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NGOLWESI-TATU
IVEKI ZONKE.

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Unokuhlaulelwa wonke Unyaka ekuveleni kwawo nge 13s 6d.
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Izaziso Zabazelweyo, Abatshatilayo, Nemibiko, irolelwa 2s 6d. zingene kanye ; 3s 9d kabini; 5s katatu.

(NATIVE OPINION)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories,

IXABISO 3d.] KING WILLIAMS TOWN, CAPE COLONY, NGOLWESI-TATU, SEPTEMBER 19, 1894. [Vol. IX, No. 515

THOMAS BAILEY & CO.,

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EYONA Venkile ITSHIPU apa e Mazantsi e Afrika

Kwimpahla Yamankazana,

Kwe Yamadoda,

Izihlangu nama Lungiselelo

Abantsundu abafuna ukuichitela into . ebonakalayo imali yabo mabatenge konke aba-kufunayo ko

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ISATINI! IKASHMERE !
IZIKAFU !
EZIKULU ne QIYA !

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- - -o------

Imali itenga ushicati olunoku funyanwa ozi IBHULUKWE ZEKODI, IBHATYI ZEZITOFU, IMINQWAZI YAMADODA, IKRESBANTI, ne HEMPE.

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Zikulungele Ukuqunjelwa nezinye intlungu, ezinje ngo Moya ne Ntlungu e Siswini, Intloko Ebulalayo, Ukuba nasi Yesi, Intluta nokuqunjelwa emva Kokutya, Ukupitizela kwe Ntloko, Nobundongela, Ukuqaqazela Yingqele, Imfudumalo Zobushushu, Umnqumi, Ukupefumla Okuqupayo (Ipika), Ukungayi Ngasese, Ukujaduka Komzimba, Ukungalali Kamnandi, Amapupa Awoyikekayo, nako konke Ukungcangcazela, njalo njalo. IDOSI YO-KUQALA INOKUNCEDA KWISITUBA SEMIZUZU ENGAMASHUMI MABINI. Asintsomi lonto. Utulwelwe ngamnye ucalwa ukuba utate ibhokisana yezi Pills, ziya kuvunywa ukuba ibhokisana yazo ''ifanele i Ponti enesheleni."

1 PILLS zika BITSHIM, zitatwe ngemigaqo emiselweyo, zibehle ziwapilise ngqe amankazana, Azedendi ukupilisa inqu nizimba.

Kwi Sisu esi Butataka; Nokungatandi Kutya; Nesibindi Esingapilileyo: zisebenza ngobugqi idosi ezimbalwa zetiza impiliso engummangaliso kwanamalungu Ayinqobo Emntwini; Zomeleza imisipa ; zibuyisa intlahla yomntu obesekudala yatusabayo ; zenza ukuba ubani abuye akutande bukali ukutya, zivuselela BONKE UBUHLE BE MPILO NENKUTALO YOMZIMBA womntu, ezi Pilisi zidume ngokukodwa ekupiliseui Icesina kmnazwe ashushu. Ezi " zinyaniso " ezivunywa yinyambalala yabantu, kuzo zonke indidi zabantu, obunye ubungqina obupeleleyo ngobutataka bobu bokuba i *Pilisi zika Bilshlm lelona yeza litengwayo ngapezu kwawo onke akoyo apa emhlabeni,* Incazo ezeleyo ebhokisaneni nganye.

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Litengiswa ngabapitikevi bamayeza bonke ezi Kolonini.

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Banga bangazisa Abahlobo babo Abamnyama kuso sonke isi Qingata sase Qonce, e Ngqushwa, nakwezinye eziraulayo ukuba Base kwi Sitora Sabo Kwigumbi le Marike. Basaligcinile igama labo lokuna batengisa ngamaxabiso angapantsi kwawazo zonke ivenkile

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Basanika awona maxabiso nge NGQOLOW A, UMBONA, nezinye intlobo zokutya. ____

A. J. Cross & Co.

U

KATA!'

'IVENKILE

Enikelwe Ngamatyala

—KA—

KATA

KUYAZISWA apa ukuba YONKE IMPAHLA yalevenkile imelwe Kutengiswa.

ITOTYWE KAKUBI.

PAULA.—Onke amatyala kufuneka ehlaulwe kwangoku.

Signed J. LEVIN, ,, J.
C. KEARNS.

W. O. CARTER & CO.,

MACLEAN SQUARE,

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U

P. S. JEFFREY

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Izitofu—intlobo ezintsha.
Ityali Ezibuhlungu Zoboya—zamankazana.
Intlobo ze Printi.

—o—

Yonke into etengiawa ngabantu itengwa ngemali, ngamaxabieo anokufunyanwa napi.

—o—

Uboya Begusha nobebokwe bufuneka mu.

—o—

ZONKE IZIKWELITI ZALOMCEBO KUFUNEKA ZIHLAULWE PAMBI KOKUPELA KWALO NYAKA, okanye ziya kunikelwa kubaquki

LEMINYAKA I 18
IGQITILEYO

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

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Kunikwa amaxabiso angapezulu ngo BOYA. IZIKUMBA UKUTYA MPAHLA EHAM B AYO.

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-KWA-

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A 200 ETYALI ayachitwa, ziqala kwi 2/6; bezisakuba zeze 5/-.
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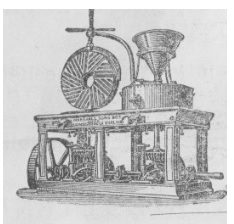
Kumbula apo uya kumbona kona ngenqu (Saluf) ngezantsi kwe Tyalike yezi Kotshi e QONCE ; nase Baleni le Malike e CAL A.



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E CALA,

DISTRICT XALANGA.

U TOM R. HAMBIDGE,

U NOVUYO ukwazisa umzi okokuba uya kuvula Ilitye lake Lokusila eliqutywa ngomlilo ngomhla woku-qala ku JULY, 1894, e CALA, nokuba ufumene bonke oma-sbini abagqibeleleyo ukulung' eku Ekusileni, Ekucokiseni, nase ku Sefeni ozi Ngqolowa no Tiya, kwanokwenza Iflawa.

OMFUNGELWE UBUHLE WONKE UMSEBENZI.

Ngendawo ezifun' ukuqondwa kubhalelwa ku

TOM R. HAMBIDGE,

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GIBBERD NO BRYANT,

KING WILLIAMS TOWN.

UKWAZISANA KWEZIHLOBO

Abatshatileyo

MAYEZA-PAMLA—Ngomhla we 19 July, 1891, e Tembeni, Umzimkulu, East Griqualand, kutshatiswe nga Rev. Charles Pamla (uyise wentombi) wase Tembeni, encediswa ngu Rev. Paul Sepamla, ase Matatiele—u Mr. ISAIAH J. MAYEZA, ase Mfundisweni, Pondoland, ku Miss MAIRIAM MABEL PAMLA, wage Tembeni, mzimkulu. " Yaba ngumtshato omhle omkulu." 269

Abazelweyo

FUKU.—E Krugersdorp, Transvaal, ngo 21 August, 1894, Inkosikazi ka Mr. Iphraim Fuku ibeleke UNYANA. Kubulelwa akulu o Mrs L Kumalo, Stephen Gqosho o M. Kievet, nebhaso le 5/ knlonyana lika Rev. Stephen Gqosho nabarole i 1/. 219

Imibiko,

NTLATI— E Culunca, ku Qumbu, ngo 30 August, 1894, kubhubhe ngumku hlane u MALIWA NTLATI. Izihlobo ziya bikelwa. 3269

FOLEY.—E Bhai ekuseni kolwesi Tatu, 22 August, 1891, kubhubhe u ANNIE NONTABA, umfazi otandekileyo ka Moses D Foley. Izihlobo ezigama mazamkele lo mbiko. 2199

BOTTOMAN.—E Dundee, kwa Bhaca, kusitele kukufa ngomhla weshumi wale imiyo, u ERNEST MLAMBANE, unyana omkulu ka James no Alice Bottoman, ominyaka mitatu nentsuku ezisitoba Ubudala bake Izihlobo mazamkele lombiko. 226

MASIZA.—E Mtwaku (St. Matthew's), ngobusuku bo Mgqibelo, September 8, 1894 kusitele kukufa u MELVILLE DOUGLAS, obudala buzinyanga ezi 16, unyana ka Alexander Douglas no Jane Masiza. Ubeliwele nowaswelekayo u Adelaide. Aye ngamazibulo abo. Kubulelwa u Rev. P. Kawa no Mr. D. Gudula ngenowadi zabo kubazali. Isipelo sake sibe luxolo. 226

KUFUNWA

NGO JANUARY OZAYO, ITITSHALA entsundu ene satifikiti eyakuncedisa. Umvuzo £30 kunye nendlu Yongezwe enye imali xa ingumncedisi ezinkonzweni. —kubhalelwa ku

Principal

St. Luke's Mission, via Fort Jackson

319 East London.

IKUMSHA.—Owufunayo umsebenzi lowo abide ngesake isandla, abe-kise ku

JOSEPH J. YATES,

Ummeli-kwinkundla-zama-Tyala.

Kingwilliamstown,

6 September 1894. 2199

EQONCE —ITITSH\LA YE SIKOLO SANGOKUHLWA esipantsi kwe Piko liki Rulumeni. Iya kofundisa Iyule ene halafu ngobusuku, okanye iyule ezimbini intsuku ezintatu ngeveki. Abayifunayo londawo bachaze (1) Indawo Zokuwufanela umsebenzi, ongapatelela ekuziqubeni intsapo de kube kwi University Elementary Examination ; (2) Baxele nomvuzo abangawubizayo

Kubhekiswa ku

J, TENGO JABAVU,

Hon. Sec. School Committee.

Kingstown,

15 September, 189 4.

I SAZISO !

Kubaxhasi Abantsundu

BASE

BHAI, TINARA, MDULUSWA, NQWEBA, HANKEY, NAPI - PI - PI,

HLAKANYANA

(J. P. CASELY)

WAZIS A abahlobo abantsundu ukuti usababambe zimi ukutengisa ngamaxabiso angapantsi kwawazo zonke Ivenkile

APA E-BHAI.

Ihempe, Ibhatyi, Iprinti, Ityali, Ibhulukwe, Ikeleko, nezinye ingubo Zamankazana zicolwa nje. Zeziketwe nguyo salufu Pesheya (England). Ziqata, Zilushica, Zintle kuba uyayazi into efunwa Ngo-Ntsundu.

Yiza Kuzibonela upete ipepa le MV0, akusayi kurana Islru.

J. P. CASELY,

PARLIAMENT STREET.

PORT ELIZABETH.

IMVO ZABANTSUNDU

(Lihamba bonke olwesi Tatu) Ixabiso 3d

Ziqutywa nge Posi nge 3s. *6d. nge Nyanga-Ntatu zisaqala;* 13s. 6d. *ngonyaka usaqala.*

Zamiswa 1884. Zipete Umnyaka we 10

NGOLWESI-TATU, SEPT. 19, 1894.

Iveki.

UMQIKELA uqalilc uyapuma e Qu gqwala kwesi sitili sase Qonce.

UMCWELI ongu Jenkins uwe emngxr nyeni wase De Beers e Kimberley wafa mhla nge Cawa engapaya.

NGO Mgqibelo ongapaya nange Cawa 'ke bamkeliswa imvula ezimnandi Enyanga. Ilizwe kona "liyintombazana."

E PRETORIA kususwe udaba lokuba imfazwe ipelile nenkumanda ziyagoduka.

'KEBAFUMANA imvula ezinobom kwe lase Gqili ngangokuba lowomlambo ube namanzi amaninzi.

U BISHOP wase Kapa no Mrs. West Jones babuye e England ngenqanawa efike ngeveki egqitileyo.

U HON. W. P. SCHREINER, M.L.A., ungene kwakona kwi Ofisi yobu Cazi-Mteto bombuso ngo Mvulo, 10 Sept.

U MR. VINTCENT, M.L.A., ubuye kwelase Yuropu ngenqanawa efike e Kapa ngeveki egqitileyo, njengokuba waye njenjeya isand' ukudibana i Palamente.

BAYIBULALA besand' ukuyibulala ngoku iminenga e Bai; kwengapaya iveki negqitileyo kubulewe mibini ngokulandelana. Imvula esaya kubakongelituba ayitetwa—ngokutsho kwabaziyo.

IFAMA elingu Michael Oliver lase Long Kloof, ngo Mvulo wegqitileyo lirotyozwe intloko ngumkono wenqwelo elituleke kuyo ilayisliile xa kuse Van Staaden ; " lalal' umbete itshoba,"

U REV. CANON GIBSON, M.A., uya kumiselwa kwindawo yokuncedisa u Bishop wase Kapa ngo 29 September. I Bishop seziqalile ukusinga ngase Kapa ukuya kuncedisa kulonkonzo.

NGU General W. H. Goodenough, C.B., ohlalele ukutabata indawo ka General Sir William Cameron ekupateni imikosi ye Nkosazana elapa emazantsi e Africa. U Sir William ufikelwe lixesha lokuroxa emsebenzini ngetuba lokwalupala.

LEVEKI iyiqale i Jaji yase Bini e Somerset East, apo ihleli ngo Mvulo. , Namhla (19) imiselwe ukuba se Nyara; ngo Mgqibelo ozayo, 22 September e Bofolo. Yandule ukuba se Qonce ngolwesi-Tatu lweveki ezavo 26 September.

U MR. J. M. ORPEN, M.L.A., kuvakala ukuba uhlalele ukuhambela kwelakwa Mzilikazi kunye nonyana wake u Mr. Claude Orpen. Kuko isikolobo sokucanda asinikwe kona ngu Mr. Rhodes. Emakube

KWIMFAZWE yama Tshaina nama Japan kusengati koyiswe ama Tshaina; kuba kusitiwa ama Korea anyanzelwe yi Japan ukuba avume ukuba ayakuncedisa ama Japan emfazweni akubon' ukuba ebebuhlobo kuma Tshaina.

U JUDGE BARRY wase Rini ubuyile e Kapa. Uhlalele ukubehle atabate uhambo lo Mjikelo we Jaji yase Mpumalanga oqutywa ngu Judge Maasdorp okwakaloku. Ummeli-Jajini obebambile e Rini, u Mr. W. M. Searle, naye ugodukile waya e Kapa.

UMPATI wemikosi yama Bulu elwa nenkosana zama Auwa utumele isigitshimi esibukali ku Mjaji, ngokuba zisatyiselwe kuye inkomo zempi, esiti ukuba akezi msinyane kwi Kampu yama Bulu, ngosuku olumisiweyo uya kufundiswa isifundo.

E MALMESBURY kuhle ingozi embi ngolwesi Tatu Iwepelileyo. Kuwelwe lilitye apo ambiwa kona, usomfazi no myeni wentombi yake, o Hoffman no Nicholas Basson, elityumze intloko yexego lamapula umqolo unyana, kwaba kuyapela ngabo.

NGOLWESI TATU lwegqitileyo e Simons-town kudutyulwo ngengozi inkosana kwezincinane zesikepe, ngompu odubula utoto, bekudlaliswa ngayo. Ute ngokungazi wakwicala ojongiswe kulo ngexesha ekukutshwa izikoti ezitatu ezingene zozitatu kumzimba opezulu wafa

I *Press* yase Pretoria, ipepa elingum lomo wamadoda alaulayo ase Transvaal lixela ezokuba impi zama Swazi ziqubf impango nakwimihlaba yase Transvaal ekungabonakali nto yimbi ngapandL kokuba elo lama Swazi liseliminyelwa; ngumbuso wama Bulu, ukunqand: ukupalala kwegazi.

INQUBO YENGXOKOZELO.

INGXOKOZELO eyilekayo pa kati komzi esinguwo ngetuba lo Mteto oxengaxengisa abantsundu kwindawo abaqiniselwa kuzo yi Kumkanikazi, iyaqala iyasabeleka. Amapepa abamhlope, abeke angati abutalalisa tanci, ayaqala ayanonelela. Ituba lisivumela, siyakumana sicapula inteto zawo sizibeka pambi kwabaleshi bakowetu ukuze beve umcamango womzi omhlope ngento ekungayo. Onke amapepa ayuvumelana ngendawo yokuoa umzi esinguwo ulila ufanele ukulila ngetuba ekungalo; ngamapepa amabini—i *Cape Argus* ne *Kaffra rian Watchman*—azenze abantu abangaboniyo. Ako amanye, apetwe yi *Journal* yase Rini, ati, noko abonayo ukuba umzi wenzakalisiwe, abe exhasa u Mr. RHODES ; kuba. njengokuba ityalusela isitsho i *Journal,* bona e Rini bazimisele ukuxhasa yonke into engu Rulumeni olaulayo ! Ngoko ke akukatalelekile kwi *Journal* yase Rini nokuba into ilungile ayilungile, oko ingeniswe ngu Rulumeni, mayixhaswe. Tina abantu abanjalo sibacingela pantsi kwendlu yenkuku. Into emnandi kulengxoxo yamapepa kukuba onke awanazwi lakunyelisa isipo, okanye isihlahla sokuqinisela amawetu emihlabeni yawo so Kumkanikazi. Kodwa anjenge *Cape Argus* ne *Kaffrarian Watchman* ati u Mteto wase Glen Grey awucukumisi nto kwezo zigqibo ze Nkosazana, noko nje umisele ukuba apo ushunyanyelwe kona ubani unokutinjwa umhlaba awucandelweyo utengiswe nakubanina—nakomhlope. U Sir JAMES SIVEWRIGHT selete yena, egameni le Bhonti, kupete yena bayakupulukana nawo abantsundu. Xa kunobanjalo kupina ke ukunqatyiswa kwabantu pantsi kweminqopiso yamandulo? Seyiyiuto yexeshana nje elingepi bapulukane nezipo ekwaye kutiwe bayakuzixamla de kube ngunapakade. Yiyo lonto ebanga lengxokozelo yokuba eli- , nqaku maliguqulwe. Ke i *Cape Argus* ne *Watchman* ne *Journal .'* zilinga ukufaka itshoba lika dyakalashe empumlweni nase mehlweni omzi ngokuti siti be Mvo ZABANTSUNDU abapemba lomlilo wokuxokozela, saye lonto siyenza kuba singabehlelo elitile embusweni. Eletu lelokuba umcimbi wemihlaba yamawetu mkulu kuneue ukuba kufeketwo ngawo ngomoya wokutanda eli hlelo neliya; nakwakubeni singaba nayo inkolo yokuba inqubo yemicimbi yolaulo ibingantle ngokugqitileyo ukuba ibisezandleni zabanumzana abagqite kude ngokufaneleka kunokuba ibe tezundleni zabanye abangazanga baxele nento le kwezombuso. Kwakubon' ukuba kunjalo i *Cape Argus* ipakamisa kwakona indawo yokuba tina be Mvo mas ngacingelwa ukuba into esizibhalayo ziluluvo lomzi ontsundu. Iti, " Pakati kwenene ngokuvela elisinika kwi Mvo ezinye " zenteto ezipambili ngobugeisa " bokubhalwa zamapepa elilizwe, " nomntu ontsundu, ernasijonge " yena xa senza imiteto yelilizwe, " kumi umwonyo onokulinganiswa " ngamakulu eminyaka " Esingaziyo nokuba i *Cape Argus* ngokutsho iteta ukuba ukuqelelana kwayo nababantu kulibakala kodwa, okanye ludonga olunokutsitywa ! Tina siti itsho pantsi. Yiyo no Mr. RHODES engade ibe kude namawetu kunati, kuba tina zipuma kubo kanye ababantu kutiwa asisayiqondi nenteto ' nemikwa yabo ngenxa yemfundo esinayo. Kweyetu ingqondo lento yokwahlulwa kwabantu behleli xesha nye, ngeminyaka engamakulu ayivakali : evakulayo yeyokuba indlela le yengqabuko seyihleli iko, yakiwa ngama Yulopu iminyaka engamakulu ; kodwa ohamba ngayo, sevigqityiwe nje, akulindelekile ukuba atate kwulominyaka. Emayibe yilonto ke namhla ekutiwa sesibashiye ngamakulu eminyaka tina bemfundo abantu abasizalayo.

I *Cape Argus* nayo ayitsho ukuti ingxokozelo ayifuneki, kuba iti, "ikali siyibeka pambi kwamahashe " ukuxokozela singekubi nawo ama " va enqubo yomteto nokuba unoncedona nokuba awunalo." Loyo yinteto efanele intsana ngobulula bayo, iyafana nokuti umntu inakanganqandwa eseyela eweni, de abe naniava okweyela! Abantsundu abaziyata kangangokuba bayekele ukuba imihlaba baqale bapulukane nayo, baqale ukuqala ingxokozelo engatetelelwa nayi *Cape Argus.* I *Journal,* noko izite mfi kwinxaso yenqubo ka Rulumeni, inendawo ebonayo ukuba umzi wenzakalisiwe, emakubeko uhlobo olutile lwengxokozelo, kuba sifunda kuyo lamacapaza :—" Ubuhlobo benene nga- " kwabantsundu bebuyakucebisa " ukuba mababhekise iziroro nge- " ndlela endilekileyo koyi NKULU, " kunokuxhaya ubutshaba kuma " Koloni ngokutumela umtandazo " kwi Kumkanikazi ngesenzo se " Palamente yase Kapa " Yilondlela tina esiti makuhanjwe ngayo. Sicinga ukuba bangxwe- " leriwe, kwaye kuko icala kulo " Mteto ate amalungelo abantsu- " ndu awakuselwa kulo, ngalendlela 'yokuba imihlaba yabo inokutengi- " swa nakubanina ntjetyala." Ipepa lama Wesile eliyi *S. A. Methodist,* elintonye ne *Journal,* na o litsho. Lenteto ye *Journal* mayiseyiba yimpendulo yetu kwi *Watchman,* ebuza IMVO ukuba yalate indawo ezibonisa ukuba umhlaba uyebiwa : lento siyenza kuba omabini lama pepa—i *Journal* ne *Watchman*—axhasa u Rulumeni kulo Mteto Ke, icebo le *Journal,* eingati tina sikulo kanye. Imitandazo nezinye incwadi esezibhekiswe kubahlobo ba Pesheya zeziyokuvala amazibuko kodwa, ukuba i Kumkanikazi ingawubeki isandla umteto ngobungxamo njengokungati kulungile konke kulo Mteto. Kaloku i Kumkanikazi inokuyenza inteto yayo—ukuwulungisa nokuwuqetula—ngomteto wokuma kwisituba seminyaka ingawubekanga isandla. Imitandazo iyakuvula elotuba. Siyakolwa inteto zomzi ontsundu zisayakubhekiswa e Palamente ngonyaka ozayo, ekungaya naba Tunywa bomzi ngelotuba; baye ukuba abapumeleli bengade basebegqita bewelela kwelamu Biritani ukuya kuyibeka pambi ko Mntan' Omhle ngeziqu lento, kuti ukuba kuyafuneka bahambe beyaneka ezintlanganisweni zabantu belozwe into abalila ngayo.

ABATATI-PEPA.

Eli lixesha lokuba kutunyelwe imali ze nyanga ezi n tatu ezipela ngo 30 September, 1894. Sifumana ukuba kuko amajingxela angekaqoshelisi no Nyanga-ntatu ka June! Abanjalo mabalungise kwakuzo eziveki.

Impawana.

U Dr- Berry e Komani.

U Dr. Berry, M.L.A., ubalise eze Palanente kwintlanganiso ebibizwe ngama ama ngo Mgqibelo ongapaya. Kakade venze amanqaku ahlabayo ngobu o-osholo bamadoda abanjiswe imicimbi rombuso. Ubulelwe wafunjatiswa elocuba usatenjwa ekupeleni kwentlangaliso leyo.

Ukunonelelwa Kwepepa.

Simbulela kunene umhlobo wetu u Mr.I Philip D. Poswayo wase Ngcobo ngokwalata isiposo *enombolweni* ye Mvo eyaposiswa ngo 15 August ngabashicileli. Ilungisiwe namhla, ngenx' eneliso elibukali lalomhlobo we Mvo omdala. Senga ngebengamehlo-asekosi etu bonke abatati belipepa, kude kube kweyona nto idlule kuzo zonke, eyeyokuba, elowo abe negama aloyisela ukuba lihanjelwe lipepa. Kungalendlela elinokude libe lishishini elinganika umzi esinguwo igama elihle.

Isikolo Solutsha e Qonce

Abe ngamashumi amahlanu amadodana akowetu e Qonce avakalise ngolwesi-Hlanu ukuba azimisele ukungena Isikolo Sangokuhlwa esimiswo yi Komiti ka Rev. J Mabonga ngemigaqo yo Mpatiswa Mfundo e Kana. Elinani libe ngapezulu kwento ebilindelwe kwakuba kukangelwe utyesho lomzi ontsundu osemtsba kwezona nto zifumbeto amatamsanqa kwixesbana elingemgamaelizayo. Kungene neiupi eyeza emsebenzini seyibapumelele o Standard iv.,ezonda *I School Elementary* ngokangena kwesi Sikolo. Ngoko ke ititsbala eyakufuneka iyakuba yeyodidi lwamadoda anjengo Mr. Sebeta, augasakuba nabugwala ukulinga into ebesezincanyelwe isinala. Senga ulutsba lungayivatisa kakuble lendawo. Ikomiti icele u Mr. Tengo-Jabavu ukuba azak' eba yititshala enkulu (kuba kuyakufuneka mbini) ngoku isaza kufuna ititsbala. Oluyakubuya luvakaliswe usuku lokuqalwa komsebenzi.

Ingqabuko.

Sisikalo esidala esi sokuba elipepa, IMVO, alipiwa zindla luhlanga oluntsundu. Ebuhlangeni esibubo basembalwa, njengembotyi ekungatiwa aziko ezinkobeni zombona zininzi, ababanjelwa lipepa. Siyavuya ukuba kubeko amadodana aqilayo ukuyiqonda lonto, anjengo Mr. Mkosana wakwa Bangindlala; kuba kukuwo ukukwezelela uluvo emzini ude wonke ubone. Uti oka Mkosana: —

Umzi omawetu ndinento nokuwnkanyisela ngezenqubela pambili. Mayela nalo mcimbikazi mkulu kangaka nomhle kangaka: wokuxhasa .elipepa lemfanelo yohlanga. Ke umzi wase Mbo nowase Maxhoseni nowasebaTenjini naseLusutu nezinye intlanga ngewusenza umhobe ngoku wuqu ma lomsebenzi wokuxhasa IMVO yohlanga. Ke mna mawetu elipepa lindosule umlomo ngalonyaka wodwa mayelana nalomcimbi ungengxoxo enkulu yomhlaba wase Glen Grey namanye amazwe, kwakusoloko le Mvo isisibane ngokusikanyisela ngezinto eziinele ukusixaka kumaxesha. Ukuba ke besiyakuti silitate souke ipepa eli besingasakuba ngova-zidlule, besiyakuba ngoqal' azive. Noka Jabavu bekuyakumbangela ukuba kuy' equbela pambili ngenyameko ne nkutalo.—Ndinembeko kuni nonke,

JAMES J. MKOSANA.

Mount Arthur, Glen Grey,

12 September 1894.

Isikumbuzo sika Mr- Saul Solomon-

Kwiveki engapaya kusingetwe ngamanene ase Kapa apambili umsebenzi wokwamkelwa ngembeko ezinkulu isipo esivela ku Mrs. Saul Solomon, esipa i Palamente, somfanekiso oxolwe elityeni wesihandiba eso saye singumyeni wake. Samkelwe ngenteto zobuciko isipo eso ngo Sir D. Tennant, Umhlali-pambili we Bandla Lokuqala, no Mr. Justice Buchanan, obambe isitulo se Bandla Lesibini, Sir Richard Southey, no Hon. J. W. Sauer, M.L.A., no Hon. J. X. Merriman, M.L.A. Bonke ababanumzana bancoma into awayeyiyo u Mr. Solomon ngemini zake ekayeni lake—cngumzali onobubele; e Bandla, iciko pakati kwamaciko, ummeli wobulungisa ngozingiso, nomkuseli wababutataka, ate u Mr. Merriman wayebangwa sesi similo sokugqibela ukuba abe ngummeli odumileyo wabantsundu. U Mr. Sauer ute, kunyanisa kwalondoda entweni eyayizenza okubange ukuba ati noko wayemele indawo ezingamkeleki kamnandi emzini omhlope, njengokubuzela abamnyama, abe namhla uzukiswa kangaka ngumzi omhlope ngapandle kwamahlelo. Kohlwaywa ubuxelegu benqubo yabapatiswa bu-Rulumeni okwangoku ukuba bengabanga nazwi baliposayo ngo Mr. Solomon ; ekutiwa lonto yaiata ubupantsi bengqondo zabo. Ositi umzi uyakuvuya ngeso sihomo senzelwe obesakuba ngumkuseli wawo.

Bangamadoda e Herschel,

Situnyelwe impendulo epuma ku Ruluneli kwabase Herschel. Isekwanye neyomzi wase Qonce. Ke nabase Gqili banga ingabonakaliswa kumzi wonke. Siyawuncoma lowomzi wakowetu ngokupumelela ngoluhlobo entweni, uzama wodwa. Ibiselinga neminye imizi ingazikataza kwangendlela enjalo. Yiyo le eyabase Herschel impendulo :—

Kwi Bhotwe lika Rulumeni,

Capetown, 3 September, 1894.

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NKOSI,—Ndiyalelwa ngu Mhlekazi Umpatiswa-Mbuso ukuba ndikwazise ukuba yafika inewadi yako yowa 29 wefilevo, itumela Umtandazo wabantsundu besiqingata sase Herschel, mayelana no Mteto, opunyeleliswe njengokuba ibihleli ukugqibela i Palamente yase Kapa, " Wokumisela ukwabiwa kwemihlaba, nokulaula imicimbi yasekaya yeSiqingata s ise Glen Grey nezinye ' Iziqingata ongashunyayelwa kuzo;" emandikutyele ngendlela yompendulo, ukuba Umtandazo uya kuqutywa usiwe kwi Pakati Lombuso eli Patiswe amagxamesi azi Koloni nge nqanawa eliambisa Inewadi enduluka ngomhla we 5 wemiyo.

Ndinembeko yokuba, nkosi,

Sicaka sako esitozamileyo,

J. SMUTS,

Obambele Isandla so Mhlekazi.

I Mr. Assegai M'Bulie,

Herschel.

INGQAKAQA E RAUTINI.—Abasekuvalelweni e Johannesburg ngetuba lengqakaqa ba 220

Abantu Ngabantu.

ITEMBA E LIMNYAM A.

MHLELI,—Ndifakele elinqaku epepeni lako elinexabiso. Ndamangaliswa yinto eyenziwa yi Board yo Manyano Lwabantsundu kwintlanganiso eyayingo March 1894, ngokunganiki ingxelo ezeleyo ngentsebenzo yalo. Ngapandle kwemali eyabonwa ngaba Bambi Zahlulo eyi £426 credit balance ; enditemba okokuba kupela kwemali esetyenzwe Lumanyano. Okokuba asikuko kupela kwemali ekeyo, yini ingaxelwa imali ekoyo? Nokuba imali ekoyo isencinane ukuba yahlulwe kufuneka aba Bambi Zahlulo beyazi njengoko injalo Kuyekwe ukutiwa i Boa.d ifike kwisigqibo sokuba mayisetyenziswe imali, ize ihlale iti tu. Makubeko indlela etile eyenziwayo ukwazisa aba Bambi Zahlulo. Mna mntu oke ahambele e Bhai baninzi abantu abanezalulo e Lumanyanweni ababuzayo ngengqibo yalo. Nditi ukupendula akuko nento endiyaziyo ngalo, ndifana kwanani. Kuba akuko nto ndingayixelelwayo ngapambi kokuba i Board ihlale ; yonke into kufuneka kuqala kubone i Board elaulayo. Elinye inene lada lati kum, inewadi wazibona apo yonke into ibhalwe kona, lati mawube uyaliwe? Mna ndite ukulipendula, hai, andizange ndizibone. Lati zinjanina impahla zakona Ndite zifana nezinye ivenkile ng??????so. Lite lento uhlala usiti kubo bonke abantu tengani e Lumanyanweni ube ungenawo amapepa amaxabiso ukuze mblaimbi sibe nokuhendeka sitenge kona, wenza nina. Lati kum, ucama, i odolo (orders) akusoze uzifumane zona ukuba kuqutywa ngale ndlela, Mna ndiyatemba okokuba yonke into iyakuxelwa njengoko injalo kule ntlanganiso iyakuba ngo September 25 1894. Ndibhekisa kakulu kuba Bambi Zahlulo, ndifuna uluvo lwenu ngezondawo zixolwe ngasentla, nakumanene e Board ukuba ayandivumela ndiwavuse.

—Ndim,

R. L. KWAZA,

Shareholder.

Hackney, 1 September 1894.

IMIBULELO.

NKOSI MHLELI,—Ndincede undipe ituba welopepa lomzi? Ixesha eli lonke bendisolokondicinga ndifuna lomntu ugama lingu "Canzibana," ndati ndisakuba dingamfumani ndada ndabhalela ku Ihleli ndibuza lomntu undenze into nkulu kangaka, Upendule ngeliti akuvumelekile ukuba ahlebele nokuba igubanina umntu ozibhale ngegama ukuzifihla." Ndancama. Ndiyakubulela mfo ka Adam (nokuba ungoka Nowa :ulungile), ngebhaso ondipe Iona, ude vanga uvile okokuba ndipakati kwenyana nozipo. Isheleni ezintlanu ziyinto mkulu, cinga ngepeni yomhlolokazi. ndiyatemba, ndikolwa okokuba undipe igentliziyo yako ipela, ngoko ke kum .ingange £1000. Undipe amandla ne ikutalo enkulu, etsho ndaneratshi elikulu okuba ndiyi " Born Teacher." Anditeti ito ngodumo ondizuzise Iona, ndibulela ikundomeleza nokundikutaza kwako ikude kutsho ngamanye amaxesha ndiigxamele ukuzilahlela ngokugqitileyo nnsebenzini, ndive ndipela amandla. Makolwane am e "Mvo Zabantsundu" idibhaselwe (Let the boy win his spurs or his is the glory of the day) ngu Canzijana into ka Adam or ka Nowa. Lomnunzana utete izinto ezikoyo; ndipumo isikolweni ngo December 1889 ndangena culomsebeuzi kule Mbokotwana kwada cwangool March 1894, Kodwa u Canzibana andimazi. Wada watyapa ngokujonisa abantsundu ngokunganyamekeli ikulungisa izikolo zabo ngokwabo ngosusoloko bejonge ukuncedwa ngabamulope, bayeke ukuti make sizenzele, ke sibadanise njengokuba bengasinyamekele nje, yaye kakade into yokujonga ukupiwa itsalela ebudengeni, ubudenge butsalela skutini akuko Tixo, ukuti akuko Tixo kutsalela esihogweni. Ndinovuyo olukulu ukuba nditi u Mr. C. Adam ukuba ubeke wako ngomhla we inspection ubeyakufika kuko izitulo ezitilezibhetele. Ekuchazeni kwake lomfo kuyabonakala ukuba waye eko, kanti ababeko bayamlandula, bati uteta inyaniso ngazo zonke ezinye izinto, kodwa ngokuti waye eko bayala kanye. Mna andazi kuba ndandixakekile kakulu, andinakwazi. Into endingayenzayo kukufaka lombuzo ku Canzibana: Wawuhleli ndawoni mhlobo wam Canzibana xa ubonelayo? Ndixolele Mhleli ngokuxina indawo epepeni.—Ndingowako okubekileyo,

E. N. JORDAN.

St. Cuthbert's, Tsolo, 4 August 1894,

INGELOSI, UMTUNYWA, ISITUNYWA.

NKOSI YAM,—Ndincede undivumele, noko bendingazimiselo kubhala, ndipandwe yindawo engamazwi amabini enteto yesi Xhosa, elokuti Umtunywa, nelokuti Isitunywa, Omabini angamazwi anzima kunene ukuwachaza, ngakumbi ke kona xa ufuna ukuwahlula elinye kwelinye. Abagquli bawachaza ngokuti Umtunywa ngumntu wasemhlabeni, Isitunywa ngumntu wase zulwini. Kanene anditi na saqala nge Bhaibhile ukuva ukuba kuko abantu base zulwini, baye bekokade bona abazizitunywa emhlabeni, kwanje ngokuba babeko abangabatunyvya? Bangaba ke abaguquli aba basizeke pina isisoko salencazelo yabo ? Njengokuba ke abatunywa nezitunywa bengabantu basemhlabeni ingaba yintonina ke ebangele ukuba abaguquli balahle elona zwi sezisaziwa ngalo izitunywa zase zulwini lokuti Ingelosi, basuke batabate ilizwi eliya kubanga ukuba abantu balovuye ndawonye nelezitunywa zasemhlabeni ? No "Hadi" omboniso *ubhalwe ngamagama amakulu epepeni, waza wacaciswa. zuaqondwa nangobaleka enepika,* ekuboniseni kwake uyipambanisile inteto ngokuti, Umtunywa usisigidimi ikuba etunyiwe, Isitunywa singumntu oyalezwe kodwa, Lamazwi makulu, eli lokuti Umtunywa' nelokuti Isitunywa, nelokuti Isigidimi' nakuba ngati ateta into enye, ukuchazwa kwawo akufani noko. Umntu angawenjenje ukuwachaza kwake: *Umtunywa* ngumntu osukuba etunyelwe ukuya kwenza umsebenzi otile, endaweni etile waza watweswa amandla negunya lokuwulungisa nokuwufeza lomsebenzi awutunyelweyo ngendlela awubona ngayo. Umtunywa ke uba ngumntu otile oketelwe lomsebenzi wodwa; umntu obonakalayo ukuba nguye ongakalaziyo ukuwulungisa nokuwufeza kakuhle lomsebenzi U Yesu wayongumtunywe mhlenikweni watunyelwa ngu Tixo, eketwe emikosini yase zulwini, ukuba aze kulela abautu emhlabeni. U Moses waye ngumtunywa oko naye watunyelwa ngu Tixo ukuba akulule amaSirayeli k wa Faro. Mandike ndiliyeke ke elo ngoku ndingene kwelinye. *Isitunywa* ngumntu otile otembekayo oketelwe ukutunywa. Kuqala siketolwe ukumana situnywa zonke izinto ezingaba zifuna umntu ongatunywayo ke ngoko isitunywa sinjengesicaka.' Okwesibini, siketelwe ukuhambisa indaba zabantu ababini abangena tuba lakudibana. Asinagunya, asipenduli nto kanjako sisa amazwi omnye komnye njengoko anjalo. Mandike ndilishiye ke nelo ndingene kweliti, *Isigidimi.* Isigidimi ngumntu ondululelwa ukuya kuvusa umntu ondululwa nelizwi ekungayi kubuya kufuneke mpendulo ngalo. Isigidimi sinokulichaza ilizwi osilitunyeweyo, kanti noko ngasomva akusalindeiwe mpendulo yaluto. Entweni engxannsekileyo kunokundululwa esinye isigMimi emva kwesinye, zide zibe liqela. Ukuba ke oku ndikuchazileyo kungatiwa mandikwenze ngamazwana amafutshane naingati, *Umtunywa* uyatunywa, *Isitunywa* siyatunywa, *Isigidimi* siyanduluwa. Ukuze kucace kakuhle mhlaumbi

Kuhafundi bepepa ndingenjenje: Ukuba Umtunywa uye wawufeza kakuhle umsebenzi awutunyelweyo, akubi sakutshwa

wumbi umtunywa ukuya kufeza kwalo msebenzi. Ukuba umtunywa uwufezile umsebenzi wake, lomsebenzi uwufezele unapakade. nokuba yena selefile. Kanti ukuba Isitunywa sona site safa kunokuhlala kufunwa umntu wokutabataindawo yeso. Kanjako njengoko sekuchaziwe Isigidimi sinokwal'ekelwa sesinye isigidimi nokuba ngaba bese silisile ilizwi esindululwe nalo.

Emva kwale ncazelo ke kungatiwa, Ziyintonina ke *ingelosi* kula mazwi matatu achaziweyo? Kuqala akubonakali ukuba zinga *batunywa,* kuba into inye zinokuyitunwa amaxesha amaninzi. Okwesibini, ukuba ngaba zizi *zitunywa* zingaba zizizo ngentloko yokuqala eseyichazileyo engezitunywa. Eyesibini intloko akubonakali kakuhle ukuba zimiselwa yona, kuba akulindeleki mpendulo zibuya nayo zakutunywa. Okwesitatu, ingelosi zizi *gidimi* na ke? Nokuba ke lombuzo singede siwuvume tyatyasini kubonakala mhlope ukuba zinawo wonke umsebenzi wobu *gidimi.*

Make ndingene ke kancinane kweli zwana u-Isi ati u Hadi lalata iwonga elinganeno, Lilizwana elinomsebenzi omkulu kunene entetweni yesi Xhosa, liyintsika exhase endaweni eyodwa, ekungati lingeko kungabiko limbi linokuwufeza umsebenzi walo. Owona msebenzi walo mkulu emazwini angamagama (nouns) kukuquka, njengokuba ndingati " isi Hala," kanti ke ngokutsbo oko senditeta ??? into engum-Hala. Xa kunjalo ke Mhleli, lingaba lipi iwonga elinganeno? Nanga amanye amazwi axela ukuba eli lizwana liyaquka. isintu, isizwe, isihashe, isinquma, isi-koba, kwanamanye ke amazwi anjalo. Emazwini axelayo (verbs) linomsebenzi obanzi kunene, endingebi natuba lakuwuchaza kakuhle okwanamhla. Izwi elinomsebenzi ongako ke lingatinina ukuze libe lalata iwonga elinganeno? Maninzi amanye amazwi asitomo sikulu kunene akokelwa leli zwana, ekungeze kubeko wainbi anokutabata indawo yawo esi-Xhoseni. Mandipele ke nkosi ngokutemba ukuba uya kuwafumanela isituba epepeni lako lamazwana. Ndingowako ngenvaniso.

C. NYOMBOLO. Bathurst, 28 August, 1894.

1NTSWELA MONDE.

Intswela monde, kwezinye zezinto ezifunekayo kumawetu ukuba azizame zibeko, umonde yenye yazo, Wakuguquka ukangele emva inqubo yomzi omnyama wofumana ukuba lendawo iyanqweneleka iyafuneka kakulu. Make ndikubonise oku ngendlela ezimbalwa. Hamba uye pesheya kwe Nciba uye kubona igadi ezinkulu ezazilinyiwe kunene iiniti nezinye intwana ezinjalo. Ezinye zibiyelwe ngamatye eziuye ngengcingo. Kodwa namhla ezongcingo zingamajacu, ezamatye zidilikile, lomiti seyipuhle entlango licam lebhokwe nokwapulwa zinkomo namhla. Ezogadi zamabhongo ziti zwaba ezinkuleni, lomabboma akasakatalelwe. Kautate emva ukucinga, yikangele landoda xa yayitsala nzima isimba lamatye, iwatuta, iwabiya, ilahlekwa zimali zayo kuqesha abantu, kutenga imiti ne ngcingo, kodwa yikangele namhla xa kulunge konke isaneliswa kukuwuyeka lomsebenzi udlubuka upela namhla, ingakatali lixesha, yemali, nayimigudu yayo yokuqala. Iti endaweni yokuba ngoku izokudla umvuzo wokubila kwayo ixele umntwana ebumba umdongwe, ati akugqiba ukuwenza wumbi abuye awutyumze. Imbangiyini? Kuswela umonde. Ngaba kuseko banina kumzi wakuti ongaba akaliqondi icici esizakuba kulo ukuxezela lempilo yobubom belilizwe. Wakucandwa umhlaba kuyakutinina ukulunga ukuba intsebenzo yetu yeyoluhlobo, asiyiyo enomonde, makupele ukupata ulahla kumadoda akuti, ayiqonde into avenzayo. Ndicinga ngokuti mnaokukufike kuzale nalento ungafika amadodana engena kunyamezela emisebenzini, ulike esiti inile imvula indlala ipumile, make sokupumla emakaya, Asimhlaba wokupumla lo. Umonde, umonde mawetu, nguwo oyakusikupa ebupantsini esibubo, nguwo oyakubangela ukuba umhlaba welizwe lakowetu uvelise imbasa eyakuba litamsanqa kwi zizukulwana ezizayo zenu. Bota nkwenkwana yakomkulu, kwangokunjalo kwi zipakati zakwa Hintsa, Tato, nezase Mbo. —Eyenu intlola,

T, G. P. NQANDELA.

Sikapu, 4 September 1891.

AMANANI EZINTO.

E Burghersdorp i Bhotolo ibifumana 3/2 ngeponti ; ama Qanda l0d ne 1/1 ngedazini ; i Orenji 6/ nge 100; Umbona 11/ ingxowa.

—o—

E TINARA.—Ibhotolo 2/, 2/6 ; Imbotyi 8/, 12/ ngeknlu ; Amadada 1/9, 2/ 1 ilinye ; Ihabile 2,3, 5/ ngekulu; Inkuni 15/, 25/ ngeflara ; Amazimba 7/, 9/ ngekulu ; Umgubo 10/6, 11/; Umbona 5/, 6/6; Irasi 4/6, 5/ ngekulu ; Itapile 6/, 10/ ngekulu.

—o—

E ElNI, ngo Mgqibelo, 15 September :— Irasi, ngengxowa, 3/, 6/6; Ibhotolo 2/, 3/1 ; Isemile 4/, 6/; Amadada 2/11, 3/5 lilinye ; Ihabile 2 6, 4/6; Amaqanda 4d, 1/ ngedazini ; Inkuku 1/6, 3/ inye ; Amazimba 8/, 9/3 nge. ngxowa ; Amatanga 3/, 3/6 ngedazini; Ikwakwini 4/6, 7/6 inye; Umgubo 24/, 25/ ingxowa.

—o—

E QONCE, ngo Mgqibelo, 15 September: — Ibhotolo 1/, 3/3 ngeponti; Amaqanda 4d, 6d ngedazini; Ihabile 2/, 4/ ngekulu ; Itapile 4/, 10/6 ngekulu; Umbona 4/, 4/7 ngekulu; Amazimba 4/ ngekulu ; Inkuku 1/, 2/5 inye ; Amatanga 2/3, 2/8 ngedazini; Imbotyi 9/6, 12/6 ngekulu ; Inkuni 17/, 25/ ngeflara.

—o—

IFLARA.—Imitwalo isemi njengakwedlule. leyo iveki ngoluhlobo :—Ukusuka e Qonce ukuya e Bhofolo 1/3 ngekulu, e Ngquehwa nase Dikeni 1/, e Bini nase Nyara 1/6, Gcuwa 2/, Qumra 1/ ne 1/3, M'bhashe 2/6, Mtata 3/, Qumbu 4/, Mount Frere 4/6, ku Centane 2/, Mbulu 2/, Tsomo 2/3, Goso 2/6, Clarkebury 2/6, Kokstad 6/6 ne 7/.

—o—

E KOMANI, September 14 :—Ibhotolo *2/6,* enetyuway /, 1/6; Irasi 7/, 7/6 ingxowa ; Isemile *f r* 4/ ingxowa; Idada 1/3, 1/6 lilinye Amaqanda 7d, 1/ idazini; Inkuni 15/ 40/ iflara; Ihabile 12/6, 22/ nge 100 lezitungu; Inkuku 1/, 1/6 inye ; Oranisi 2/2 lilinye; Amazimba 4/, 4/3 ngekulu Umgubo ongasefiweyo 7/6, 8/6 ngekulu ; Umbona 3/6, 4/ ngekulu; Itapile 3/6, 7/ ngekulu.

—o—

E BHAI, 14 September.—Irasi, ngekulu, 4/6, 5/9; Imbotyi 7/, 13/6 ngekulu ; Isemile 5/, 6/ ngekulu ; Ibhotolo 1/9, 2/9 ; Amadada 2/, 2/6 lilinye; Amaqanda 8d, 1/ ngedazini ; Inkuni 20/, 30/ ngeflara; Ihabile 3/6, 5/6 ngekulu; Inkuku 1/, 1/6 inye ; Umgubo 6/, 9/6 ngekulu; Umbona 5/6, 6/ ngekulu; Ihabile ezinkozo 5/6, 7/ ngekulu; Itapile 6/, 8/6 ngekulu ; Amatanga 2d, 4d lilinye ; Ingqolowa 5/3, 8/6.

INTOMBI KA REV. WM. IMPEY.—U Mrs. Alexander, intombi yomfundisi omdala odumileyo u Rev. W. Impey itshate kwakona nemantyi u Captain Heyman, R M. kwa Bulawayo ngo 8 September. Yinzwakazi eyayingu Miss Fanny leyo.

IZIHLANGU ZAKWA CUTHBERT. — Zivelwe inzwakazi ezimbini apa e Qonce zisiti, izihlangu zakwa Cuthbert; e Market Square, zilushica zizihle. {Nga eqokele ati, "ngemali epapela pantsi," njengokuba wobona umlesi kwizaziso zo Messrs. W. M. Cuthbert & Co. kwelamhla

IBANDLA NABANTSUNDU.

Ngokwedinga esalenzayo siyakumane ukupakela umzi onyamekele ezombuso izimvo zamadoda e Bandla lase Kapa njengoko azityile xa kwaye kupezu kwe ngxoxo yomteto ongeniswe ngu Mr. Rhodes, ojonge ukumisela imigaqo yokumiwa komhlaba ngabantsundu base Glen Grey nabezinye indawo. Umteto lo wona sewupunyelelisiwe ; sekulindeleke kupela isandla sika Kwini kuwo, Kodwa sicinga ukuba kuyimfanelo yodwa ukuba amawetu abekwe enqineni lokuza kwamkelwa kwawo.

U MR, VAN DER WALT ute uyavumelana nomxholo wo Mteto lo kodwa unga angalata into yokuba unike amalungelo amiyo kwi Netevu. Kutiwa umhlaba wase Glen Grey ungowabantsundu, ekubeni ungoka Rulumeni, angawayete wawubuyisela kubaniniwo abamhlope emva kwemfazwe yo 1880, ukuba lungati ulaulo olungenamsebenzi lwezomini luwuyeke uwele kuma rabeli, Omhlope umelwe kuwutenga lomhlaba; o Kafile bawufumana ze. O Kafile abamelene nama Yurope bafumana ukukanya, kuba bafundiswa ukusebenza. kodwa abo bahlala bodwa abahlambuluki. Ewe, u Kafile ngelewunikwa umhlaba kodwa kube ngendlela awufumana ngayo omhlope. Umteto 1c ungabagxota ofumane bahlale, kodwa lenqubo mayelana nomhlaba ikuwo ngeyilingwa kodwa e Glen Grey. Akasakuwuchasa Umteto, kodwa ubeyakutanda untoyimbi, Uyakumxhasa u Rulumeni, kodwa ngokuba engena kufumana nto iyiyimbi idluliseleyo.

U MR. D. C. WAAL ute kungumangaliso ukuba osand' ukuteta akalazele ukuba akayifumananga into abeyifuna abe engayixeli lonto abefuna yona.

U MR. VAN DER WALT ute into ayifunayo kukuba bati o Kafile xa bafuna umhlaba bawufumane ngendlela abawufumana ngayo abamhlope.

U MR. DE WAAL uqube wati nakwakubeni Umteto uxutyushwe kunene yi Opozishini, uninzi olukulu lwe Bandla luyawamkela; kodwa akayiqondi into yokuba abaka Rulumeni abaxhasi bangawamkeli. Ufunde inxalenye yenteto endala yelungu lela Maqwelane (Mr. Merriman) pezu komcimbi we katsi—ivana nayo, wati elolungu namhla lenze inteto ezalata ukuba ontsundu udlulisele komhlope, neziyakwenza ukuba bangakangelwa kakuhle e Yurope. Lomntu ukwangulowa uhlala evusa o Rulumeni ukuba bakulumkele ukwanda ko Kafile. Ilungu lela Maqwelane liyawamkelana nokuba aliwamkeli Umteto? Unga izinto zingahamba njengokuba ziquba emva kokuvusa kwalo? Yena uwamkele wonke lomteto.

U MR. RUTTON ute uhlobo ete Inkulu yamana ibhekisa kuye amanqaku entetweni yayc imnyanzela ukuba abe nento ayibhekisayo. inteto leyo ishiye imvakalo emna ndi. (Hear, hear.) Ifike yayandlala kakuhle into yohlobo lwetaitile—into yokuba avalelwe omhlope angangeni kona. Yena wayichasa into yokukuselwa iminyaka emitatu eyayibekwe pamti kwabo nyakenye. Nje. ngokuba ke inteto ye Nkjilu yahlukile ku Mteto njengoko ubhaliweyo, uyatemba ke ukuba iyakuzivumela indawo zokulungiswa ko Mteto ukuba ulungelelane nenteto. Inkulu income ukuzola nokuzipata kakuhle kwentlanganiso ezintsundu, atandabuzayo yena ukuba lonto ibiyakwamkelwa ngemi. hlali ukuba ibitetwe nguye (Mr. Hutton). Aknvumelani nento yokuba imfandiso yatna Xhosa ivelisa abapitizelisi. Ubeke ecinga ukuba kuninzi ukufundiswa kwe Latin ne Grike, kwaye kukuncinane ukufundiswa komsebenzi, nokuba imfundo epakamileyo ayimfanele ontsundu kwindawo Umabi nto. zonke amisele yona umntu omnyama. Njengokuba ke ekolwa nkuba yindawo yabo ukuba babancede abantsundu benyuke, usakolwa ukuba baquba ngepika ukumtata Umxhosa crwada kungqupantsi bamfundise Ibali lama Ngesi ne Jografi, i Astronomi ne Euclid, njalo njalo. Indawo yona epambili kukubaqeqesha abantu emilweni yabo yemipefumlo, amabakulumkele nkuyilibala lonto kuba inokubahlisela inkatazo zase Amerika nezase Yuropu. Pezu kwelanqaku ke umteto lo uyaqwalela. Imigudu angebeyenza kukuba kuqeqeshelwe eaimilweni zobuntu intsapo yonke yabantsundu. Lonto abayenzi, kanti noko balindele ukuba abobantwana abakulele eburagqigqini bakoleke, batembeke babe zizicaka ezilulamileyo. Angatanda yena kufakwe kulomteto umgca wokuba abantwana bafundiswe amiqondo okuqala, emva koko baqondiswe ngengqobo ko. Ingcambu yawo wonke lomcimbi wabantsundu ilapo. Yaye iminyaka emashumi mabini lengqeqesho, inokwenza okugqite kude kunemiteto ye Palamente yonyanzelo emsebenzini nezohlwayo ezilukuni zokngqi ta. Kuko indawo angaziqondiyo kumacebo Enkulu: ibanyanzela abantu ukuba baye emsebenzini inyanga ezitile emnyakeui. Lonto bangayenza, babuye bagoduke, baze ke bahlale pina. Kwakona ucinga ukuba kuyimposiso ukunyanzela nmninimhlaba, nosolusapo ukuba naye apume. Uyayibona indawo eti abanye banckukululwa yimantyi kobobunzima, kodwa mabakumbule ukuba imantyi azifani. (Ukuduma.) Pezu kotywala uvuyisiwe kukuyiva Inkulu iteta kabukali ngento elilishwa labantsundu. Eli lituba elihle lokubuvalela ngapaudle utywala e Glen Grey, abanga ke abangepu. lukani nato. Akayamkeli kanye into yokubuyiselwa kwabanini-nkanti zakuba zivaliwe; kodwa ukuba lonto iyanyanzelwa, ukuxolele ukuvotela imali kwimali zika Rulumeni yokuncedisa kulouto yembuyiselo ukuze zezivalwe zonke. Lomcimbi wenkantini ungomkulu kunene. Sebete abanyaniseka e Transkei kulento yoknbuvalela utywala, ngokuke mabenze into ezibhetele. Yena (Mr. Hutton) ubalekelwe ngomcimbi wevoti, kutiwa into ayifunayo kukuba neqaba elirwada libe mgangatweni mnye nomhlope. Ubakangele abantu abantsundu njengomhlambi osebenza ngezindla kweli lizwe, amabapatwe njengokuba bepata abasebenzi abamhlope kwelase England. Indidi zabantu zahlukene e England ngenqokuba zahlukeneyo kweli. Mazingadityaniswa nihlanga, nakwakubeni amadoda anjengo Tongo Jabavu, nabanye abamhlophe benako ukuba beka kumgangato omnye nabo. Kuko into tyehla e Bhofolo ngonyulo engalibali elimnandi. Kumqulu wa 266 abantsundu nabanye, baba 126 abamvotelayo.

MR. RHODES : He ke.

U MR. HUTTON ute Inkulu mayibe icinga ukuba imbangi kukuba abantsundu bengateni yivoti. Kodwa eyipandile lento ufumene ukuba bonke ababengeko babepume baya emsebenzini. (He ke). Ukuba uqulunqwe lomteto wavana nenteto ye Nkulu, nokuba ute wahlonyelwa nangapezu kwayo, nyakuba nokuwuxhasa ngentliziyo yonke. (He-ke).

U MR. SCHERMBRUCKER usuke walesesha ucingo lo Nobhala wentlanganiso yabatnnywa bemizi emele i Qonce olucela ukuba umteto lowo uke ubuyiswe umva, ukuze kunikwe ituba kwintlangamso zabantsundu abacukunyiswa ngulo mteto kwindawo ngendawo ukuba zibe nokuvaka. lisa uluvo lwazo. Uqube wati uvumelana nelungu elibekekileyo lase Namaqualand (Mr. Merriman) kwindawo ezibanzi eliza. nekileyo. Uyavumelana nento yokuba inqubo ngeyijonga ukuba elilizwe malibe lelabamhlope. Ilungu elibekekileyo lite lo Mteto awusakuqgiba micimbi yase Afrika. Linyanisile. Kodwa usisigalo waye ujonge ecaleni ehlilo. (He ke.) Ulilinga lokuyizama lento yabantsundu elingszanga lalingwa nanguwupina omnye u Rulumeni, abangati benokuyingenisa incakam yevere,

babe nokubuye benze into engapezulu (Heke). Ngokubhekiselele etywaleni uva ngati Inkulu iyayiyeka indawo yembuyiselo

U MR. RHODES ute belusenjalo uluvo lwake, kodwa uyekele ekuboneni kwalo.

U MR. SCHERMBRUCKER ute akagabadeli kangangokuba ati mazibuyiselwe inkanti, kodwa ucinga ukuba ngebemisela ukuba abaninizo banikwe inotisi yokuvala. Akavumelani nelungu elibekekileyo lase Namaqualand xa liteta ngenkutalo yabantsundu ; into eyincoko enkulu yontsundu ngamankazana nenkomo. Akuko neyokubika indoda esebenzayo kwslasema Xhoseni. Kusebenza abafezi. Uwubona lomteto ulilinga lokuguqula imo yezinto ngoku ukuba kube bhetele, U MR. INNES ucele ukuba ingxoxo yenziwe umbeko.

U MR. RHODES ute ulangazelela ukuba Umteto lo upuny eleliswe, wacela ukuba Ibandla livume ukuba ingxoxo iqutywe nangosuku olulandelayo.

U MR INNES ute ubezimisele ukuba acebise ukuba liti lakugqitywa elinqanam lokupindwa kwawo ukufundwa umteto lo, u Rulumeni awuyeke ukuba ncikidwe ngaba ntu emakaya okwalonyaka.

U MR. RHODES ute umcimbi awunakulinda. U Rulumeni uzimisele ukuligcina Ibandla libleli lide liwupume'elise lo Mteto.

Ingxoxo yenziwe umbeko de kube ngo- lwesi Ne (njengokuba yayingu Mvulo).

Lahlukana Ibandla ngo *leveni* ngokublwa (30 July).

(Isayakugutywa.)

Indawo Ngendawo.

[NGABABHALELI BETU]

ISIQINGATA SASE BHAI.

Port Elizabeth, Sept. 8, 1894,

Imvula ike yana kanobom yabeta izwe lalihle, laluhlaza. Kanti tina sifamene imvula nje engesi limile ukuba bekulinywa, bati e Nqweba akuwanga netontsi.

Ukubalela kwelanga e Maxhoseni kunyusa ixabiso lokutya e Bhai. Amazimba nombona selenyuka, 5s, 9d. ne 6s. 6d. njengokulandelelana kwawo.

Kunzima kumadoda anezinja, kuba umgada ubuye wavuka kwakona ezinjeni, ngoku ziya banjwa ezingena zicheme.

Kusaya kuba nzima ngakumbi kumnyaka ozayo, kuba u Mayor uteta ngoku nyuswa kwe rafu yezinja ibe yi 10s. Kuya kuba nzima kwabantsundu ngokukqdwa, kuKa bengafumani mali ipi kade, yaye lontwana bayifumanayo ingena kumela irafu zencuku.

Le Netevu kutiwa yenze ubumenemene boko ngezelela imali ebiyihlanganisela umlungu wayo li Qeya.

Ekubeni sebe baninzi abantu kwaba ntsundu abasebenzisa i " cheques " maba zilumkele babozigcina. Kuko kwa Iqeya elalibanjiwe ngokuti lirazule i cheque eucwadini yayo kwindlu elalisebeuza kuyo. Lite lakupuma kulomlungu labhala £30 lasayina esinye sezitora. Linkile ebankeni kuraniwe kanti kuku banjwa kwalo njalo,

I Town Council ekubeni ingakolwanga sisigqibo samagqira ibuye yati makaye kuwuzamanisha umhlaba lowo. Namhlanje abuya amagqira engavani. O Drs. Harris, Considine no Uppleby abayi "ring" ye Council, bati ulwagcibe lulungile. Kakade bekungalindeleke nto yimbi kula magqira. U Dr. Bruce, isi Kotshi, inene elizimeleyo elinga sekeleze nzuzo kwi Council, lixele inyaniso ekutini ulwagcibe alubafanele abantu abantsundu kuba abangepili.

Umcimbi wokugxotwa komzi awukabi nasi punto, usasingiswe kwi Committee esoti tina kutetwa ngabo sixelelwe kwakugqitywa.

I Glen Grey Bill ayaziwa luninzi lwabe lungu, eside nati ngokupaula lonto kwesimana sihlangana nabo sanyanzeleka ukuba masibhale incwadi ezimbini ngayo kwi *E. P. Herald,* Baninzi abelungu abati bakuba beyiqonda lento abantu abantsundu ngebe bhala kumapepa onke abelungu, kwenziwe ingxokozelo ngamacalana onke; ukuze aqonde umntu wonke ukuba lento ye Glen Grey Bill ayiginyeki kuti. Siya vuma.

Iqiya nokuba ngumnqwazi? Lo ngumbuzo okataza amanene mayelelana ne yona nto ngelitwalwa ngamauenekazi etu. Umnqwazi awuwafaneli kanya amanenekazi etu, uyawagxeka. Kanti wona acinga ukuba akahombile xana angatwele minqwazi. Xana kuko imigeobo emiku lu enjenge Tournament ne Picnics kupela kutwalwa iminqwazi. Tina sicinga ukuba eyona nto ngeleyitwala amanenekazi etu yiqiya kuba iwafanela kakulu, aye ebukeka kunene pantsi kwayo kananjalo

Kuko into esiyibonayo ukuba ayikude, ukulwa kwamadoda amakulu namadodana kwinto ze Lizwi nezenyama. Sakuva amadodana ati, akafumani mfundiso intle kumadoda amakulu. Ati amadodana ngoku adiniwe kade ewahlonele amadoda amakulu, lonto ayincedi nto kusuke kwanyuka ukumonela, nokucukuzela abafana ngoku ngoyise. Ngokumonelana nokukwelezelana kwamadoda amakulu namadodana kuvele lemibuzo; Kukuti- nina ukusebenzela uhlanga? Ngobanina abalindeleke ukuba basebeuzele uhlanga ? Uyakutinina umntu ukuze abe usebenzela uhlanga? Umntu uyakufikelela kubudala bunina ukuze abe nokusebenzela uhlanga? ' Kukusebenzela uhlangana ukuba amadoda amakulu erne endleleni yabafana angabakutazi njengoyise? Siya kuvuya ukufumana impendulo kulemibuzo ukuze sibe nokusizana.

U Mrs, King unike ibhaso kwisikula se Cawa sase Wesile uhadi namacuio okuvuma, Umyeni wake esapilile wasibhasela kwa esi sikolo nge flag entle kunene. Benjenjalo abanye ukukutaza kwabo umsebenzi we Nkosi.

Abafazi abatile base Rabe banike ibhaso elihle kunene kumfundisi wabo u Rev. J. Pritchard i Portmanteau umakazikazi amhle kunene ngapakati into esuke yamtusa umfundisi nabebengazazi ukuyilwa kwayo.

Ibhaso elo lilandelwe yincwadi enje:— Tina bamagama angezantsi besikade sicinga ukwenza into yokubonisa ubunye betu nawe kwinto zonke, ezo Moya neze nyama. Ngamana Inkosi isikelele umsebenzi wako pakati kwabantu abantsundu e Bhai, ize kananjalo ikunike amandla okuzingisa ekuyisebenzeleni esitiyeni sayo kude kube sekupeleni kwemihla yako. Siyakucela ngentobeko enkulu ukuba wamkele le portmanteau kuti, njengopawu lokukuba umsebenzi wako omkulu nomhle pakati kwetu. Siyakucela kananjalo ukuze ufake impahla yako kuyo ngawo onke amaxesha osukuba uhambela umsebenzi we Nkosi u Yesu Krestu. Siti abatobileyo.

Umfundisi wasuka wadideka, wabulela ngamazwi abuhlungu. Ngumzekelo omkulu nomhle lowo kusapo, yimfundiso encomekayo nebukekayo leyo. Ningapoli apo ntokazi zakowetu. Where there is a will there is a way.

Ingqakaqa inomfana ontsundu embuleleyo, asimazi ukuba ngubanina, kodwa ngowangase Xesi.

.Kuko i Football Club entsha eyiliweyo yi Rovers, ukuba zibe mbini ngoku ezabantu abantsundu. Ikulelwe endala yentsha.

Umsebenzi unqabile, abantu baninzi baye befika lemihla. Bati kwakutiwa niyapina umsebenzi unqabile nje: Hai kaloku, kutiwa ngabelungu singamavila asivumi kusebenza, size ukuba basipe umsebenzi kaloku.

UKUTSHA KWE FLARA.—Inqwelo ebilayishe itnpahla yendlu ka Dr. H. Sauer obefudukela kwa Bulawayo itshe xa kuse Macloutsie. Hahleko ikankanyelwa kwi £1,500.

IMBEKO.—Pakati koluhlu lwezihandiba zase Kapa ezaye zisekutwesisweni komfane kiso ka Mr. Saul Solomon kwizakiwo ze Palamento sibalula ngovuyo igama lomhlobo wetu u Mr. P. Job.

IMBUBTHO YEMPAHLA.—Ukutabatela kwi nyanga ka July kuzisa ku 10 September, u Mr. Thomas Poswayo wase Nyanga ulahlekelwe likulu elinamanci amahlanu legusha kwifama yake i Cengcu; yaye nempahla enkulu inconywa inqina.

IMITETO YEMPILO NOKWANGA. — Kumzi wase Orange, e New Jersey, kuzanywa ukuba iguzulwe kanye into yokubonisa utando ngokwanga. Iyalezwa bukali yi Komiti epete into zempilo yomzi kona ukuba ipele kanye into ekukwangiwana, ekuvakala ukuba kukutshwe ipepa elishici lelweyo, elihanjiswa pakati kwawo wonke umzi, liquba lonto kwabangaba basenento nezonto. Kunzima ke kwimpi yase tyhini.

IMPILO KA REV. JAS. LWANA.—Sinosizi ukuti impilo yalomfundisi, omnquba use Mgqwakwebe, isoloko ibambe ukuba yembi kwezintsuku, ngetuba lokungapili, ngangokuba zingonwabi izihlobo zake ezininzi. Ibiseyinga Inkosi ingapat'ipulula esicakeni sayo—lolo ulangazelelo Iwabaninzi. Sekude kwako nomninawe wake u Rev. Charles Lwana wase Ngqushwa.

IZIKOTI EZITANDATU ENTLOKO —Ngobunye ubusuku kutsha nje, u C. C. Wood, umlindi wababanjwa kwintolongo yase Kimbali walate ngepistoli kweyake intloko, wazidubula izikoti ezitandatu. Ucanwe zimbumbulu ezintatu. Waye ngumf' ozolileyo okunjulelweyo, ekungaziwayo ukuba yftitouina embangele ukuba enjenje, nakuba kufupi naye kufunyenwe ipepa eliti, " ubom obumeshiweyo."

INGQAKAQA.—E Cradock ihle i Netevu ebihlala emzini ka Mr. Jan van Heerden, e Stockenstroom Street.—E Rini kungeniswe 27 epela abantsundu evela e Gxota ukuza kuvalelwa esiqibini. Abetawuni ba 23, abasakangelweyo 22. Sebeliqela abamhlope abagulayo sesi sifo e Rini. Inetevu ifunyenwe isifa ibitengisa ihabile e Marikeni ngolwesi Hlanu, ibivela Engcwenxe.

UMGWEBI E BHAI—Iwuqale kulomzi umsebenzi i Jaji engu Mr. Justice Maasdorp ngo 10 September. Yaqala ngelo *Louis* no *Christina Giraud* ngokutwala intwazana eminyaka 14. Indoda inikwe usuku olunye kuba ibiseyi 6 inyanga entangeni ; wakululwa umfazi. —Kwakona u *Christina Giraud* ufakwe ngokuxoka kwakuba kwakutetwa elityala, wanikwa inyanga 6.—U *Ju'ius Johnson* ngobumenemene ngemali yetsheke ya £30. Iminyaka emibini—U *William Zendele Kobe* ngobubhovubhovu bokupanga u Lewis Marks enqweleni kaloliwe. Oku kwenreke kwisituba sase Notende nase Sibalikopu. Iminyaka etnine nekati ezi 20.—Kusindiewe u *Sambo Deal* ngokuhlaba ngemela u Richard T. Booy,—Impango kwakona ibambise o *Joka* no *Holy Hing.* Inteto ayimaega ndaweninye, bayekwa.— U *Christina Canary* ngokufihla usana abeluxezile. Akucacanga nokuba lufunyenwe lupilile, wakululwa—Umlungu ongu *John Adendorf* ngokutshuxa impahla yevenkile e Zuurberg. Indoda ikauyele kwasendle, yakululwa.—Omnye umlungu okululweyo ngu *B O. Bradley* ngobudlwengu kwintombazana ekutiwa 14 iminyaka, ukululwe.— U *Charles Ketye,* ontsundu, ngelityala kumntwana omiuyaka mine. Iminyaka emitandatu nekatsi 25.— Ababanjwa abango *Geswint* no *Leen* ngesikizi entolongweni bakululwe ngokungahlambuluki kobungqina. —U *Charles Mseleni* owasondezwa ngobudlwengu nokuhlaba ngemela intombazana. Ute wagqita ayequba wanyatela ingubo ete ke yamkumbula wayisika ngengozi. Ufunyenwe enetyala ngengozi wanikwa inyanga ezimbini.—Ibhastile eliogu *James Johannes* no *IV. Daniels* ngobudlwengu. U *Daniels* inyanga ezintandatu.—0 *Alfre l Tyefu* no *Botani Fomella* bavume ityala lokubeta nokupanga ixego lom-Yuropu. Iminyaka emitatu ebunzimeni nekati 20 — Elokugqibela kwawababanjwa libe lelabalwi o Wm. *Kehl?, Andries Magwegwe* no *Bobotya na Qtvela* ngokubeta u Stephen May. Ababini bokuqala iminyaka emibini, wasinda u Bobotyana— Emva kwala ingene kwawembambano zabantu.

EZINYE INDABA KWIPEPA 4.

NATIVE OPINION

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WEDNESDAY, SEPT. 19, 1891

Topics of the Bay.

Mr. M. K, Ghandi, an ADMITTED, Indian, and a Barrister- at-Law of the Inner Temple, was on the 3rd instant admitted as an Advocate of the Supreme Court of Natal. It was understood that the Law Society of Natal was to have opposed his admission on the ground that he was not of a "pure" colour. Evidently their objections must have fallen to the ground. Good again.

The Bishop of Capet own THE and Mrs. West Jones CONSECRATION having arrived in the OF Colony by last week's CANON GIBSON, steamer, arrangements are being made for the consecration of Rev. Canon Gibson as Coadjutor Bishop of Cape town. Bishop Key, of St. John's, Kaffraria, 4s already on his way to Capetown to assist in the setting apart function which comes off on the 29th instant.

His Excellency the Ad- THE NATIVE ministrator has duly in- PET1TIONS. formed the Kingstown and Hershel signatories of the Petition on the Glen Grey and Native Act that they have been transmitted to the Right Honourable the Secretary of State for the Colonies for presentation. Many others are being dispatched, the Natives being convinced that they must record their protest somehow, against a measure they dislike so much.

Both the Colonel and Mr. THE Warren in addressing NATIVE their Kingstown friends AGITATION, laboured at somewhat inordinate length the question of the agitation now going on in

Native quarters over the Glen Grey an Native Act. They advised against the reference of the matter to her Majesty Colonel Schrembrucker urging Natives t trust the Cape Parliament to do them jus tice. Well, it is that body that has don the people the injustice complained of and it has but to acknowledge it ani promise redress at the ensuing session am the thing is dropped. By the way, we see the Colonel cites Mr. Knox Bokwe a being in favour of the Act. What else could we expect from one who says he i a " Free Lance." Needless to say Mr Bokwe has been the first to disapprove of the Act, although he has unknowingly written certain things which might be quoted in support of the most objectionable provisions of the Act now disturbing the Native mind Mr. Warren, on the other hand has descended to a little vulgarity since he mixed with the Colonel and his people. He says that nothing would bi heard of the dissatisfaction of the Natives with the Act if white men were not putting them up to it, Does he wish to be understood, perhaps, as implying that when he used to serve as the second string to the bow of the Natives, he was wont to put them up to do certain things which he himself would not do? If not, he should not indulge in such sneers now that he has turned his coat inside out, lor the thing is contemptible.

The *Cape Mercury* states A that, near Keiskama Hoek, SHOOTING last Saturday, a very res- CASE. pectable young German farmer, named Hessel, shot a Fingo named Mtuyedwa. The headman reported the matter to the A.R.M., who sent out the District Surgeon to attend the wounded man, and had Hessel arrested. A preliminary examination was commenced on Monday morning, and the case remanded for fourteen days, when it is thought the wounded man will be able to attend. The Natives allege that they were a party of six of them passing close to the boundary of Hessel's farm, looking for a lost goat, when he (Hessel) came out with a rifle and asked them what they were doing there with dogs, and fired—the ball striking among them. They ran and he reloaded and fired again, shooting Mtuyedwa through the calf of the right leg, and also wounding a dog. The man fell and was carried home by his companions. Hessel is now out on bail. The general impression seems to be that accused intended to shoot the dogs.

FREE LANCE POLITICS.

KAFFRARIAN politics have always offered a prize puzzle to us, by reason of being invested with an air of unreality. We had therefore felt compelled to give up both Kaffrarian politics and the popular political leaders as a hopeless job. The description "the Colonel " gave of himself and, no doubt, his following, at their meeting on. Saturday last furnishes the key to the situation. Mr.—or, to give him the courtesy title he dearly loves — Colonel SCHERMBRUCKER was giving an account of political parties in the House. Now, we are well aware that, while the Colonel is not taken seriously in the country he still succeeds by some magic influence to impress a large body of Kaffrarian electors who lay a claim to intelligence as the veritable " Great Diana of the Ephesians." But our own estimate is that exactly placed upon him by the country generally ; and so are unable to attach any importance whatsoever to the Colonel's utterances which we regard as vapid and profitless, useful, perhaps, in tickling the ears of the groundlings and people who have a hazy notion of politics; but, as for containing any sound or saving principle of political doctrine, being absolutely worthless. But, as the saying goes, even in a bushel of chaff may be found a grain of sense ; and we verily believe that the Colonel has never in his political ramblings stumbled over the truth as he did on Saturday night in the Town Hall of Kingstown when he described himself, amidst the plaudits of his supporters, as one of " the party of free lances" in the politics of the land; Mr. WARREN, his colleague, did not disavow this appellation; and he could not, seeing that " he fully " agreed with his honourable friend " with regard to the state of politi- " cal affairs at the present moment, " and the effects of the late election " upon parties which existed in the " present Parliament." Not to stultify themselves the Kaffrarians who returned the "party of free lances" proceeded to vote themselves also " political free lances " by voting confidence in their representatives. As belonging to the Kaft'rarian electorate we of course regret that the constituency, in the hands of those who run its politics for the time being, should have fallen in evil days as to glory in its shame. Free lances are political desperadoes, acceptable to no organised party of men. They are men without principles, or of easy political morality, who may side with any party for the nonce but cannot be depended upon. They are thus without influence on affairs. In a word, they are the scum of politics. You never can tell what a free lance may be to-morrow. He may be this now ; that to-morrow ; and the other thing the next day. Your free lance is, in a word, " everything by " turns and nothing long." Thus, then, we have seen the Colonel an ardent Bondman at the Bond Congress at Cradock at one time; a virulent opponent of Mr. RHODES'S at another; a docile supporter of the same gentleman at the late General Election; and now—well, we do not know what, perhaps, his own description of himself—a " freelance "—suits better than anything we can think of; and it is to this depth fair Kaffraria has fallen, led by the blind leaders of the blind in regard to its political conscience. The position is a most revolting one and let us hope the eyes of the more moderate people played in this constituency who have heretofore played the part of camp-followers to the Colonel and his "freelance" brigade, will be opened, and that the will identify themselves with those who are labouring to purify the institutions of the country so that it may reap the highest good from them Free lance brigands may sneer at Mr. GEORGE HAY and the cause he represents; but it is a growing cause. The Colonel himself—the swashbuckler free lance that he is, ready to raise his sword in any cause—admitted that the Party represented by his opponents in this constituency in the last election had covered itself with glory in the recent session. We believe that its principles have but to be proclaimed in Kaffraria to secure the adherence of those even of the Colonel's following at present, who would not like that their beloved constituency should be known in the country as the nest of free lances.

Current Opinion.

THE NATIVE ACT AGITATION.

[Humansdorp Re-Echo.]

The Natives intend appealing to the Imperial authorities on the matter of the Glen Grey Bill, which was forced through Parliament and received the assent of the Acting Governor. The Natives claim that the Bill legalises the alienation of lands pledged to Natives for all time by Proclamation of Her Majesty the Queen. IMVO claims that the consent of the Administrator has been improperly given, as the Bill interferes with the treaty engagements of the Imperial Government with the Natives, and that, therefore, the Administrator was bound by his instructions to refer the Bill to London, It is generally thought that the Glen Grey Bill was rushed through Parliament with indecent haste. The Natives appear to have made out a case for the consideration of Imperial Government, and the result will be watched with the keenest interest.

The *Christian Express,* after acknowledging that it looked at the matter through rosy spectacles in at first judging the Glen Grey Bill and Mr. Rhodes generously, proceeds to severely criticise the Bill as finally passed. We have room to-day for its closing remarks,

The other thing is—What next? That very agitation which Mr. Rhodes professed he was avoiding by passing the Bill. He knew it would be otherwise. The first endeavour should be to get the Queen to refuse her assent lo the Act. She may well do it as the protector and Paramount Chief of the Natives, and they should all unite in both cabling and petitioning to that end. But she may not do it, as this is a purely internal matter. Another remedy remains. An Act of Parliament may be amended. A temperate but persistent movement should immediately be set on foot to get this Act amended next year, if possible, but at any rate as soon as possible. The three great points we have noted should be the objects of attack.

The *Cape Argus,* under the title " Native Rights," writes:—

The best friends of the Natives will sincerely hope that the petition to the Crown against the Glen Grey Act will not be persisted in. It is difficult to say how much importance may be attached to the agitation against the Act, which is being raised in the columns of IMVO. We must perforce pay someе attention to the opinions expressed by our Native contemporary, because it is the only channel of the kind which there is in this country. Nevertheless the conviction is forced upon us that what appears in IMVO can only represent the opinions of a very small knot of educated Natives, and possibly not their united opinion at ad times. If all our hundreds of thousands of Natives, or even any considerable portion of them, had attained to the civilisation of the writer in IMVO it would be as important to pay heed to the opinions expressed therein as to anything to be found in the Colonial press. Between the nature's gentleman who gives us in IMVO some of the best newspaper articles to be found in this country, and the Natives whom we have to bear in mind when legislating for the general good, there is a gulf which can only be measured by centuries. It would be the last folly of legislation to make laws for the few dozen highly educated Natives whose views may be represented correctly enough in IMVO, and not for the mass of the people whose interests have been conserved and guarded in the Act, against which it is now scught to raise Native agitation. The point now taken in IMVO is that the Glen Grey legislation is in violation of the treaties affecting land settlements with Kama, the Peddie Fingoes, Ngangelizwe, and many other Native tribes, Glen Grey inclusive In all these treaties we are told there is a clause, following the description of boundaries, in which the following words occur:—" Which territory shall be held by the said chiefs and tribe, their heirs and successors, in perpetuity, never to be reclaimed by, or on behalf of, Her said Majesty, except in case of " hostility committed, or a war provoked." As to some of the occupants of Glen Grey we might remind our contemporary that there have certainly been acts of hostility, since it is well known that some of the people who are now located in Glen Grey were engaged in the Tembuland rebellion. That, however, is a bygone. Parliament has very wisely waived all questions as to how the people came to Glen Grey and has dealt with all upon a broad, equitable basis. The main point, however, to be borne in mind, is that the Glen Grey Act is not a restrictive Act as to land, but is really designed to protect the people in their holdings, and to put an end to the agitation for the removal of the Glen Grey allottees, which it is well known has been going on lor years. It would have been strictly in accordance with treaty obligations if the Act had laid down all the provisions as to allotment which are to be found there, and had said nothing whatever as to alienation. The fact that certain restrictions as to alienation supported by the Opposition did not ultimately find their way into the Act is no more a violation of the treaty than if there had been nothing in the Act as to ; alienation at all. Whatever Mr. Rhodes chose to put into the Act in restriction of alienation—and we know that for this i purpose he copied the mission titles already in existence in the location—was as / it were much in favour of the Natives, . added to whatever guarantees they may , have under the treaties. It is a very curious charge to say that the treaties are being violated because there were not still further restrictions introduced. There are, however, other questions to be considered than the agreement of the Act after a particular treaty, We suppose it will be admitted by the champions of Native rights that whether the Act meets with their full approval or not, it does afford a settlement of the question of Native land occupation, The dangers to which that occupation is subject by the inability of Natives to stand against the influences which we will agree to call civilising, though some of them scarcely deserve the name, are well known. It was felt upon all hands that unless some steps were taken, Native occupation of land would be in danger, since the disorders of an overcrowded location might at any time afford excuse for doing away with the location altogether. A great effort has now been made to cope with the whole group of difficulties that arise out of this location question. We would put it to our Native contemporary whether, seeing that the people are to be secured in possession of their land, it would not be better to give the measure a fair trial. Mr. Rhodes is accused of putting the cart before the horse by getting his measure passed before it had been fully discussed amongst the Natives themselves; but is it not also putting the cart before the horse to agitate against an Act before it has been experienced whether it is working for the benefit of the Natives or not? If the Natives were even as ourselves, and able to enter fully into European political methods, we might regard the agitation as only that robust expression of political opinion which really marks a healthy state of things. But it needs no laboured arguments to show that with the small exception of a Native editor and a very few others the Natives of this Colony are not in a position in which the agitation now sought to be promoted can do them the slightest good. If IMVO would read the signs of the times aright, it may on the contrary do them a great harm which will not be readily mended.

The *East London Standard* observes : —

None could have objected more earnestly than we did to that feature of the Glen Grey Bill whereby it was left possible, under conceivable circumstances, that allotments of land in such locations might pass into the hands of white men, But we were compelled to recognise, also, that other provisions of the law made this eventuality in many ways an unlikely one, and that if, by reason of the occupants pledging their lands against credit, it should, in the discretion of the Governor, at any time seem right to permit the transfer of sections to white creditors, they would in all human probability only be held by such white men with a view of leasing them again to Native tenants. We should gladly have seen even this rendered impossible; but there is nothing in the Act as it stands to justify the exaggerated manner in which it is spoken of by IMVO and some of its correspondents; and they would do more towards obtaining a hearing for any reasonable objections they may have to the measure if they avoided overdoing the thing. To speak of the Act as IMVO does, as one " not only avowedly but eminently calculated to have them turned out of lands pledged to them in the Queen's name; " or, as the Rev. Chas. Pamla does, to say that it " drives them from their homes, and deprives them of land and liberty," is simply egregious misrepresentation, which cannot possibly result in benefit to those whose cause it is sought thereby to advance.

The *Kafrarian Watchman* has written two successive articles on this great question. Of these we have to-day space for the first:—

It is quite clear that violent efforts are being put forth from the IMVO office to get up an agitation amongst the Natives with a view to impeding the work initiated by the Glen Grey Bill of last Session, having for its object a solution of the difficult problem of settling Natives on lands occupied by them in their respective locations under a system of individual title, We strongly suspect that this is in the main a Party move intended to hamper the Ministry in the carrying out of what is a very anxious experiment. But supposing that idea to be unfounded there is no doubt that the IMVO exists under an overpowering impulse to appeal to the suspicions of the Natives whenever any measure relating to them is passed by the legislature of the Colony. And probably we ought not to feel surprise at a racial bias which consorts with the stage of development at which the Natives of this Colony have arrived. It is however to be sencerely regretted that an organ which seeks to lead them should never experience the smallest promptings to be generous in its representations of Colonial Native Policy, It would be phenomenal to find the IMVO rising above the level of dark uncompromising suspicion, and so we find it reading into the Glen Grey Act of last Session, and urging the Natives generally to do so, that this is not a measure for settling them on the lands of their locations on a plan of individual title and establishing a system of local self-government by the people themselves in such locations, but that it is only a thinly-veiled authorization of a design to rob the Natives of lands occupied by them by virtue of treaties entered into by the Crown with their fathers. Seizing upon the word " alienation " in the statutes the IMVO at once invites the people to accept the theory that here is the little break in the fence by which white men are to creep in and rob them of their ground. They are told that the absence of any mention in the Act of treaties making over native locations in perpetuity to certain tribes is a proof of the dark conspiracy which is hatching against them. But if there were the smallest disposition to be generous in the interpretation of acts of the Legislature of this Colony the IMVO would have pointed out that the Act in question is to be read in conjunction with the terms of those treaties, inasmuch as it is not to be supposed that the Parliament of the Colony would lend itself to an attempt to override solemn obligations entered into by the Sovereign or that Her Majesty's Representative, if constitutionally so advised, would place the Crown in such an invidious position And besides judged by the whole tenor of the Act, there is no justification for attributing to the Legislature and the Governor this ignoble intention. We are sorry to see the Rev. Charles Pamla identifying himself with this mischievous endeavour to inflame the Native mind whose surprises are so easily aroused' Men of his class should be workers together with the Government in its anxious task of administration, instead of lending themselves to co-operate with those who stir up dangerous agitation We ask where are the proofs that the Colony is not to be trusted with an observance of treaty obligations, or in its dealing with the tribe, which' was the last to come under jurisdiction, was there any lack of generosity ?

IZINTO NGEZINTO.

KWABAYA KUVELELWA
Singa abahlobo balomsebenzi bangazi ukuba ekuqutyweni kwawo kubako amuxe eba esiba bafutshane ngemali yokuwnquba (kuba ingumsebenzi ongomeleleyo ngoku yekelwa ngowona mzi mninzi wabetu) ; esiti sinyanzeleke ukuba sizibike nge Zigitshimi zase Posini kwabanye. Bayacelwa ke aba velelwe ngolohlobo ukuba baluhlangabeze ngoxolo balufeze olumemo ; abanganceda umsebenzi wabo opetwe siti, bazincede nabo, ngokwenjenjalo.

September, 1894;

INGQAKAQA KWA QOBOQOBO.—Umandla vakwa Qoboqobo kuvakala ukuba uneqela elali ezibanjwe uzima yingqakaqa.

IMIGCOBO E MAFIKENG.—Abantu base Ma. fikeng, kwelaba Rolong, bazimisele ukwenza imigcobo njengokuba ulolilwe osuka e Vryburg ezakuvulwa kona.

AMALAHLE NGASE BHAI.—Kutiwa nmala. hie abaawayo afunyenwe e Addo kufupi nololiwe kwelilunge e Bhai. Abanini fama bazilungiselela ukuke bakangele ukuba maninzi kangakanenina.

ELONA YEZA LENGQAKAQA.—Inkulu yomzi wase Qonce (Mr. Jay) ite entlanganisweni ye Bhunga lesiqingata ease Qonce kolunyikizo lukoyo iwengqakaqa babini kupela aba. ntsundu ebahlileyo bebeqapule.

UKWANDA KWE NGQAKAQA.—Esi sifo singene naae Mnyameni (Alexandria). Kodwa akuko bani upilileyo unavuso ngetuba laao. Kunjalo nakwezinye indawo. E Komani kutiwa balishumi linantlanu aba. gulayo.

ORODOMISHWE E JOHANNESBURG.—Kwezi ntsuku zidlulileyo kucholwe isidumbu senene elimhlope sifakwe emngxunyeni wehodi ngase Booysen, e Johannesburg, kwaye kubonakala ukuba indodana leyo ife ibipetwe gadavu.

U MR. W. HAY E KAPA.—Umhlobo womzi ontsundu u Mr. Wm. Hay, ML.A., ungomnye abatandatu abanyulwe kuvoto ngama pepa, ukuba babe ngabe ntlanganiso elaula imicimbi yase Kapa. Uqetule elinye lama lungu amadala.

IBHATYI ENGANGENWA MBUMBULU.—U Herr Dowe welama Jehmeni uzingca ngokuba efumene imfihlakalo yebhatyi yen tsi mbi engangenwa mbumbulu. Ike yalingwa e Mannheim kuteha nje, azangena imbumbulu zelahle.

INCITO NGENGQAKAQA.— Isandla semantyi e Qonce (Mr. Roselt) wenze ingxelo kwi Bhunga lesiqingata yokuba incito eeeyenzi. we pezu kwengqakaqa seyikwi £1,000; kwaye kuyakufuneka elinye ixabiso la £2,000 pambi kokuba unyaka upele.

UYAKUMLULAMELANA ?—Lombuzo uye ubbekiswe kwinkazana ngumfundisi xa kutshatiswayo kwezinye ityalike. Enye intokaei obhekiswe kuyo lombuzo kubona kele ukuba iyandibaza : wavakala umyeni esiti " Gqita, mfundisi, nokuba uyatanda buza, ndiya kumenza andilulatuele."

UMCIMBI WOKUDUTYULWA KOMNTU.—Umfana we Jamani ongu Hessel usentetweni kwa Qobcqobo ngokudubula indodana entsundu engu Mtuyedwa, Udutyulwa xa bagqita kufupi efameni yakulo Hessel, opume no mpu nezinja, wadubula kubo, watsho pakati kwabo, esesibini isikoti sitsho pakati kwe qata nonyawo.

IKAMPU YAKWA NQOBOKAZI.—Kwingxelo yequmru lesiqingata sase Qonce kuko inqaku eliti, ikampu abagcinwe kuyo abehliwe yingqakaqa ese Xesi kwa Nqobokazi izele ngangokuba kungabiko ndawo. Ingqushwa libe licela ukuba abeso sithili abehliwe bekufupi nalondawo sebesiwa kona, ze lona litwale indleko. Akubangako ndlela.

U MR. JUSTICE MAASDORP E RAFU.—Usingete amatyala ase Rafu ngo 4 September Umgwebi .—Aqale ngelika *Sam Nawana* ngokwapula ingalo yomkake, Inyanga 6 nekati 25.—O *Hendrick Booysen* no *Jan David* " abantshontshe " utywala kwengapantsi indlu ka De Beer wase Adendcrp. U *Booysen* nnikwe iminyaka 4, akucacanga ngakomnye, wasinda.—*Thomas Slater* ngokwenz' amaqinga enkohliso okufumana imali, Unyaka.—Ibe ngunyaka wanenyanga 6 ko *Stuurman Meneta* no *Piet Vorster* ngokubu lala into ka N tonga esipitipitini.—U *Ruyter Saaiman* upuluke kwelobusela bebhokwe negusha.—Kusondezwe amasela abushulisi. leyo ukuba o *Jan Overmeyer* no *Moos Thys,* amakabe ngama Bhulu, ngokuba igusha ezi 200 zika Mr. Blake wase Modderfontein. Bafakwe iminyaka emine.—*Tom Bain* ngobusela bevenkile. Asixelwa isigwebo.___________ *Philis Adams* no *Lucas Adams* cgetyala elikwanjaio. Akubangako bungqina ngo Lucas wayekwa. U *Philis* unikwe iminyaka emine nemivumbo 20.—Ngelotyala kwa. kona kugwetyelwe iminyaka emitatu o *Isaak Logcume* no *Das Nobel.*—O *Jan Norman* no *Stuurman Bakuse* onkonka bamasela aselene. xayelo, apiwe iminyaka emihlanu nekati 25, ngokuba ibhokwe enye negusha,—Into zika *Nofemele,* o *Dyakopu* bobabini no *Velem* ngobusela bebhokwe ezintatu, zilunge neminya. ka emibini enenyanga ezintandatu.—Ibhulu i u *N. J. Mare,* ngobusela bemazi yenkomo. Inyanga ezintandatu.

AMATYALA AMAKULU E TINARA.—Lamatyala atetwe ngu Mr. Justice Maasdorp ngo 7 September :—U *Nofemela Guda* ngokugqoboza indlu ebe, into angayiqaliyo. Iminyaka 3.—O *Mani Grootboom* nento zika *Olifanti,* u *Harry* no *Afrika* abebe igusha ezintandatu. Iminyaka emitatu. Ababini bokuqala bebe sebesentolongweni ngelinye ityala.—Ngokuba ibhokwe 8 u *Martinus du Preez,* Iqeya, utambo dala kade bemqongqota, utshizwe ngeminyaka 4 nckatsi 20.—Elika *Kresdyani Dyantyisi* liroxiselwe kwezayo ngokngula kwengqina elipambili.—Inkwana ye Lawu u *Klaas Keis* ngokukubekiea ulolilwe. Ijaji ite makabulele ukuba kungabangako ngozi kuba unokunikwa iminyaka 21. Itsho yamnika 2.—U *Velem Klaas* owambule u Jan Zulu ngenduku, ngangokuba ubom balomambane bube semgeipekweni. Unyaka one sesmande.—0 *Suki Solomon* no *Boyi Twaki* basinde bekusitiwa babe umdlazi wenkabi engu " Engelsman " ka Mr. James Lamb.—U *Jan Pities,* . obebekwa ityala lokutwala intwazana ka Mombesa, usinde ngokusuke kubonakale ukuba usontombi weya ikazi.—Um Yulopu u *James Millard* ngoknxabela inkomo ibingene entsimini udliwe £3 okanye iveki ihokweni.—Tgwa ngqa elingu *Viljoen* ngokuba imazi yenkomo likululwe ngu Mr. Sampson.—O *Solomon Fortuin, Christian Plaatjes,* no *Sam Gosa* ngokuba inkomo. Iminyaka emibini kubo bonke kongezelelwa isesmande ku *Plaatjes* kuba engaqali—U *Jan Dunjica, Jan Louis, Afrika Zatini Edward Piet,* abawele amadoda amabini ngeminquma. U Dunjwa no Zazini banikwe iminyaka 2, u Jan Louis inyanga ezintatu, wasinda u Piet.—U *J. J. Bridge,* igwangqa, ngokubulala umfazi walo e Ngqura. Efunyenwe enetyala, lonto eyenze engenangqondointle. Umiselwe ukuba ahlale entolongweni ubom : ate wanelisiwe.—U *Booy January* ngakubulala u William Triegsrt, Enqweba, awati wamrwitsha. Efu nyenwe enetyala ugwetyelwe ukuxhonywa.—U *Ignaas Jantjes* ngokubulala o David no Aptoon Hendricks e Nqweba, into ezizalwa butywala. Ugwetyelwe ukuxhonywa.—Ikostauli elingu *John Adams* ngokuposa u Jack Kabam ngembumbulu, ate ubesoyikisa. Wakululwa. Umsebenzi ugqitywe ngelo kuqaulwa komtshato wo Isaac van Niekerk nomkake.

ISIFO ESOYIKEKAYO SEIBANDEZELE IQELA ELININZI.

Isifo siqala ngesisu kancinane, kodwa, ukuba sihilizelwe, sifika exesheni silutyutye lonko upahla olungumzimba, kupatelele kwizintso, isibindi, amazantsi esisu, ngazwinye zonke indawo ezipatelele kwizintso, ati ogulayo afumane abe yinto ekoyo ekedamelekileyo de ukufa kumkulule ezintlungwini. Sisifo esikolisa ngokuposiselwa kwezinye izifo; kodwa ukuba umleseshi unokuti azibuze lemibuzo ilandelayo, angaba nokuqonda nokuba yena ngesiqu akanguye na omuye wabafayoNdiyabuvana ubunzima, nentlungu nokuxakeka okutile ekupefumleni emva kokuba ndityile? Ndinobundongela na—umzimba onzima onokozela na? Amehlo abambe ukuba mtubi na? Lukona uxakaxa eluvakala kakubi ezintsinini nasemazinyweni kusasa? Ulwimi lumhlope na? Kuko ihlaba na emaceleni nokuba buhlungu komqolo? Kuko ukuti vingci na kwicala lasekunene, njengokungati isibindi siyakula? Kuko incilikiti na xa upakama ube uhleli ngokwayamileyo? Amanzi apurna ezintsweni mancinanena, anebala eliqaqambileyo na, akubonakali balana akuba enexesha enziwe ? Akubhodli sabhongo na, uqunjelwe kanjaqo? Ibeta futina intliziyo? Ezimbaza azingebiko zonke ngaxesh' anye, kodwa ziyamgqiba ofayo. Kunokubako ukukohlela okomileyo okunengodlo, emzuzwini kube nezikohlela.

Siti xa sesiqubele pambili ibala lomntu life-mnyama, izandla nenyawo zibambe ukufuma pofu zibanda. Ekuti ngokuya singenwa kukufa isibindi nezintso, kungene ingqaqambo zamatambo angancedwayo ngamayeza aqelekileyo awo. Isizekabani sokukufa kukungalungi kwe sisu, yaye intwana encinane yeyeza elilungileyo isikwelelisa itatyatwe kwa sisaqala. Kufuneka kunene ukuba isifo sivelelwe ngeyeza kwasisaqala, lisenokuti iyeza lisincede, naxa seside sendela ukuzingisa ngeyeza elilungileyo kulungile de sikutshwe kanye isifo, kubuye ukulangazelela ukutya nendawo ebezingalungile esiswini zilunge. Elona yeza liqinisekileyo ekuncedeni kwesisifo sibuhlungu yi Ncindi ka "Mother Seigel,"
eyenziwe ngemiciza, yaye itengiswa ngabenzi bamayeza kulo lonke ilizwe. Lencindi itsho kanye ezingcanjini zesifo isincotule sonke emzimbeni womntu,

KULUNGISELELWA

UKUSHICILELWA NGOKUTSHA

UKUHLAZIYWA KWE

"LOYEDALE, PAST and PRESENT,

(Incwadi ebalisa ngabo bonke abafuNdiswa apa e Lovedale.)

BAYACELWA BONKE ABAKE BALATA ukuba *bazivakalise* apo bakona okwakaloku nje, nemisebenzi abayipeteyo.

Incwadi ezo bazibhalayo ize zitunyelwe ku
I 3110 DR. STEWART, Lovedale, Alice.

ILOZENJIS zika KEATING."
" ILOZENJIS zika KEATING."
" ILOZENJIS zika KEATING."

"INYANISO ESEMHLOTSHENI NGEZIKA" KEATING ILOZENJIS (papulmente) ZOKOHLELO. Ungabuza kwelimiweyo lipela kwilizwe elinokuxelwa uya kufumana zitengwa kakulu. Ngokwenene akuko yeza elinceda ngokumsinya, nelinyanisekileyo ekupiliseni, njengazo, ukanti ke noko nonobulwelwe obukulu unokuzitya.

"UKOHLELO OLOYIKEKAYO."
" UKOHLELO OLOYIKEKAYO."

94 Commercial Road, Peckham, July 12.

" Nkosi Etandekayo,—Ndingonge nasipiwo ukuvakalisa izimvo zam, kodwa ndiyakutanda ukukubulela. Ilozenjis zako zenze into zamehlo ekupiliseni ukohlelo lwam oloyikekayo. Soloko ndati ndavulwa irotyana nje ku qoqoqo (njengo inti u Kumkani wama Jamani, endibulela u Tixo kuba ndisadla ubomi mna) ngo gqira kwi Hospatala eyi St. Bartholomew, akuko bani ubengaba unolungako; belunzima kangangokuba ngamanye amaxesha beluve lundidinise kupele. Into ebumkunyura ebininzi kakulu yomile, itanjisiwe, ipele ngapandle kwenkatazo. Ndim, zinkosi, owenu wenene J. HILL."

AZIGQITWA YEZA.
AZIGQITWA YEZA.

Lenteto ingentl'apa iyazitetelela. Ekomelezeleni ukubuzisa kubonakala nkuba ukulunga kokusebenzisa ezika Keating Ilozenjis Zokohlokohlo kuxelwa nganeno kwento eziyiyo. Ukuxilongwa kwakubuhlungu kakubi, yinjonjeli, u Dr. H.T. Butlin, wo St. Bartholomew's Hospital. Ati waxilongwa nje ke eyona nto eseyimnceda kukusebenzisa ezi Lozenjis. Zinceda kangangokuba umntu upila ngokokoko nokuba umqala sowungombi kakubi.

UMLINGO WE GOLIDE,
UMLINGO WE GOLIDE.

Ngomhla we 8 September, 1891 ubuye abhale u Mr. Hill ati: " Ngeba sekudala ndafayo ukuba bekungengenxa ye Lozenjis zako—*rimlingo roazo ufanele owe golide.* Ndiyakubona ngovuyo ndixelele wonke umntu ukulunga kwazo elukohlokohlweni." Ezika Keating Ilozenjis Zokohlokohlo iyeza elinga gqitwa nto eku KOHLELENI, UKUTSHA KWE LIZWI, NENKATAZO ZOMQALA zitengiswa ngebhekilana nange bhotile ngabo bonke Abapitikezi-Michiza.

7518 d 26

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R. J. McCALLUM.

G. P. PERKS NO NYANA

E QONCE

YEYONA NDAWO YOKUTENGA

Imisesane yoku "Ngeja,"

Imisesane Yokutshata, Amacici Namehlo (Spec-

INGUQULO-GAMA.—M N A, PHILII DANISO P08WAY0, wasa Nyangi (All Saints) e Ngcobo, ebe ndifudula ndisa ziwa ngokubangu PHILIP DANISO TSHACILA ndazisa bonke ukuba ukususela kalemin ndiya kubizwa ngegama lika Bawo-Mkulu u POSWAYO, endaweni yelika bawo TSHACILA.

I Engcobo, 20 August, 1891. P. D. POSWAYO. st 241(

IBAPILISE BONKE

I RHEUMATICURO!

NKOSI ETANDEKILEYO,—Kwinyanga ezi 9 ezidlulileyo kwincwadi endakubhalela yona ndangqina ukusebenza okulungileyo kwe RHEUMATICURO kwisifo sam. Ubudala bam yiminyaka e 60 bendibulawa ngu Mbefu nakuku Qaqamba kwamatambo iminyaka e 23, ndafuna uncedo kumagqira azekayo, ndalinga konke, andapila noko, ndagqiba kwelokuba andinakuucedwa mntu, ukuze ndide ndilinge i RHEUMATICURO, ngoku nje Ihlaba noku Qaqamba kwamatambo nokwentloko obebundite nzumbu nase busweni kupelile kanye, indaba sezizalise lonke ukuba " u Ou Meester VAN ROY amper heel te maal gezond was van de wonder, lijke medicijn," oku kuyinyaniso, wonke oke walilinga uliyaleza emzini.

U Mr. JACOB VAN ZYL, wase Vlakfontein (enquleni yase Steynsburg) upiliswe kwi Ngqaqambo-matambo namalungu ebiseyi buncanywa. Ngokuteta kukanina uti akazange abone isifo esi " Kcortszeikte," Zngabula bona, njengeso Idosi yokuqala ye RHEUMATICURO yamenz' umfana lowo ukuba alale kamnandi, abayekanga ukumseza, nangona umelwane nezihlobo zati kum a ikolwa ukuba uyakupila, *seke wandivelela kabini emva koko,* wangqina intsebenzo ye RHEUMATICURO ne PILLS.

Ixego u Mr. VAN DER WALT, wase Reddersburg, wapiliswa yibhotile enye.

U Mr. A. COETZEE, wase Brandvallei, oyi Mantyi yase Metele, wapila kamsinya. Unyana warn u John, no somfozi wake, u Mr. J. A. SMIT, wase Wonderboom, e Bhekesdorp bapihswa nabo, mandiyeke ngoku, —Owako obulelayo u J. 0. VAN ROOY.

Eka JONES

I-RHEUMATICURO

Lelona Yeza Likulu lase Mazantsi e Afrika kwi Ngqaqambo zamatambo, Isinqe, Nama. bleza, Ihlaba, njalo njala lipilise intapane yezifo ebezisikulu ngapezu kwezi sezika- ' nkanyiwe. Inokufunyanwa kubo bonke Abapitikezi Mayeza nakuzo zonke Ivenkile zalapa e Mazantsi-Afrika.

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—o—

IMVELISO.

Awona manani apezulu anokufunyanwa ngo Boya, Izikumba, Imfele, ukudla, njalo-njalo, njalo njalo.

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Owatengisayo e Mount Frere, kwa Baca, J. J. YATES, " Umatendela."

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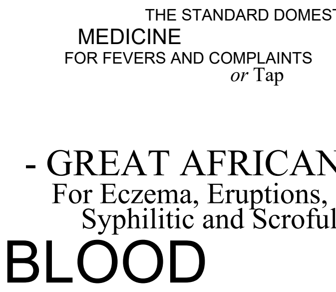

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ZISHICILELWA '.'NGE '.'GUNYA.

ISAZISO SIKA RULUMENI—NO. 583, '91. '
Isebe Lokulima, e Kapa, 28 *May* 1891.

Inkonzo zo Gqira be Mpehla bakwa Rulumente.

KUYAZISWA ukuba kwazi wonke umntu ukuba o Gqira Bempahla bakwa Rulumeni baya kumiselwa kwezindawo zikankinyiweyo ngapants' apa, ngangoko umsebenzi obukali ungati ubavumele, ukuba bawufeze kwinqila ezenza ezi ziqingata zixeliweyo, nokuba inkonzo yalamanene ivulelwe umzi ukuba ucebisane nawo ngezifo zempahla, kubhalelwe kuwo ngenqu nokuba kukwe Likulu e Kapa (Col Vet. Surgeon). Akukuhlaulwa nto ngamacebo nokunyanga impahla, ngapandle kwamayeza, nezinto zokusebenza, njalo njalo, angati ugqira ma. zifunwe, nangayaleza ukuba mazenziwe.

Elowo ocele igqira uyakumelwa kukulihlangabeza ngento zike nangendleko zake, aze abuye alipelekelele ukulisa kwesona sitishi sikaloliwe sikufupi naye, nokuba yi kari yabahambi okanye i Posi keri.

Babiwe ngolohlobo : —

Mr. J. W. CROWHURST, uyakuhlala e Stellenbosch, osebenza kwezindawo : Cape town, Paarl, Stellenbosch, Piquetberg, Tulbagb, Worcester, Robertson, Caledon, Bredusdorp, Ceres, Sutherland, Clanwilliam, Van Rhynedorp, Calvinia nase Namaqua, land.

Mr. H. A. PATTISON, uyakuhlala e Mossel Bay, asebenze e Swellendam, Riversdale, Ladismith, Mossel Bay, Oudtshoorn, George, Knysna, Uniondale nase Hamansdorp.

Mr. R W. DIXON, uyakuhlala e Bhobhofolo, asebenze e Prince Albert, Bhobhofolo, 2 Willowmore, Fraserburg, inxalenyo ye Car. navon, Victoria West, Murraysburg nase Richmond.

Mr. J. D. BORTHWICK, uyakuhlala e Somerset, asebenze e Aberdeen, Jansenville, Bhai, Tinara, Somerset. Rafu, Metele, Kradok, Nyara, Bhofolo, umandla wase Rini, Emnyameni, Badisi, Hanover, Kolsborera nsse Stensberera.

Mr. OTTO HENNING, uyakuhlala e Hopetown, asebenze e Kenhardt, inxalenye ye Carnavon, Prieska, Hay, Britstown, Herbert, Kimbali naso Barkly West e Ligwa.

Mr. J. F. SOGA, uyakuhlala e Qonce, use. benze i Dike, Ngqushwa, Qonce, Monti, Cumakula, Qumra, Tsomo, Ngqamakwe, Gcuwa, Centaue, Gatyana, Idatywa, Elliotdale, Mqanduli, Emtata, Engcobo, Tsolo nelasema Mpondweni.

Mr, M. A. HUTCHENCE, uyakuhlala kwa Komani, asebenze i Talika, Komani, Katikati, Albert, Wodehousa, Alvani, e Gqili (Herschel), Batli, Stcckenstroom, i Sidubu, Xalanga, Ndenxa, Qumbu, Mount Frere, Mount Ayliff, Matatiele, Mount Currie no Mzimkulu.

Ugqira Omkulu Wempahla we Koloni, Mr. Duncan Hutcheon, e Kapa.

CHARLES CURREY,
Umpatiswa- Kulima Ongapantsi.

ISAZISO SIKA RULUMENI.—No, 725.

Kwi Ofisi Yomqondisi Mteto, E Kapa, 17 *July* 1894.

KUYAZISWA apa, ngokwemimiselo ye Sishumayelo No. 229 salomhla okoku ba Ijaji iyakuteta amatyala kwezindawo, zilandelayo zibalulwe ngezants' apa, iqale ngentsimbi yesitoba yonk' imihla.

Umjikelo wase Maxhoseni.

E Rafu, ngolwesi Bini, 4 September, e Tinara, ngolwesi Hlanu, 7 September, e Bhai, ngo Mvulo, 10 September, e Somerset ngo Mvulo, 17 September, e Nyara, ngolwesi Tatu, 19 September, e Bhofolo, ngo Mgqibelo, 22 September, e Qonce, ngolwesi Tatu, 26 September. Ngo October iyakuquba ngoluhlobo: o Monti, ngolwesi Bini, 2, e Katikati, ngo Mgqibelo, 6, e Komani, ngo Mvulo, 8,e Dordreri, ngo Mgqibelo, 13, Gaia, ngolwesi Bini, 16, e Gcuwa, ngo Mgqibelo, 20, e Mtata, ngolwesi Hlanu, 26, e Kokatad, ngolwesi Hlanu, November 2.

Umjikelo Welipezulu.

E Richmond, ngo Mvulo, 24 September, Victoria West, ngolwesi Tatu, 26 September, Kolsberera, ngolwesi Hlanu, 28 September. Ngo October iyakuba kwezindawo ngezintsuku zibalalweyo: Aliwal, ngolwesi Bini, 2, Batli, ngolwesi Tatu, 10, Bhekesdorp, ngo Mvulo, 15, Stensberera, ngo Mgqibelo, 20, Metele, ngo Mvulo, 22, Kradok, ngolwesi Tatu, 24 October. Gqibi ke.

Xa ate Umgwebi akafikelela kwezindawo ngalemihla ibalulweyo, angasolewuquba umsebenzi ngexa angafika ngalo.

HENRY H. JUTA,
Umqondisi-Mteto.

ISAZISO SAKOMKULU,—No. 855, 1894.
Isebe Lokulima,
E Kapa, 29 *August,* 1894

UKUBULAWA KWEZILO.

KUYAZISWA apa ukuba kwazi wonke ubani okokuba imivuzo ngoluhlobo ludweliswe ngapants' apa iya kunikelwa elowo oto wabonakalisa ku Mantyi wesi Qingata akuso okokuba ubulele ezi silo zichczwe ngezants' apa.

Imisila yazo yodwa iyakuba bubungqina obaneleyo bokuba elowo okwenene uyensile lonto :—

	r.	d
Nge Xhwili ...	... 10	0
„ Ngwe	6	0
„ , Hlosi	5	0
„ Mpungutye ...	6	0
„ , Sandawana...	6	0
„ Lynx ...	6	0
„ Mfene	1	6

CHARLES CURREY,
Umpatiswa Ongapantsi.

ISAZISO SIKA RULUMENI—No 123.

Kwi Ofisi ka Nocanda wa Komkulu, E Kapa, 9 *August* 1894.

NGOKWEMIMISELO ye Siqendu XIII so Mteto 26 No. 15 ka 1887 ohlaziywe nge Siqendu so Mteto ka 1891, kuyi.ziswa apa okokuba lemihlaba ilandelayo ka Rulu meni ekwi Siqingata Base WODEHOUSE, iyakuqeshiswa efandesini pambi kwa Matyala e DODRERI ngo " ten " kusasa, ngolwesi TATU, 3 OCTOBER 1894 Ingqeshiso leyo ayinakuba ngapantsi konyaka omnye, ingenako nokuba ngapezulu kwemihlanu.

Kwi Siqingata saso Wodehouse.
Kwi Lali yaba Tembu.

Lot No. 2 umhlaba okwisiqingata sase Wodehouse, kwi Lali yaba Tembu, ongu Lot 12, Block 2, ubukulu 2,553 morgen, 81 square roods.

Lot 4, engu lot 3, Block 3, ubukulu 1 621 morgen, 471 square roods, upakati kwe Ndwo.

Lot No. 5, ongu Lot 4, Block 3, ubukulu 1.322 morgen, 584 square roods.

Let No. 6, ongu Lot 11, Block 3, ubukulu 1,316 morgen, 188 square roods, ute xha nge Dorn River ngezantsi.

Lot No. 7, ongu Lot 12, Block 3, ubukulu 1 055 morgen, 502 square roods, ngase Mpumalanga ute xhaxhe nge Dorn River.

Lot No. 8, ongu Lot 15, Block 3, ubukulu 1,711 morgen, 505 square roods, ngase Mpumalanga ute xhaxhe nge Dorn River.

Lot No 11, ongu Lot No. 18, Block No. 3, ubukulu 1,569 morgen, 371 square roods.

Lot No. 12, ongu Lot No. 19, Black 3, ubukulu 1,165 morgen, 37 square roods, ngase Mpumalanga umi nge Ndwe.

Lot No. 14, ongu Lot No. 13, Block 2, ubukulu 2,040 morgen, 346 square roods, ngezantsi umi nge Ndwe.

Lot 15, ongu Let 94, oyi Dorn Kop, ubukulu 3,038 morgen, 523 square roods.

J. TEMPLAR HORNE,
Unocanda Omkulu.

ISAZISO sika RULUMENI—No 559, 1891
Kwi Ofisi Yompatiswa Koloni,
Kapa, 21 May 1894.

NGENXA yengqakaqa ekoyo pakati kwa. bantsnndu kwiqela lezithili zale Koloni, zonke izipata mandla ' zendawo agenda wo zicelwa ngokakulu ukuba zomelezele ukuhambisa kwinqila zazo imigqaliselo yo Mteto Ongempilo Yoluntu ka 1883," opatelele ekunqandeai ukwanda kwezifo ezisulelayo, ngakumbi imigqaliselo ye Sahluko 47 salomtoto malunga nokupumelelisa ukupindapinda ukuqapula abantu.

Kushicilelwe kwipepa la Komkulu indawo ezitile zalomteto ukuze izipata mandla zibo nokuqonda kakuhle ngendawo Zokutinlela Ingqakaqa nokuyinyanga.

HENRY DE SMIDT, Umpatiswa.
Koloni-Ongapantsi.

ISAZISO sika RULUMENI—No 167, 1893.
Kivi Ofisi Yompatiswa Koloni,
E Kapa i, 14 *February* 1893.

IMIGQALISELO yo Mteto enge Mpilo ka 1883 iteta ngo Ngqakaqa nange Kolera, Icesina Enzulu, Inkabi Engwevu, Ifiva, izifo esezashnnyayelwa ngemimiselo ye Siqendu 7 so Mteto lowo. Lemida ke yentloko zemigqaliselo ye Siqendu 3 so Mteto sibhengozelwa ukuze kwazi wonko umntu. Ukuqwalaselwa kwesabluko sipela somteto e kuyalezwa kuzo zonke izipata mandla zendawo ngendawo. Ngokuti " Izipata-mandla zendawo ngendawo" kuqukwa

(1) Ibhunga okanye i Bhodi yabatunywa be Dolopu.

(2) 1 Bhodi yokufeza Imicimbi yabemi nokuba ngabayipina indawo apo Umteto ongo Kupatwa Kwemizi ka 1881 " uhanjiswayo.

(2) Imantyi okanyo Imantyana ekumandla otile elaulayo iti xhaxhe ngemida yalodolopu okanye umzana ongena Bhuuga le i. Dolopu nokuba lo Lomzana.

(4) I Bhunga lo Siqingata leso Siqingata u, ngapandle kwenqila ezipantsi kolaulo lwama e, Bhunga e Dolopu, e Mizana, e Mantyi ne Mantyana esezikankanyiwe.

Kuko amalungiselelo malunga nokwabiwa kobu Patamandla base Kimbali ku Mteto No. 10 ka 1881.

HENRY DE SMIDT, U mpatiswa-
Koloni- Ongapantsi.

ISAZISO SIKA RULUMENI.

URULUMENI utumele isaziso soluhlobo lulandelayo kubo bonke omantyi be isqingata ngonxa yale Ngqakaqa ikoyo :— Luyaziswa apa okokuba Umteto omalanga e Ngqakaqa uyakunyanzelwa ngamandla uzo zonke Iziqingata ekoyo kuzo; kanjalo uyaziswa okekuba oto akamxela kwi Zipatamandla umntu onayo emzini nasendlwin; ake, uyakudliwa ishumi leponti (£10), ngenazi ahlale inyanga ezintatu entologweni eaebenza nzima :—

1. Ohliwe yingqakaqa wahlala pakati komzi.
2. Ote engumgcini wone ngqakaqa wamyeka wahambahamba pakati kwabantu.
3. Nodele okanye wateta kakabi kwi Gosa elihambisa lomteto.

ISAZISO SIKA RULUMENI—No 593, '94

IMIHLABA ELAHLIWEYO.

KUYAZISWA apa ukuze kwazi wonke ukuba, ngemimiselo ye Siqendu so. kuqala BO "Mteto Wemihlaba Elahliweyo' No. 3 ka 1879, nobuya wahlaziywa ngo Mteto No. 24 ku 1887, okekuba lemihlaba idweliswe ngapantsi apa, ekumndla wase Komani, ikangelwo ujeugelahliwoyo njengo. ko kubhaliweyo ku umteto, nokokuba u Rulumeni uyakuyitatela kuye ngomhla we 17 NOVEMBER 1891 ukuba abaniniyo abatanga bakauleze bayihlangule bahlaule ezomali ezingamatyalu ku Mantyi we Siqingata ujengoko kufunekayo kwesisi. qendu sikankaoyiweyo salo Mteto.

CHARLES CURREY,
Umpatiswa Kulima Ongapantsi.

Imihlaba Elahliweyo e Oxkraal kwi Sithili sase Komani.

Adam Sekwani: Isiza nentaimi Lot No 75, Kei and Bullhoek ; ityala yi £3 15/, elitatela ka 1 January, 1888.

Sicutu Masiza : Isiza Lot No 19 kwi Di dima Elipezulu, nentsimi Lot No 107 inye yi £3 15/ ityala elitatela ku 1 January, 1888.

Setini Thawland: Isiza Lot No 76, Romanslaagte, intsimi 168, zombini ityala zi £3 15/ inye elitatela ku 1 January, 1888.

Mahloti Hlati : Isiza Lot No 87, intsimi 287 o Wukuwa zizouibiai zi £3 15/ inye ityala elitatela ku 1 January, 1888.

Jan Mtombeni : Isiza Lot 113, intsimi Lot No 2 £6 e Mousa, zizombini yi £3 15/inye, ityala elitatela ku 1 January. 1888.

Nonkondala : Umhla we Itaile 18 November 1879, intsimi ne siza Lot No 59, e Romanslaagte, ubukulu bentsimi 2 imokolo 141 square roods, 100 8 Square feet; irente elityala £4 10s. itatela ku 1 January 1888.

Mafu Hlankomo: Umhla wo Taitile 22 Ji ne 1880, isiza Lot No 112, intsimi Lot No 309 o Hukuwa, ubukulu bosiza 141 square roods, 100 8 square feet; obentsimi 2 imo. kolo 348 square roods 100 8 square feet. Ityala £3 15s. litatela ku 1 January 1889.

Zongela Skosana: Umhla we Taitile 11 October 1886 ; isiza Lot No 45, intsimi Lot No 145, ubukulu besiza 141 square roods 10G 8 square feet, obentsimi 2 imokolo 501 equate roods, kwesika Mtwakazi. Ityala £3 15s. litatela ku 1 January 1889

Petrus Mateza: Umhla wo Taitile 28 August 1888, isiza nentsimi Lot No 29 Lot No 290, e Mousa, ubukulu bentsimi 3 imokolo 61 square roods, obesiza 141 square roods 1008 square feet. Ityala £3 15s. litatela ku 1 January 1889.

Booy Mateza: Umhla we Taitile 28 August 1888, isiza Lot No 41, intsimi Lot No 291, e Mousa ; ubukulu besiza 141 square roods 100'8 square feet, obentsimi 2 imokolo 487 square roods. Ityala £3 15s. litatela ku 1 January 1889.

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