswa kwento zohlhanga na oko? Zomana xa kuyakufunzwa kamnandi ngengeto, zibe izandla zilukuni ukuya esipajini ukufoza imfanelo emashishini ohlanga. Ezindawo mazikangelwe ngeliso eli-

tsolileyo ngumzi, zilungiswe. Na- mhla kulomsebenzi we Mvo eyona mali ininzi yengasebantwini abaza- ma ngamayelenge onke abanawo ukuba bangayitumeli. Usebuxaka- xezini bokuxakeka ke umsebenzi; pofu abantu bako. Eyona mpi ibizwa ngokuba iyefundileyo yeyona

ite ukungakatali kwayo yancamisa. Into enkulu kuyo kukutumela into- zokuba uhlhanga malupakanyiswe, ze kuti kwakuba kufuneka lukupe inkozo zokuhambisa lonteto ufike lompi yele emahlaleni — ibuka imali yokuvukelisa kwinto zohlhanga.

Sikukuxakeka esikuko nje namhla kukutumekelela kwinteto yokuba kumiswe amashishini

Amacapaza.

NGE Sabata ongapaya UBEKO kwi Cathedral e Rini u LWEZANDLA Bishop uhambise inko- E RINI. nzo yobeko Iwezandla —esamkelela kwisiqibi sobufundisi sobu " priest " amadodana amane —:0 Rev. J. L. Hodgson, B.A. (Cathedral Gr. Sch.); Rev. F. C. Burton, (Adelaide); Rev. S. Shaw (Queenstown); no Rev. Wm. P. Momoti, wase Graan- reinet. Sivuya nomhlobo wetu omdala u Mr. Momoti ukuba ete wanyanisa ukuwuquba umsebenzi ngangokuba kubonakale ukuba uzifanele i " Priest orders." Simlangazelela impumelelo entle nangexesha abekise ubuso kulo.

EZINDABA zigcogelwe INDABA ngenyameko sili kom- ZE PALAMENTE. nye umhlali ukuba umzi ungaposwa nayi- nto enye emandla ehambisekileyo. O- kwangoku, njengokuba wobona umzi, akukabiko zinto ziyitulu. Kodwa zizeza. Eyona ngxoxo iyakuba mandla yenge- cebo lokugququla umteto wongeniso magama evotini. Yinguquko esekelwe abantsundu ke leyo—ingengabo asebesa votini, kodwa abasaya kungena. Lengxo- xo ihlalele ukundululwa ekufeni kwale veki okanye ngezayo.

UTARUZISO.

IMICIMBI YE AFRICAN CHOIR.

Sinosizi olwendeleyo ukuba site kwelevekile ongapaya, pantsi kwemiqolo engentla, sangenisa ngapandle koqwalaselo incwadi ebhalwe ngu Mr. James H. Baliner, isiti ipendula eyabe ibhalwe ngu Mr. Paul Xini- we, enengeto ezipatelele esimilweni sogama libizwe ekugqibeleni.

Sivuya ukuba ukuba zonke ezinteto azi- yonyaniso kanye, zingenaso nesiseko enene- ni; saye siva ububi, ukuba senziwe, kwaku- bon ukuba sibe singayinabele into le, umlo- mo wokuhlwayela inteto yobuxoki. Siyatu- mekelela ukuvakalisa usizi lwetu ku Mr.

Imvo Zabantsundu ngokwabo, yohlanga- Kuyimfanelo kuzo zonke Abake balinga ukumisa imisebenzi- yohlanga amane ekumbula ukuba awamele- ziqu zabo zodwa emsebe- nzini, kodwa

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Iwa zapelelwa yincasa yokuba into ikade iko—ziyavutuluka nazo, ukuba kungabiko bani ke. Ungeva umntu elila ngokuxakeka, nge- ntswelo, ngokungati kuko itemba elafunjatiswa umntu kwelipakade ukuba kuko ixesha ezoti zipele ezonto. Kanti yonke into ayezayo umntu uyenza zingapeliile izixakeko.

Kukona kuxhaswa kwento zohlhanga na oko? Zomana xa kuyakufunzwa kamnandi ngengeto, zibe izandla zilukuni ukuya esipajini ukufoza imfanelo emashishini ohlanga. Ezindawo mazikangelwe ngeliso eli-

tsolileyo ngumzi, zilungiswe. Na- mhla kulomsebenzi we Mvo eyona mali ininzi yengasebantwini abaza- ma ngamayelenge onke abanawo ukuba bangayitumeli. Usebuxaka- xezini bokuxakeka ke umsebenzi; pofu abantu bako. Eyona mpi ibizwa ngokuba iyefundileyo yeyona

ite ukungakatali kwayo yancamisa. Into enkulu kuyo kukutumela into- zokuba uhlhanga malupakanyiswe, ze kuti kwakuba kufuneka lukupe inkozo zokuhambisa lonteto ufike lompi yele emahlaleni — ibuka imali yokuvukelisa kwinto zohlhanga.

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Impawana.

Sivuyisana nendodana yakowetu u Mr. Tonis Nzikiza esebenza kwisebe lakwa Ru- lumeni le Posi apa e Qonce, U Mr. Nzikiza, kwakubon' ukuba ugqibe ishumi lemnyaka emkonza kungeko sigxeko u Rulumeni, ungeniswe kudidi olunemfanelo kwixabiso ngonyaka lakupumla emsebenzini; Siyi- qhwenelela iminyaka emide neqaqambi nangapezu kwegqitileyo lendodana yohlanga- Kuyimfanelo kuzo zonke Abake balinga ukumisa imisebenzi- yohlanga amane ekumbula ukuba awamele- ziqu zabo zodwa emsebe- nzini, kodwa

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INDABA.

EZASE QONCE.

Intshukumo ingxamele ukuba nkulu kulomzi ngomdlalo we Tennis; kuvakala ukuba kuko i club eyilwayo e Town apa, nakwa Bhuluneli kuko umngingimngi oluse pantsi lokuba uyilwe lomdlalo. Zipumelele ezondawo ingaba luwyo olu- kulu, kuba akuko nto inganika ukupila nakwi club eseyiko njengobuko bezinye, ukuze zimane ukukutazana nge friendly matches.

Umhlambi obadlali be Tennis balapa nge Whit Monday ubusinge e Komani. Abazaziyo izimeko zolomhlambi bebesazi ukuba awunynki ulunge lomso, kodwa ukoyiswa, nokutabata i tips ezitile ngo- mdlalo lowo. Okunene ke woyiswa, waza kananjalo—nditemba—waba nezifu ndo ozifundayo. Kuko into engasoze iyincede imidlalo yetu, — le yokuhlala singena halafu ezintweni. Ngati ixesha elipakanyiswe lokuba sili- nxa senza into silingwe ukuyenza ngemfezeko. Um- hlaba ekudlalwa kwu i Tennis asinguwo ngaze ufundise bani, yaye nempahla yonke na, ingamahlazo. Zindawo ke ezo ezifanelwe ukunikwa uqwalaselo ukuba singa lomdlalo ungapahambela pambili.

Okunene intlanganiso kwa Bhuluneli ke zaninzi, zaza ke zadubula ekubeni luncedo olukulu emzini. Namhlanje kwa Bhuluneli kude kuse kwa Mngayi zipelile intsholo nentlombe ngobusuku, yaye nemitayi ingemandundu, baye ri- bayityayo beyitya ingcango zivalwe. Abatengisi-mqomboti kungoku sebewu- tengisa njengokutengiswa kwe brandi pesheya kwe Nciba apo kutengiselwa kupela abaziwayo nabatenjiweyo. Ume- lwe kubulelwa u Superintendent Smith ngengeto yake emikulu ukuba ide nje ngu Bhuluneli lo ofana nezinye izikolo. Ngamana amadoda omzi angancedisana naye kulomsebenzi.

Kwiveki epelileyo bekusitsha indlu kwa Bhuluneli, ete yatsha nqu kwada kwapatelela nakwenye, ete yatsha kuhle kodwa yona, sabelha sayicima. Kunce- dakele kuba bekungeko moya, okanye wonke umzi wawuyi kutsha. Ndufume- ne ukuba lomzi wakawina ngobuqitala obukulu kunene, izindlu zixihene ngo- kwe sardini, kwaye kubonakala ukuba zisaza kuxinaniswa. Kuqemhlotshe- ni ukuba isifo nokuba ngumhlalo ezonto zi- ngenza imbubho ebantwini nase zi- ndlini ngokoyikekayo.

Lomzi awanele kuxinana kodwa, wona- kele, ulidlavu, unqoolle. Ndingabala nditininna beta yonke into nje isalata ukuba ngumzi onganolelelweyo ngaba- ninivo. Ityalike izifuna kakubi ifestile kunye ne School Room. Akuko nto imbi njengokumana nibetwa ngumoya mmaxa nipulapula intshumayelo; zaye ngehlanga zingakangaleka bhetele kaku- lu zike zatiwa fatsha ngentwana ye paint. Izindlu ziyawya; ngati zingabhetele zike zapiwa intwana yekalika.

Ngati lomoya wokuzilungisa iziqu kwaabantu ezidolopini abe amaxobongo ekuhlalwa kwalo engakataliwe, ufuna nkuti wande, kwaye ke kangeko nje kangaleka kakubi njengalonto; kuba uti umntu lo wakumbona efanelikelele nge unqake ubone ikaya lake ukuba liyafana- na hezinxizo zake.

Itimiti yama Temple ebikwa Bhuluneli ngolwesi Hlanu (10 June), ibiyenye yezinkulu eke zako apa e Qonce. Ibi- ngcwaliswe buboko be Rev. J. Harper, no Rev. Mr. Stuart wase Mkuhlaye. Inteto ezivekubo zibe zezibukali kunene, ezite zabonisa umonakalo oveliswe ngumqo- mboti eziramenteni ezintsundu, zabongo- za umhlambi ukuba uncedisane nama Temple ekulingeni ukunyotula olutsha- ba. O Messrs. B. Soga, N. Ganya, J. Q- nola, A. Mabona, J. Nyondo, no N. C. Umhalla, bate nabo bawisa inteto ezibo- nisa ukulungu kwalomsebenzi wobute- mpile. U Mr. Nyondo ngengeto ebu- ngqukuva ete amanzi, ikofu, i ti, utywala ziyawelwa ezonto, akuko ngozi ke ekuse- lweni eyona nto kuxhila. U Mr. Umhalla ukalazele umoya wenxenywe yama temple oqogotayo endaweni yokubonisa ngomntu nobubele. Umhlambi umane ukuhlazi- ywa zingoma ze choir ka Mr. Stoffie, atanele kunconywa kakulu ngemizamo yake yokuqeqesha,

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Ityalike ENTSHA EMZIMKULU. — Ngo 31 May kube kuvulwa ityalike entsha kumji- kelo wase Tembeni opetwe ngu Rev. C. Pamla. Kwizinsonu ebeziko ngokubalu- Iwa u Ntabeni (Mr. W. E. Stanford) inkulu yemantyi zelozwe; u Rev. P. Hargreaves no Rev. B. Evans Rowe, abangameli baba- fundisi. Ityalike leyo yakwi nge £400, eselityala iyi £200. Liliwe mhla yavulwa lagqitywa. Intshumayelo yamhla yavulwa yaba yebukali enokwenziwa ngu Rev. S. E.

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Ipalamente.

USUKU VI. (JUNE 13).

IBANDLA LOKUQALA.

IMITANDAZO.

Idibene namhla lenkundla, into yokuqala ibe kukwamkela Imitandazo evela kwindawo eziyitumeleyo ngezinto ngezinto.

IZAZISA MICIMBI.

Kulandele Izaziso ngento anga angaziwa amalungu anento yokubuza. Singabalula oka Mr. Tamplin okokuba iyacingwa na into yokuba isihlahla semantyi izise Trams, kei, Tembulang, nase East Griqualand sibe sinye neseze Koloni endala; noka Colonel Griffith, ukuba ishumi elinesitoba labelungu bevenkile e Transkei elitandaza ukuba limikelewe iziza likangelelwe yi Komiti ye mihlaba.

INTSAPO EXWALLILEYO.