

Native Opinion,

WEDNESDAY, JULY 26, 1893

Topics of the Day.

A MEETING of the Glen GLEN GREY Natives took place NATIVES, on Monday last to consider the matter of the settlement of the land now before Parliament and decided upon wiring the members of the district and sending a deputation to Capetown to watch their interests. We believe a petition is being prepared embodying the views of the people.

In the death of Rev. J. B. DEATH OF A Sakuba, Wesleyan Minister NATIVE at Tamara, on Friday last, MINISTER there has passed away a most exemplary Christian whose example will be most valuable to his people. A very humble and devoted Minister, he was to those who came within the sphere of his influence in addition a pattern of industry in agricultural work that by itself was singularly eloquent.

YET another candidate for ELECTION Albany, or the Graham's-ITEMS, town District, Mr. J. Lombard, is no doubt a Bondman, and those who are putting him forward are no doubt counting upon slipping him into the House through the multiplicity of non-Bond candidates. There are already before the electors the sitting members, Mr. R. Crosbie, who made an effective representative of Albany in the last Parliament and Mr. Demeine. The Bondmen of the Matatiele and Kok-stad divisions of Griqualand East met Mr. Zeitsman the other day, who addressed them declaring himself an independent candidate. The meeting unanimously agreed to avail itself of the proviso in its contract with what is called the "Bonds" in a position where the Bond was too weak to return its own man. On the other hand Sir James Sivewright has informed the chairman of his committee that he will be visiting East Griqualand soon; but the feeling is so strongly against him in that quarter that it is doubtful whether he will stand for the pleasure of being defeated.

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We quite expected the THE EXPRESS' *Bloemfontein* *Exp r* *ess* AGAIN, would have no reply to NATIVE OPINION on the subject of Native Education. Our contemporary, not being daunted, however, is resorting to the subterfuge of starting another hare, but we are not of a mind to nail it down on this occasion; so let the *Express* speak for itself. Under the significant title "Rhodes as the Black Man's Friend," it says:—"NATIVE OPINION congratulates itself on Mr. Rhodes' opinions on white emigration." The Premier, that paper says, 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 for what is independent secured, increasing this danger by the further increase of our white whittes." Fancy Mr. Rhodes and the native organ agreeing in a matter of this kind! Mr. Rhodes' estimate of the native is founded on the array of black machinery penned up in his compounds, and he is quite right so far, except that he is not wise in his counsel when he says that conditions which make the Diamond Fields compound a success. Why Air Rhodes prefers a native is because he hopes, if he only lives long enough, to put the native in his proper place. And a native's proper place would be a queer corner for a white ipian."

INGUQDLO YESIGWEBO.—I Netevu apa ezintlanu ezaziqweyivelele ukuxhonywa ngu Sir Jacob Barry e Mtata ngetyala lukubulala, isigwebu siguqulolwe kubeni zihlale ubom bonke entolongweni.

E ALVANI—Igwanga elingu Stephanas Bekker lingandwe lizakuzibala ngetyala. Lingene e Criterion Hotel labiza umcepo labonwa xa ligalala "into" kobotyala elite lengakubeza: 'ba iputaputa ubumama ibhotilana enetyala.

ABAFE KUNYE—Peshaya e Canterbury kufunyeuwe izidumbu ezibini zama Jam mi—indoda nomfazi, endle kufuphi nendlewe; nemamaneba okudutyulwa, beboshetle ne indyanyambo ezinyaweni, izambulela zize- macileu i bo. indoda ine pistoli es mdeni.

ONCAME LKULULEKO.—U van de Venter was Transvaal, isihange selngolwa esidi- me ngokuba nokuqeqeza izinto, esiti singekal'qbi elinye iyala sise sisiz. LZI, elinye qho, zide izi hwaye z isiz Zifikelela kwiminyaka e 57 okwango ku es'eza kuyanzingizwe entolongweni.

KWELAMA AVWA—Enye yenduna zika Mjvji sentangeni e Pe'ersburg (Transvaal) ibekwa iyala lokuzamisa aantu ukuba bavukele ukubona "okutintela amipolisa Abantu baya ukupindelela" kuba bathishe indlu yefama, bambeta umninzi; bisingela ukububalala bonke abamlholo k-veio.

E BLOEMFONTEIN.—U General J. S. Berry, UNobhala we Gugula labapati be Park uvakalise zibalo, ukuze ati umntwana akuba ezifu- ndilekuva i Paki zemzi as'zondawo zokwet zala utando ezizinto, ashxenlele omnye. Ukuba abazalokanye abantu bayaku- banjwa ngalonto. Emva bonkubiye abantu abithisa ababuyi ababonwe besangana kona, bad iwa, E1 10/0 umfana; intombi

E VRYBURG.—Izihange ezibini ezintsondu zizifike itikwenkwa yomlungu isalusa ukubazi ezi 16 koku, ndingemise nendawo yokuba ukuba um- endie, zide zinkawo ukuyisongela zemka nalo lonke eloqela lenkabi—niya umkondo.— Kwakona amagwangwa amabini abamini angu Bull i. o Adams asiqambisiwe ngokuba amahange abanjuyi nesali zawo nerinye izinto.

UKWAMKELWA KOMFUDISL—Ngomhla we 19 July, 1893, LHB Wesile ebeneitangano emzini ka Mr D. S. Makwhiso ngokufana icebo lokwamkela umfundisi omshisa. Kwengqitywa eRibeni makwenzive i-H. Atmauqen abomhlabantsondu ngala i-Mess S. Ngevala (Chairman), Ngqosa, Ma kwane, Somtunzi, Makholiso, Mjvju Lva, Mbnoniso no Madikwa.

E POST OFFICE.—Olu luhulu lwenwadi ezinenga bazuinzo ezifumele e Post Office e Qonce, 15 July 1893.—Miss E Bonane, Henry Cnn ina, Mr. Class, Spulman Gonge, Mrs Maggie James, Joseph Jilimba, Simon Kala, Miss Libonga, John Louk', Miss Kitty Makela, Miss Julia Mandu, Miss S. Maziko, Gingo Mkimana, Sannah Mjabaza, Y. Ngogo Nzala Njelenzi, Regina Pal, Ha Prince, Valam Qunu, J. Roq i'ia, Kohlake Sibetu, James Spmtsee, Mingo S'fiada, Miss E Xelke,—D. MACKITOSI, Acting Postmaster.

E BLEKANA.—Elinye lamakende e " Mvo " kwelo lase Gqili liti:—"Ndiyayibulela" kaku- lu "Imvo" kuba isixelele izinto ebesingazazi. Mxela e ntolungu lowo wevenkile ukuba "Imvo" ayipumli nini nobusuku imau' ukudanduluka; ide yahlokomisi na pakati kwentaba angu ndibhala ndikona e Blekana. Asindim oyicomayo yiyo ngo kwayo Iroti libonwa ngemieebenzi no mntu olungileyo ukelwa zizenzo" zake. " Imvo " ilungile iluncedo kunzi wakovote kumacala onke; neligan mlyilengen, nge- kutiwe *Imvo Yokopyo Jiwabantsundu*.

UMBULELO.—Kusapo Iwase Neemera olubekwe e Qonce, o'wenzwe into ebandingayi lindlele kanye ukufumtela umbuliso walo oziponiti ezimbini ngu Mr. Bqyapi Neapo. Ndiyabulela lupapo lwanj ngentq emyenz- leyo ngingabuntwana, yokundibula ngolu hlobo ekumkuni kwam. Andibuleli yona imali leyo, ndibulela umoya omhle opebwe- lele lengingaya yombulelo, nama'wi abghlu- ngu kum cwadi yenu eniyizigp nalngqelwe lo. Npujiwe yinjofiqua njqa ukuba neqze into engacingwa ipga ngabanyo abantwana ebendibufindisa apa, abangatshongo nokuti ngom'omo enk si mlhla ndah'ukana nabo? Yanga l'ngosi okweneve ingandisikelela em- sebenzini wam endiya kuwo njengomqonweni wam Andisok tze nam ndilbile kuba ukwahlukana kwam nani kube neakumbuzo esibalulekileyo, esindibon silweyo ukuba iminyaka yam elishumi elineabini eNuyichilele ukufundisa nina ayihalekile- VY mga u Tixo angani'ikelela A'iaaea I'fcaqpa, Girace Meclu, Viki, Helena Hartland, Byebetwana, Flora Sigadij no Mp. Ben Jcapo nabanyo endingena kubakankanya, Ngeniguidyo ngu Mr. B. Ncapo yokutqmelq, Igmbulelo ayikubuj- da Makr. l (U'epo Ivyam ncpa, ndazeljni,—Qwenu qmq'qdisi, W. B. RURU SANA, Peelson, July 19'93.

DR. MUIR'S attention to the TRAINING to the efficiency of the TEACHERS. appears to be bearing good result. This is satisfactory: more especially to ourselves who had long made this particular branch of education a special study. A beginning is being made at Osborn Mount Ferres in the direction of the special training of Native Teachers in terms of Government Notice No. 420 of 1893. Four pupil teachers are to be indentured there, where, with a large practising school, and a head teacher duly qualified the conditions should be favourable to the experiment. Rev. Robert A. atterson is in charge of the Mission, and from what we know of his tact and sound judgment, much may be hoped from such an undertaking begun under a man of his parts. The success of the undertaking is assured if what has desired is secured, namely, to begin with pupil teachers who are of good Christian character as well as generally intelligent, it is a well known fact that the difficulty which Missionary Superintendents have in obtaining teachers who have not only fair secular qualifications, but can be relied upon to form a good character- if their scholars, is a serious one; and under the conditions imposed at Osborn this should be met. A dozen or so of such centres placed under some of the old pupils of Mr. George Baker like Revids, G. Kakaza, E. P. Magaba—would bring about quite a revolution in our schools.

ABOUT fontein contemporary says the following lines from EXPRESS' "The Life and Times of WARRANT, Sir George Grey," placed side by side with the views that find favour in the *Express* present a pleasing and striking contrast. Oh I pitiless race of the (terroo pale fao! Hadst then a warrant from God, In the grey coils of his toomoches '11 and drive forth The peaceful people who tread By right of their birth, their own spot of earth? Was there not room under heaven For thy people and mine, that my people by thine To death and destruction were given? You came amongst, and the gifts you brought, As Christians from a vote for an independent candidate Were greed for land, and a merciless hand. And the fire-drink that digs the grave.

Australian Writer. DR. MUIR'S attention to the TRAINING to the efficiency of the TEACHERS. appears to be bearing good result. This is satisfactory: more especially to ourselves who had long made this particular branch of education a special study. A beginning is being made at Osborn Mount Ferres in the direction of the special training of Native Teachers in terms of Government Notice No. 420 of 1893. Four pupil teachers are to be indentured there, where, with a large practising school, and a head teacher duly qualified the conditions should be favourable to the experiment. Rev. Robert A. atterson is in charge of the Mission, and from what we know of his tact and sound judgment, much may be hoped from such an undertaking begun under a man of his parts. The success of the undertaking is assured if what has desired is secured, namely, to begin with pupil teachers who are of good Christian character as well as generally intelligent, it is a well known fact that the difficulty which Missionary Superintendents have in obtaining teachers who have not only fair secular qualifications, but can be relied upon to form a good character- if their scholars, is a serious one; and under the conditions imposed at Osborn this should be met. A dozen or so of such centres placed under some of the old pupils of Mr. George Baker like Revids, G. Kakaza, E. P. Magaba—would bring about quite a revolution in our schools.

THE *Port Elizabeth Telegraph* propounds an original and a simple mode of voting confidence in politicians who have done their country meritorious service. It must, no doubt, be particularly gratifying to the gentlemen singled out for such honours as our Bay contemporary would confer on them; and must do good to their friends' hearts. But, we cannot, for the life of us, see why the usual way is discarded of expressing confidence by a direct vote in the House; and if the House should deliberately misrepresent the strong feeling prevailing in the country on this matter, then by returning as many gentlemen as will on the first opportunity carry out the views of the public in Parliament. Of course, the motive for suggesting this zig-zag and corkscrawled mode of

garg to the Treasury we have little to do and less to say. But the relations which obtain between the Natives and their so called Minister in Capetown obviously interest us intensely; and we regret to have to confess that from our own point of view also the occupants of the Office for Native Affairs have not earned their salt, unless sitting still, from year's end to year's end, be a passport to merit. The view has found expression before now in these columns that Native Affairs are better off with this masterly inactivity than with mischievous activity; and Natives know to their cost that they have suffered more from the mischievous activity of the wooden-headed department in Capetown which professes to act in their name than from anything else. Hence the conviction that has taken root in many quarters that the wisest Secretary is he who will stick tenaciously to the policy of letting alone. Not that there was not much that a right-minded man might do and earn the gratitude of the country; but excepting when Sir THOMAS SCANLEN placed Mr. SAUER in this office, Premiers have singularly failed to spot the man who understood, and who were understood by, the Natives. Alas, Mr. SAUER's tenure was confined to times of trouble, but he did a good day's work in so settling the people after the wars which fraged scarcely with any intermission during the first SPRIGG regime that to this day there does not exist even a spark of ill-feeling against the Government, *qua* Government, in the bosom of a single Native for any vindictive measures that one might have expected the Colony to resort to, and for which many hot headed people loudly called out. Putting this noble act aside, we look in vain for any good the Department has done the people; and it has been hard work to keep it from mischief. In these circumstances it is hard to see what is to be gained by increasing Departments. Nor are the projected changes calculated to improve matters either for the farmers or for the Natives. MR. RHODES has stated in the House that he proposes to shift Mr. FROST from the Native Office to that of Agriculture, and the Premier to take Native Affairs. As Natives we recognise the honour conferred on us by being made the Premier Department, and from Mr. RHODES we hope for much, knowing as we do the potency of his amalgamating and "squaring" genius; *ie*, if he carries it out in the conduct of Native Affairs. We are disposed to think that Natives will get more from him than from Mr. FROST, whose brief administration has already been disgraced by a lamentable piece of injustice in regard to a case in Peddie, involving grave questions of policy, where a red heathen was preferred to a good civilised man for the headship of a tribe. Such action only serves to block and bar the progress of the people, and it is criminal folly for a Native Minister to countenance and encourage it; and Mr. FROST already stands charged with such at the bar of Native opinion. In regard to the Premier, if he can be depended upon to only *interest* himself in the real work of the Department, and not leave it to the old gentleman who lords it over all in the Native Office, with deplorable results, much good may flivv towards our people. And in respect of farming it seems to us that what is wanted is a Minister of Mr. MERRIMAN'S wide reading; with his deep interest in the agricultural progress of the land, and undoubted ability to give reasons for the faith that is in him to "enthuse" the farmers, while helping them all he can de- partmentally; but Mr FROST singularly lacks all these qualifications, practical farmer that he is; and unless he is to practice on every farm in the land, it is hard to see what he is to make of the position.

MINISTERIAL POTRFOLOS. ALTHOUGH the debate in the Assembly is not yet concluded on the Bill creating a Ministry of Agriculture it is, nevertheless, now pretty clear that Mr. MERRIMAN'S speech has settled the matter, at least in so far as the number of Ministers is concerned. The Member for Namaqualand proved up to the hilt that there really existed no necessity for increasing the number of Ministers find the expense which the step involves, as the heads of two Departments—the Treasurer and the Native Minister—at present were (if they were men not given to lazy habits) at their wits' ends to know what to do with their time. In re-

ongazanyisiyo kofileyo, ebiti ke imfundo ntsiqamo nakubahedeni.

IZINDLU AZAKILEYO. Kwindawo ake wakuzo iyayimaqakr- mba ezakivo ezikwalata ukuqina kw- ntsbenzo.

IZINYE IMBASA abenazo singafutshana ngeliti lesesha kwabase Roma, xii: 9-18. Akuko nto abeyekelele kuyo kwezonto.

IMBANGI YOKUNGXUTA. Kulungile ukuba indoda ebke umze- kelo onexabiso elingaka kudvatyululwe kwenjwe nje ngayo, ngetemba lokuba kobako abangancedwa ngumzekelo womntu ka Tixo wenene. Umzekelq wak- unexabiso ekiluku kubafundisi betu, nakubo bonke abantada ukutobela u Yise wabantu bonke. Amazwi awe- nje ekupeleni awanelanga komeleza irement- koku apatelele nakumncedi- kazi wak- omdata, nentsapo ebe nolomelelo, ingantandabuzi n g a n t o ngokusazi sonke isimilo somntu okulu ongene emvuzweni wabalungileyo na- banyanisiyo.

IZIKONZO ZOKUNGCWABA nge Sabata zihanjise ngu Rev. Edwin Gedye, umfundisi ete inkoliso yomseben- nzi ka Mr. Sakuba njengomfundisi om- nyaka emashumi mabini anane, yati eli- slhumi linane vavoyokutsala dyokwenti nye naye. U Mr. Gedye yinkabi enelala eziyaziwayo, kodwa ezishaywelelwe nge- nte akuzazi kwedlaka ayingalikele yase Tamara uze akazanga watsingisa lupondo ku Mr. Sakwif' onke lominyaka, waye naye enge- ba wolonifi upondo, I Mr. Gedye' nje intshumayelo enama- ndla neyobuciko obukulu, esalata imise- benze yesicaka zee Nkosi esibizelwe eku- pumleni pakati kweramente yase Tamara, eyaleza ukuba ukubako kwengcwaba lomfundisi kona makuyinxulwe okanye irement- kona ukuba lufunzele utsha- ba awe elulwa u Mr. Sakuba, njengo- ko kuba njalo emfazweni zomhlaba kwakuba kuwe inkosi, eti impi ihe nomsindo okanye Useke kwa I Ama- Korinte xv : ivesi 19, wayiqakamshela ne vesii 58.

IMinyaka yobubom ka Mr. Sakuba ifumaneka ibiseyi kumashumi asixenxe- kanti ke ubesomelele. Ushiye intokazi yakwa Lusu nentsapo.

qaba kunzima ukunukwa kwalo. Isizatu amapolisa abukali; andisateti kona nge kolwa. Unzi tina apa uchitwa li "ram- ncwa" elangana pakati konzi; Kwafika isikwana lokuba ulutsha (olumadodana amaqaba) lutenga imiti (medicines as they call them) yentlofanya zengcaubu, okutandwa zintombi. Lento yangena banzi komaqaba umzi yathso ziphalala inkomo, ibhokwe ne mali. Gudu zangena i Demoni, akala amatombazana; isuk- iyayateke ibiza igama lomfana ka bani, uwe sekutiwa uposive, yabeta lento wonakala umzi. Kwaxabana abamelwane nezalamanan, waye umntu elibeke kukuti : yinina imantyi zingamisi umntoongo- nggo kupeliseve lemiti? Nanamhluje kusenjalo ; kute kusenjalo khata lwangena usapo luka "Bawo wote ose zulwini. Manditi kuqala, kufike intwana apa ezi- maphukuphukwana inwele, yavakala enye seyisiti kumtana ehlangene naye: (kwababetege imiti) Wena-luna-tenga, lomuti, wena-galela-ntombi- mulule—yona tanda wena? Mawo! wawutsho wa- mde umkhosi " Imiti ema Kuleni," igama ezibizwa ngalo ezintwana. Bhulukuqa angena amadodana- nditsho abantwana bamakolwa, babashumaye- li, batenga kwa imiti, zipondo zamagusha namahbokwe zizele mome ngamatatata namandawo kwakutwa ngama "Bhubese" (ingonyama), " Daligwaomma," isit- indingasaziyo njalionalo ; suka i demoni yangena ku- mantombazana amakolwa akala zezintuli. Wada omnye umfundisi watabata i Bhai- bile (xai ikalayo intombazana), wati, " funda apa, esibha mhlambini i demoni ingotuka yakubona igama le "Pezu-ko- nke" —hayi akuncedanga lute, kuba kaloku zati ngehexha lita Yesu, ati aku- fika konazo zisuke zingxamele ukutngqi- beia umntu. Mandibuze apa: Zitinna izipolotitsho ? zasho- intlanga zokukanya namhla kwafika u Mesiya. Gamaliel! bapengulula imigulu yaba Profeti. Apina amadoda awazana ne Zibhalo ? Amina umfazi Wachiw' am' Mandipeze Nkosi? Mandipeze undinyamezele koluntuynto andizenzi, ndiyalala. —Ndisiacaka sako, .

LILEL' UHLANGA. Empumalanga yelama Griqua, June 6, 1893.

UNYULO LWASE BATENJINI. [INCWADI ETUNYELWE UMHLELI.] NKOSI.—Ndipala iqela lezipozo kwi- ngxelo yako ngenflanganiso yam naba- ntundn base Cala. Zibini ziposo eziba- bululekileyo omawundipelelwa ubu- Wandibuzela se. Nanginyina indlela anokuba yan- ukunikwa kwe Tailite kuma. Mfengu ayisebenzileyo imizi yawo. Kodwa ndi- tele, ngokucacilayo ukuba nditanda ukuba onke lawomadoda avuzwe nge Tailite ngenkulato yawo namalinga okungisa lomhlaba. Ingxakelo noko ke, enduku- chazileyo ukuyibona kwam kulendawo nge Tailite yelama Mfengu, aseynikiwe ama- Mfengu. Pantisi kwalo Tailite umntu ngamnye emteweni unelungelo lokufu- mana isabelo esilungeneyo nakusipina isiqingata salomhlaba, ukungati ukuba ezinye indawo zalomhlaba ziyacandawo kwabelwe umntu ngamnye, nokuba nge- bamhlopo umhlambini abantsundu; naba- nina ke, ekucingeni kwam, kumaMfengu angacela ibandla ngayiyumeli- lonfo. Indlela enye ezinganikwa ngayo i Tailite zeziqz nakubantaba kwelama Mfengu, ngangokubona kwam, inazini-ve ngo- miteo we Palentment. Kanjago ngenifu- ndo yabantsundu, ndalate ukuba abantwana babantsundu bangama 133,000 e Transkei abangafundisiyo. Ndingemise indawo yokuba imali abantu nge Rulumente kwizikolo zangapandl- mayichite- lwe ekufundiseni ukulesa, ukubhalwa, nokubhalwa kwelama Mfengu, ngangokubona kwam, inazini-ve ngo- miteo we Palentment. Kanjago ngenifu- ndo yabantsundu, ndalate ukuba abantwana babantsundu bangama 133,000 e Transkei abangafundisiyo. Ndingemise indawo yokuba imali abantu nge Rulumente kwizikolo zangapandl- mayichite- lwe ekufundiseni ukulesa, ukubhalwa, nokubhalwa kwelama Mfengu, ngangokubona kwam, inazini-ve ngo- miteo we Palentment. Kanjago ngenifu- ndo yabantsundu, ndalate ukuba abantwana babantsundu bangama 133,000 e Transkei abangafundisiyo. 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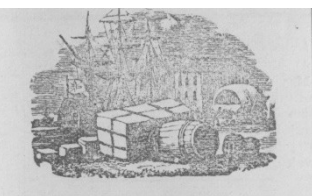
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UMANDLA WASE TINA—Uthenhaje, i Felkomet e Uitenhago. Van Stadens River, i Felkomet e Sunnyside. Elands River, i Felkomet e Tiptree Farm. Coega, i Felkomet e Coega Kamma. Sunday's River, i Felkomet e Hillside. Great Winterhoek West, i Felkomet incediswa ngu E. J. Kirkman e Boxmoor. Great Winterhoek East, i Felkomet e Tiger Hoek. Klein Winterhoek, i Felkomet e Uaas'ontein.—Kumandlana wase Jansenville—Jansenville, i Felkomet e Jansenville. Kleine Zwart Ruggens, i Fe'komet e Klip Kop Groote Zwart Ruggens, i Felkomet e Klipplaat. Upper Sunday's River, i Felkomet e Blann. krantz. Riet River, i Felkomet e Waterford. Loos Kloof, i Felkomet e Ebenezer.—Uma ndh ivase Alexandria—Alexandria, i Fei. komet e Alexandria. Oliphants Hoek, i Felkomet e Wai Heuvel. Bushman's River, i Felkomet e Preston Park. Congo's Kraal, i Felkomet e Congo's Kraal. Gorah, i Fei-komet e Sandlats. Zuurberg, i Felkomet e Wildemaat's Kraal.—Umandlana wase Willowmore—Henley, i Felkomet e Henley. Voor'Baviaan's Kloof (isiqingatana), i Fei. komet e Veeren Kraal. In Bovi Ian's Kloof, i Felkomet e Kleinpoort.—Umandlana wase Humansdorp—Zeekoe River, i Felkomet e Zuurbron. Tzitsikama, i Felkomet e Dric. fontein. Kromme River, i Felkomet e Kromme River. Zuurams, i Felkomet e Laagte. G'mtoos River, i Felkomet e Quagga. Hankey, i Felkomet e Hankey.

PMAN LA WASE VIC —(E

keni). Alice (isiqingatankornet e Alice. Tyume, i Felkomet e P.O. Tyume. Calderwood, i Felkomet e P.O. Calderwood. Fort Wiltshire, i Felkomet e Shesheg. Funah's Kloof, i Felkomet e Kingston.—(E Nguqshwa)—Peddie, i Felkomet e Peddie. Buckkraal, i Felkomet e Mgwa. ngqa Farm. Newcastle, i Felkomet e Le sendrunt. Mgwalana, i Felkomet e Bamfather. Keiskama, i Felkomet e Her. culcs. Bira, i Felkomet e Hastings.

UMANDLA WASE WODEHOUSE.—Dordrecht, i Felkomet e Braak Leente. Grootvley, i Felkomet incediswa ngu Mncedisi way > ose Craiggie Burn, e Carnarvon. Upper Stormberg, i Felkomet e Smyrna's Kraal. Holspruit, i Felkomet e Klip Kraal. West Wabshank, i Felkomet e Paarde Kraal. Tambooke Location, i Felkomet e Mount Pleasant.—Umandlana wase Barkly East —Barkly East, i Felkomet e Middelfontein. New England (isiqingatana), i Felkomet incediswa ngu H. O. Septh >, Fetcaui Glen, e Sandham. Highlands, i Felkomet incediswa ngu A. E. Stephenson, Bothwell, e Ebhank. Sterkspruit, i Felkomet e Farm-ham. Drakensberg, i Felkomet e Cullens-wood. Vaalhoek, i Felkomet incediswa ngu H. S. Nel, e Ventnor, e Clifford,

TT..... mtoK-T.VT WASE BA TENJINI—Umtata, Resident Magistrate, Umtata; T. L. Kriel e Roodeheul.

UMANDLA 1 Umtata; 2 Cicira. Elliot ale, Resident Magistrate, Elliotdale. Mganduli, Resident Magistrate, Mganduli. Xatanga—1 Gala, Resident Magistrate, Gala; 2 Gubexen, J. Adamson, Gubexen; 3 Xuka, J. Hart, Roman; 4 Slang River, John Barry, Elliot; 5 Embokotwana, 0 Aucamp, Embokotwana; 6 Kosana, W F Beadan, Ettrick; 7 Gecelo, C. Pretorius, G'eniffer. Engcobo—1 Engcobo, Resident Magistrate, Engcobo; 2 Qwebeqwebe, A J Aldum, Qwebeqwebe; 3 Qinanaco, G F Bode, Qumanco. Saint Mak's, Resident Magistrate, Paint Mark's; W 11 Wilson, Southeyville.—E Transkei—Butterworth: Butterworth, C C Gillfillan, Butterworth; Toleni, Thomas Sykes, Butterworth. Willowvale. Clerk to Resident Magistrate, Willowvale. Tsomo—1 Tsomo Post, E Adey, Tsomo Post; 2 Mbu-lit, Chief Constable, Tsomo; 3 Tsoj ma, B Phillips, Ts j ina. Idutywa Resident Magistrate, Idutywa. Kentani—1 Kentani, Resident Magistrate, Kentani; 2 Entlambe, Alexander Geddes, Kentani; 3 Manyube, Arthur Charles Kirkby, Kentani. Ngga. makwe—1 Nggamakwe, TWO Norton, Nggamakwe; 2 Kotane, Richard Budge, Kotane; 3 Gqogqa-ra, Alfred Bowen, Gqo-gqora.

UMANDLA WASE MBO—Mount Currie (Kokstid), Imantyi; Umzi:nkulu, Imantyi; Mout Ayliff, Imantyi; Mount Frere, Imantyi; Qumbu, Imantyi; Tsolo, Imantyi; Maclear, Imantyi; Mount Fletcher, Imantyi; Matatiele, Imantyi; Port St John's Imantyi.

ISAZISO—No 16, 1893.

Ololiwe baka Rulumeni welse Kapa. Ukubalwa Kwempahla Yababhambi

(REGISTRATION OF PASSENGER LUGGAGE)

UMANDLA WASE BINAL—Grahamstown William Gusli Webb incediswa ngu Samuel U. Roberts, e Rini.

UMANDLA WASE KIMBERLEY—Kubu Fei-kornet No 1 fe Kimberley i Felkomet e Kimberley. No 2, i Felkomet e Warrenton. No 3, i Felkomet e Junction Town. No 4, i Felkomet e Klein Karrepan. No 5, i Felkomet e Dooinlaagte. No 6 i Felkomet e Sluitedam. No 7 (Beaconsfield), i Felkomet e Beaconsfield.

UMANDLA WASE QONCE.—Kubu Felkomet No 1, i Felkomet kwi Farm No 30, e Tyo-lomnqa. No 2, i Felkomet e Ntsikizini. No 3, i Felkomet e Mdizeni No 4, i Felkomet e Debe Nek. No 5, i Felkomet e Middledrift. No 6, i Felkomet e Gxulu. No 7, i Felkomet e Keiskama Hoek. No 8, i Felkomet e Zeloni. No 9, i Felkomet e Qonce. No 10, i Felkomet, incediswa ngu Mncedisi wayo ose Marienthal, kufupi nase Kei Road. No 11, i Felkomet e Kelby, kufupi nase Blaney. No 12, i Felkomet e B'rln. No 13, i Felkomet kwi Farm No 195, kufupi nase Kei Road.—Kumandlana lease Qumra —Ku' u Felkomet No 1, i Fei kornet e Qumra. No 2, i Felkomet kwi Farm eyi Kona. No 3, i Felkomet e Farm Prospect, No 216.—Umandlana

Sutterheim — Kubu Felkomet No 1, i Felkomet incediswa ngu Mncedisi wayo e Stutteitheim. No 2, i Felkomet e Wether-run. No 3, i Felkomet e Oribe. No 4, i Felkomet e Dome. No 5, i Felkomet e Buecknes. No 6, i Felkomet e Bleak House.—Kumandlana wase Katikati—Kubu Felkomet No 4, i Felkomet kwi Farm Anta. No 5, i Felkomet e Gobodwe.—Umandlana we Dike—Ncera, i Felkomet e Tyume Post. Alice (isiqingatana), W. W. Nesbitt e Alice.

UMANDLA WASE BHAI.—Port Elizabeth, Fe kornet e Bhai. B'ishy Park, i Felkomet e Goedemoedsfontein.

UMANDLA WASE QUEENSTOWN.—Queens-town, i Felkomet e Queenstown. Bankolo, i Felkomet e Queenspark. Klasmits River, i Felkomet incediswa ngu Mncedisi wayo, e Brandewijn's Leegte, kufupi nase Sterks-tron, e Rooikraal. Upper Zwart Kei, i Felkomet e Lilyfontein, Bradford, i Felkomet e Fordycefontein. Kamastone, i Felkomet e Oxtou. J'ffltheesa, i Felkomet e Whittksa. Buccleugh, i Felkomet e Glen Thorn. Mapasa, i Felkomet e Waklyn.

Gwatyu, i Felkomet e Qwebeqwebe. Ta p mbookieland, Archer Bussell Ross, e Lot F, Gwatyu.—Umandlana wase Katikati—Kubu

ENTETO yocingo ilandelayo ihlonyeni-celwa ukuba wonke azibonele:— Isuka Iya Konedda Umpatiswa Koloni, Kumantyi Capetown. Kingwilliamstown.

Kufunyenwe ngokute nqo nkuba isifo esaziya ngokuba yi Rabies (ugezo Uwezinja) sika) e Port Elizabeth. Ngo ndimelwe kukukucela ngokubukhali ukuba... onke amanecho ukuba ngokuba into eranelwa ngolohlobo kwizinja zesiqingata sako ib hie ixelwe, uxele kanjako izinja ezifikayo kwi siqingata sako zivela e Port Elizabeth. Oku kutumele nakwabanye abapatiswa micimbi yomzi kwisiqingatana siko.

Kucelwa ngokubalulekileyo ukuba op (ngaba inakanke kona ingodvadi ibhelwe ixelwe ku Mantyi nakwananye amanyuna apete into Zomzi aselebalulwe.

B. H. HOLLAND, Umantyi.

Kwi Ofisi ye Mantyi, Kingwilliamstown, 12 May, 1893.

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