ELIPEPA. LIPUMA
NGOLWESI-TATU
IVEKI ZONKE.

Lijonge Ilungelo Lomzi kupela.
Limele imfanelo ya Bantsundu ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

Imvo Zabantsundu

(NATIVE OPINION.)

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

Lirolelwa 3/6 age Kwata (itunyelwe iigekapeli) 4s ipele i Kwata ingaro- Iwanga.
Unokuhlaulelwa wonke U n y a k a ekuveleni kwawo age 13s 6d.
-----o-----
Izaziso Zabazelweyo, Abatshatilayo, Nemibiko, irolelwa 2s 6d, zi-ngese kapaya ; 3s 9d kabini; 5s katatu.

IXABISO 3d.] KING WILLIAMS TOWN, GAPE COLONY, NGOLWESI-TATU, JULY 12, 1893. [Vol. IX, No. 453

IZAZISO ZASE KINGWILLIAMSTOWN.

DYERDYER

KING WILLIAMSTOWN.

Kungena into eninzi ye Mpahla Entsha:

KUNGOKU BABONISA

EZONA Fashini Zizezintsha,

Nengubo Ezifezekileyo 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 zitungiwe, Nezokumejela.
Uhlobo olubuhlungu kwi Ndulubhatyi Zobufundisi, 7/6 ne *9 6.*
Ikolala Zobufundisi, ne Minqwazi yabo, njalo-njalo.
Isuti ze Twidi ezintle ziqala 16/6—Ezimnyama Itwidi ziqala 25s.
Ibhulukwe Ezimejelweyo 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 1/

ISIZINI YE CRICKET 1892:

Ibati ze Krikiti ezisipato siyi Cane enye. Ibati ze Krikiti ezisipato siyi Cane epindiweyo. I Gauntlets Ezintsha—I Glove ze Wikiti Ezintsha—I Stamps ezitsha—1- bhola ze Krikiti ezitungwe-pindiweyo nezi " gut sewn zivela kwabona benzi bazo bagqitileyo.

AMAXABISO AHLISIWEYO KWI CLUBS.

DYER NO DYER,

BON MA ECHE.

----:o:------

JOHN W. BAYES &C0.,

GRAHAMS TOWN.

I * FANDESI * LE * MPAHLA
KUWO ONKE AMASEBE.
----:o:----

I Blanket zamabala ziqalela kwi Is. 7sd., Amabhayi abubanzi bupindiweyo Ilia., Imiqulu Eqaqambileyo yokwenza ilokwe iqalela kwi ld. nge yadi, I " Tweed " eziqaqambi- leyo zelokwe ziqalela kwi 3jd. nge yadi, I Flannelettes 2fd. nge yadi, Ezona zilungileyo i Printi zama Jamani na- ma Bhulu 6]d. nge yadi, Ityali zoboya ezona Fishini zintsha ziqalela kwi 3s. kude kube nga 30s. inye, I Quilts zamabala ziqala Is. 11 Jd., I Quilts ezimlilope ziqala 2s. lid. Amakulu amahlanu e " knitted skirts " Is. 2d. inye.

Zonke impahla zibhalive ngamanani acacileyo. Akuko nkohliso. Kwisebe le lokice {Drapery} ngexesha le Fandesi i Is. *ebifudula isapulwa nge xabiso le ponti iyakuyekwa.*

Isebe lezinxibo lakwa BON MARCHE,

400 ibhulukwe zamadoda (Bedford Cord) ziqala kwi 4s. lid. inye, I Suti zamadoda ze Tweed 21s. inye, I Felt Hats ezimapikp abanzi 2s. umnye, Ibhatyi zamadoda ze Tweed ziqala kwi 6s., I Bhulukwe ze Tweed 3s. 6d.

QQNDISISANI KAKUHLE—Wonke ubani otenge izinxibo zexabiso eliyi ponti (£1) uyakwapulelwa i- sheleni ezi ntatu (3s.)

:o:-

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E-RINI (GRAHAMS TOWN).

A WONDERFUL MEDICINE

BEECHAM'S PILLS

Headache, Giddinesj, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness. Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSF. 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 mnscnlar System; restoring the long-lost Complexion : bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the WHOLE VHV TCAL ENFLC.T of the boman frame. For throwing off fevers in hot climates they arc specially renowned. These nrc " fa.'ts " ndiuittcd by thousands, in all classes of society, and one of the best gnaran'ecs to »he N-rvo-u a i l D jhilitatel is that *flvecliain's Pills hare the I.arge. t Sale of any Patent Medicine in the irorld.* Full directions with each box.

Prepared only by THOMAS BEECHAM, St. Helens, Lancashire, England,
SOLD BY ALL DBUGOISTS IN THE COLONIES.

IZAZISO ZASE QUEENSTOWN.

KANGEL'APA. KANGEL'APA.

APO ingubo zamankazana ezizifashini ezintsha zi kona e Queens-town nakweliraule i Queenstown kukwa

Sowden Mitchell -Stoddart

CATHCART ROAD

QUEENS TOWN.**

BADUMILE

NGENGUBO ZAMADODA

—NE—

LOKWE ZABAFAZI.

I Blanket₉ Impahla Zokunxiba, Ikaliko ne Printi.

INGUBO ZOKUTSHATA EZIBUHLUNGU ZONA-NGAMA-XABISO ASEZANTSI.

(sTUkupela ,'kwevenkile eteugela ngemali, e Queenstown neyona Itshipu.

Sowden, Mitchell, and Stoddart.

PEACOCK BROS. NO WEIR,

EKOMANI

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

habile, Ezinkozo, Inqholowa, Irasi, Imbotyi, I-ertyis, LTnbona, Amazi-mba. bahlele benavto.

A. ' MELASS,

CHEMIST <fc DRUGGIST,

(Ukangclene ne Olisi Yamatyala,)

ZE KOMA1TI.

I AMAYEZA alandelayo Abantsu-Jndu, kwanawahleli enziwe kakade entlobo zonke, bahlcli benawo:—

AKA MELASS Amafuta Apilisayo.
ELIKA MELASS Lokukamela Aniehlo.
EKA MELASS Incindi Yezinyo.
AKA MELASS Amatontsj Endlebc.
OKA MELASS Umciza we Palo.
AKA MELASS Amatontsi c Stepu.
OKA MELASS Umciza we Fiva.
OKA MELASS Umciza Wokohlokohlo.
OKA MELASS Umomelezi.
OKA MELASS Uhlikihla.
EZIKA MELASS Ipilisi Zoxaxazo-Gazi.
OKA MELASS Umciza Wesisti.
OKA MELASS Umciza Wegazi.
.!L .1

Amayeza ezifo ezikata,za Abantiva-na bahleli benaivo.

J. LAMONT. "

NKATULA! NKATULA!

QUEENSTOWN.

UKUPELA kwevenkile e Komani apo amafama anokuzifumana zonke izinto azifunayo.

U

Unga angacela amehlo ecelela imfumba anazo ze Tyali, Blankete, Izibhalala, Ingubo Zamadoda, Ihempe, Printi, Izihlangu, Isali, —ngazwinye yonke into enoknlangazelelwa ngurrzi ontsundu, ngamaxabiso angazanga aviwe ngapambili e Queenstown.

Ukuse uyinakane nawe into esiyenzayo, elifezekileyo ikuba 75 Eagle litengiswa nge 30/; Imixokelelwana yokutsala, yenkabi 10, 10/. Iswekile elungileyo emtubi 30/ nge lOOlbs-; Ikofu 1/ ngepenti.

—o—

Kwakona unemfumba yengubo ezingono-xesba, zonke ngamaxabiso abaluleko ngobu. pantsi. Lilo eli ixesha labahlobo jbetu bangapandle ukuba batenge.

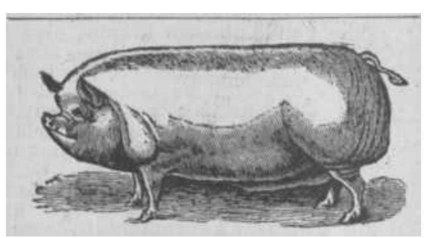
-o-

IMVELISO.

Awona manani apeznlu anokufunyanwa ngo Boy», Iziknmba, Imfele, ukndla, njalo-njalo, nialo njalo.

J. LAMONT,

Kwi Boloro yakwa Komani,
(QUEENSTOWN).



KWABAKUFUPI
,-----NABAKUDE

(Ngokukodwa AMA TRANSPORT)

IMIXESHO YENYAMA
NE ZONKA,

NINOKUYIFUMANA KO

Smith Gregg,

UMELENE NAMAGQUBA APAKATI

CAMBRIDGE || ROAD,
KING WILLIAMS TOWN.

GT. PERKS NONYANA

E QONOE,

YEYONA NDAWO YOKUTENGA

Imisesane yoku "Ngeja,"
Imisesane Yokutshata,
Amacici Namehlo (Spec-tacles).

KANANJALO XA UFUNA

UKUHLAZIYA IWOTSHI.

MARKET SQUARE,

Kingwilliamstown.

IZAZISO YASE KINGWILLIAMSTOWN.

LEMINYAKA I 18

IGQITILEYO

SINGENISE KWELI LIZVVE

IBLANKETE ZOBOYA

EZILUKWE NG0BUGC1SA OBU BODWA, Igama lazo yi "EXTRA NAVY or MATTROSS."

1

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPAULE i BLANKETE ZONKE ngopawu esiluqinisele 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 kubaku kuzo zonke ivenkile za Pesheya kwe Nciba nase zidolopini zonke.

JLIPO ZT-PJL5CTTLNATJL KZTJZKZO

PEACOCK BROS, and WEIR,
E QONCE.

" Ngabo bodwa abanokubhala lomfanekiso we Ngonyama.

Beauchamp, Booth Co.

EYON AVENKILE INKULU

NETENGELAYO

E KINGWILLIAMSTOWN & QUEENSTOWN.

ITYALI

IPRINTI

ISETINI

IKELEKO

ISHITI ZEKOYI

Impahla Yomtshato Yonke

BEAUCHAMP, BOOTH & Co.

E-QONCE, KINGWILLIAMSTOWN

.J. W. GARRET & CO.,

LADY FRERE,

IZITORA "EZITSHIPU"

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

Kunikwa amaxabiso angapezulu ngo BOYA, IZIKUMBU,' UKU1YA, NEMPAHLA EHAMBAYO.

IFANDESI | G | ELIKULU!

POSCOE, (U FOLOKOBO)

USAHLELI UVAFILE

Apo uya kumbona NGOKWAKE (SALUF') kuse

QONCE, EMONTI nase GALA,

ITYALI, IBHATYI,

ILOKWE ZANGAPANTSI, IJEZI, CLOUDS,

IPRINTI, I CHEMESES,

IDYASI ZAMALEDI, I BOAS ZOBOYA.

E QONCE. D E QONCE.

Yizani kubona

Imimangaliso yake

Ngapandle kwe MPAHL A yake eyazekayo kunene, engatetekiyo, nga ningakumbula ukuba ngoku uno DRES-MEKA (Dress Maker) ovela e ENGLAND.

IZIHLANGU ne BUTYI, IZIHLANGU ne SHUZI,

[ISUTI ZAMADODA] AMAQINA,

IHEMPE, NE KAUSI,

_ IBHATYI ne BHULUKWE NJALO-NJALO

Intombi ezibe enye YEZILOKWE ingatsho no Mlungukazi wayoj angayazi; ngenene, ndifung u " Rarabe," 'Strue Siam .' ku ga- nzima' ukumazi.

GIBBERD B R Y A N T & BRYANT.

FOLOKO CO. (Salufu).

Imvo Zabantsundu

NGOLWESI-TATU, JULY 12, 1893.

Iveki.

U MR. MCLURG obesi Station Master e Rafu utshintshelwe e Rini kwakwelo wonga.

KWIVEKI epelileyo imvula ine kwindawo ngendawo ; kweli ihle nengqwe- qwc, intaba bezimhlopelikepu.

I NETEVU ezimbini zidlavuhyc ngoko- yikckayo kwingozi ye "Keji" kum- nxiinia we Jumpers e Johannesburg, zafa zombini.

E DENMARK kungumteto ukuba wo- nke umntu onxilileyo agoduswe nge- kalityi ngendleko zomnini-nkanti omte- ngisele igilasi yokugqibela.

IMVUMI apa ezidumileyo u Mr. Avon Saxon no Miss Cheron batshatiswe e Tekwini (Durban) ngolwesi-Bini Iweve- ki egqitileyo. Imvumi zivumene !

U ADMIRAL TRYON onqanawa itshone namakulu amane abantu mayela e Siriya, kutiwa ngoku wayesifa, etyafile nasemoyeni mhla sehla esosihelegu.

IGWANGQA elingu Michael Hanafin linqakulwe likwele eskepeni esiyi " Ros- lin Castle," e Plymouth, libanjelwe ubu "gweva; " lipuma ebupoliseni e Beaconsfield.

U MR. C. A. FAIRBRIDGE, umnumzana obebaluleke kwinto zase mtetweni e Capetown, way eke elilungu lesosixekq e Palamente, ulishiye ilizwe ngolwesi Bini Iweveki epeliley0.

NGOLWESI-TATU Iwepelileyo e Johan- nesburg isipa samadoda (14) abenento nontlitano ngamanqindi, kukwako no J. R. Coup^r odumileyo kwezonto pakati kwawo, sisondezwe pambi kwamatyala ngesosenzo. Idliwe £20 inye.

UM-YEREPE ongu Oliver e Rini ulinge ukuzibulala ngokuzinqumla umqala ngemela; usinde ngokusuke ampose uqbqbqb enze inxebakazi emqaleni, ngoku usezintlungwini kwa " Zibedlele."

IFAMA ezilunge ne Wesselton kwelase Dayiman kwicala lase Free State, ekufu- nyenwe kuzo "imbokotwe," zizaliswe kwisitutyana sexesha elifutshane ngabe- mbi, asebetyumbe indawo abazitandayo.

IMFANELO YE PALAMENTE.

INYANISO ezingokupalala ko- mbuso ka Mr. RHODES sekuli- xesha zipambi komzi, waye umzi uluvo lunye ukuncoma isenzo so Mr. SAUER, Mr. MERRIMAN no Mr. INNES, abashiye izihlalo zewonga ngokumela imfanelo yomzi. Aba- lesi bokumbala ukuba save sike satyekela ekukhuseleni u Sir J. SIVE- WRIGHT, sisiti indawo aberorelwa ngayo isiposo kodwaesinokunyatelwa ngenyawo, xa naye asivumayo. Kodwa sifumana ngoku ukuba nguye ongene kwinqubo engavaka- liyo. Bbefike wenzela umlingane wake u Mr. LOGAN ilungelo loku- tyeba ngento zomzi; ifunyenwe lonto uvumelene nabanye abalauli ukuba uqaulwe lowomnqopiso ; ka- nti emva koko uzakuvuka kwayena ati ube ulungile ngewungaqaulwa- nga. Simfaka apo ke oka SIVE- WRIGHT, sifike sibone ukuba ube- ngenguye umntu wokunyanyezelwa. Iyintonina inqubo ye Palamente mayelana nezinyaniso ? Siyifumana ifumane yayingqukunyembe enga- xeli luto. Tina ukuba lomcimbi ube upetwe si ti bantsundu ubeyakuke abile esoma u Mr. RHODES kubuzwa ukuba njengokuba seleraulwe zixhatoto zimbi nje— ebezingatenjiwe yi Palamente u- kwahlukana kwayo uwase pina amadoda owaye ugqibele ubeke kuwo intonga umzi—anjengo Messrs. SAUER, MERRIMAN, no INNES. Le ndawo singa singayiva isengxoxweni iyokugqitywa apo inokugqitywa kona ukuze tina sikolwe; olunqu- nkanka ilwenzayo impi e Palamente asiluvisisi kaye.

UMCIMBI WASE CLEN CREY.

KUNGOKU e Palamente ku- kwituba lokuqatyeliswa ko- mcimbi omdala wase Glen Grey. Kwinteto yokutshayelela i Palamente abalauli bafaka emlonyeni we Rulumeni amazwi ati, lomcimbi obange ukungonwabi noloyiko kwa bamhlope nabantsundu kwelase Koloni elilunge empumalanga, ba- gqibe kwelokuba ugqitywe. Ku- lendawo bayakufumana i n x a s o efudumeleyo kwabantsundu. Ube- hle wayivelisa u Mr. FROST into ajonge yona u Rulumeni ngoku- ngenisa ukuba kuqutywe ngengxelo ye Komishoni. Leyongxelo yaba yeyamkeleke kamnandi emhlambi- ni; kodwa yabanesikwasilima ma- yelana nokuvulela ukutengiswa ngokutanda nakomhlope ngetaitile —indawo enengozi ezinkulu leyo, kuba ivunyelwe ingaba kupuluka komhlaba wabantsundu ezandleni zabo ; kuba ingeko into yokumelana komntu omblope nesidenge esintsu- ndu zekubuye kulunge kungabiko maxabano. Lento IMVO ZABA- NTSUNDU zaka zanengxoxo eshushu angyo namapepa ayi *Cape Argus* ne *Ons Land*, awada avuma ukuba oyisiwe zinyaniso zetu. Siyatemba ke ukuba eyakukwenza i Palamente

kuyakulandela uluvo Iwetu bantsundu, kuba i Komishoni yayenza mhlope indawo yokuba umhlaba lo ulilungelo labantsundu; ngoko ke bekufuneka siyenze mhlope into yokuba asisakufumane samkele itaitile engati kanti iyeyokusibha- ngazisa. Amanene angabahlobo ase Kapa lendawo anobushushu ngayo kangangokuba acinga ngokuti ingxelo ye Komishoni mayi- kelwe i Komiti ye Bandla ukuba litabate uluvo ngalendawo yeziqi- niselo ezingena mgqaliselo Eli lixesha epapamile amadoda, anga- nyabi ngokuti seleyenzile inteto yawo, ipambili. Ingaba awakaqo- ndina amawetu ukuba kulombuso kufuneka ekwezelele futi, ngoku- kodwa xa kukumanqanam okuqo- shelisa, ngento umntu afuna kwe- nziwe nge. Inteto yangapambili ifike ikutshwe ngesango yinteto ewa ekugqityweni komsebenzi. Mawalumke amawetu izwi lokugqibsla lingabi lelentshaba zawo kulomcimbi, kuba kungasa- kulunga nto. Indawana ezitutu- zelayo kukuba o Mr. INNES beko, beyakukwenza abanako kulomcimbi, kodwa ngowetu umgudu kunowabo, okangelweyo yi Palamente.

Impawana.

UMHLOBO wetu Uiucazi U MR. SCHREINER engene e Bandla uke E wangati u y a k u c uba BANDLA. kakuhle kutelekefelwa inteto yake yokuqala. Kw'imvakalo yenteto lubete kamrandi ulwimi Iwake. Indawo kodwa ebubo- nakalayo ukuba iya kumngxwehra— kukuba enqakula yonke inteto mpezu kwawupina umcimbi ukuba ayipendu- le; ezite zaliqela ingxoxo ezenjenjalo, suke abete axakeke amanye amanene alaula naye.

IPEPA eliyi *Miaand* INYANISO *News* (Cradock) l:liba- EBINGAZIWA- lela elinqaku ukuba litsha, liti:—Ab al esi beye abafumana inkatazo kwizicaka zabo, baye bekalazela ukuba zonakali- swa kudibana nabafundisi, bangatutuze- leka mhlaimbi bakuva ukuba u Rev. Mr. Murray yena uti, ontsundu oke wase zandleni zabamhlope ngapandle kokuba ake adibane nabafundisi, ugqi- tisele ngokungalungi kunontsundu oke wapantsi kwabafundisi. Izicaka zelama Putukezi zizigqite le ngokukohlakala ezeli.

ABADUKISI ABADALA. UKUSEKELA inteto ebo- nakele kulemihlati ngeveki egqitileyo ma- yel ana nentlanganiso epakanyiswe yindodana enye okanye amabini, ati ukubiza " angumzi ontsu- ndn," utisifikile.—Mayelana nokukangelelwa esi- owangapandle kwe tawuni, obeke wanunuswa ngayo, ongalifundiyo nepepa eli le " Mvo, kukuba kupaka- nyiswe amagama abavoti naute lento abazamisi bomsebenzi beyawapakamisa ento yabo. Sivakele nati sisiti—E, betu ! Akuko luncedo kulento, ingazange incede bani nje.

m U REV. SEORGE CHAPMAN.

-----------4,---------

Kubuhlangu knti uknbika nmpanga wo- kabhubha kwalomfnndiai e Komani kusasa nge Sabata egqitileyo ngentsimbi yesihlanu. Ubengumfundisi watna Weeile owaziwayo, etandwa, ebekiwe yi remente emhlope nentsundu kweli lase mpnmalanga. Ube- selenetninyaka engapezu kwamashumi amahlanu engumfundisi wase Wesile, waye ko ebesasebenza ebemana ukamiselwa kwiziqingata ezibalulekileyo ezinjengezi ndawo:—e Qonce, Somerset, Ngqushwa, Bhofolo, Rini, Komani, Cradock, Nxukwebe,

AMANDW OKWAMKELA IMFUNDO.

Itnpendulo zika Mr. Schreiner kuma- qela abavoti awamfaka umbuzo ngemfu- ndo, zaba zez.okumbhebeta Ontsundu emfundweni. Lamanqaku alandelayo ngawepepa eliyi *Independent* oko beli- ngekati, pezu kwenteto zika Mr. Schreiner. Liti:—" Ukuba umahluko pakati kwaba- voti bebala bomlibo wase Asia nabowase Mazantsi e Afrika ubanzi, ukwabanzi uangako umahluko okoyo pakati kwaba- se Afrika bodwa. Yinto ekolisileyo uku- qondwa ukuba a kutetwa ngomntu ontsundu lifama langase ntshonalanga, sazeke kute-tyaba ezingqondweni zalo impinzana zama Qeya ezisekoyo kwelo. Kodwa oluhlanga aluyelele nakancinane kwintlanga ezimele imimandla yelase Mpumalanga e Koloni, ezalamana nama Zulu kwaneziny intlanga zalowomkondo ezise Transvaal. Zimbini indawo eziba- luleke kanye zokwahlukana. Kwindawo yokuqala elixa uhlanga Iwama Qeya lu- tshabalalayo, oluhlanga Iona alwalati kutshabalala nakancinane. Kwindawo elandelayo, elixa ama Lawn abonise ukuba awanakwamkela nto ngentloko injengemfundo, olunye uhlanga selubo- nise amanqaku abanzi okuba lunokuya- mkela kakuhle intlambuluko. U Mr. Tengo-Jabavu, i editor ye Mvo ZABA- NTSUNDU, ngumntu okuqonda kute dladlu kanobom kweyombindi nje wama Yolopu ase Mazantsi ase Afrika. Kanti nakufupi kwawetu amakaya zinokwa- letwa ingqandende ze Netevu ezimfundo yencwadi igqite le kweyeqela le Bhonti. Ezi zinyaniso ezingena kunyatelwa nge- nyawo. Ukuzinyatela ngenyawo kuku- tenga nje ilahleko, nokungena kwinqubo eyakuba nengxakeko. Ukuba ukuqonda

IPALAMENTE.

IMPAWU E BANDLA.

Ngaleveki ipelileyo eli Bandla aliba- nga naziganeko; ede siti makube oko kubangwe ngumsito womzukulwana omkulu we Nkosazana kusinina betu.

Into yona esaseloko ibonakala ku- yavisiswa kwesitatu esiroxe embusweni. Asuke angamadoda acebo libazelwe indlebe yi Palamente, ati 1 amadoda wona apatisiweyo apatwa okwamatya- nti. Iliqela imiteto emitsha abeyibeka pambi kwe Bandla u Rulumeni, suke ati lamanene akuti ayilungange seyi- roxiswa. Oka Mr. Innes umteto wo- kukuscla intsapo kwizibbvubbvu wam- kelwe li Bandla ukuba ebewucasa u Mr. Schreiner; ngetulwe esawungenisa u Sir Gordon owokupelisa umgada wezi- nja e Bai, kwangeniswa wumbi ote wafumana ufefe emehlweni o Mr. Merriman. Ibe kwayilonto ngokuva- Iclwa ko Cwane abesiti u Sir Gordon akusancedi luto makuvulwe. Besukile o Mr. Hay, abecala lo Mr. Innes, uroxisile u Spiligi. Ibe kwayilonto ngomteto wokubekwa kwezitampu kumapepa akomkuhi. U Sir Thomas Scanlen, no Mr. Hay, no Mr. Sauer, bate bakuwugxeka waselewuroxisa u Mr. Schreiner. Ngenye imini u Mr. Innes usuke walata isiposo kolubalo magama abavoti Iwenziwayo, ngokuti u Rulumeni akebe nendawo yokuba kubalulwe into ayiyo ezintlangeni umntu, lonto icaswe ngo Mr. Vintcent, no Mr. Fuller, no Mr. Merriman, kwa- tenjiswa ukuba iya kuroxiswa. Ufun'- ukurora umzi ngeliti umsebenzi upati- swe amabetyebetye.

—o—

Ingxoxwana eke yafun'ukuti futu yendululwe ngu Captain Brabant ukuba makuputunywe pesheya e England intsapo yamahlwempu ize kusebenzela amafama kweli. Uxaswe ngo Messrs. Innes, Hay, no Fuller, abatete ngelu- ngelo lalonto; singasateti ngo Mr. Mer- riman osuke wayawa dwanguza ngoku- ba kweli bahlalele ukuginywa ngaba mnyama, makungeniswe ama Ngesi amaninzi. U Mr. Rhodes ute uyicasa kanye lonto kuba akuko ma Ngesi anokubashenxisa abantsundu kulemi- sebenzi. Bamelwe kukangela kwaba- ntsundu entweni ezinjalo. U Mr. Le Roex ute kungaba kuputunywa o " *Kleine bassen* " nje kodwa. U Mr. Schreiner ute akuluboni uncedo ekupu- tumeni imbedlenge ezimhlope kanti basaxakwe zezinye. Ude waroxisa u Captain Brabant.

—o—

Wambi amanqakwana—lelivele kwa- kuba kupendulwa u Mr. O'Reilly ngu Mr. Faure ate umcimbi wokumiswa kwezikolo zangokuhlwa wenzelwa ama- cebo okuba zibeko ngu Mpatiswa mfundo. Azi lityakuvuya ikaba elila- ngazelela imfundo ezitawuni ?—U Faku embuzweni ungenise inqaku lokuba u Rulumeni awuhambise nase Transkei umteto apa ovulela abavoti abantsundu kumalungelo afezekileyo abamhlope emitetweni, u Mr. Frost ute akuko sicelo kesafika sivela kwabantsundu ngalanto; botyapa ukuyivelela sakuba kweni kwemitshato yasebuqabeni, ebu- zelwe ngu Captain Brabant, u Mr. Frost ute u Rulumeni akazimisele kwenza umteto unjalo, akuko ndlela kulomi- tshato emtetweni ngoku, waye engaci- ngi ngakuyikangelela indicia kanjako. —U Faku waziswe ukuba uyakungenisa umteto wokuba i Transkei nelase Mbo ifumane ilungu lesibini.

EMA MPONDWENI.

[NGU MPONDO.]

Zezokuba lisaxolile, akuko nto ikoyo. Ingxabano ka Nkosi u Siyoyo no Nkosi u Tshikitshwa, kutunywe u Ketshe inkosi yama Kwetshube ne Nkosi u Nobanda eyase Mfinizweni abayakubiza lomakosi omabini aye komkulu.

Zezokuba Ukumkani wama Mpondo u Sigcau ufuna ukupelisa ukusikwa kwa- magqwirakuba esiti makungasikwa mntu ngapandle kwemvume yake. Seliti ne gqwira libalekele komkulu ukuya kuma- ngala kuba enukiwe libe selitetwa ke elotyala, kuvele umhlahlo nokwahluka- niswa kwabo. Kuti kuba negqwira eli lifuna ukuhlanjululwa kwelihlazo loku- takata lifune kuba kuyiwe ezinyangeni. Akusasikwa ngoku apa, ngenxa yokuba lenkosi ikoyo ngoku isuke ibuze ukuba amandla niwatate pina okubulala umntu ngapandle kwayo, yona ayisasiki mntu.

Zezokuba Unkosi Umhlangaso J. S, Faku kuyabonakala ukuba uyoyika uku- za e Qaukeni ngenxa yezi zizatu : Andazi ukuba uxolo lopuma pina kuba uhleli nalamakosana abanga inkatazo yobusela kulandawo bakuyo ukubelana bodwa bona ma Mpondo.

* * *

Zezokuba Ukumkani u Sigcau uyenyu- ka nge 27 June 1893 ukuya kuhlangana noyise u Mongameli W~ E. Stanford, Esqr., ngocingo olwahlula umhlaba wama Mpondo nowakwa Rulumente kwi situba sasema Xesibeni.

Zezokuba ama Mpondo ayalubulela ucingo kakulu, selenga u Rulumente angakauleza avale naleudawo yakwa Bhaca (Mount Frere).

Zezokuba ezisavuma nezibonda ukuba zigaulwe ngu Rulumente xa esabiya umda.

Zezokuba ngati Ukumkani lowo baya kuhlangana noyise (Umongc.meli) ngo- kuba efuna impahla yakowabo eyaya kwa Rulumente imikondo yapo.

Zezokuba efuna naye ukuba amise abantu bake emasangweni

Kumlisela Nomtinjana.

Njengoko sesitshilo, kulomhlati sizimisele ukupemba u " mlilwana " esihleli siwupemba

Bhukuqu ! e Kimbili siva ukuba ikhaba liyanyatelana ukusukela imfundo, lite bhukuqu ekutadisheni ngokuhlwa lakupuma emsebenzini. Siyitakazelela lonto kakulu,

Kanti ke kuko ukuti umntu eyiqala into abe engayimisanga eyona ncaru ajonge kuyo—ibhakana; afumane enze *isityapoti* sento engajonge ntweni, asuke ke ati kwakufika ukutyafa aselepelela esitubeni nalonto enga- yifezanga. Umntu ngokusebenza njonge ukuzuza isonka sokupila ; ngokulala njonge ukupumza

Ukutadiaha aihleli aikukutaza kuye wonke umntu ofundiaiweyo— oliqondayo ixabiao lemfundo—kanti ke nongafundanga kufuneka afunde ade aliqonde ixabiao lemfundo. Akufuneki nganto ukuba kwenziwe inteto eninzi ehlale itetwa ukuxela ukulunga kwe emfundo. Yaziwa nangosebeleni, ekungati ukuba kuaeko ongayiqondiyo lenyaniso makaaelebhekiea amaboo^^QJiBeaae " Da- mbulo " kwa Mgibisa kusafunwa *izidom* ezinjalo.

Ezi *tawuni* apa into ebangela oku kubha. ngazeka kolutaha zizitukutezi nokungakata- leli izinto ezilungileyo anokulichitela kuzo ixeaha lokupnmla

Kautsho indaba mfondini! Yinto eyaze. kayo ukuba kwimpi eseaeburwadeni (enge* kasi ukuba kuko into elipepa lendaba), lento indaba aainto inyatyelweyo. Wofanelana umhambi egqita mgama nomzi indoda ikwaze— kautsho indaba mfondini! Nje- ngabakwingxingwa yendaba sibona nmliaela owona mninzi ungazikatalele

Zixikile uknfika kule ofiai izicelo zabafuna umfanekiao wabeqela labavumi lo Rev. E. P. Magaba no Mr. P. Sidzumo ebeaiwuvaka- liae kulemihlati. Sewutunyelwa kwindawo ngendawo kwabawufunayo. Into

Kwakona ngomfanekiso: abanye bangati (weight) bezinto zokwakusela

Sike eawubona wokugqibel a nomfanekiso wekhaba le poei e Kimbili. ubuhle bawo; atnadodana acwangcwiawe kakuhle aye erole izimbo ngezimbo embona* kalweni, namagama awo edwelisiwe nge* zantsi. Into epaulekileyo emagameni

Ipepa lase London elipume ukntwasa kwaienyanga ifileyo libhengeza inqaku loknba kute kunye nokutwaaa kuka June yanga yingxangxai ukuba miuintahi imi- tehato kwelaae England. Liti oko kuba- ngwa kukuba ngexesha apa le " Lent," ekukunjuzwa zi Remente ezinkulu zasema Ngesini ukufa ko Msindisi kuyanqamka uku- tshata zekube kwayilonto ngenyanga engu May, ekuko inkolo yokuba ababi nantsikelelo abatshate ngalonyanga. Lenkolo, ngemi- tehato eyenziwe ngenyanga engu May yendele, kuba imbongi yama Latini eyayiko ngexesha elandulela ukuza kuka Kristu, inemigca eti, akulungele nabani ukutshata ngelixesha, kuba awubinaxesha lide umtahato walo; b»ye bengengabo abantu abahle abatshata

Siyavuya ukuti umlilwana awushiye ewupembile u Rev. E. Parker Magaba e Qonce wenza Umaneli lowo amacebo angati apilile ukuba uze ungafumane ucime. Abadala betu bebeluhlauganisela ndaweniuye uvuudu ngokuhlwa xana bafuna ukuvuka use- ko kusasa umlilo. Akwangamacebo anjalo ate walinganisa ngawo u Mr. Magaba kwilinga abelingenisa lokukhusela ulutsha kumonaka- lisi omkulu wamagama nemizimba.

Usaseke pezu komlisela nomtinjana ose rementeni kupela okwangokn, awenzele intlanganiao eziyakumana ukubako kanye ngenyanga nkomelezana ngokwenza ama- tuba okuhlangana ngomnqopiso wo- kuzigcina, bomelezane ngokubonana, nange. ncoko, bepulapula neziyalo;

Ukwenjenje kukuti nesiaono aokungoola naso inaaibe netempile yaao kwangengeao* tywala. Siaona sibe ainayo ebuqabeni, ukuba aaipoaiai, oko ulutaha lube luhlala luman' ukuhlanganiawa luyalwa ngaao futi. Kwala ntonina ukuba ingavuawa lo Tempile, kubonakala nje ukuba Iwenzakala Iwenzakele uluhle Iwakowetu kobubume sikubo ?

ST. LUKE'S INDUSTRIAL INST.

AMAD0DANA ANTSUNDU.

QONDANI :—Amadodana azalusileyo awa- mkelwa.

IMPAHLA ye Ndlu neye Tyalike iyenze- Iwa Oyifunayo.

Ukubbalela ngocingo:—st Stumbles, Fort Jackson

UTITSHALA,—Makabe neemilo, asitu- mele pambi kokuba afike—abenecertifi- cate yake—abe rokuvnmisa—abe ngum Krestn. Umvuzo £42 ngonyaka Singa angawuhatnbisa umsebenzi wake

KUFUNWA Ititshala e Coyi. Mayibe nesiqiniselo sakwa Rulumeni semfu- ndo yayo, nesimilo esilungileyo, ibe likolwa. Umvuzo £40 ngonyaka. Ifuneka

LOVEDALE INSTITUTION.

Imali Yokuxaswa kwe Nfundo.

WONKE UMFUNDI oza apa e Love dale nge Seshoni eya kuqala ngo 27 JULY, 1893, kulindelwe eze eyipete esandleni yonke imali yokumxhasa emfu- ndweni yalo Seshoni; ati ukuba ube pume

IsiKOLO SENTOMBI SASE MGWALL

LE Sinaia ye Ntornbi yase Mgwali (wa- kwa Ngqika) iya kuvulwa kwakona

yiufuntoci.

OGEORGE no SWAARTBOOY, abama- gama wambi ingo NETI no NOQEKWA. U George Bitso waqqityelwa ngo 1886 e Dutoitspan ebupoliseni, waza waya e Rautini kwano Jimi Noqekwa. Ndicela nina mpi yase Kimbili. Olandisayo wo-

yiulaljkhc xrr Jutlritot.

UMKHOSI! Ndilahlekelwe ngamahashi am e Blythswood, Ngqamakwe nge 14 June, 1893, INKABI ENGWEVU-LU- HLAZA, ipawulwe kwindlebe yasekunene ngapambili yarazulwa. Enye LIGWA- NGQA ELIBOMVU, lishunqulwe itehoba,

GUTINYUZI! KWABAMELE I TYUMEI!

A. & G. HENRY,

BAVULE Ivenkile elilungelo Kumzi Ontsnndu, kumzi obungoka FRANCIS e NCERA. Barola Imali epezulu ngo MBONA, ne MFELE, no BOYA neionto.

Impahla efunwa ngamanenekazi; Impahla efunwa ngamadoda banayo ngokupeleleyo.

Into ezinjenge Swekile, i Ti, Kofu, Mgu- bo, nempahla yendlu—eyona ilungileyo ngamanani awona apantsi.

Ningakulibali * *Ukubahambela*

A. & G. HENRY, E-TYUME,

KUBATUNGI ZIHLANGU! Amadoda- na amabini namatatu akwasiyo Ukutunga Izihlangu. Abayifunayo londa- wo mababhekise kwi

elhfoaftsana .

Abazelweyo

MZOZOIYANA.—E Mafiteng, Basuto. land, ngo 26 May, 1893, u Mrs, J. Wilson Mzoaoiyana ufumene UNYANA. U- vuyo nombulelo. tl07

UMQALA, IOESINA,

Nobutulu Obusuka Emqaleni

UKUZIPILISA NGAPANDLE KOGQIRA.

Iziguli zezi zifo azazi ukuba ziyasulela, nokokuba zibangwa bubuko bamatuku ematateni. Ukuqwalaselwa nge felkekile kute kwakubonisa oku ukuba kuyinene, isiqamo soko ke sibe kukwenziwa kwe- yeza abangati abafuna ngendlela elula nengena nkatazo babe nokuzinyanga

UKUPILISWA KANYE KOBTTVLU.—Inene elazi- pilisa Kubutulu nasekutini "Nzi" kwe Ntloko, ekwakuse kumzuzu linabo, ngendlela entsha, liya kuvuyiswa kukutumela incazelo ezeleyo, kwane- nteto zabancedakalayo, njalo-njalo, ngokuti aturne- le izitampo ezibini. Ukusetyenzwa kobutulu nge* ndlela engumangaliso engazange ibonwe. Kubhalelwa ku HERBERT CLITTON, 51, Upper Kennington ane, London S.B. England.

ABAHLOBO BE " MVO "

DANOKUWUNCEDISA kunene umsebe- nzi lo

Ngokutenga kwi Venkile

EZIBACELA NGEZAZISO EZIKWELIPEPA.

"Mv0" Aboyixela umntu into yokuba

UKUNYANGWA KANYE KOBUTHULU !— Nawupina onobuthulu, nokuti nzi kwentloko, angafumana ukuqonda ngendlela entsha, elula yokunyanga, encedise kunene ukupilisa bonke abanobuthulu bentlobo zonke. Incazo ezeleyo, ekakunye nenteto ezincomayo zabazive benyanze- lekile, kwanokutetwa ngamapepa, inokutunyelwa ngapandle kwentlaulo koyicelayo. Oluhlobo nga- pandle kwamatanda lolupumelele kanye oke lwasondezwa emzini. Kubhalelwa,—Aural Specialist, Albany Buildings, 39, Victoria Street, Westminster, London, S. W.

kwabauye abataha, blaze kanti angagoina- k&la ngokambula eso eifango xa iukewu Umtyoli seyim'patele pezulu.

***

Umanyano loluhlobo silwalate kuma- nqaku awanduleleyo lusekwe ngu Rev. E. P. Magaba pezu kwemigqaliselo emba- Iwa eshicilelwe ngesi Xhosa, yabelwa amalungu, ayakuyigcina njengokuba abantwana bamaqaba begcina amakubalo. Abapatiswa Lumanyano okwangoku ba- nyulwe ngoluhlobo:—*Umongameli.*—The Rev. Umfundisi wesi Qingata ; *Otabata indawo yo Mongameli—Mr.* J. Tengo- Jabavu ; *Isandla* (kwelentombi isebe)— Miss Elizabeth Labase; *Igqugula*—Misses Hoha, Agnes Magobiyane, no Elizabeth Lwana. (Kwelomlisela) *Isandla*—Mr. Job Gweleta; *Igqugula*— Messrs. B. Wolela, T. Dyosi no M. Kobe. Ihambiso yomanyano yomana ukuvaka- liswa kwelibala xa kubonakala amanqaku. Siyakolwa ukuba sivakalise uluyo lomzi upela xa siti elilinga linga alingeti.

UMTSHATO WABEGAZI.

Ngolwesi-Ne Iweveki egqitileyo ibiyi- migcobo kulo lonke elimiweyo elipantsi kolaulo Iwase Ngilane. Ibiyimini yo- mtshato wetshawe i Duke of York no Princess May. Ezocingo Iwamanzi ezivela pesheya zincoma imvato egqitileyo yezinxibamxaka nobuninzi babantu obungaqelekileyo babako ngalombla e London. Imigcobo yap^ndle kweli nakwezinye injawo ipitizeliswe yimvula yaqutywa noko.

ebise Tyalikeni yase Wesile.

[INCWADI ETUNYELWE UMIILELI.]

Ngolusuku lungasentla seva kutiwa kuko intlanganiso etyalikeni yase Wesile, ngo 8 p.m., emva komtandazo; u Rev. Mr. Dlepu, umfundisi wase Wesile, ubikele abo babeko imbangi yokuba ibeko : waxela nokuba ne " Mayor " yase Bhai iyakubako, yafikaokunene. Ubulel.e ubuko bayo ngesi Ngesi, wahlala pantsi. Yaposa ambalwa ovuyo Iwayo ukudibana nentlanganiso nokupulapula izikalazo ezikoyo kwabantsundu abapantsi kwe " Municipality." Kusuke u Mr. Mdolo- mba, i Teacher yase Wesile, wenza ambalwa ngendawo yempato yetu kwezi Locations zalapa. Zonke indawo alate zona zilunge kunene ukuba bezinoneleIwe, yabhekiSwa kuzo inteto. Kusuke u Mr. Rwexu, uqube isigqibo se Supreme Court, ngomcimbi wentokazi yase Monti ongotywala. Walila kunene kuba amatyala amakulu efike kwesosigqibo: no kufa okuyakubangwa butywala bom-Xhosa. Utsho wati akayi kungena ekulungeni nasekungalungini kwabo ngokomteto we Locations ngotywala bom Xhosa: wati uvakuteta ngokungalungi kwabo kodwa. Wasekela u Mr. E. Marela inteto yalamadoda. Maudenjenje ngenqubo yalentlanganiso: enye indawo ingati ukuba i Mayor iyivile yonke lenteto: kube kwakuko omane eyisebezela ngesi Ngesi, kuba abated bateta isi Xhosa. Umntu olahle umkondo wenteto yentla- j nganiso ngu Mr. Rwexu. Inkoliso yaba- ntu iqale ukuva emva komtandazo ukuba kuko intlanganiso. Abanye beve seli- tshonile nelanga. Bangaba ababeyazi nqo ngabo babepahle u Maneli Dlepu. Yona into yokuba ati umntu kube kuko intlanganiso ebekutetwa into, ekukuti, angaba uzazi yena. Kwati kwakutiwa mabapa- kamise izandla abavumelana nalonteto yayitetwa: esuka amanenekazi ati tyupu ayakupuma inkoliso, axuba nempinza zamadoda. Qonda! Lentlanganiso asi- yiyo yama Rabe nama Wesile nama Tshatshi odwa. Asiyiyo "nto ibifanele ukulunga kwiqela nahlelo litile: kuba ngumcimbi omele wonke ontsundu omi kulemida ye Municipality. Amabakala akankanywe ngu Mr. Mdolomba abe zinkedama, awempato nezikalazo zetu kwezi Locations. Oyena mntu wone inteto ngu Mr. Rwexu: wayona bekungaze kutetwa ngatywala bam-Xhosa nasigqibo se " Chief Justice." Amaziko omfo ka Mdolomba alahlwe onke. Gka Marela ufumane wasekela into ofan' ukuba nawe ungati ubuze kuye ati, " Andayazi nam, eyona nto ndandiyenza." Asimbeki tyala ke noko. Ndiyamvela lomfo ka Mdolomba, amazikn enteto yake ayemele ukuhlonyelwa kwizinto angazikankanyanga zentlalo nezikalazo zetu : njengabemi nabasebenzi balapa e Bhai; into yokuqala ziziza. Akuko nto igqite leyo ukufuneka kwayo. Kudala kumiwe zi Locations ne mali yerafu fan' ukuba ide yetya nanga- paya nakwexabiso lezi zizana (kuba zinci- nane). Endaweni yokuba batengiselwe abantu abagqibe iminyaka ongaka bebhatala irafu: kukona kuko intsongelo yokugxotwa, ngezipitipiti nengxolo. Ukuba ibiko imvume yokuba zitengwe iziza, yonke lengxolo nezipitipiti zinga- pela. Kungahluzeka, emke onke lamahilihili abanga ukupitizela. Enye indawo zezizindlu zimbi zonakeleyo ze Municipality, amaxabiso azo ngagqite umgca kwabo kulilishwa labo ukuba baziqeshe. Epumile obekuyo oyakungena konyuswa imali; zinjalonje azicandawo zangasese, injalo intolongo iyalala, akukataleleki'.e nokuba ufa njanina. Abantu abazintaka zona zidapazela ngamapiko, zona zikwela emitini xa zifuna ukupumla nokuze zilale. Lento isiza, okunye umhlaba yinto epambili; u Mdali waqala wadala wona, emva into ezihluma kuwo, emva koko wadala umntu, ummi womhlaba. Umiwa ngohlobo Iwabelungu ke ngoku ; akuko mntu onokuketa apo atanda kona erne, Nezi Location azisayi kuya pi. Ke lentlaulo yerafu simakade : esiyakumane sincinita abantu leminyaka yonke, de kufike ubulwelwe, ukwalupala nokufa; kungeko lifa kulomntu kade ecita imali yake leminyaka: ze nempunde yake inga- neli luto. Ze namhla akufa unozala, kube kupelile iwamkele umhlaba wayo i Municipality: emva kokuba kade ifimfita umxo werafu yeziza. Enye indawo, ngomntu osukuba engumpati wetu, ku- funeka sipetwe ngumntu osivelayo, ositandayo, nosingcambazisa kakuhle.

VAZIDLULE NONCA.

AMANQAKU NGEZONYULO.

E Skapu sebemtyumbile u Mr. Geo. Max King ukuba abengummeli we Komani kunye no Mr. Frost. Kwinteto ayenze ngo Mgqibelo ongapaya ubenelisile abo bamsondezileyo. Into enkulu ekufuneka yenziwe apo e Komani kuqetula u Pulusi ne Bhonti. Lonto inokwenzeka ngomntu abantsundu nama Ngesi bajongane? itu ababini ngakunye.

Njengoko beke satsho e Malmesbury ababenyule o Messrs. Louw no Basson ngo 1888, bagqibe ukuba bangamamkeli umalatwa yi Bhonti u Mr. A. B. de Villiers, beme kakuhle ngakumalungu abo amadala. Sisati bayakupumelela kuba kona isebutataka i Bhonti.

Intlanganiso ebalulekileyo yomzi wase Caledon ivumelene ngokuba ingenise o Messrs. Dempers no Kleyn, owokugqibela atate indawo ka Mr. Beyers. U Mr. Beyers ngumfo ongefumane axengaxenge apo e Caledon. Siva ukuba u Mr. Theron naye bazimisele ukuya kumisa i Bhonti kona.

Kumahlulo wase Albany opahle i Rini kuko abacele u Mr. J. Demaine wavuma, ukuba angene elugqatsweni lokuinela lowo mandla. Asimntu ugama liveleleyo kwezombuso ingxoxo, esingazi ukuba abamcelayo boyiswe yintonina. Amalungu esisiqingata ngoku ngo Messrs. Norton no Trower

AMANANI EZINTO.

Ifulara yehabi'e ebingentle kuyapi ayi. bangenakutengiswa kwi maliko yasi Nyara ngo Mgqibelo ongapaya. Amana-ii aqale kwi 5/11 aya kwi 6/3 ngekulu.

—o—

E KOMANI.—Kwi Malike yo Mgqibelo ogqitileyo 8 July amanani ebenii ngoluhlobo: —Irasi ngengxowa 7/9 ; Iraai eluhlaza, nge. dazini 2/ ne 2/6 ; Isemile, ngenxowa 4/6 ne 4,9 ; Amadada, lilinye 1/3 ne 1/4 ; Amaqanda, ngedazini 8d ne 1/4 j Inkuni, ngeflara 35/ ne 53/; lhabile, ngekulu 4/3 ne 4/9—ngekulu lezitungu 18/6 ne 20/; Inkuku, inye 1/ ne 13; Amazimba, ngekulu leponti 3/9 ne 4/; Ikalika, ngeugxowa 3/ ne 3/9; Utngubo (osefiweyo) ngekulu leponti 9/; Umgubo (ongaaefwanga) ngekulu leponti 12/6 ne 13/; Umbona, ngekulu 4/3 ne 4/9; Amatanga, ngedazini 1/3 ne 1/6; Amatapile, ngekulu 5/ ne 6/6-

—o—

E QONCE.—Ibhotolo 1/6 ne 4/ ngeponti; Amaqanda 7d ne 1/2 ngedazini ; Irasi elublaza 1/6 ne 1/11 ngekulu ; Amatapile 3/6 ne 6/4 ngekulu; Utubona 5/ ne 5/4 ngekulu; Irasi 6/1 ngekulu; Inkuku 1/2 ne 1/5 inye ; Amadada 2/ lilinye ; Atnakwakwini 4/6 ne 8/9 lilinye; I Orenji 1/ ne 2/7 ngekulu ; llamuni 6d ngekulu ; Narityisi 1/6 ne 2/6 ngekulu ; Amatanga 1/10 ne 2/10 ngedazini; Imbhotyi 8/3 ne 10/ ngekulu; Inkuni 10/ ne 37/ ngefltra.—Impahla ehambayo itengisiwe ngalatnananiIhngu 15/ ne 45/; Inkabi jenkomo £6 2/6; Inkabi ezimbini £3 15/ inye; Ihashe lilinye £7 15/, £5 10/, £5 5/; Amahashe amabini £2 15/ lilinye.

IZINTO NGEZINTO.

ISIFO ESiTSHA SAMAHASHE.—Isifo sama hashe ekutiwa siyi "Strangles" site qapn kwifama ezintatu e Nyara.

IMANTYI ENTSHA YASE KAPA.—U Mr. J. C. Faure oyimantyi yase Rafu umiselwe e Kapa kwindawo yomfi u Mr. J. M. Crosby.

INGOZI YOMPU —Ngapa ngase Bhai kate ngolwesi-Ne indodana engu Alienator yadubnla ngengozi yenza ugodo enye eugu Kruisfelder.

INGOZI YEHASHE—Isihandiba sefama eli- i nga Mr. John Clarke uwe ebekwele ehasheni evela e Kokstad ngolwesi Hlanu olunga paya, wafa.

IMVULA NE KEPU.—Ngolwefi Ne Iwepelileyo kweli kawe imvula emnaudi, kute kusisa intaba zakwa Matole ziliqausi ukuba mhlope yingqweqwe.

IMBOKOTWE.—Kufunyenwe eyona dayimani inkulu (971 carats) yi Netevu e Jagers, fontein yabhaselwa nge £150 nangehashe nesali nomkala, yagcdnswa. Azi ugodukile na unkomo ?

AMAGAMA ! AMAGAMA 1—Usuku ayakupuma ngalo ezandleni zabantu abamiselwe ukubhala abavoti lolwe 19 August. Kodwa nje ngokuba umsebenzi uhatnba ngamanqanam kufuneka bengalindanga abantu, bete baziea kumagos i.

UBEKO LWEZANDLA.—Ibandla lama Fre. ntshi elisebenza e Lusutu libeke izandla ngendlela yokumisela ebufundisini u llev. John Mogapeloa, opatiswe umsebenzi e Makhaleng. Indodana le yaka yaya kutiwa phopho e Lovcdale.

INKAWU.— Umnxilo wabantsundu ukulile e Monti. Esilokishini nge Cawa zizipitipiti zodwa kwaye nokungahlaulwa kwerafu kusanda; itshilo ingxelo yo Mongameli kwi Bhunga lomzi Ilanga lihlala liputna ngase Monti yonke imihla, kunjalonje.

UMFI U MR SAGE.—Ekutetweni kwetyala yi Mantyi yase Monti,—lokubulawa kwalo tnnumzana e Nxaruni; u Mary Sage (into mbi yalomfi) wenze " isivumo " wayixela indlela abulewe ngayouyise nguye (u Mary) nesoka lake u Derosier elimdubule ngepisto' i elele ubutongo umfi.

INGOZI YOMNGXUMA WAMALAHLE—Umngxuma ose Thornhill e Dewsbury pesheya, udubule watsha ngokoyikekayo kuleveki igqitileyo ; basekulwini elinamanci mane anantlanu abangcwatywe behleli ekungeko temba lokuba bop la. Kutsha innlilo, kubi ; into ebete kwaxakeka ukupanda.

U REV. J. B. SAKVBA.—Sinoaizi ukuti lomfundisi wase Tamara ude ngokungabi nampilo intle wanyanzeleka ukuba abese Q>nce, apo kubonakele ebleli ixeshana esezandleni ze gqira. Indawo ebimbangele ukude angene isengati incedekile kancinane noko angekaziva mpilo intle. Kakade iyakumfumbata ngentbziyo impi eninzi esaziyo eso sicaka se Nkosi.

INGOZI YOMLILO.—Ngapa ngasemazantsi e Rini, kwifama ka Harper, ekufupi ne Manley Flats, kute kuqunyiselwa Jnkumbi ngokutshiswa kwedobo kanti umntwana ka Mr. Horne, ete petselele nje, uyekulondawo inomlilo ; ufunyenwe etshe ngokoyikekayo, ngangokuba ukufa kubehle kuzipelise intlu. ngu zake.

UMHLOBO OPAKANYISIWEYO.—U Sir Arthur Gordon, opakanyiselwe kudidi Iwezidwangube ekutiwa zi Lords kwelama Ngesi, wayeke eyi Ruluneli e Selon (Ceylon) nase Fiji. Wayeke emana ukukankanyelwa ukuba yi Ruluneli kweli. Ubedume ngomoya omhle kwizizwe ezibala lahlukileyo kwelama Ngesi kwezondawo ebehamba kuzo.

UBUBHOVUBHOVU KWALOLIWE.—Kuleveki igqitileyo pambi kwemantyi yase Bhai urnsebenzi wakwaloliwe omhlope ongu Henry Clayton ubesentetweni ngokupata r baxr kakubi iledi emhlope u Mies Herbert, ebiha. mba ngetreni, ayipange iqela leponti. Lontokazi isalele yilonxwaleko iyifumeneyo. Isipompotela eso samshiya emnyama oma. bini ame'alo, erunekile. Usapicotwa umoimbi lowo.

IHAMBO ZO MONGAMELI WE NKOMFA.—U Mongameli we Konferensi yama Wesileu Rev. James Thompson, M.A , unduluke e Kapa ukuya e Bloemfontein ngendlela yokujikela pakati kweremente abekwe ukuba ayongamele ngalonyaka. Uyakusuka e Bloemfontein ngolwesi Bini ze abese Queenstown intsukn ezimbini nezintatu, ukusuka apo aye e Tsomo ukuya kuziqonde la ngesiqu izaqunge ezikoyo kona. Ukusuka kona uyakusinga e Monti, ze akwele abheke e Natal.

I LOVEDALE.—Iseshoni yokuqala ivalwe ngo 14 June. Uraqulti wabebengapakati kwamasango esikolo ubuku 689. Abapati bomzi barorela ukungarolwa kakuhle kwa. mali yokufundisa, asebegqibe ke kwelokuba, nokuba ade ancipa amanani ngento abagqibe ukuyenza, baya knnyanzela ukuba irolwe kwasekuqaleni imali. Iseshoni yesibini iya kuqala ngo July 27. Kuko inguqulo eziya kubako kwititshala. U Mr. W. G. Bennie uyakubuyela kwasemsebenzini oko ebese Koliji e Rini efundela i B.A-, ekungatauda buzekiyo tikuba koluviwo lubeluko uya kupurna nayo; kwakona u Rev. John Lennox obebambele u Rev. Mr. McLaren e Blythewood uza kufudukela e Lovedale. Indawo ka Mr. Calder ifunelwe u Mr. John Anderson ovela e Scotland. Kulindelwe kwakona ukuba pambi kokuba upele unyaka u Dr. Stewart abuyele e Simnareni kunye nentsapo yake. U Mr. no Mrs. Geddes bayakungena emsebenzini wabo kakade ekuvulweni kwezikolo, u Rev. Brownlee J. Ross obembambele uyakutabata umsebenzi woyise e Toleni, u Mies Bergh uya e Rocklands Seminary e Cradock.

IMVULA—Eli like latyelelelwa zimvula ezimnandana ngokuhlwa kolwesi Hlanu nange Cawa engapaya.

E KAMASTONE.—Kubeko ingqungqntela enkulu ekuvalweui kwezikolo. Impi ivele kumacala onke yezikolo zase Hukuwa, Didimana, Mcewula, Bullhoek, nesakwa Matshoba, zayiyolisa intlangano ngamaculo amnandi pezu kwendyebo enkulu yokusiwa pantsi kwempumlo. Kwabiwo namabhaso kwintsapo yezikolo.

ELUSUTU.—U Rev. A. Mabille ebhalela kwi •'Christian Express" utiUkutwetwiswa kotywala kuyanda, kupantse kwako imfazwe yamabango kwintsukwana ezimbalwa ^igqitileyo; unyana (kwabanye) omnci ka Ludziya ute qho ngokwala ukwenza imiyalelo ye Nkosi u Lerotholi. Izinto aziqubi kakuhle njengokuba kucingwa njalo—e Lusutu.

IZIHANGE.—Ivenkile ka Nkatula (Mr. J. Lamont) e Komani iqekeziwe y'angenelwa ngamasela ngobusuku bo' Mgqibelo ogqitileyo. Kugqojozwe intunja eyauelele ukungena indoda eludongeni, ekumhlope ukuba oko kwenziwe ngabantu abayaziyo ivenkile. Izinto bezisemi ngokuma kuku. chitwa ngamasela; impahla ebiweyo zingu. bo nezihlangu, izipaji, imela nezinye izinto. Akukabanj'wa mntu.

U REV. J. MAHONGA.—Lomfundisi ukangelwe ukufika e Qonce li Bandla azakuwuquba pakati kwalo umsebenzi we Nkosi ngo Mgqibelo 15 July. Ayakuwuqala ke umsebenzi ngeukonzo zange Sabata. Unqwenelelwa nguye wonke ixesha lentsikelelo emsebenzini wake. Indawo yake kwityalike enkulu nge Sabata egqitileyo itatyatwe ngu Rev. Jas. Lwana—isicaka se Nkosi esidala esesapumla emsebenzini ngetuba lobu-Iwelwe, nesivttye kunene ukubona sipumelela nawo, sanqwenela ukuba sanga singaya sisomelela sikumbuze imini ezindala oko sabesifudula singumfundisi kulo Mjikelo.

INKOSI ZAKWA ZULU.—Sinosizi ukufnmana ukuba umcimbi wokukululwa kuka Dinizulu noyisekazi awamkelwa kakuhle ngamapepa abhalelwa abamnyama base Natal—*Inkanyiso* no *Msizi Wabantu.* IMVO ZABANTSUNDU ngumcimbi ezasoloko ziwumele lo wokukululwa kwezi nkosi, kuba lonto ibubulungisa ; isiposo sisekuvaleleni abantu aba. ngenanto bayonileyo. Um'ohaleli wo *Msizi* uti esisenzo salamapepa sibangwa kukuba abaniniwo bemhlope, kwakona bengabafundisi. Ayivakali nakuti iuto ayibekayo ukuchasa isenzo esihle sobubele bombuso wama Ngesi.

I TSHATSHI.—E-Gwaba ibuye yakiwa indlu yesikolo ebiwile. ludlu leyo yakiwe ngu Rev. W. Philip ngezandla nemesilane entsundu.—Ngu Rev. Mr. White wase Rini oyakutata indawo ka Rev. J. W. Gawler e Bbai. U Mr. Gawler usakuke ati chu e Rini kwa Fikizolo—I Bishop yase Rini iyakuba nenkonzo yokubeka izandla e Cradock ngowa 23 July ; Colesberg ngovva 30 Uyakuke ayokufikelela n-ise Metele malunga ngowa 27 kuyo lenyanga.—Nge Cawa yo Mtriniti i Bishop ibangenise kwi wonga lobu Priest o Revs. J. Evan Davies, we St. Boniface College, Warminster, no L. N. Dinwoody, B.A., wase Queens' College, Cambridge.

I PRESBYTERY YE FREE CHURCH —Lentla. nganiso yabafundisi ibidibene Japa e Qonce ngeveki epelileyo, ngetuba lokuhambisa umsebenzi wayo. Ezinye izinto eziparnbiii ekugqitywe kuzo kukuba u Rev. Brownlee Ross, M.A., amiselwe kumsebenzi woyise e Toleni ngenyanga ezayo; u Rev. Richard Ross oneminyaka emininzi equba Ilizwi kona nyapumla ngetuba lokungabi nampilo intle—U Rev. Mr. Matheson, umfundisi. omtsha ovela e Scotland, isigxiua somsebenzi wake siyakuba ku Maxotgo, nakuba eyakuke abe kwa Tsolo ixeshana.— U Mr. Wm. M'pamba walatelwe ukuba abe Pantsi kwa.Mahlati apo ayakuncedisa u Rev. Dr. Boss kona, kumiswe i Komiti/eyakuya apo e Pirie imkingelele is za ayakumiselwa kuse indlu.

ISAKITI YASE MGUNGUNDLOVU.—Mayelana nokufuduka nokufudukela kwabafundisi base Wesile bo Mjikelo wabamnyami base Maritzburg, iti *Inkany'so* yakona :—Bala itnpela kodwa iyasishiya intshebe yakwiti, umuntu omtoti wakwa Matebula ? Kodwa izinyembezi sezesulwa ukuba ngizwa ukuti udedela u Rev. J. Jas. Jabavu, ose Edendale namhla, engimzwayo ukuti uyakulisonta lapa Emgungundlovu isonto lesibili lika July. U Mr. Jabavu ngowasebu Nguni ngenkaba, ngaloko ngiti wsZilelwa kona. Welamana no Mr. J. Tengo Jabavu, lowo ogama lake ligcwele izigodi zonke Ze Nyakato yase Africa. Utnnikazi pepa le>o elidumileyo lase Koloni, *Imvo.* U Rev, J. J. Jabavu wafunda e Heald Town, Cape Colony. Ukubuyela kwake lapa kuleli laknbo (ngoba mina ngiti elakubo ngoba ilapa okoko bake balahlwa kona lapa) kwaba ngokuketwa kwaka eketelwa i Koliji lasa Edendale Wabuya wanikwa is kundhla sokuba ngu mfundisi wakona. Umuka nje e Edendale ushiya esaqala imihlangano emibili yoknsiza abantu, leyo namhla i Edendale elingaba nokuzibonga ngayo ngoba labuaiswa ngomuntu onjengaye.

Native Opinion,

WEDNESDAY, JULY 12, 1893

Topics of the Day.

OBITUARY. IN the death of Rev. Geo. Chapman, who passed away at Queenstown on Sunday last, at the Hpe old age of seventy-five, there disappearsone who has unobstrusively served faithfully and well his day and generation. For over fifty years he was a Wesleyan Minister, and much of his energy was devoted to Africa—West and South, and particularly South. We sincerely condole with his bereaved family.

MR. T. A. KING FOR TEMBULAND. MR. T. A. KING of East London has just returned from the electoral district of Tembuland, and seems so satisfied with the promises of support he has received from influential men throughout that he has no manner of fear about his return. The election, however, is still a tew months off, and no one can say what may not happen in the meantime. Hence it is always good policy not to be sanguine in these matters.

MR. SAMPSON AT CALA. MR. VICTOR SAMPSON has been vigorously carrying on his canvass in the constituency of Tembuland. The other day he met the Xalanga Natives in Cala to whom he discoursed on public affairs. Afterwards he submitted to a pretty smart heckling. He represented that he had long cherished the idea of coming forward for Tembuland, and had made up his mind to stand when Parliament gave the constituency a second seat; but the Umtata people had asked him to run for the seat now held by Colonel Griffith, and he had decides to contest it. On the subject of a second member he maintained that Colonel Griffith should not have been content with being put off with promises of consideration by the Government, but should have given them no rest until the right was conceded. On Native land tenure he said he would advocate the people being grouped as village communities, each individual being furnished with a title which would be transferable only among Natives under a simple system of registration. The headmen he should pay well to watch and prevent further encroachments on land by young men, who should go out to work and not contribute to the already congested condition of the locations. He would make the son of the "great house" of a polygamist heir of his father's estate, the others being left with the lands belonging to their respective houses, or be compelled to go out to work. He pointed out that the territories contributed between £300,000 and £400,000 per annum to the public revenue from which they derived no benefit. Roads and bridges were wanted for the Territory inasmuch as they could not expect to get railways. The questions asked elicited that he would be unfavourable to granting titles to individuals in Fingoland who had improved their holdings since that would invalidate the title. Asked by Rev. S. P. Sihlali whether the granting of titles to traders had not that effect, Mr. Sampson replied by saying Parliament would prevent it. On the question of education he said he would educate the Native for the position he should occupy, whether that position be high or low; and he should of course allow Latin and Greek to those qualifying for professions. In answer to another question, he said he was not in favour of granting a general title to missionaries on mission lauds, but would, on giving out titles to all residents give the missionaries theirs to the plot assigned to them. Replying to another question he said they as lawyers regretted the law which had the effect of doing away with Native jurors who were excellent judges in cases. At Butterworth even the whites were complaining at this ; so much so that it was contemplated to ask Government to alter the provisions of the law in so far as they affected the territories. Mr. Sampson was thanked.

PARLIAMENT. THE Session is now about a month-old. Apart from the interesting onslaughts on Sir James Sivewright's obliquity by his ex-colleagues, its other characteristic so far has been the power of the three exMinisters, who seem to have had everything pretty much their own way. It is quite evident that Messrs. Sauer, Merriman and Inues, have raised themselves immensely, both in the estimation of the House and of the country by their action in giving up office for principle, and the immediate effect of it is that the House looks to them, not to the discredited Ministry,'for any declaration of saving principles. Several times have the measures of the Government been modified or rejected at the suggestion by the new Opposition, to such an extent is the country becoming impressed with this that the following from the *Port Elizabeth Telegraph* may fairly be taken as expressing the general feeling of all distant observers of what is doing in the House : —Since the Ministry has no policy to submit to the country, and, further, since it is apparent that the men in office will be willing to give expression in Parliament to the wishes of the majority of the- representatives returned at the eusuing contest, let the leaders of the so-called Progressive party sound the battle call. We do not know who must be regarded as the leader of the Opposition at the present moment. Probably, were the truth known, the three politicians who sacrificed office in defence of Ministerial purity, have decided to act in concert. Be that as it may, they have strengthened their position by reason of their repudiation of the Logau contract, and a well thought-out policy of reform drawn up by them would be sure to receive the close attention of electors. If there was a time when it was possible to form a strong Progressive Party, it is at the present juncture of affairs/ Messrs. Merriman, Innes and Sauer are already at the head of a powerful combination. Their followers are, it is true, in a minority as regards numbers; but, guaged by the standard of merit, ability, and earnestness of purpose, they are first amongst Colonial politicians. That party requires to be welded into solidity and to appeal to the country as an organised band of reformers. Let the leaiersgive them a policy to fight for and we are convinced that they would fight at the ensuing election with success.

A NOTABLE iHscussiON. THE only discussion of special interest in the proceedings of last week was most undoubtedly raised by Captain Brabant in favour of juvenile emmigration from charitable institutions in Europe to come out to assist the farmers. The gallant gentleman was supported by Mr. William Hay. Mr. Merriman, of course, was to the fore with that bitter hatred of the black colour which disfigures his statesmanship. To our mind the opponents of Captain Brabant had the best of the argument. The Premier, as head of De Beers, is in a position to speak with great authority on this subject; and his observations on our people will gladden their hearts. He said it was not a matter that Government could deal with. We must look to the Natives for our labour, both agricultural and domestic! Any European immigrants would be obliged to compete with the Natives. He was entirely opposed to increasing this danger by the further increase of our needy whites. Mr. le Roex for once'hit the, bull's eye when he said that the proposed system of immigration would have the effect of creating a class of *kleine baasen.* The problem of this country is to make the Natives better and utilise their services, and not, as Mr. Merritran would, if he can, spurn the Native who cannot help himself but must exist.

THE GLEN GREY NATIVES. IF our people thoroughly understood the work of engineering questions through Parliament they would now be petitioning and urging their desires as to the settle»-ment they desire of the Glen Grey question. But they seem to have faith in representations and documents that they have already sent along to Government forgetting that it is the living voice and present action that gains the day. The *Frontier Guardian,* is of the same opinion as ourselves for it says " We understand that petitions are being prepared in this district for presentation to Parliament, asking that titles may be granted to the Natives in the Gleri-Grey district, with a clause to the effect that the holders may be allowed to dispose of their allotments after the expiration of four years. As this matter is one of great importance to the Natives, and as, moreover, the petitions to which we refer are being got up by the Afrikander Bond—not, it may very safely be asserted, in the interest of the *zwart schepsels,* but just the very reverse—it behoves the Natives and their friends to be on the alert."

RONDO ITEMS. FROM Pondoland we gather that the young Chief Sigcau is putting his foot down on the practice of witchcraft, and has, wo think begun at the right end in forbidding the killing of the "smelt out" without a trial. The people " smelt out " have a refuge at the Great Place whither they fly when they suspect foul play, and are also delighted with the opportunity of clearing themselves. The Chief has made it clear that no one shall have the power to kill within his dominions. This is a great stride in the long-wished for direction, and will no doubt be applauded throughout the country.—We understand that Umhlangaso is still afraid to venture as far as the Great Place, although he has been summoned there to obtain his pardon.—Of the 27th instant Sigcau will meet Mr. Stanford the Chief Magistrate ofGriqualand East on matters relating to the wire fence that is in course of erections on the borders of the Colony adjoining Pondoland. The Pondos, it is reported, are much in favour of the undertaking, and have freely opened the forests to the Government to take out poles. They are most desirous also that the fence should be extended towards Mount Frere. The other matter that the Pondo Chief will bring forward at his meeting with Mr. Stanford is the restitution of stock stolen by Colonial Natives in Pondoland. As the gates of the fence are to be guarded, the Pondos are stipulating that they should be represented by their own guards. This seems a reasonable request enough.—The procedure in regard to the exaction of fines is being changed by the Chief. He is adopting the English mode of taxing the thief with his crime, abandoning the collective responsibility of the location to which the thief may belong, the wonder what our Parliament will think of this, seeing that it is just now altering its law, as in the Stock Thefts Bill, after the Pondo practice. On the whole we are glad to observe things are wonderfully improving in Pondoland, and we hope the improvement will go on.

CONSTITUTIONAL PROPRIETIES

WE rejoice that our article, urging that Parliament should in some way mark its confidence in the three ex-Ministers, who, in their determination not to countenance maladministration, sacrificed office, has attracted attention in Capetown. It created quite a flutter in the Metropolis ; and of course our friend the *Cape Times* set the ball rolling in one of those interesting articles which, while professing to set our humble selves right, are really intended to inculcate on the public the fundamental principles of political action, the ignoring of which brings confusion and disaster to a state. The *Cape Argus* seeths to have been so completely terrified by the Cape Thunderer, that it felt called upon to appease JUPITER by pleading that it was but Sir JAMES SIVEWIRIGHT'S pet lamb. It was not necessary to make the confession, seeing that its defence of the ex Commissioner had failed to impress the country from sheer hollowness. But perhaps being a long way off from the peal of the *Cape Times* thunder, we, in this office, are in the happy position of applying a calm mind to the examination of the constitutional thunderbolts it hurls at NATIVE OPINION. A word, to begin with, as to the proposal of strengthening the Left Wing of the late Cabinet ' Our sole contention was that the Left Wing had not forsworn its distinctive principles by joining the Government; because then they would have been guilty of having betrayed their following, just as Sir GORDON SPRIGG is now being made a gazing-stock before the country for having sacrificed long-cherished views—we will not say convictions —to join Mr. RHODES. It was thus necessary that those who believed in their principles, who were, nevertheless, free from official trammels, should not allow themselves to be absorbed as an entity. With the theory of the unity of a Cabinet, composed as the late one was, we were not prepared to go beyond the proprieties of the relations which subsisted in English politics between the Liberal Unionists and the Conservatives, when Mr. GOSCHEN was Chancellor of the Exchequer in a Tory Government

Now, as to Mr. RHODES' action, which we still cannot understand. We appeal to our contemporary—political telepathy or no telepathy notwithstanding—whether *Imvo* did not, while Sir JAMES SIVEWRIGHT was still on the waters, urge that that Minister's action might be properly placed under the category of errors of judgment, and business proceeded with. By consenting to the cancellation of the job by Mr. RHODES and his other colleagues, he had made a *prima facie* case in favour of that plea. So far good. If afterwards he goes back on the action of the Premier and himself by maintaining vehemently that the contract was good, it seems to us it was scarcely the thing for Mr. RHODES to assume such an attitude as to compel three innocent men to retire, while he stood by the peccant one. From our standpoint, if Sir JAMES had stood by his colleagues in the cancellation, and thus allowed them to plead error in his behalf, the Lett Wing would have been deprived of the sympathy of right-minded men in their retirement. Sir JAMES has done nothing of the sort. He committed an error which the Premier so fully recognised that he took the unusual step to cancel the obnoxious contract made by his colleague; but when that colleague plays somersaults before high heaven, glorying in his shame, he coolly parts with the three who have stood by him in defence of the honour of the Colony. We confess we fail to see any constitutional propriety in the action of the Premier in this respect. Hence our appeal to Parliament to redress a crying injustice.

CAPACITY FOR EDUCATION.

THE *Express* of Bloemfontein attempts a reply to our strictures on Mr. SCHREINER'S theory that Natives should not be educated until a thousand years have elapsed, seeing that the Europeans have taken that time to be what they are to-day. Of course we scouted the idea as absurd, maintaining that our people have been fortunate enough to live in a time when they have only to utilise advantages already secured by the thousand years of European plodding ; and it would be incredible folly on their part to refuse to avail themselves of them on the pretext put forward by the Cape Attorney-General. We illustrated our idea by a causeway which was so many years in building, saying that those who subsequently travel along it have not to take as many years as it took the builders to construct it. Our clever contemporary at Bloemfontein thinks it has disposed of the matter by hurling at us the following sentences:—

> That is surely skimming the surface of the whole question. How is it that when a Native gets on a well-constructed causeway, he generally manages to break his legs and what not, in using that comfortable and safe thoroughfare? Why does education spoil a good nigger? Let IMVO tell us, and let us assure NATIVE OPINION in the meantime, that painting a black man white does not make a white man of him, but only ruins his natural complexion, and by interfering with the action of his porous epidermis leads to greater inward mischief. We shall aim at the same thing, that is to preserve a good nigger, and to improve a bad one; but 50 years' experience has taught us that *technical* education has to precede all book-learning, and technical education means for him the learning of those arts and handicrafts which form the occupation of an inferior labouring class. To define it: Chop wood, carry water, dig, plough, drive and herd cattle, and do all of it—if possible intelligently and faithfully.

To our mind it is the *Express* that skims the surface of the question. Let us analyse its arguments for a little. We are asked, to begin with, " How it happens that when " a Native gets on a well-con- " structed causeway, he generally " manages to break his legs and " what not in using that comfort- " able thoroughfare ? Why does " education spoil a good nigger ? " Let IMVO tell us." If our contemporary had read our article, which it attempted to criticise, it would have found an unanswered and unanswerable reply to its questions. The fight just now is on the position whether a Native should be educated or not at all. At any rate a journal published in the Free State, should know that it is paltering with the subject to talk of educated Natives there who have broken their legs along the comfortable causeway of education, seeing that there Native education is forbidden; and if there be, nevertheless, maimed Natives in that State, it strengthens our contention, not that of the *Expess,* that the policy of not educating the Natives is a short-sighted one. In the .article which the *Express* has done us the honour to notice we brushed aside the unfortunates who carried on what little education there is for a Native to boast of to the stage at which every learner assumes jaunty airs, thinking himself as educated as any body else ; maintaining that these were the products of the well known sort of education which in educational circles is recognised as half education. However, they, also, find their level after being a little jostled from pillar to post in the school of experience. Still we insisted on the fact that the extremely few, who had been fortunate enough to go further in education, to the regions at which one feels humbled and that he has nothing to boast of, have done very well indeed for themselves, for their race, and for the community at large, in showing that an effective citizen may be made of a Native provided a certain course, which has succeeded in these cases, is faithfully followed. Surely, because there are any number of social wrecks among Europeans, along " the comfortable thorough- " fare of civilisation," the *Express.* will not contend that that is the fault of education ! We claim to have a better opinion of education than our excellent contemporary at Bloemfontein to believe that it is anybody's enemy. We hold that everybody is the better for it. As to the things people should be taught, to which our contemporary seems to attach a fictitious importance, they appear to us a secondary or subsidiary consideration, the real question being, Should the Natives be improved at all? We were, however, scarcely prepared for the revelation we have in the *Express* article, which marks our contemporary as a veritable heathen Chinee in regard to the fundamental doctrine of "the Dignity of Labour." Read the closing

Isaziso sase Cala

KWAZISWA

UMZI OMELE I CALA

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IMPAHLA YOKUTSHATA:

Elisebe lipantsi kokulaula kuka Mr. BATTERSHILL wetu onamava amakulu ngeyona nto kanye ifunekayo kwabalungiselela Imitshato. Ngoko imicimbi epatiswe yena iyakwa-nelisa kanye.

INGUBO ZAMADODA:

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Amatyala atetwa kwinkundla ye Mantyi, e Lady Frere, nakwi ofisi yase Bolotwa. Ikaya e

LADY FRERE.

J.KUZANE

(LAW-AGENT)

AMATYALA uwateta nakuyipina i Ofisi ya Pesheya kwe Nciba. Umteteleli Ematyaleni,

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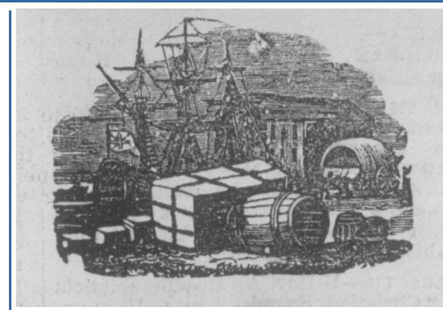

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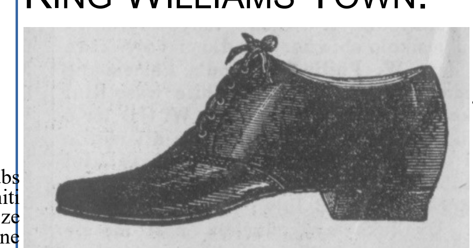

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Ivenkile Edumileyo eku Mpulusi

Ku Mr. SMALE ; waye eyongezelela yonke impahla nge ketiweyo, efanele lemikondo yomibini.

IYABE-ZIKOLO

I-Printi, I-Ngubo Zamadoda, njalo-njalo, Ziyakutengiswa ngawona apantsi amanani.

Awona Maxabiso Apezulu

Ayakunikwa nge Mveliso enjengo Boya, ne Zikumba, I Mfele, no Mbona, njalo-njalo.

S^Abaceba kakulu abanakwema nto igqite ukuba balinge Umpulusi njengokuba esezandleni zompati omtsha.

INKOMO NE GUSHA

Ziyakuseloko ziko kofuna ukuzi-tenga.

Yizani Kutyebisa Amehlo enn!

IZAZISO ZAKOMKHULU

ZISHICILELWA NGE '.'GUNYA.

NGEMIHLABA E NXUKWEBE.

ISAZISO SAKOMKULU—No. 560, 1893.
Kwi Sebe le Mihlaba, Imingxuma Nokulima, Cape of Good Hope, 23 May 1893.

KUYAZISWA apa kumntu wonke, ngo. kwe Siqendu Sokuqala so " Jfteto we Mihlaba Elahliweyo," No. 3 we 1879, obuye wahlaziywa ngo Mteto No. 24 we 1887, okokuba lemihlaba ikankanywa ngapantsi apa, ekumandla wase Bhotolo kucingelwa ukuba iyelahliweyo ngabaniniyo, nokokuba u Rulumeni uya kuyitabatela kuye ngomhla we 13 NOVEMBER, 1893, ukuba akutanga pambi kweloxesha kuvele bani oyibangayo, kananjalo nerafu ezingamatyala zibe zite zahlaulwa ku Mantyi we Siqingata njengoko kufunekayo kwesi Siqendu sikankanywe ngentla salo Mteto.

CHARLES CURREY,
Unobhala we Mihlaba, Tmingxuma Nokulima.

■*Imihldba ekumandla wase Bhofolo ekutiioa iyelahliweyo.*

Umfungase Dwayi, Hlaleni Mhlahlo, Manxaba Belekiva no *Giqa Ntlokoma*: Intsimi Lot No. 19, Block L, Enxukwebe ; irafu elityala ukususela ku June 1859 zi £17.

Umfungase Dvayi no *Hhlaleni Umhlahlo:* Isiza Lot No. 6 EE ; irafu elityala uka-susela ku 12 July 1859 zi £4 5/.

Manxeba Belekwa no *Giga Ntlokoma* : Isiza Lot No. 4 EE, e Nxukwebej irafu eli-tyala ukususela ku 12 July 1859 zi £4 5/.

Ququ Kubevana : Intsimi Lot No. 17, Block 0, e Nxukwebe; irafu elityala ukususela ku 12 July 1859 zi £16 10/.

Idonis Hongzuana : Isiza Lot No. 6, Block DB, e Nxukwebe; irafu elityala zi £3 7/6.

Katjie no *Great:* Isiza Lot No. 2, Block B, Block B ; irafu elityala ukususela ku 1 January 1867 zi £3 5/.

llaqoba Mahlahla: Intsimi Lot No. 20, Block M; irafu elityala ukususela ku 1 January 1888 zi £2 10/. Isiza Lot No. 2, Block K; ityala 12/6.

John Mfamana : Intsimi Lot No. 9, Block M ; Isiza Lot No. 3, Block Bb ; irafu elityala ukususela ku 29 March 1886 zi £2 17/7, isiza 14/5.

Syenxa Thomas: Intsimi Lot No. 136, kwa Nobanda; irafu elityala nkususela ku 1 January 1870 zi £11.

Jonah Ntlonze : Intsimi nesiza Lots No. 16 No. 5, kwa Nobanda, Block A ; irafu elityala ukususela ku 20 December 1887 zi £2 10/4 ne 12/6 ngesiza.

Nokutswa no *Metjie* : Isiza Lot No. 7, Block B, kwa Zazela; Irafu elityala ukususela ku 1 January 1881 yi £1 10/.

Mqikela Vovi: Intsimi nesiza Lots No. 163 ne 4, Block W, kwa Zazela ; irafu elityala ukususela ku 29 March 1887 zi £2 17/6 ne 14/5.

IFANDESI LEMIHLABA.

ISAZISO,—No 101. 1893.
Kwi Ofisi yo Mpatiswa Nocanda, ' Capetown, 6 *June,* 1893.

NGOKWE Siqendu II, so Mteto No. 15 we 1887, kuyaziswa spa kumntu wonke ukuba eziziziba Zomhlaba Wakomkulu, ekumandla wase HUMANSDORP, ziya kutengiswa nge Fandesi, pambi kwe Ofisi ka Mantyi e HUMANSDORP, ngexesha leshumi kusasa, ngeMGQIBELO, SEPTEMBER 9, 1893, ngokwezimiselo zalomteto ungentla, nangezimiselo zelifandesi* ezibaluliweyo, nezingati zixelwe ngalomhla wefandesi.

Isiziba ngasinye somhlaba siya kntengiswa ngemali esixhonywe ngayo, waye ote wabhida ngapezu kwabanye, kananjalo ngemali engengapantsi koxhonywe ngayo, eyakuba ngowutengileyo, umtengi ke lowo koba kokwake ukuyihlaula yonke ngaxanye nokuba yinxalenye yayo ngalomhla we Fandesi. Ekoti ke

(i) Kungeko ntlaulo ngalomhla wefandesi isahlnko seshumi sirolwe ngenyanga ezintandatu, ize esinye isahlulo seshumi sirolwe kwinyanga ezilishumi linambini ezilandela umhla wefandesi.

(ii) Ukuba imali ehlaulwe ngomhla wefa. ndesi ingapantsi kwesahlulo seshumi isisalela sesahluko seshumi sohlaulwa. ekupeleni kwenyanga ezintandatu, ize isahlulo seshumi esisasaleleyo sirolwe kwinyanga ezilishumi linambini kusu-susela kumhla wefandesi.

(iii) Ukuba imali ehlaulwe ngomhla we fandesi ipakati kwesahlulo seshmni n< sahlulo seshiblanu, isisalela sesahlulo sesihlanu sihlaulwe kwinyanga ezilishumi linambini emva kwe fandesi elo.

Inzala yezontlaulo yoba ziponti zone ekulwini ngonyaka ; ekoti ukuhlaulwa kwazo nenzalo leyo kuqiniselwe ngabameli abafezekileyo ababini ngokwaneliseka ko mantyi—abameli abafoka bazibopelele kanye nangabanye ukuba ngabo abanetyala, bengena kuzilandulela nganteni.

Indleko zonocanda, njalo-njalo, netayitile zohlaulwa ku mantyi, nakubani onguwambi owonikwa igunya loko kwangalomhla we fandesi;

Unotenga lowo wofika abhale umnqopiso ngezahlnlo ezine ntlaulo evuma ukuba wohlaula inzala—eziponti ezine ngekala, angati ukuba wayerole ngomhla wefandesi ngapezulu kwesahlulo sesihlanu, aselewe. nzela umnqopiso isisalela semali yentengo leyo. Unotenga woba nelungelo lokuhlaula lomini yonke mhlaumbi isahlulo semali yalomnqopiso, kungengapantsi kwamashumi omahlanu eponti.

Umfanekiso walemihlaba, kwakunye nezimiselo zefandesi zingabonwa kwi ofisi yo Nocanda e Kapa, nakwi ofisi yomantyi e Humansdorp.

J. TEMPLER HORNE,
Surveyor General.

Umandla wase Humansdorp.
Kubu Felkornet base Hankey.

Lot No 7478. Iziziba ezibini zomhlaba ezikumandla wase Humansdorp, kubu Felkornet base Hankey, ekutiwa yi Yellow Woods Heights iyomibini lomihlatyana, ubukulu 324 imokolo 329 square roods. Uxhonywe nge £35, Indleko Zocando ne. zinye £18 12s 9d, Itayitile 12s 3d.

Lot No 7479, ekutiwa yi Blueberg, ubukulu 2486 imokolo 322 square roods. U-xhonywe nge £248, Indleko Zocando nezinye £34 Is, Itayitile 12s 3d.

Lot No 7480, el utiwa yi Otterford, ubukulu 351 imokolo 123 square roods. U-xhonywe nge £35, Indleko Zocando nezinye £19 0s 9d, Itayitile 12s 3d.

Lot No 7481, ekutiwa yi Southernhay, ubukulu 1526 imokolo 206 square roods, Uxhonywe nge £152, Indleko Zccando nezinye £24 13s 9d, Itayitile 12s 3d.

Lot No 7482, ekutiwa yi Rylstone, ubu kulu £1755 imokolo 451 square roods. Uxhonywe nge £175, Indleko Zocando nezinye £26 2s 3d, Itayitile 12s 3d.

Kubu Felkornet base Gamtoos River.

Lot No 7483, ekutiwa yi Stinkhoatberg, ubakulu 1640 imokolo 383 square roods. Uxhonywe nge £164, Indleko Zocando nezinye £24 4s 6d, Itayitile 12s 3d.

Lot No 7484, ekutiwa yi Honey Cloagh Heights, ubukulu 1534 imokolo 44 square roods. Uxhonywe nge £153, Indleko Zoea, ndo nezinye £23 3s, Itayitile 12s 3d.

IMIHLABA ELAHLIWEYO.

ISAZISO SAKOMKULU.—No. 109, 1893
Kwi Sebe le Mihlaba, Imingxuma Nokulima, Cape of Good Hope, 31st *January,* 1893.

KUYAZISWA apa kumntu wonke, ngo. kwe Siqendu Sokuqala so " Mteto we Mihlaba Elahliweyo," No. 3 we 1879, obuye wahlaziywa ngo Mteto No. 24 we 1887, okokuba lemihlaba ikankanywa ngapantsi apa, ekumandla wase Qonce, kucingelwa ukuba iyelahliweyo ngabaniniyo, nokokuba u Rulumeni uya kuyitabatela kuye ngomhla we 17 JULY, 1893, nkuba akutanga pambi kweloxesha kavele bani oyibangayo, kana, njalo ne rafu ezingamatyala zibe zite zahlaulwa ku Mantyi we Siqingata, njengoko kufunekayo kwesi Siqendu sikankanywe ngentla salo Mteto.

CHARLES CURREY,
Unobhala we Mihlaba, Imingxuma Nokulima >

Imihlaba ©ku Mandla wase Qonce ekutiwa iyelahliweyo.

Bqbi Msekelezile : Isiza Lot No. 5, Block CO ne NtaimiLot No. 26, kwa Lose, y Atsi kwa Mahlati; irafa elityala uk.<^Rela ku January, 1888 yi £3 2/6.

Vume : Isiza Lot No. 5, Block II, ne Ntsimi Lot No. 176, kwa Lose, Pantsi kwa Mahlati; irafa {elityala ukususela ka January 1,1888, yi £3 2/6.

Ungxongweni: Isiza Lot No 15, Block 0, □e Ntsimi Lot No 20, Emkangiso ; irafa elityala ukususela ku January 1, 1888 yi £3 2/6.

Klaas : Isiza Lot No 4, Block K, Encemera irafu elityala ukususela ku Jannary 1 1888 yi 12/6.

Nokawa : Isiza Lot No 4, Block E, ne Ntsimi Lot No 19, Block A, Encemera; irafa elityala ukususela ka January 1; 1888 yi £3 2/6.

David Gobusiba : Isiza Lot No 5, Block A, ne Ntsimi Lot No 7, Block E, kwi Lo. kishi ka Joseph Williams, irafu elityala ukasusela ku January 1,1887 yi £312/6.

Petrus Dingiswayo : Isiza Lot 6, Block T, □e Ntsimi Lot 5, Block H, Emkubiso irafu elityala ukususela ka January 1 1887 yi £3 Wagqityelwa ungoka *Jacob Figiland.*

IMIHLABA ELAHLIWEYO

ISAZISO SAKOMKULU.—NO 415, 1893.
Kwi Sebe le Mihlaba, Imingxuma Nokulima, Cape of Good Hope, 19fA *April,* 1883.

KUYAZISWA apa kumntu wonke, ngo- kwe Siqendu Sokuqala so " Mteto we Mihlaba Elahliweyo," No 3 we 1879, obuye wahlaziywa ngo Mteto No 24 we 1887, okokuba lemihlaba ikankanywa ngapantsi apе, ekumandla wase Rini, kucingelwa ukuba iyelahliweyo ngabaniniyo, nokokuba u Rulumeni uya kuyitabatela kuye ngomhla we 6 NOVEMBER, 1893, ukuba akutanga pambi kweloxesha kavele bani oyibangayo, kananjalo nerafu ezingamatyala zibe zite zahlaulwa ku Mantyi we Siqingata, njengoko kufunekayo kwesi Siqendu sikankanywe ngentla salo Mteto.

CHARLES CURREY;
Unobhala we Mihlaba, Imingxuma Nokulima.

Imihlaba ekumandla wase Rini ekutiwa iyelahliweyo.

Dirk Kleinboy ; Lot No 26, kwi Lokeshoni yama Lawu, e Rini; irafu elityala £2 15s.

Catharina Barbara Trubridge; Lot No 43, kwi Lokeshoni yama Lawu, e Rini ; irafu elityala £2 17/11.

Hans Zwart: Lot No 78, kwi Lokeshoni yama Lawu, e Rini; irafa elityala £1 15s,

Cupido Magerman : Lot No 83, kwi Loke. shoni yama Lawu, e Rini; irafu elityala £2 15s.

Sarah Jansen : Lot Ne 95, kwi Lokeshoni yama Lawu, e Rini; irafu elityala £3 5s.

Hugh Michel Basson: Lot No 139, kwi Lokeshoni yama Lawn, e Rini ; irafu elitya. la £1 6s lid.

Mary Eksteen : Lot No 34, kwi Lokishi yama Lawu, e Rini; irafu elityala £1 13/3.

Tebeka: Lot No 175, kwi Lokeshoni yama Mfengu, e Rini; irafu elityala £1 15s.

Mali: Lot No 208, kwi Lokeshoni yama Mfengu, e Rini; irafu elityala £4 15s.

Mani: Lot No 213, kwi Lokeshoni yama Mfengu, e Rini; irafu elityala £5 9/4,

Ugali : Lot No 216, kwi Lokeshoni yama Mfengu, e Rini, irafu elityala £8 18s.

Umgunana : Lot No 238, kwi Lokeshoni yama Mfengu, e Rini; irafu elityala £1 10/.

Umbolekwa : Lot No 265, kwi Lokeshoni yama Mfengu, e Rini; irafu elityala £3 10/.

Abram Rangula i Lot No 280, kwi Lokishi yama Mfengu, e Rini; irafu elityala £3 6/.

Adam Binas : Lot No 290, kwi Lokishi yama Mfengu, e Rini; irafu elityala £7 10s.

Johannes Gama .- Lot No 298, kwi Lokishi yama Mfengu, , Rini; irafu elityala £1 15s.

Ungaba : Lot No 315, kwi Lokesheni yama Mfengu, e Rini; irafu elityala £7 10s.

Unkondo: Lot No 316, kwi Lokesheni yama Mfengu, e Rini; irafu elityala £1 10/.

Samuel Swartboy i Lot No 302, kwi Loki, shi yama Mfengn, e Rini; irafu elityala £3 15s. ;

Babasi Witbooy : Lot No 203, kwi Loke. shoni yama Mfengu, e Rini; irafu elityala £3 5s.

Josiah Adam: Lot No 289, kwi Lokesheni yama Mfengu, e Rini; irafu elityala £7 10/.

Jan Adam: Lot No 291, kwi Lokesheni yama Mfengu, e Rini; irafu elityala £9 2/1.

Ungalo : Lot No 78, kwi Lokesheni yama Mfengu, e Rini; irafu elityala £2 5s.

Ingxelo nge Ziiimo ne Eha- mbayo eyakubekwa paS^i kwe Palamente.

ABALIMI NABAFUYI bayacelwa ngo, kubukali ukaba banike incazelo nge Ziiimo—into abayifumeneyo nelahleko yabo, Impahla Eharabayo, nelahleko yabo ngokufa okanye ukulahleka,—ingxelo ke leyo eya kuhlanganiswa ngaba Bali abamiselwe lomsebenzi ukuze itunyelwe e Palamente, yaye kananjalo iyakuba lunceda ku Balimi naba Fuyi. Ingxelo enge mpahla yomntu ngamnye ayisayi kubhengezwa—oko kukuti akusayi kutiwa ukntya, impahla, okanye ilahleko ka Nantsi iyinto etile.

HENRY DE SMIDT,
Umpatiswa Koloni Ongapantsi.

15 March, 1893.'

Published by the Proprietor, J. TENGO* JABAVU, at Smith Street, Kingwil. hamstown.