

P. S. JEFFREY,

UYABABULELA abantu abaninzi ngokuyixusa kwabo Ivenkile yake ese KAMASTONE Kungoku IME NGEMBAMBO YIMPAHLA. Umuntu nya kufumana INTO EYA KUMULALA NGEMALI YAKE.

U P. S. JEFFREY,

Unokuyiqisa ukuba ulazi kakuhle lonke Ishishini Labantsundu, YONKE IMPAU YENDIDI ZONKE inokufunyanwa evenkileni zonke. Uvule isebe

E-DIDIMANA,

apo impahla iya kuleng awa ngawo apantsi amaninzi.

UBOYA, IZIKUMBA, NOKUDLA, zirolelwa ama-xabiso aphezulu arolwa nakwezinye indawo.

Ulungiselelo lwendwendwe

Ikaya Laba Ntsundu. OGAMA lingezantsi wazisa izihlobo zake ukuba ubuye walivna IKAYA labo, kunye ne Venkila Yentwana Zonke, Incwadi zonke zesi Xosa, nama Culo Amahlolo onke, nengoma (Tonic Solfa), ezona zimandzi zibanye zeko ne " Jubilee Singers " nezinye etintsha konke nar, Nencwadi Zezikala— intlobo zonke. Indu inkulu, namagumbi maninzi okukolisa indidi zonke; Nezitali zinqatyiswe. Ikari naraahshe ako, e SMITH STREET, ecaleni lo BOXALL, ngasentla kufupi ne " Kaya " lake elidala. Abantsundu bati ngu Xinini, " Abamhlope bati ngu " Ziniwe, " umtekiselo ngu " P. X. " lena nti ungu

PAUL XINIWE, General Agent, King Williams Town.

L ABANDWENDWELE

IZIBISHINI (QWABA) E KIMBILI.

ELONA lipambili Ezidlweni, Likulaleni, Ekuhlambeni imizimba (Baths), Lelona LODIDI OLUPAMBILI KWABANTSUNDU. Ekubeni Owona Mboniso Mkulu owaka wako apa e Mazantsi e Afrika, uya kuvulwa ngo 8 SEPTEMBER. — Tina bamagama anga pants'apa, sivule indawo zosizakala kona Indwendwe ze Zibishini.

TSHE HE MZI ONTSUNDU! Ose Koloni, Pesheya kwe Nciba, e Mampodweni, e Bateriajini, e Natal, nase Lusutu.

NENO NGEZIXASO Ngendawo Zokulala, nokuhlamb' imizimba ; ekukupela kwezona zipambili antsunda kweli—po ngamanani angepi. SOZIHLANGA BEZA INDWENDWE ZETU e Sitshini s ka Loliwe exifika ngo 2 30 no 8 o'clock kusasa. Oknkweojenje esenziwa yimbutumbutu yabhongo nehlonbe kodwa nja ; koko sijonge ubuhanzi bonui wakowetu ngakubako apa kwisinyanga ntau zimboniso.—Wong' ubani owoka wahambela kweli letu, wokumbula ukubi Ukuqala Kwamanzi okuhlamb' imizimba inkuna kupiuka, ke tina indawo ezinjalo sivule. Indwendwe zetu kutumela ngoluhlobo : —

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J.R.IRELAND

Umaki Wotindlu Ncmntati we KoDtrok i, Umaweli Kumasebe Okucweli Onke MARKET STREET, Kingwilliamstown UMENZI WEMPAHLA YEZIKO YEN I LOBO ZONKE.

IDESK EZINEZHILALO ZAZO EZENZIWE KAKUHLE NANGE NDLELA EMANGALISAYO NANGAPEZU KWEZIVELA KWAMANYE AMAZWE, NAMANAXABISO A NGANENO.

Kulahlekile or kubiwe

KULAHLEKE or kubiwe Inkatyana Empemvuna EBOMVU amanqina ungasemva amhlope omabini, awangapambili anokukanya, lilubhene. Lilahleke Qonce nge 1st October. Olandiwe wafumanisa wopwisa uswazi xa ate nabhalela kwi Ofisi ye Mvo. t271

BONISANI Inkatyana yehashe, iminyaka mitandatu ubudala, INTLO-YIYA abanye bati INTUQWA ngebali intlokO imfusi, intamo infupi ibanzi, indlebe zintfupi zipaulwe, inqina langasemva lokohlo limhlope, elangapambili lakwase kahle libundukuva. Ilahleke inblaumbi ibiwe ngo 25 September matshom. Ondilandisileyo udiya kmvuzza—G. KAKAZA, Grahamstown. t271

Kufunwa

KWI Mission School yase Tatura, Trans-kei, kufunwa Ititshala ene Satifiket Umvuzo £40 ngonyaka kunye nendlu nentsimi. Abayifunayo mababhalele, betume la namapeza ezimilo ngo 25 November Rev. W. GIRWOOD. t101

UMSHICILELI omnye nokuba babili Abantsundu (Native Composer Abawufunayo umsebenzi lowo mabaxel ukuba banokugqiba imiblati (columns) em ngapina, ize balungiso nemposiso kuyi ngeninzi ye Midland News? Uyifunayo indawo leyo makabhalele kwi Midland News Office, Cradock.

Abameli Micimbi T. Calderwood (LAW-AGENT), UMTETELELI-Matyala; Umlungiseleli Mhlabha, njalo-njalo, e QONCE.

CHARLTON & CAMPBELL, (LAW AND GENERAL AGENTS).

ABHALA iminqopiso yengqesho, neyentengiso mihlaba, neyoku-bolekwa kwemali, namatyala abutwa ngokutshetsha. Amatyala atetwa kwinkundla ye Mantyi, e Lady Frere, nakwi olisi yase Bolotwa. Ikaya e

J. Kuzane

(LAW-AGENT), AMATYALA uwateta nakuyipina i Ofisi ya Pesheya kwe Nciba. Umteteleli Ematyaleni, KU-TSO LO.

SAPH MAKUBALO/ (LAW-AGENT), UMTETELELI - Ematyaleni, (obese Ngqushwa), uwuquba umsebenzi Ematyaleni ECACADU NASE BOLOTWA.

R W. Rose-innes

(ATTORNEY, ETC.), UMTETELELI, njalo-njalo, Uyawazisa umzi ontsundu ukuba ubuyile, nokuba usaya kuyinyamekela yonke Imicimbi yabantsundu apatiswa yona njengokwangapambili,

E - QON C E .

H. F. TEMPLE,

(ATTORNEY, ETC.), U-TEMPLE obefudula ese Ngqushwa. Umqondisi-Mteto, Umlungiseleli Micimbi Yomhlabha; Umeta Ematyaleni napina, Ikaya

E-MATATIELE.

PHILIP ROZANI

(LAW-AGENT), UMTETELELI Ematyaleni kuzo zonke Inkundla Zamatyala e TRANSKEI; Nomqokeleli weZikweli, njalo-njalo. Ikaya: I D U T Y W A. e st1493

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21/ KUPELA!

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HAYWARD

UMQA OYI

DIP

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AMAYEZA

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

Enziwa ngenitshi ekula apa e South Africa kupela AMAYEZA aya yalelwa kakulu ngumimbiwo ngenxa yoku ngqinelana kwawo nazo zit ehlizwa zona; ngenxa yoku kaulwa uku neceda oku mawenzakaliti umzimba ngenxa yoku pantsi bexabiso lawo; ngenxa nokucoceka ekwenzweni kwawo; ngenxa yokungabi nasikwa sebetshi; nangenxa yokwaba enziwa ngemifuno cingqinwayo ukuba ingamayaza.

UMPILISI WENENE (The Sure Cure) Umcutya ongezangane ukukupilisi ukuluma kwenyoka, nezinye imuni. ELONA (Specific). Elona yeza lesifo so xaxazo lwe gazi nezinye izisu ezikatzayo.

UM-AFRIKA (Africanum). Umcutya ongenzi xesha ukukupilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture). Ehngoyiswayo zingangqamba zenzlebe ne-bunzi, nokubeta kwentloko yonke.

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

UMQEDI OBARAYO (Herbal Alkalini Aperiens). Ehlingqisekileyo ukunceda ukungayi Ngasese ukungatandi kudla, licesine mento ezinjala.

UHLIKHILA (Embrocacion). Amafuta omi okukupiza ukuqagamba komzimba ukuti-Nqi kwa malungu ukuxaxaka, njalo, njalo.

UMDAMBISI (Soother). Amafuta omi okupilisa ukutsha ukutyabaka nezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Incindi yoku geda isiswana ezikatzayo zontsana nabantwana.

UMATINTELA (Antispasmodic). Umcutya wokupilisa ukukupilisa nezitupe nezinye inkatazo.

UMOMELIZI WABE UYDIYA (Liquor). Iyeza elijunge kunene kwisifo sokuba butataka ukungatandi nti iyivayo.

UMQEDI OBARAYO (Magie Healer). Amafuta akupilisa Amnyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollient). Into elunga kunene etanjiswayo ebezisa bubebu hle bugude ubuso.

UMGUTYANA (The Powder). Isitayenziswa neli kutiwa " Lelona " xa isisokunimba igazi sengel.

IZaliso ngendlela yoku wasebenzisa zishicilelwe ngokuzisekileyo zatiwa nca kwi bhotalina ne ofilana ngazinye, eziti zakulandiswa ngokufekileyo akaziz angapilisi lamayeza. Ngokungabina kaya, nandlu, namhambi ungenawo lamayeza esirwece nokulumkela okungekheleli.

Akandwa enziwa ngu JESSE SHAW. Igaira alisebenza ngemciza e Bhofofo, atengiswa ne ise bhokisi nange Bhotile nangamagosa ake inkoliso yodolophu zele Koloni yonke, e Natal, Free State, e Natal, nase Indiya.

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IZAZISO ZAKOMKULU



ZISHICILELWA 'NGE 'GUNYA.

EZAPFSHEYA KWE NCIBA.

ISAZISO.—No. 150, 1892.

Kwi Ofisi yo Mpatiswa-Nocanda, Capetown, 1st September, 1892.

GOKWE Sigendu II, so Mteto No. 15 we 1887, kuyaziswa apa kunmtu wone ukuba i erf or iziziziba Zomhlabha ezikin mzana wase Dutywa, Idutywa Reserve, Pesheya kwe Nciba, ziya kutengiswa nge fandesi, pambi kwe Ofisi ka Mantyi, e IDUTYWA, ngegesha leshumi kusasa, ngo MVULO, 21st NOVEMBER, 1892.

ngokwezimiso zalomteto uengdla, nangezimiselo zehlfundesi ezihlalulweyo, nezingatizixelwe ngalomhla we Fandesi.

Isiziba ngasinye somhlabha siya kutengiswa ngemali esixhonywe ngayo, waye ote wabhida ngapezu kwabanye, kananjalo ngemali engengapantsi koxhonywe ngayo, eyakuta ngowutengileyo, umtengi ke lowo koba kokwake ukuyihlala yonke ngaxanye nokuba yinxalenye yayo ngalomhla wo Fandesi. Ekoti ke

(i) Kungeko ntlawo ngalomhla wefandesi isahlulo seshumi siroliwe nyanga ezintandatu, ize esinye isahlulo seshumi siroliwe kwinyanga ezilishumi linambini ezilandela umhla wefandesi.

(ii) Ukuba imali ehlaulwe ngomhla wefandesi ingapantsi kwesahlulo seshuma isisalela sesahlulo seshumi sohlalulwe ekupeleni kwenyanga ezintandatu, ize isahlulo seshumi esisalelelo siroliwe kwinyanga ezilishumi linambini kusela kumhla wefandesi.

(iii) Ukuba imali ehlaulwe ngomhla we fandesi ipakati kwesahlulo seshumi nesahlulo sesihlano, isalela sesahlulo sesihlano sibiluwe kwinyanga ezilishumi linambini emva kwe fandesi elo.

Inzala yezontlawo yoba ziponti zone ekulwini ngonyaka ; ekoti ukuhlalulwa kwazo nenzalo leyo kuqinisekile ngabameli abafezekileyo ababini ngokwaneliseka ko mantyi—abameli abofika bazibophelele kunye nangabanye ukuba ngabo abanetyala, bengena kuzilandulela nangantoni.

Indleko zonocanda, njalo njalo, netyatitile zohlalulwa ku mantyi, nakubani ongunambi owonikwa igunya loko kwangalomhla we fandesi.

Unot

Malunga nama Kaya Endwendwe, andazi ukuba kulungile ukuba ikaya lendwendwe libe se Qonce kodwa. Ade enza into ebukelayo lamadoda agxabazelayo ukuyala atnakaya nakwezinye indawo kuncedeke abantu bonke. . . .

Inguqulo yase Ngcobo

IVANGELI NGOKUBHALA KUKA MATEYU. ISIAHLUKO III.

KWATI ke ngalomihla kwafika u JOHANE Umpehleli eshumayela entlanga yase JUDEYA . . . 2. Esi: Guqukani ngokuba ubuku- mkanzi bezulu sebukufupi. . . .

INDABA

E BHAYI.

(NGU KAKALASHIE.)

Amadoda nabafazi bangoku bayafanana no Adam no Efa? Ndak amaxeshi amaminzi ndanetuba lokuman ukubako kule ngxoxo. Inxoxo yabonisa ukupeloni ukuba u Efa waye lubambo luka Adam. . . .

9. Ningacingi ngokuti: Sino ABRAHAM ubawo wetu, kuba nditi kuni unako u TINO ukumvuselela abantwana u ABRAHAM kuwo lamaty. . . .

Kwentye intlanganisio ekwakwo umli- eseli nontinjana omnye wabateti wateta ngobuuzini bamasoko ngokukodwa ama- dala apa ewilande, waza ke wati imihlo kukoyika umtinja. . . .

12. Omnyazi wokwela useandleni sake, wayeya kusicokisa kanye isanda sake, ati ingqolowa ayitulele esiseleni, kodwa umquku wowuthisa ngomlilo ongacimekiyo. . . .

Ibala Labadlali.

[YI SPORTS EDITOR.]

Nakuba sekulixesha ivilivye isizini akukade kubeko kudlala kumihlolo kwe- bhola apa o Qonce ; olo luyesho luba xa sikumbi ukuba unyhadala ulapa nonyaka. . . .

Malunga namalungiselelo e tournament kute cwaka abavakali nento betu. Noko asoyikisi nto kuba ubu komiti be tournament bukwi ntloko ezirelerele. . . .

WEST END VS. UNION.—U “ Kakalashie ” atumela lamanaku :—Ngomhla wo 1st October kubuyekwapingdwa imatshi yoku- gqibela yendebe yesilivere a Bhai, kuba ingabanga nakugqitywa kongapambili u Mgqibelo ngokutshye zingovisami. . . .

Indebe yesilivere igodukilo ifumyelwe ngamadodana antsundu, ngolwesi Bini bina kwenzwa i “ invitation ” tea. . . .

I Tournament yase Qonce inenti enga zikangelayo ezingati zibe yingozi kum dlalo webhola nakwixalenye yabadlali behbola. . . .

Ukumenywa kwe Komani kwi Tourna ment yimpisoso kwimimiso ye Tourna ment, kananjalo kukucita ixesha elinga bileyo lezinye indawo. . . .

AMANANI EZINTO.

IMARIKE TASK QONCE.—Ngo Mgqibelo, 22 otober:—Ibhoto 6d ne 1/8 ngeponti; maqanda 7d ne 8d ngedazini; Irasi eluhlu k 1/4 ne 1/5 ngekulu; Ibabile 2/8 ne 4/ kulu; Itapile 14/ ngekulu; Umbona ne 9/5 ngekulu; Inkuku 1/41 inye; . . .

Ukumenywa kwe Komani kwindaw ye ibini, kukucita ixesha. . . .

I club zase Iwandle ziza kuvulaku! Nyanga, noko sekuko esizidalala ezinga zange zivale zona. . . .

Utyelelo Lompalisva Bantsundu.

U Hon. P. H. Faure, M.L.A., ubekangelwe ukuba anduluke pezolo, October 26, e Kapa ukuhambela kweli. Indawo ebalulwayo kwezinye ayakuzihambela, yi Ngqushwa. . . .

UMHLOLI ZIKOLO.—U Mr. F. Howe Ely uvaqukwa nmsbenzi wake okwangoku kwi siqingata esipetwe e Mkgangso . . .

UMSIBENZI OMHLE.—Kutiva abuzinikeleyo kuba Krista kwintlanganiselo zemselelo zika Rev. T. Cook e Durbin baka 589. . . .

UBU ARCHDEACON BASE RINI.—U Bishop usinikele ku Rev. W. Llewellyn, B.A, wase Uitenhage isihlalo sobu Archdeacon base Rini. . . .

ABAZIBULELE.—U James Erskine wase Rautini uzibulele ngenxa yenkatzo zemali U Mooi Jan umbulali won Xhosa, nte gwa- nibizili urnanta uyoyifetu. . . .

ABAFI.—U Ven. Archdeacon Badnall, D.D, obesakuba yi vice-Chancellor ye Nkundla ye Mfundo kwilizwe, akaseko. . . .

UKUBULWA KWENKUMBI.—Ixeshini loku bhuhisa inkumbi liqitywa ngongozo e Pearson, apo sitifuma kwintlanganiswana ebiko ukuba sekubhujise amabuto akuma, sopolisi asixenxe enkumbi. . . .

QOINGQOLEKE ENTABENI.—Ibunita elintu ndu elitaga Jamma liye nehache xa belihlala entabeni ngapa e Macibini ngase Queenstown. . . .

AMA TSHATSHI NO METO WONTSHA o.—U Bishop Jones ne Bishop zipelele bagqibe ekubeni ukwome umntu weramente ezeke usakwabonfazi wake ngokwavelo misha akutshwe eramentini, kuba unyamelwani na Canon Law. . . .

MISEBENZI YESIKUKULA.—Ngapa ngase Fraserberg, estishi sika lolwe, isiku- kula simke nendlela kalolwe kulekvi igqituleyo, ete ireni yemphala ehe yeequkala ukufika yaka yapura emingapinye yentsimbi, yabuhlukeka kanye. . . .

OSHONE ECWEBENI.—Emonti ngolwesi Tatu Ubangqitelo abasbenzi base Zibukwe, ni bate kusaaba babona ngesidumbu Somlu, ngu sidada ewebeni kufupi nendawo eyama kuyo imihla Ufanyenwe ukuba ungowonnganyi (C.M.R) of W. Dixon ekungaziyawo nokuba weyele ngengezi nokuba ngokuzibulala. . . .

THSHUNGWANA.—U “ Gobilodo ” ubalisa ezi ngesisikolo eikulu sidala, esase Mbo esiva ubu- ngentloni eyenziwa lulusha kuma- ntombazana: — Sihleli apa e Mbo, into eke yafuna ukutwala amehlo kunyanga ezigi tyelelo kukubiza kwempahla ebambayo, noko namhla sekula ukwela ubutongo. . . .

17. Eavakala ilizwi lipuma (Ivela) ezulwini lisiti: Lo ngu Nyana wain ota- ndiweyo endikoliseka kakulu nguye. . . .

native opinion THURSDAY, OCTOBER 27, 1892

FARMERS & POLITICS,

IN politics the non-Bond farmers of this country have always appeared willing to wound but afraid to strike. Their bugbear is the Bond, of which they are in mortal fear. . . .

Ukumenywa kwe Komani kwintaw ye ibini, kukucita ixesha. . . .

Ukumenywa kwe Komani kwindaw ye ibini, kukucita ixesha. . . .

all are aware at present, the dividing one in politics. All the farmers want is, first and foremost, one man—not a new Association—of the type of the late Mr. SAUL SOLOMON, of Mr. HOFMEYR, with some genius for politics, who will centre in him all the threads of political influence in the non-Bond arena, dr. S. C. CRONWRIGHT, the guiding spirit of the Cradock propaganda, seems to recognise this, although le strangely speaks of the one man and the Association as convertible terms. . . .

There is no doubt that, unless some man takes it up, and has himself to succeed, this Association will be k failure, even if it does not become defunct. The performance of anything treat is always due to the genius, the individuality, the energy of one man. . . .

No MEMBER of the THE ATTORNEY- Government attracts to GENERAL'S VISIT, the present Ministry prestige from a larger section of the people than Mr. Innes, and the Attorney-General has in him the makings of a political leader who among non-Bondmen might rival Mr. Hofmeyr, if he would pluck up enough in to put his undoubted influence of the test. . . .

Mr. CRONWRIGHT need not worry about the leader. As it has been said of poets, leaders of men are born; not made. Mr. HOFMEYR is now the acknowledged leader of the Bond party, but we challenge any body to tell us when, where, and by whom he was elected. . . .

NATIVE LANDS.

THE Native Land Question has all of a sudden come to the front; and seems to be engaging the minds of politicians throughout the country. The communications and expressions of current opinion we publish elsewhere abundantly show what wo state. The Attorney-General has been to and through the centres of Native population, collecting information; and it seems to be generally understood that a measure will be introduced next Session to deal with the subject in a comprehensive form. . . .

inly bring this about were granted. Ins Land, then, must be dogmatising on a matter about which its information is scanty and worthless when it dreads the Natives' votes if Dr. INNES's measure were carried and we do hope our contemporary will, on seeing the hollowness of the Pretext it has attempted to set up, help in every possible way to have his land affair fixed once and for ,11 in the interests of the progress OF the country at large as well as hose of our people. . . .

Topics of the Day.

MR. SAUER was to FRONTIER leave the metropolis on his journey to the MINISTERIAL on his journey to the VISITS. Frontier last night. The hon. gentleman Fill, it is stated, make straight for his constituents at Aliwal North, where he fill no doubt deliver a political address. . . .

No MEMBER of the THE ATTORNEY- Government attracts to GENERAL'S VISIT, the present Ministry prestige from a larger section of the people than Mr. Innes, and the Attorney-General has in him the makings of a political leader who among non-Bondmen might rival Mr. Hofmeyr, if he would pluck up enough in to put his undoubted influence of the test. . . .

DR. MUIR, the much a HOPEFUL respected Superintendent- DISPOSITION. General of Education of the Cape, paid Cradock and Port Elizabeth a flying last week, and had a look in at the educational establishments in the two owns. . . .

CURRENT OPINION.

INDIVIDUAL TRIBAL TENURE. On the great Native Land Question *Ons Land*, which has the reputation of being the mirror of Mr. Hofmeyr's mind on these matters, has the following significant utterance on this subject:— According to a Queenstown paper the Attorney General, Mr. Innes, is prepared to advocate individual tenure on all the large locations with the condition attached that proprietors shall not have the right to alienate their lands from the location. . . .

Church on the East London Scandal.

Resolutions carried unanimously by the Provincial Missionary Conference of the Church of the Province of South Africa, sitting at Queenstown on October 18th, 1892. Present: The Lord Bishop of Grahamstown (President), the Lord Bishop of Pretoria, the Lord Bishop of S. John's, and the Lord Bishop of Bloemfontein; the Archbishop of the Cape, the Archdeacon of Kimberley, the Archdeacon of S Mark's, and the Archdeacon of Kokstad; the Rural Deans of Port Elizabeth and Queenstown, and representative Missionary Clergy from the various processes of the Province. . . .

On the same subject under the heading "The Glen Grey Natives" the *Gape Argus* published in its issue of the 4th inst. the following:— The Glen Grey natives want to eat their cake and have it. To all natives now the Colony says in effect: "In which camp will you abide? If you endure as a tribe, with such advantages as attend that way of life, you cannot expect votes and the other privileges of white men; but if you wish to live as white men you must come into our system entirely, or not at all." . . .

A. T. WIRGMAN, M.A., D.C.L., Rural Dean of Port Elizabeth, . . .

Rhe Glen Grey Natives ask the Attorney-General that they may have individual einre of their land; but that there shall be no alienation without the consent of the community and the tenement. That is to say, they want he security of individual tenure, but they would at the same time retain the tribal advantages of community, with he result that Glen Grey will be a black reserve for all time, no matter how much the inhabitants falls short of the capacity to hold their own ground. . . .

NATIVE LAND TENURE

LETTER TO THE EDITOR.

SIR,—I was very much interested when Mr Circuit at Cala to notice the steady improvement made by the Natives upon heir allotments. It is high time that the Government gave these peasant class, individual title. One is reminded how in the past the Europeans who came to his Colony obtained land upon loan tenure and how in 1813 Sir John Cradock ough necessary to grant title for the greater encouragement of agriculture, stating that "this encouragement chiefly depends on the certainty of tenures, and he confidence connected therewith, that I1 improvements of the soil and all increase of fertility, should indisputably, along to the holder as his own, and that, in the ordinary course of things, all his arrangements, as well in respect to the produce as to the land itself, should by the laws be exclusively secured to him, his heirs or representatives." . . .

VICTOR SAMPSON.

Grahamstown, 19 October, 1892.

THE GLEN GREY CONDITIONS

We subject in a memorandum which the Hen Grey people approved and adopted is embodying their view on the land question for presentation to the Hon. he Attorney General during his recent —

The majority of the Glen Grey people will accept titles to land under the following conditions: . . .

- 1. Land first be divided into commonages and titles given to the commonages. 2. That the people be allowed to election board of management from among themselves, such board to regulate commonage irrigation rights. 3. That no trader be allowed to erect shops, garden plots, &c., without the consent of the people and boards of management. 4. That the land granted under the above conditions will not in any way be security for debt, and that no new comers be admitted without the consent of the people and boards of management. 5. That no one be allowed to sell the ground without the consent of the people and Government. 6. Thot the land be the property of the grantee and his or her heirs, except in case of rebellion when the same should be forfeited to Government. 7. That in case of the grantees demise without survivors or heirs the land should fall into the hands of management board who would in conjunction with the people and Government deal with it according to circumstances.

The majority of the people are well satisfied with the late Glen Grey Commission Report, and only wish for the addition of the foregoing.

Imvo Zabantsundu

(NATIVE OPINION)

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

ELIPEPA LIPUMA
NGOLWESI-NE
IVEKI ZONKE.
Elonge Ilungelo Lomzi kupela.
Limele imfanelo ya Bantsundu ngapandle koloyiko.

Lirolelwa 3/6 nge Kwata (ituyuvlwe irgekapele) 4s ipela i Kwata ingaro-Iwanga.
Unokuhlalelwa wonke U n y a k a ekuveleni kwawa nge 13s 6d.
-----o-----
Izaziso Zabazelweyo, Abatshatleyo, Nemibi-ko, irolelwa 2s 6d. zi- ngene kanye 3 3s 9d ka- bini; 5s katatu.

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, OCTOBER 27, 1892

[Vol. VIII, No. 418

DYER AND DYER KING WILLIAMSTOWN.

Kungena into eninzi ye Mphala Entsha :
KUNGOKU BABONISA



LEMINYAKA I18



IGQITILEYO

SINGENISE KWELI LIZ WE

Ezona Fashini Zizezintsha

Nengubo Ezifekileyo ngamaxabiso apantsi anokufumaneka.

Ihempe, Amaqhina, Izitadi, Izihlangu, ne Shuzi; Ingcawa, Amafelane, Itya i Pli, Ikelekroi-, nti, njalo-njalo.

ITYALI EVATWA OMABINI AMABALA-IYASOSA. Intlobo zonke zazo, ngamaxabiso onke. INGUBO ZOBUFUNDISI Ezihleli zitungwe, Nezokumelela. Uhlobo olubuhlungu kwi Ndulubhatyi Zobufundisi, 7 6 ne 9 6. Ikolala Zobufundisi, ne Mingwazi yabo, njalo-njalo. Isuti ze Twidi ezintle ziqala 16 6—Ezimnyama Itwidi ziqala 25s. Ibhulukwe Ezimejweyo ziqala 13 6. Izihlangu Ezizitende Zide Zamadoda 8 6. Ibhulukwe Zamadoda ze Whipcord 6'- -Zilushica. Ibhulukwe ze Kodi Zamadoda—zamanani onke. Intlobo Ezintsha Zeminqwazi Yetwidi Yamaledi iqala kwi 1d.

ISIZINI YE CRICKET 1892:

Ibati zo Krikiti ezisipato siyi Cane enye. Ibati ze Krikiti ezisipato siyi Cane epindiweyo. I Gauntlets Ezintsha—I Glove ze Wikiti Ezintsha—I Stamps ezintsha—Ibhola ze Krikiti ezitungwe-pindiweyo nezi “gut sewn”—zivela kwabona benzi bazo bagqitileyo.

AMAXABISO AHLISIWEYO KWI CLUBS.

DYER NO DYER

E-QONCE

The African and American Working Men's Union.

INGXOWA

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Bayaziswa bonke abantu abahlale imali yamangeno (Fees) kupela ehlambeni lwabatunywana, nakwezinye indawo okokuba imali yeshululo zabo mabayihlalelwe pukati kwesituba sezinyanga zintatu ; Ukuba abakwenzanga oko ekupeleni kweloxesha litnisiweyo ziya kutatya kubo, izeke lipela ibango labo kuzo, Abapati bastengise kwabanye.

Okwelishesha Abapati bnya kuvavuba umsebenzi ngemveliso (produce) yeli lizwe, nkutenga nokutengisa, IZIKUMBA, UBOYA, UKUTYA, nj do njalo. — lihithini lo Manyano liya kuvulwa ngo January, 1893. GEO. A. ROSS, Secretary.

AKA

HOLMES-ROBERTS

AMAYEZA

AMAKULU ASE AFRIKA!

PILISA.

Wokunyanga Amatumba, Ihashe Ukunchola kwe Gazi, Icesini ebangwa kukunyakama nazi zihlambo Amadlala, Izilonda, Igculuwa, Iqhabanga, Isibindi, nezinye izikhulane ezikolisa ukuhla amankazana.

IXASISO, 2/6 ngeBhotile, nge Posi 3/2

MANGALISA.

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

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

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ANOKUFUNYANWA KUBO BONKE ABAPITIKEZI-MEYEZA.

UKWAZISANA KWEZIHLOBO

IFAM' ETENGISAYO

MAKIWANE.—Kwa Tsolo, ngomhla 3 ka October, 1892, u Mrs. Makiwane, wase Macfarlan, e Tyume, ubeleke INKWE-NKWE. t2710

IFAM EYI

"Thornidge"

SODLULA.—Ngomhla we 21 ku October, 1892, kubuhle inkosikazi ka Philip Sodiula wase Rammyiba. Ibhuhle ibibeleka amawele Bobabini abantwana abo baseko MTSELU — E Tabase kusweleke Igosa le Tyarike (Mkokeli)—u DANIEL K. Mtselu ngomhla we 7 October, 1892. j Kwemka indoda yakwa Tiko kanye, yasishiya namazwi amnandi. Ubudala, 46 iminyaka. Izihlobo mazameke lombiko. 1 t2010

Ekumandla wase Cumakala ise-Fandesini ebukulu 1220 acres, i Quintrent yiE20. Yenyeyefam ezilungele Impahla e Nciba, Ityla elide liyanikwa. Kubahlelwa ko,

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

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Kwivenkile enitenga kuzo-ke bizani Iblankets ezinomfanekiso we Nkonyama.

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

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Yizani kuzibonela ezImpalila nyokwemi. Ngapambi kokuba nitenge napina ziyani ko

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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 benaw o.

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