IZINTO NGEZINTO.

INGQAKAQA E NGQUSHWA.—Batelekelel ws nkuba bangaseshnmini elinye kupela obanesisifo kuso sonke isiqingata saseNgqushwa

I GREY COLLEGE E BLOEMFONTEIN.—Iza kiwo ezitsha ze Grey College e Bloemfontein sezibekwa upahla. Ziyakuba sisihombo kumzi lowo kwanakumkseki wayo u Sir George Grey.

ITYALA LOKUBULALA E MONTI.—Umlungu ongu Thomas Edwards upambi kwamatyala e Monti ngokubulala um.Xhosa ongu Nkonki ngeboso e West Bank ngo 23 September Ikwa zinto zese tywaleni.

AMATYALA E JAJI E NYARA.—Umtshutshi si ibingu Mr. King.— *P. Radcliffe* ngobusela nobumenemene Iminyaka emitatu.—*Sam Nqotole* ngokufunga ubuxoki. Iminyaka 2. I Jaji iwuncomile umzi wase Nyara ngokungabi namatyala.

NGABA BONA!—Ngenxa yemvula ezite zaxaka zaye zifike ngexesha kwisiqingata sase Knysna kwezinyanga zigqitileyo ilizwe nezityalo 1 ihle. Kutiwa yagqityelwa kninla into yobnhle bezityalo obunjengobubonaka layo kona.

U SIR GEORGE GREY.—Kuko inteto yokn ba lengwevu icinga ngokuke ibubaleke ubusika base England (obuba ngo December) ize kwelase Kapa. Kodwa kutiwa ihambo yake iyakuba yele ewaka ngenxa yobudala aselefikelele kubo.

IJAJI ENXEKWEBE.—Emva kokuba etete amatyala e Bhofolo ngo Mgqibelo ongapaya, uye kuyingena ityalike kumzi wabautsundu wase Healdtown u Sir Jacob Barry. Ibe yinto enkulu ke leyo kona kuba bebaninzi abayiva ngesitonga kodwa lento iyi Jaji.

IDAMANETI KWAKONA,—U Mr. Harry Smith wase Grootvley e Mnyameni, kweli Pakati, uzazulwe umhono yimbumhulu ye damaneti Kate eba ucimile nje umtya kanti nyatsha. Ishunqulwe kwada kwakabiui ingalo ngenxa yalonto.

INGOZI NGASE COOKHOUSE.—Kuko umlungu ongu A. De Blanche otuleke inyawo 30 ebewela nge Rippon Bridge kufupi nase Cookhouse wafa Silele apo isidumbu intsuku ezimbini ngokuti i Felkornet ingakaulezi ukwazisa. Ie ifika imantyi negqira wasewutshile osezantsi umzimba ngenamalahie akutshwe etrenini ebigqita ngalondlela.

INGOZI YEKARI.—E Bhai kuxelwa ingczi yokubhukuqeka kwe kari kumendo omtsha ose Veli nge Sabata engapaya. U Mr. Theophilus eno Mr. T. Powell babeguguza ngekari kunye nonyana wake, elite ihashe ladlokova layidudulela eliweni. Usindile u Mr. Theophilus ? kubon' ukuba u Mr: Powell ubesele tshile pantsi, inkwenkwana yapuka ingalo ; alinganga nanto ihashe, into ebe nendawana ezapukileyo yikari leyo.

UMGWEBI E SOMERSET EAST.—Ube kweei sixeko u Sir Jacob Barry, ngo Mvnlo, 17 September u Mr Hutton elele Nkosazana.—Kukululwe u *David Pietersen* ngeeiwo kwintombi yake.—0 *April* no *Jantje* into zika *Smile* ngokonakalisa impahla ngolunya —banyanzele ihempe emlonyeni wenkomo yafa. Owokuqala iminyaka 2 nekati 25; owesibini unyaka nekati 25. Ite i Jaji inosizi ukuba isono sokubulala impahla kutiwe ifile sisanda.— *C. F. De Klerk* ngokonzakalisa u Booy e Kriboso ngompu ukululwe.—*D. Strydom* ngokuzibhalela ilasiti yobuxoki Iminyaka emibini.—*P. R Goedhall* ngokutonga ivoti ka Cuthbert, ukululwe.—U *Sindaui* ngokwenzakalisa udliwe £20 okanye inyanga 6.—*Seis* ngokuba ihashe. Iminyaka 2 — *W. H. P. Greef* ngokuba, nokubulala inciniba. Iminyaka emibini. Iwavale amatyala i Jaji ngosizi ukubona abantu abamhlope bekolisile ukubekwa amatyala, wavuya ukuba bengabanga bani nzi abantsundu.

INGQAKAQA E GQUGESI.—Kwezinyanga zi dluleyo u Bev. I. Wauchope ute akuhambahamba pakati komzi wase Gqugesi wabona ukuba into eninzi yam.qiba nama Lawu ayiqaqulanga. Eyoe isizatu kutiwe kukude e Bhofolo, apo bekuqatshnlwa kona ngolwesi-Bini kwiveki zonke. Kute kuba kuko abantwana abancinane abafundayo abangena kuza kqapula e Bhofolo, wabhalela kumantyi exela ukuba umzi ulila ngokuba kude e Bhofolo, kanjako abantwana abancinane baninzi, malinyuke igqira liye kuqatshula eyalipileki e Gqugesi ; okanye unike yena umsizi aqapule ngokwake. Kubhekiswe e Kapa, yabuya incwadi isiti, malinyuke igqira. Linyukile ke laqapula intsapo esisiko, 77 ngalomini, kanga 19 kwimfumba yamaqaba abezile, wapela usiti. Ligqira lisiti lopinda ngo Mvulo ozayo. NgolwesiTatu ubiziwe u Mr, Wauchope e ofisini, kwabuzwa ukuba lugqatule lonke na usapo lwesikolo. Ute ewe, kodwa kuseko awakulo amatatu umhlaumbi amane abantu abaku nabantwana abangeka qapuli. Ite imantyi encinane aliyikuba senyuka igqira xa libagqibileyo abantwana besikolo. Unyukile ke umfundisi wasa elozwi, wazama ngako konke anako ukuba abantu behle baze kuqapula, abanye ebatya ngebhaxa, wazama ebacenga, wada wabancama bembalwa knbo abaqapuleyo. Umzi ubanjwe ngamaxoki amana ukuxokisa abantu esiti, *yimasisi* lento ikoyo, awalwamkela ke ngoko uqapulo umzi. Ifikile ingqakaqa kwa Ndlumdaka yavakala mhla kwangcwatywa ixegokazi. Eyivile umfundisi ngonorawuzana unyukile waya wayi. bona. 0! uyo kanye. Uye Egoseni (Feildcornet), lite lona alikolwa ukuba yiyo. Ufune amadoda o Manci no Dunjwa bati sike sayibona lento kwa Ndevu kumntwana—asiyiyo, siyayezi tina ingqakaqa, *yimasisi* enkulu le. Usuke kwa oko u Mr. Wauchope waya kwa Ndevu. O ! umntwana akasaboni nangamehlo kudumba, kude kwako amaqakaya kubo nama Ndevu. U Egoseni u Mr. Wauchope yo ubeke kuso Ngqakaqa u ndaka ndayibona e Tinara ngo 1858, yayi nje." " Hayi mfundisi, yimasisi." Upalise ihashe weza e Bhofolo (9 miles away) wafika wakhwaba abazi kuxela kumantyi. Ite imantyi yolindela i report kwi Fieldcornet. Xum ke. Nge 7 September babe yi 25 abasebenayo. Kubonakele ukuba u Rulumente akanakwenza nto kuba kuko i Bhodi e Gqugesi, yaye le Bhodi iogenayo nepeni ebomvu, ite nokwaka indlu yengqakaqa yafanya yenza ipempama ngokuswela mali. Ubengati ugqu ngapa nangapa umfundisi, wavakwa Ute. Ude wahlangana no Mr. Henry imantyi yase Nxukwebe ngecebo lokuba bacele ukuba umcimbi wokuzamana ne ngqakaqa utatwe ngu Rulumente ezi Bhodi ni. Kutunyelwe ucingo e Kapa, yamkelwa londawo. Upume ngo 21 September u Mr. Wauchope ectlwe yimantyi ukuba ahambe ne gqira, wafika umzi wase Gqugesi *ubolile* —ubole ngangokuba igqira lilt inye iuto eyakunceda kukuba *utshiszve nqu,* sze u Btlumente amele indleko zakwakela aba, ntu ezmye izindlu kuba ngoye owanqanda igqira ekuqapuleni, wazama ukunyanzela abantu ukuba bahambe 9 miles uku kuqapula. Abantu asebehliwe nga 56. Batunge bepuma, bebona amagadalala amabi, bada baya pezulu malunga nokungena kwe Rwantsana. Idinala ayikangeni kumfundisi—usate ruqu. I Chairman ye Bhodi ibanjwe nzima (Martinus Nimrod), injalonje ngumkombe ukwalana negqira. Sitandaze. leni zihlobo. Uyacitwa umsebenzi yingqakaqa. Yekani ukuxokisana, YINGQAKAQA LE—kutshiwo ngobonileyo.

QONDANI — Amakwenkwana ahambisa elipepa e Qonce akavunyelwe ukuba atenqise ngalo. Abafuna ukulitenga banokulifu mana kule Ofisi kupela nakwa C W. BLUHM

INYANGI ETSHATSHELEYO.

ONGAMEHLO Olaulo lwase Amerika e Vienna, u Mr. Kasson, usand' ukwenzela ulaulo lwake ibali elimnandi ngokunyanga okutshatsheleyo esand' ukukwenza ingqondi engu Professor Billroth, wase Vienna. Akwenzileyo kupatelele kwinto engummangaliso ybkususa isiqingata sesisu somntu—isiqingata sesitatu saso, kanti noko, apo ukona umangaliso, obesifa uyakusuka apile ; ukupela kokunyanga okunjalo okuke kwajiinelela. ???? awayenaso lomntu yeziwa kuye lento ligaqa elinemitambo (cancer) esiswini, ehauiba nezindawo Ukungakanuki kanye ukutya. Kubako ukubandezeleka okungaxelekiyo kwesisu, okusuka kuti yifa; kuti kubeko uluchwe olungqingqwa emazinyweni, ngokukodwa kusasa, luncasa engemnandi. Ukudla kunke kusuke ngati kuyenza mandundu. Amehlo afike atigongqo, abambe ukuba mtubi; izandla nenyawo zifike zibande zibe nobuncangati—ukubila okubandayo, azive uinziinba udiniwe ofayo, zobutongo bungati abuniki kupumla. Mzuzwana ofayo afike abe bungcangcazela, abe nomsindo kwangoku, umntu olileh esilwa, ingqondo yake izele zinto ezinnbi eziza kuhla. Ati ukuba uti-kwasu ukusuka ebengati weyamile abe nencilikiti, isizunguzane, amakabambelele ngamandla entweni ukuba angawi. Idinqa liqine; ulusu lone lube shushu ngamanye amaxesha; igazi lijiyo lingabaleki omzimbeni. Exesheni ofayo akukupe ukutya ebesand' ukukudla, ngamanye amaxesha sekumuncu ngokwento ebilileyo, wambi kunencasa ebusewkile. Amaxesha amaninzi kubako ukubeta okukulu kwentliziyo, ade oyike ofayo ngokuti unesifo sentliziyo. Ekupeleni angabi nakungcana kwala esiswini kanye ngokuba liye livaleka ituinbu de livaleke kanye. Nakuba esisifo soyikekayo ngenyaniso, abava intlungu zaso mabangoyiki, kuba kAvabamakulu asitoba ananashumi asitobaanesitoba kwiqelaeliliwaka, basazeke bengenalo eligaqa linemitambo, kupela sisisu esingalungileyo—isiio esinokoyiswa lula xa sisetyenzwe ngendle a elungileyo. Iyeza elincedayo neligqite amanye lesisifo yi Mother Seigel's Curative Syrup, lenziwe ngemifuno, laye litengiswa ngabenzi nayeza nabatengisi miciza kulo lonke ihlabati. Le Ncindi ifike itsho esinqeni sesifo, isikupe, ingcambu nesiqu emzimbeni.

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

"INYAISO ESEMILOTSHENI NGEZIKA" KEATING ILOZENJIS (papulmente) ZOKOHLELO. Ungabuza kwelimiweyo lipela kwilizwe elinokuxelwa uya kufumana zitengwa kakulu. Ngokwenene akuko yeza elinceda ngokumsinya, nelinyanisekileyo ekupilisweni, njengazo, ukanti ke noko nonobulwelwe obukulo 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 ekupilisweni ukohlelo lwam oloyikekayo. Soloko ndati ndavulwa irotyana nje ku qoqogo (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 kupela. Into ebumkunyura ebmini kakulu yomile, itanjisiwe, ipele ngapandle kwenkatazo. Ndim, zinkosi, owenu wenene J. HILL."

AZIGQITWA YEZA.
AZIGQITWA YEZA.

Lenteto ingentl'apa iyazitetela. 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—*umlingo wazo ufanele owe golide.* Ndiyakubona ngovuyo ndixelele wonke umntu ukulunga kwazo elukohlokohlweni."

Ezika Keating Ilozenjis zifunyanwa ezilenga igqitwa nto eku KOHLELENI, UKUTSHA KWE LIZWI, NENKATAZO ZOMQALA zitengiswa ngebhekilana nange bhotile ngabo bonke Abapitikezi-Michiza. 7518 d 26

KULUNGISELELWA
UKUSHICILELWA NGOKUTSHA
UKUHLAZIYWA KWE

"LOVEDALE, PAST and PRESENT,"

(Incwadi ebalisa ngabo bonke abafundiswaapa e Lovedale,)

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

Incwadi ezo bazibhalayo ize zitunyelwe ku Dr. STEWART, Lovedale, Alice.

INTLOBO-NTOBO

INGUQULO-GAMA.—MNA, PHILIP DANISO POSWAY0, wase Nyanga (All Saints) e Ngcobo, ebe ndifudula ndisaziwa ngokubangu PHILIP DANISO TSHACILA, ndazisa bonke ukuba ukususela kulemini ndiya kubizwa ngegama lika Bawo Mkulu u POSWAYO, endaweni yelika bawo u TSHACILA.

P. D POSWAYO.

' Engcobo, 20 August, 1891. fit 2410

Abameli-Micimbi

E J. BYRNE,
(ATTORNEY, ETC.)

UMTETELELI-Ematyaleni, Umbali Minqopiso yengqesho neyente-' ngiso mihlalaba. Ukwa yi Arente ye ; Gresham Life Assurance Society. No. ' 33, Maclean Street, i E-QONCE.

FRANK E ELLIS,
(SOLICITOR, ETC.)

UMTETELELI-EMATYALENI, u Mbali-Minqopiso ye Mvumelwa-no, neye Mihlaba.

UNOMAZAKUZAKU WE NKUNDLA YE VICE ADMIRALTY
EDUTYWA.

Amatyala uwateta kuzo zonke i Ofisi za Pesheya kwe Nciba.
Yi Arente ye Commercial Assurance Company (Limited).

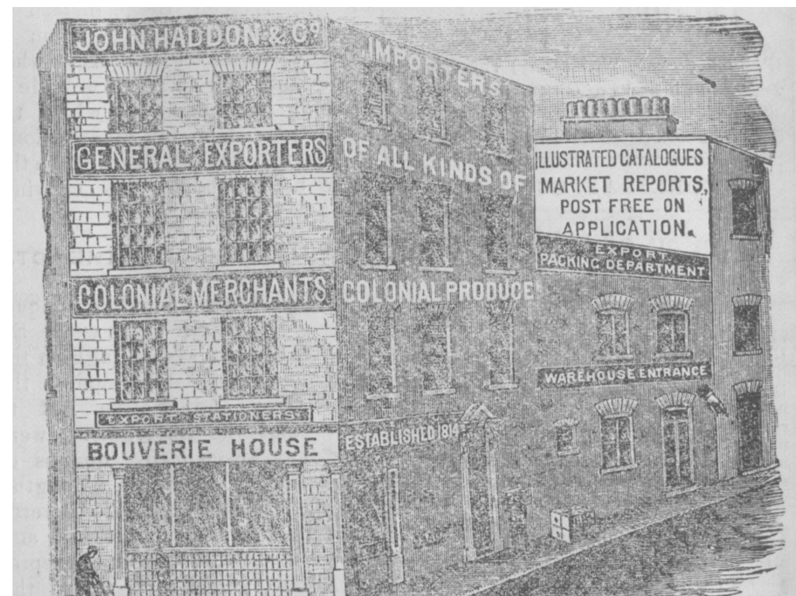
N. MEYER,

Inchibi Yentsimbi Zamaxesha, Imisesane, nama Jikazi,

CAMBRIDGE ROAD, Kingwilliamstown

Wonke umsebenzi endiwupatisiweyo wenziwa msinyane ungowenene

ESTABLISHED 1814.



IMPORTERS OF FIBRES OF ALL KINDS, DRUGS, DRYSALTERIES, SPICES, HIDES, SKINS, TEA, COFFEE, COPRA, SUGAR GUMS, CURIOS, GENERAL PRODUCE,

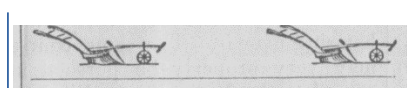
EXPORTERS OF MANCHESTER GOODS, DRAPERY, WOOLLENS, MEN'S CLOTHING, PROVISIONS, IRONMONGERY, TOOLS & MACHINERY.

REFERENCES to Customers in all parts of THE WORLD.
We will send, post free, on application, our recently published Volume on
'THE PRODUCES OF THE WOHED." Every Planter, Estate Manager, or Produce Merchant should have a copy. It is the only volume of its kind ever published.

TERMS, SAMPLES, AND ILLUSTRATED CATALOGUES BY RETURN MAIL.

JOHN HADDON & CO.,
COLONIAL & INDIAN MERCHANTS,
Bouverlo House, Salisbury Square, E.C.

A Bo. Code used. Fourth Edition.



W. SAVAGE & SONS
E CALA

BASOLOKO befikelwa yimpahla entsha, okwangoku ngabona banempahla egqibeleleyo kulo Mandla.

I PRINTI,
I SATINA,
I KESHMIYA,
I TYALI.

zibhetele nezitshi pu kanye ezinokutengwa ngumntu.

IQIYA ZESILIKA, IZIKAFU ZOBOYA, IZIHLANGU, NOMAQATENI (Shuz)

NJALO, NJALO.

-----ZENTLOBO ZONKE BETU.--------

ISEBE LAMADODA.

IBULUKWE ze Kodi, I- molskin, Izitofa, Izitafu, Ezimdaka Ezilushica (Whipcord).',

Iminqwazi nezi Catyana (Caps), nento eninzi yezihla ngu zempi yase Zikolweni.

IZINXIBO ZOKUTSHATA ZENTLOBO ZONKE NAMAXA- | BISO.

KUKWAKO

NENCHAWA, NEZI BHALALA ZELILIZWE, NJALO NJALO.

IMBOLA! IMBOLA !

EYONA IBHETELE.

WM. SAVAGE & SONS
KWI
BALA LABA TEMBU,
E CALA.

J NEWING
E QONCE.

Yizani kuzibonela

IMPAHLA * ENTSHA

ESAND' UKUQALWA.

Izitofu Zamanene Nezinxibo, Iminqwazi, Izicatyana (caps), Amaqhina, Ikausi Zamanene, Iwotshi zidla i 11s. 6d. ne 20s., Itsheni ze Golide neze Silevere, Ingubo Ezilushica Zamadoda Ezizikodi, Ibhulukwe ze Bedford, Ihempe Ezilushica.

Yonke Impahla Entsha ipaulwe ngo "Cheap" asiyendala engatengwayo le *Itotyiweyo.* Ningayilibali IVENKILE emanibutengise kuyo UBOYA benu. Imveliso zinikelwa imali ngokokoko. Kufika Ingubo Ezintsha zonke iveki.

J, NEWING, Kingwilliamstown

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa nkuba ukangelise lamayeza abalulekileyo.

COOK Iyeza Lesisu Nokuxaxaza. Elika 1/6 ibotile.

COOK Iyeza Lukokohlela (Lingamafuta). Elika 1/6 ibotile.

COOK Amafuta Ezilonda Nokwekwe. Aka 9d. ibotile

COOK Iyeza Lepalo. Elika 1/6 ibotile.

COOK Ipils. Ezika 1/ ngebokisana.

COOK Incindi Yezinyo. Eka 6d. ngebotile.

COOK Umciza Westepu Sabantwana. Oka 6d. ngebotile.

COOK Umgutyana Wamehlo. Oka 6d. ngesiqunyana

COOK Umciza we Cesine. Oka 8/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Ngawenkohliso angenalo igamalake.

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

IBAPILISE BONKE
I RHEUMATICURO

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

U Mr. JACOB VAN ZYL, wase Vlakfontein (enquleni yase Steynsbnrg) upiliswe kwi Ngqaqambo-matambo namalungu ebisevi buncanywa. Ngokuteta kukanina nti akazange abone nto' li " Koortszeikte," 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,* nawunga isimenzi ngokupiliswa yi 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 somfazi wake, u Mr. J. A. SMIT, wase Wonderboom, e Bhekesdorp bapiliswa nabo, mandiyeke ngoku, — Owako obulelayo u J. C. VAN ROOY.

Eka JONES
I-RHEUMATICURO

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

EKA-POWELL
INCINDI YEANISEED
INOKULUPILISA UKOHLOKOHLO
LWAKO ILIZWE LIPELA LILIYEZA ELIQONDWAYO LOKOHLOKOHLO.

Ukutengwa kwalo okubanzi kulo lonke ilizwe kwalata ubuxabiso balo. on nnn ABENZI-MAYEZA ABALITENGISAYO.

Abo bangazange balilinga, mabake balilinge kwangoku.

EMABHOTWENI NASE MANQUGWALENI NGOKULINGANAYO, Eka-Powell Incindi ye Aniseed iyinkungele ye YEZA LOKUKOHLELA elidala. Ukutengiswa kwalo okubanzi kulo lonke elokukanya kuhlokomisa ukulunga kwalo.

LIBEHLE LIZICOMBULULE IZIKOHLELA.
UKUKOHLELA KWANGOKUHLWA
LIKUNCEDA KAMSINYANE.

QWALASELANI UMFANEKISO ONGENTLA EMAPEPENI ELISONGELWE KUWO.

Kangelani amagama ati " Thomas Powell, Blackfriars Road, London," kwisiqiniselo sakwa Rulumeni.

Ningayamkeli Imilinganiso. Labako 1824.

ABASEZIFAMENI XA BAZE KUTENGA BA-NGALILIBALL ELIYEZA LIDALA LOKOHLELO.

EKUKOHLELENI

EKA-POWELL INCINDI YE ANISID KWISIFUBA SOM'BEFU, NOMFULAWENJA, &c.

UTENGISWA NGABENZI-MAYEZA NE VENKILE, KWELASE OSTRELIYA, ne NYUZILANI ne KOLONI ZASE KAPA.

Ibhotile 1s. 1 ½ d. ne 2s. 6d.

ORSMOND'S

The GREAT AFRICAN
REMEDY.

THE STANDARD DOMESTIC MEDICINE FOR FEVERS AMD COMPLAINTS OF THE HOME, Vide Pamphlet.

GREAT AFRICAN

i'or Eczema, Eruptions, Soras, Syphilitic and Scrofulous DISEASE

BLOOD

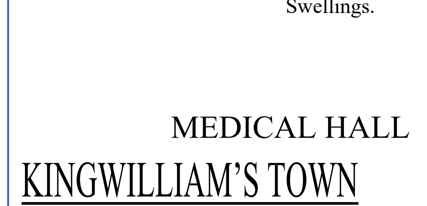
Unrivalled Tonic for Specific for Kidney Urinary Disorder

For
COLIC,
DIARRHEA,
DYSENTERY

GREAT AFRICAN
FRUIT PILLS. For Liver, Stomach and Bowel.
The Cure tor
Piles and Constipation.
Are Mild and Effective.

THE GREAT AFRICAN
HERBAL OINTMENT.
For and Sores, SMn Diseases, Piles, '
Rheumatism, Sprains, in Joints and Muscles, Inflammatory Swellings.

MEDICAL HALL
KINGWILLIAM'S TOWN



KWABAKUFUPI
.----------NABAKUDE
(Ngokukodwa AMA TRANSPORT)

IMIXESHO YENYAMA
NE ZONKA,
NIN0KUYIFUMANA KO

Smith & Gregg,

UMELENE NAMAGQUBA APAKATI
CAMBRIDGE || ROAD,
KING WILLIAMS TOWN.

IZAZISO ZAKOMKULU.

ZISHICILELWA ' NGE '.'GUNYA.
ISAZISO SIKA RULUMENI—No. 583,'94
Isele Lokulima, e Kapa, 28 May 1894.

Inkonzo zo Gqira ba MpAhla bakwa Rulumente.

ISAZISO SIKA RULUMENI.—No, 725.
Kwi Ofisi Yomqondisi-Mteto, E Kapa, 17 July 1894.

KUYAZISWA ukuba kwazi wonke umntu ukuba o Gqira Bempahla bakwa Ru lumeni baya kumiselwa kwezindawo zikankanyiweyo ngapants' apa, ngangoko umsebenzi obukali ungati ubavumele, ukuba bawufeze kwinqila ezeuza ezi ziqingata zixeliweyo, nokuba inkonzo yalamanene ivulelwe umzi ukuba ucebisane nawo ngezifo zempahla, kubhalelwe kuwo ngemvume kukwe Likulu e Kapa (Col Vet. Surgeon). Akukuhlaulwa nto ngamacebo nokunyanga impahla, ngapandle kwamayeza, nezinto zokusebenza, njalonjalo, angati ugqira mazifunwe, uangayaleza ukuba mazenziwe.

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

Babiwe ngolubloo:—

Mr. J. W. CROWHURST, uyakuhlala e Stellenbosch, asebenze kwezindawo: Capetown, Paarl, Stellenbosch, Piquetberg, Tulbagh, Worcester, Robertson, Caledon, Bredasdorp, Ceres, Sutherland, Clanwilliam, Van Rhynsdorp, Calvinia nase Namaqua, land.

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

Mr. R. W. DIXON, uyakuhlala e Bhobhofolo, asebenze e Prince Albert, Bhobhofolo, Willowmore, Frassrburg, inxalenye ye Carnavon, Victoria West, Murraysburg nase Richmond.

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

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

Mr. J. F. BOGA, uyakuhlala e Qonce, asebenze i Dike, Nqushwa, Qonce, Monti, Cumakala, Qnmra, Tsomo. Ngqamakwe, Gcuwa, Gentane, Gatyana, Idutywa, Blliot- dale, Mqunduli, Emtata, Engcobo, Tsolo nase Mpondweni.

Mr. M. A. HUTCHENCE, uyakuhlala kwa Komani, asebenze i Lilita, Kornani, Kati-kati, Albert, Wodehouse, Alvani, e Gqili (Herschel), Batli, Stockenstroom, i Sidubu, Xalanga, Ndenxa, Qumbu, Mount Frere, Mount Ayliff, Matatieie, Mount Currie ne Mzimknlu.

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 Siehumayelo No. 229 salomhla okokuba Ijaji iyakuteta amatyala kwezindawo zilandelayo zibalulwe ngezants' apa, ngalele 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: e Monti, ngolwesi Bini, 2, e Katikati, ngo Mgqibelo, G, e Komani, ngo Mvulo, 8,e Dordreri, ngo Mgqibelo, 13, Cala, ngolwesi Bini, 16, e Gcuwa, ngo Mgqibelo, 20, e Mtata, ngoiwesi Hlanu, 26, e Kokstad, ngolwesi Hlanu, November 2.

Umjikelo Welipezulu.

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

Xa ate Umgwebi ukafikelela kwezindawo ngalemihla ibaluliweyo, angaselewuquba umsebenzi ngexa angafika ngalo.

HENRY H. JUTA,
Umqondisi-Mteto.

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

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

		s.	d
Nge Xbwili ...	...	10	0
,, Ngwe		6	0
,, Hlosi ...	...	5	0
,, Mpungutye	...	6	0
,, Sandawaua	...	6	0
» Lynx		€	0
,, Mfene		1	6

CHARLES CURREY,
Umpatiswa Qogapaali.

ISAZISO SIKA RULUMENI—No 123.
Kwi Ofisi ka Nocanda wa Komkulu, E Kapa, 9 August 1894.

NGOKWEMIMISELO ye Siqendu so Mteto 26 No. 15 ka 1887 ohlaziywe nge Siqendu so Mteto ka 1891, kuyaziswa apa okokuba lemihlaba ilandelayo ka Rulu meni ekwi Siqingata sase WODEHOUSE, iyakubeshiswa efandesini pambi kwaMatya. la e DODRERI ngo " ten " kusesa, ngolwesi TATU, 3 OCTOBER 1891 Ingqeshiso leyo ayinakuba ngapantsi konyaka omnye, ingenako nokuba ugqanzelo kwemihlanu.

Kwi Siqingata sase Wodehouse.
Kwi Lali yaba Tembu.

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

Let 4, ongu lot 3, Block 3, ubukulu 1.621 morgen, 471 square roods, upakati kwe Ndwe

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, ntc xha nge Dorn River ngezantsi.

Lot No. 7, ongu Lot 12, Block 3, ubuklnu 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 1 509 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 2,010 morgen, 316 squaio roods, ngezantsi umi nge Ndwe.

Lot 15, ongu Lot 94, oyi Dorn Kop, ubukulu 3.038 tnorgen, 523 square roods.

J. TEMPLAR HORNE, Unocanda Omkulu.

ISAZISO sika RULUMENI—No 559 '94
Kwi Ofisi Yompatiswa Koloni, Kapa, 21 May 1894.

NGENXA yengqakaqa ekoyo pakati kwa. £1 bantsundu kwiqela lezithili zale Koloni, zonke izipata mandla ' zendawo ngendawo zicelwa ngokukulu ukuba zomelezele nkhambisa kwamjila zuo imizaqali selo ye Mteto Ongemipilo Yoluntu ka 1883," opatelele ekuuqandeni ukwanda kwezifo ezisulelayo, ngapandle kwemimiselo ye Sahluko 47 salomteto malunga nokupu. melelisa ukupindapinda ukuqapula abantu. Kushicilelwe kwipepa 'a Komkulu indawo ezitile zinlomteto ukuze izipata mandla zibe nokngonda malunga nendawo Zokutintela Ingqakaqa nokuyinyanga.

HENRY DE SMIDT, Umpatiswa Koloni Ongapantsi.

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

IMIGQALISELO yo Mteto cage Mpilo ka 1883 iteta nge Ngqakaqa nange Kolera, Icesina Etiztilu, Iukabi Engwevu, Ifiva, izifo eeezashunnynelwa ngemimiselo ye Siqendu 7 so Mteto lowo. Lemida ke yentloko zemigqaliselo ye Siqendu 3 so Mteto sibhengezelwa ukizo kwazi wonke umntu. Ukuqwalaseiwa kwesahluko sipela someteto kuyakezwa kuzo zonke izipata mandla zendawo ngendawo.

Ngokuti " Izipata mandla zendawo ngendawo" kuqukwa

(1) Ibhunga okanye i Bhodi yabatunywa be Dolopn.

(2) I Bhodi yokufeza Imicimbi yabomi nokuba ngaboyipina indawo apo Umteto ongo Kupatwa Kwemizi ka 1881 " uhanjisiwayo.

(2) Imantyi okanye Imantyana ekumandla otile elaulayo ili xhako ngemida yalo. dolopu okanye umzana ongena Bhunga le Dolopn nokuba le Lomzana.

(4) I Bhunga le Siqingata leso Biqingata ngapandle kwenqila ezipantsi kolanlo lwama Bhunga e Dolopu, e Mizana, e Mantyi ne Mantyana esezikankanyiwe.

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

HENRY DE SMIDT,

Umpatiswa-Koloni Ongapantsi.

ISAZISO SAKOMKULU NGENQAKAQA

URULUMENI utumele isaziso soluhlobo lulandelayo kubo bonke omantyi be Ziqingata ngenxa yale Ngqakaqa ikoyo :—Kuyaziswa apa okokuba Umteto omalunga ne Ngqakaqa uyakunyanzelwa ngatnandla kuzo zonke Iziqingata ekoyo kuzo; kanjalo kuyaziswa okekuba ote akatnxela kwi Zipa, tamandla umntu onayo emzini nasendlwini, yake, uyakudliwa ishumi leponti (£10), engenazo ahlale inyanga ezintlo entolongweni esebenza naima :—

1. Ohliwe yingqakaqa wahlala pakati komzi.

2. Ote engumgcini wone ngqakaqa wamyeka wahambahamba pakati kwabantu.

3. Nodele okanye watete kakubi kwi Gosa elihambisa lomteto.

ISAZISO SIKA RULUMENI—No 598, '94
IMIHLABA ELAHLIWEYO,

KUYAZISWA apa ukuze kwazi wonke ukuba, ngemimiselo ye Siqendu sokuqala so Mteto Wemihlaba Elahliweyo No. 3 ka 1879, nobuye wahlaziywa nge Mteto No. 24 ka 1887, okokuba lemihlaba idweliswe ngezantsi apa, ekumandla wase Komani, ikangelwe njengelahliweyo njengoko kubhaliweyo ku.ometeto, nokokuba u Rulumeni uyakuyitatela kuye ngomhla we 17 NOVEMBER 1891 ukuba abaniniyo abatanga bakauleze bayihlangule bahlanle ezomuli ezingamtayala ku Mantyi we Siqingata njengoko kufunekayo 'kwesisi qendu sikaukauyiweyo salo Mteto.

CHARLES CURREY,
Umpatiswa Kulima Ongapantsi.

Imihlaba Elahliweya e Oxkraal kwi Sithili sase Komani.

Adam SAtwani; Isiza nentsimi Lot Nc 75. Kei and Bullhoek ; ityala yi £3 15/ elitatela ku 1 January, 1888.

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

Setini Thawland: Isiza Lot No 7 Romanslaagte, intsimi 168, zombini ityala zi £3 15/inye elitatela ku 1 January, 1888.

Mahloti Hlati : Isiza Lot No 87, intsimi 287 e Wukuwa zizombini zi £3 15/ iuy» ityala elitatela ku 1 January, 1888.

Jan Mtombeni ; Isiza Lot 113, inlaid 14 No 316 e Mousa, zizombini yi £3 loffilye ityala elitatela ku 1 January, 1888.

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

Mafu Hlankomo: Umhla we Taitile 22 Ji ne 1880, isiza Lot No 112, intsimi Lot No 309 e Hukuwa, ubukulu besiza 141 square roods, 100 8 square feet; obentgimi 3 imokoo 348 square roods 1008 square feet. Ityala £3 15s. litaitile ku 1 January 1889.

Zongela Skasanu Umhla we Taitile 11 October 1886; isiza Lot No 45, intsimi Lot No 145, ubukulu besiza 141 square roods 106 8 square feet, obentsimi y imokolo 501 square roods, square feet, kwisa Mtwakazi. Ityala £3 15s. litatela ku 1 January 1889.

Petrus Mateza: Umhla we Taitile 28 August 18E8, isiza nentsimi Lot No 29 Lob No 290, e Mousa, ubukulu bentsimi 3 imokolo 61 square roods, obesiza 141 square roods 100'8 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

Published by the Proprietor, J. TENGO- JABAVU, at Smith Street, Kingwilliamstown,

BANTSUNDU! BANTSUNDU!!

NASI ISIMANGA

-KWA-

PASCOE, (U FOLOKOCO)

A 200 ETYALI ayachitwa, ziqala kwi 2/6; bezisakuba zeze 5/-.
A 500 EZIKAFU ZEQIYA (ezinepatuleni) nge sheleni empoqa (One Bob), bezisakuba zeze 2/- ne 2/6.
I BLAWUZ nazo ziyachitwa, ngokunjalo ziqala kwi 6d (itiki ezintyanda).

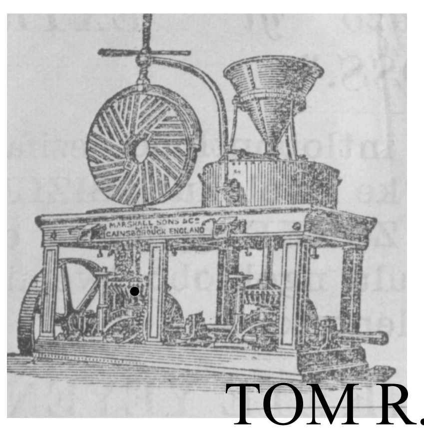
ZINTOMBI BENIYE PINA KODWA?

ILOKWE /. ZOKTUTSHATA

NIKE NAZIBONANA?

Zingummangaliso I Zitungwe ngu Dresmeka ovela e Ngilane.

Kumbula apo uya kumbona kona ngenqu (Saluf) ngezantsi kwe Tyalike yezi Kotshi e QONCE ; nase Baleni le Maliks e CAL A.



ILITYE LOKUSILA,

E CALA•

DISTRICT XALANGA.

TOM R. HAMBIDGE,

U N0V0Y0 ukwazisa umzi okokuba uya kuvula Ilitye lake Lokusila eliqutywa ngomlilo ngomhla wokuqala ku JULY, 1894, e GALA, nokuba ufumene bonke omashini abagqibeleleyo ukulung' eku Ekusileni, Ekucokiseni, nase ku Sefeni ozi Ngqolowa no Tiya, kwanokwenza Iflawa.

UFUNGELWE UBUHLE WONKE UMSEBENZI.

Ngendawo ezifun' ukuqondwa kubhalelwa ku

TOM R. HAMBIDGE,

Umsili no Mnini Mashini Wokubhula, GALA, TEMBULAND.

KAYE'S WORSDELL'S PILLS
KAYE'S WORSDELL'S PILLS

KAYE'S WORSDELL'S PILLS
IKAYE'S WORSDELL'S PILLS

They are a Certain Cure for Indigestion, Biliousness, Headache, Dyspepsia, Liver and Kidney Complaints.

Sold l»y all ClemiMtM and Stores at Is. lid. per l»ox.

T'l'oprietors, .TOTIN' L'I'D., DONDON.

Sold by G. E. COOK, Chemist, Downing Street, Kingwilliamstown.

W. M. CUTHBERT and C0.,

BASE QONCE,

Bapezu kokudwelisa IZIHLANGU EZITSHA.

Omaqateni (Shuz) Bamaledi abatungwayo baqala kwi 3s 9d
" be Kanvas abamfusa (brown) naba blow 4s 6d
" Ishuzi ze Kid ne Calf (Oxford Shoes) bayi8s 6d ne 10s 6d
Imbadada Zamadoda ezibomvn neziminyama ziqala kwi 5s 6d
Izihlangu Zamadoda ziqala kwi 5s zise kwi 12s 0d
" Ezitungwayo ziqala kwi 7s 6d
Ishuzi Zamanene 6s 9d

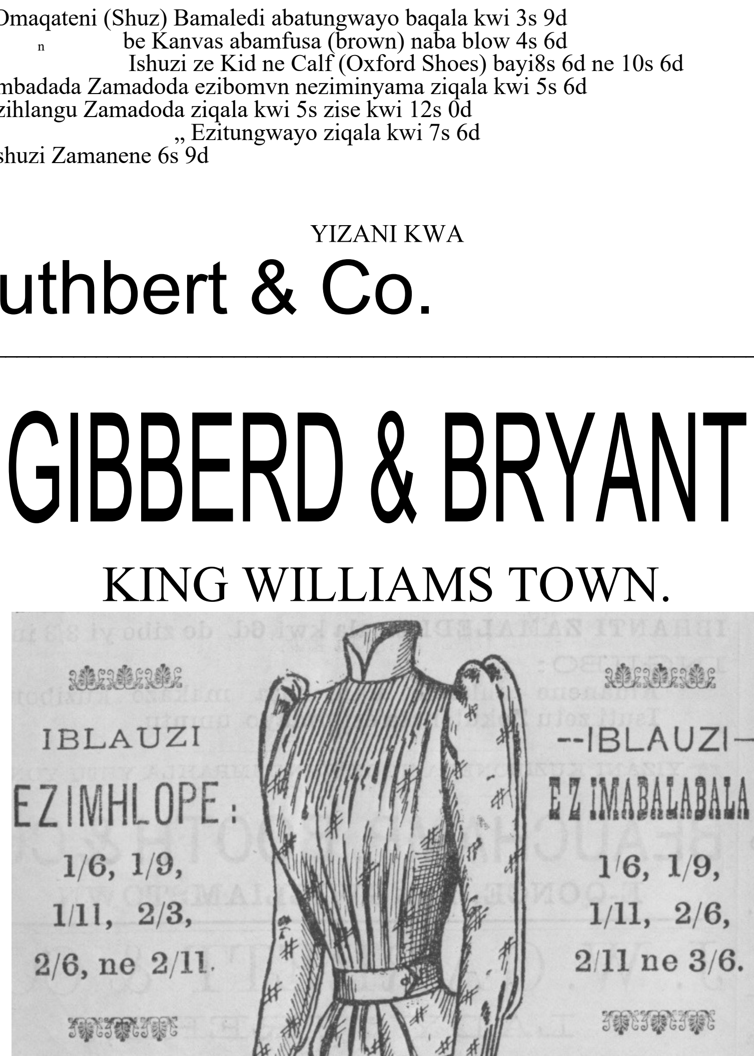
YIZANI KWA

Cuthbert & Co.

frl99

GIBBERD & BRYANT,

KING WILLIAMS TOWN.



IBLAUZI EZIMABALABALA EZIZIHEMPE (zinekala ezomaleleyo nezihlahla) 2/6.

GIBBERD NO BRYANT,

KING WILLIAMS TOWN.

Abatshatileyo rpHU-KALIMASHE—E Rini ngo 21 1 September, 1894, u Rev. G. Knkaza utshatisa etyalikeni yake nge Special Licence (Ipepa). n DIAMOND D, unyana wesibini ka Mr. Mlebe Thu, urn Tipe no SOPHIA, iwelekazi elincikane lika Mr. Mbabazana Kalimashe, am Mpandle. Ngabase Tinara. Umtsbato usekwe, waqulunqwa ngemvume yabazali kunye ne Special Li. cenca leyo. 210

Imibiko,

BOTTOMAN—E Dundee, Mt. Ayliff (e Msxesibeni), ngo 23 September, 1894, kusitele kwakona kukufa u MAHIA SUSANNAH, iutombi epakati ka James no Alice Bottoman, obudala buyiminyaka e 7 nenya- nga enya enentsuku ezinga 24. 210

NKAYL—E Rautini ngo 12 September, 1894, kusitele kukufa Itkosikazi ka Benj. B. Nkayi elitandwa kakulu ngabo benke abayaziyo. U Benj. B. Nkayi ubulela ububele b»ma Wesile ngexa lokufa. Izihlo- bo ziyabikelwa. " Banoyolo abafele e Nkoeiui utsho u Moya, Imisebeuzi yabo iyabalaodela." 310

k
u
f
"

I7QONCE,—ITITSHALA YE SIKOLO SANGOKUHLWA esipantsi kwe Piko lika Rulumeni. Iya kufundisa lyule ene halafu ngobusuku, okanye iyule ezimbini inteuku ezintatu ngeveki. Abayifunayo londawo bachaze (1) Indawo zokuwufanela umsebenzi, ongapatelela ekuziqubeni iutsapo de kube kwi University Elementary Exami. nation ; (2) Baxele nomvuzo abangawubi- zayo.

Kubhekiswa ku J. TENGO JABAVU,
Hon. Sec. School Committee. Kingstown,
15 September, 1891.

Intlobo-ntlobo.

UTAKA MLAU obeseleneminyaka emi- bitii kwelase Mashona wazisa izihlobo zake nabamaziyo ukuba ubuyela e Mtombe, Mount Coke, near Kingstown. Usnka kwelama ma Sona, September 6, 1894. 23

THE KAFFRARIAN COMPANY.—

Ilifa ! Ilifa ! Ilifa ! Kucelwa abafuna Izahlulo (Share-Holders) abantsundu bodwa, babe ngama 10, batabate izahlulo (shares) ezo ziseleyo. Isahlulo sisinye zi £2 Is. Isheleni le ingapandlc yeyokungena kunye ne receipts. Zonke imali zitu- nyelwa ku Mongameli wolu Manyano nge Post Office Order. Nencazelo yomsebenzi oza kwenzb wa inokutunyelwa kofuna ukuqonda ngelisebe. (Signed) MACULA, junr., Unobhala; MAKUBALO, Umgcini-Mali; F. MAKUBAI.O, Utuongamcli. Postal Address: S. Columbas Home, Capetown. 1 G.P. PERKS NONYANA

E QONCE

YEYONA NDAWO YOKUTENGA

Imisesane yoku "Ngeja,"

Imisesane Yokutshata,

Amacici Namehlo (Spectacles),

KANANJALO XA UFUNA

UKUHL4ZIYA. IW0TSHI.

MARKET SQUARE,

Kingwilliamstown.

IKAYA '.'LABANTSUNDU

NE VENKILE

E QONCE.

SIYAVVAZISA umzi wakowetu ukuba livuliwe I'BBCOTWEl XJTYWO Elinamasebe onke e Business.

Ivenkile kaloku inento yonke ngamanani alula, sinokutengela sitengieele abakude nabakufupi. 1QIYA zetu ze silika zintle, zinkulu, kwanetyali zohlobo. ICUBA letu lama Mpondo nelarna Xesibe libalukkile ngokulunga—silitumela nakwindawo ezikudo.

IMPAHLA YEBHOLA ne Tennis ne Foot Ball, itshipu kakulu. luewadi zonke zeei Xhosa, i ko namaculo ase Wesile. Ingoma ezimnandi zifika i Kwata zonke. Kuko no Sebe Lozihlangu elipetwe ngu Mr. C. P. Matyolo, irgeibi kakuhle.

PAUL XINIWE,

General Agent, Market-Square.

IKAYA LASE MONTI SELIVULIWE.

J. LAMONT

NKATULA ! NKATULA !

QUEENSTOWN.

UKUPELA kwevenkile e Komani apo amafatna anokuzifumana zonke izinto azifunayo.

U

J.L

Unga angacela amohlo ecelela imfumba anazo ze Tyali, Blankete, Izibhalala, Ingubo Zamadoda, Ibompe, Printi, Izihlangu, Isali, —ngazwinye yonke into enoknlangazolelwa ngumzi ontsundu, ngamaxabiso angazanga aviwe ngapambili e Queenstown.

—o—

Ukuze uyinakane nawe into esiyenzayo elifezekileyo ikuba 75 Eagle litengiswa nge 30/; Imixokelelwana yokutsala, yenkabi 10, 10/. Iswekile elungileyo emtubi 30/ nge 1001 bs ; Ikofu 1/ ngeponti.

—o—

Kwakona nnemfumba yongubo ezingonoxesha, zonke ngamaxabiso abaluleko ngobu. pantsi. Lilo eli ixesba labahlobo beta bangapandle ukuba batenge.

—o—

IMVE LISO.

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

J. LAMONT,

Kwi Boloro yakwa Komani,

<ISAZISO !>

Kubaxhasi Abantsundu

BASE

BHAI, TINARA, MDULUSW^

NQWEBA,

HANKEY, NAPI - PI - PI,

HLAKANYANA

(J. P. CASELY)

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

APA E-BHAI.

Ihembe, Ibhatyi, Iprinti, Ityali, Ibhulukwe, Ikeleko, nezinye ingu- bo Zamankazana zicolwa nje. Ze- zikekwe nguye salufu Pesheya (England). Ziqata, Zilushica, Zintle kuba uyayazi into efunwa Ngo- Ntsundu.

Yisa Kuzibonela vpcte ipepa le MVO, akusayi kurana Istru,.

J. P. CASELY,

PARLIAMENT STREET

PORT ELIZABETH.

(Lihamba bonke olwesi Tatu) Ixabiso 3d.

Ziqutywa ngc Post nge 3s. 6d. *nge Nya~ nga-Ntatu zisagala;* 13s. *6d. ngonyaka usaqala.*

Zamiswa 1884. Zipete Umnyaka wo 10-

NGOLWESI-TATU, OCT. 3, 1894

Iveki.

U MR. L. A. VINTCENT, L.P., ububi' ngo Mgqibelo e Kapa.

U PRESIDENT REITZ ubuye kwelama Yerepe ngeveki egqitileyo.

IJAJI esuka e Rini iyakuba kwa Daliwe ngo Mgqibelo ozayo, ze ngo Mvulo ibe kwa Komani.

NGO MVULO ongapaya e Bai kutshone elwandle umlungu ongu Pole, oscbenza ezibbtini ngengozi.

UCINGO Iwendaba olucanda i Afrika lusiya e Dyeputa lungene e Blantyre ngeveki egqitileyo.

UMSHETE, induna ka Lobengula abesakuyitunia kwelase Yuropu nase Kapa ibubile kwelama Ndebele. Ubebanjwe sisisu segazi.

U MR. JOHN EBENEZER ROBERTSON umiaelwe kubumantyi base Richmond; indawo yake e Fraserburg itatwa ngu Mr. J. G. Freislich obese Richmond apo.

IBILIDABI labantsundu e Lokishi e Rini ngobusuku be Sabata engapaya. Isizekabani ngamankazana. Kuba- njwc ishumi elinarnbini limanxeba kupela.

E BHAI ngolwesi-Bini Iwepelilcyo inkwenkwana ka Mr. J. C. King ityunyuzwe intloko kudibana kwe troko ezimbini pambi kwe ofisi ze Harbour Board bekusetyenzwa.

ISIBHEBHE somoya sixclwa e Johannesburg. Sitsho sapenula emgaqweni itreni xa ipakati kwe Florida ne JIaraisburg yawa kwako abenzakalayo, noko ku- ngabangako ubuleweyo.

AMA Frentshi alungiselela ukutumela ibuto lamasodati e Madagascar ngezipitipitana ezikoyo kona. Ama Hova—abemi belo—kutiwa sebenenkanunu abazilungiselelayo nabo.

INTLANGANISO Yonyaka yaba Fundisi nama Gosa ama Bandla ase Dipente iqale e Kapa ngeveki engapaya—ekuze- ni kufa kwayo yapela ukufa kwepelileyo. Ibingu Rev. W. Forbes esitulweni nonyaka.

AMASELA ase Johannesburg " agangile." Ngobunye ubusuku ngeveki egqitileyo atwale, emka nesefu yonke ka Ruthven, efunqulwa nzima ngamadoda amane. Kutiwa ibingena mali pakati ingama- pepa odwa.

INKOSAZANA Umjaji izinikele kulaulo Iwama Biilu ngolwesi-Bini Iweveki egqitileyo. Akubangako nedabi elinobom ukuze izinikele kunye nenduna zayo; ati ke ama Biilu imfazwe abenayo nama Auwa ipelile.

INQUBO YEMITANDAZO.

IMITANDAZO ebhalwayo ngamawetu —esitembayo ukuba abasakudinwa kukuyiquba bade babhale bonke—iwate khu ngexhala amadoda apete izinto ase Kapa. Oku sikufumana kwinteto ewe emlonyeni ka Sir Gr. SPRIGG kwidinala ebalulekileyo ebiko e Kapa ngeveki egqitileyo. Lilo elike inqaku ebelingenqubo yengxokozelo nge Glen Grey;—

Umhlobo wake u Mr. Graaff ute oapa ku Mteto wase Glen Grey, obange ingxokozelo enkulu kulo lonke. Umteto wase Glen Grey njengoknba sebehleli besazi, sewushunyaye. hve, kwaye ngoku kukumanyatelo okuqala okuquba ucando, Iwemihlaba kwi S'qingata ease Glen Grey, nemiteto ekuzakuqutywa ngayo pantsi kwalowo Mteto izakusbunya. yelwa ukuba iqutywe e Tranekei, ngokubalulekileyo e Fingoland. Kuko intlanganiso yamadoda azintloko ne Nkulu ye Mantyi eyakubako ekupeleni kwaleveki. Inkulu ye Mantyi inikwe imiteto abati naayihanj'swe kona, ukuquba inxalenye yo Mteto wase Glen Grey kwesosiqiugata siku'u, iyakuti ke icoaelele ukuyioaza imiteto leyo iz.akunge- niswa kona. Akuko matanda n-.nyelana nokuba nabanina osaziyo isimilo sabantu abangama Mfengu wobehle nqonde ukuba bangabantu abangabehle babe nokuyinone- lela lento, nokuba bayazixoxa indawandawa- na zomteto oziknngeniswa pakati kwabo, angatandabuziyo ukuba pant si kokukokelwa nokupata kwengqondi enkulu yetnantyi, u Major Elliot—(He, ke)—bayakuvumela pe- zulu nkuz-anikela indawo Zomteto omteha ezibhekiswa kubo, baboue ukuba zizezalu ngelo labo —(He, ke)—into ang itandabuziyo ukuba bayakufumana kunjalo esnva kwama va awo. Bayczi ukuba mininzi irnitandazo ebhekisiweyo ngo Mteto wase Glen Grey, nokuba irnitandazo seyitunyelwe o England, icebisa Umntan' Omhle ukuba angawuvu. meli Umteto lowo, analo, makatsho, ilungelo ngom'onio lokwenjenjalo. Mhlaimbi kungafa- neleka ngakumbiete nnalo ilungelo ngomteto ukwenjenjalo, kodwa angati abanawo no- mneinane nmcamango mayelana nokuba elolungelo liyakusetyeuziswa, kuba kwati kwakusafike owokuqala umt ;ndaz > wakuba utunyelwa nabo (Rulumeni) batumela inteto ende kunye nawo, ecaza ngokuzeleyo uhlobo olulo lo Mteto nenguqulo oyenzayo. Baco sele'a ukubonisa ukuba inio yodwa yuwo ungnmteto woncedo, waye ungowokulungi selela abantu abantsundu ngokwabo, bate ke babouisa ngezizatu ezomeleleyo ugangoko banako—isizatu abate ngaso bacebisa Umhlekazi ukuba awubeke isandla egarneui io Mntan' Omhle. Baza ke bavakalisa ira mba lokuba irnitandazo ebhekisiweyo inga- tnkelwa ngabacebisi bo Matan' Omhle'. Aku- kagqiti xesha laneleyo lokuba babe sebesi- vile isiqarno silo nteto yabhekiswayo, kodwa okokwabo bapumle pezu kokulunga ko Mteto, baye bengaciugi nakancinane ukuba Umntau' Omhle augacebisa ukuba Umteto obukulu bungangalowo, opunyeleli- ewe o Palamente ngamanani amakulu kangaka, ungavunyelwa. (He ko.)

Lenteto yalata kuti ukuba amadoda la anegxube ngento ayenzileyo. Ukuba abantu bona balunakile ma- bangayeki ukuquba umtandazo; nezetu inewadi ezicazayo sezawelayo.

UMPHANCA KA MR. VINTCENT.

KUNGUMSEBENZI wetu olusizi nobuhlungu ukuvakalisa ukusitela elizweni kukufa ngo Mgqibelo e Kapa ko Mr. L. A. VINTCENT, i Lungu le Palamente, luse George. Ubeluhlobo Iwamalungu olungasekoyo ngezimini, Iwaye kokona lunqaba ngokunqaba : — amadoda emfundo entle, angqondo zicinga izinto ezizimasekileyo zokunceda umzi ngenene. Elilizwe liyahlwempuzeka inene ngokusweleka kwamadoda anjengo Air. VINTCENT kuba kungeko nokuba indawo zawo zitatwe nganjengawo. Abantsundu balahlokelwe ngokusweleka kwalomhlobo, ositozela sikulu e Palamente besinokutenjwa ukuba sibe ngakwicala lobulungisa nemfanelo nangakontsundu umzi kwakudala. Uyakulilelwa ngokubanzi ngumzi.

Impawana.

Isipitipiti sase Put ikozd-

Isipitipitana esimana ukuxelwa kwelama Putukezi ngase Delagoa Bty sibangwe yinqubo yezipata-m andla zakona. Zicele amadoda enkosi engu Mahazuli ukuba aye kusebenza e Lorenco Marquez umzi wakona, ete ke inkosi leyo yawakupa. "Inqawa iqine" kwinqaku lokuhlaula : ate akayinikwa imali. Kunjalonje izipata* mandla zongezelele irafu pezu kwabamuyama: ukuze umzi uzifumane ungenakunyamezela. Kuyabonakala ukuba angati u Mahazuli eyifunze e Lorenco Marquez kube kubi kuma Putukezi kuba engenamikosi inokuwakusela.

Isen o Esibalele^ayo-

Izizwe ezi Pesheya kwe Neil a zenzelwe into ebikade icelwa ngabantsundu ku Rulumeni ukuba abunqabise ngakumbi utywala kunalento ebeyenza. Ke kukutshwe lutshumayelo engqougqo ngu Rulumeni ngale veki ipelileyo eyakubunqabisa okunye utywala. Akusakutengiselwa mntu mnyama engapete ipepa lika Mantyi, axela ubuninzi babo ; ayakuti amapepa anjalo abuyiselwe ku Rulumeni nge Kwata. Nabaleugisi benzelwe imiteto enzima, nababubayo. Pantsi kotywala kungeniswe no Mqomboti. Oku kusisiqamo sengxoxo eyapakanyiswa ngu Mr. William Hay, L.P, oko belidibene ukugqibela Ibandla. Umteto onje uba nguwo kwakupapama ama Polisa.

U Rulumeni nama Mfengu-

Ibiyintlanganiso enkulu ye Mantyi e Nkulu nama Mfengu (700) e Ngqamakwe ngo Mgqibelo. Kuleswe ebantwini indawo ati uzi kuzishumayela kona u RulumQni pantsi ko Mteto wase Glen Grey. Umhlaba usakuke ungenziwa nto okwangoku. U Rulumeni ucinga ukusbumayela ezirafu :—Eyeziudlu 10/-, eye Bhunga 10/- ; eyabaugaziqeshisanga 10/-. Abantu bate bibecele ukuba bazirafise 5/- kupela imali eyakuba sendaweni yale bayirolela izikolo neyendlela. Bacele ixesba ukuba bayokuyicinga lento. Wavuma u Major Elliot. Umzi awuyiqondi kanye lento, wave ungenelisiwe; ngati kubo lenqubo iya kuziebita izikolo zabo. Njengokuba seyibhekisiwe kuba maze into eyenziwayo yenziwe bengalufihlanga olwabo uluvo.

INTLIZIYO KA NTLIZIYWANA.—Ityala lika Job Ntliziywaua owayelinga ukuba imali ka Dr. Rowland ngetsheke o Bhankini yase Dordrecht, linikelwe imantyi ngumhluzi ukuta iligwebe. Unikwe unyaka onenyanga ezintandatu ebunzimeui ngu Mr. Francis Graham.

Abuntu Ngabantu.

INQUBO E DYALFANTENI,

MY DEAR SIR,—Njengokuba usazi ukuba sendiuexesha ndilamkela ipepa lakowetn ezandleni zako ngentobeko uditi funda apa, kanjalo ndisazi ukuba utobele umsebenzi wako lonke ixesba. Ndaba nosizi uktibona indawo eyayiteta nge Jagersfoutein—uhlobo eyayi ngalo, sibe tina sisamkela kakuhle apa njengokusebenza kwabo ngendawo; nje ngohlobo eza kubonisa ngalo apa e New Jagersfoutein Mining and Exploration Company. Ke Ndiyatemba ukuba uya kuhambisa lomanani ngoxolo kumawetu aziyo ukuba kunjalo aqele ukuba lapa; oko ndikwamkelayo ndikubona kusamkelwa uaugabanye kwangokunjalo. Ke itninyaka ndi'apa ndisebenza ngentobeko isibhozo, lonke elixesha ndisebenza kwindawo ngendawo ; kuqala nd.be se mabhokisini ndaae sitalini, ngokunje ndise sitimeleni ndisamkela 41 2s. 6.1. kwanabanye abakuzo kwanokudla. Ke imali yalapa imi ngoluhlobo: Abalayishi yi 12s,, abaka mashini yi 12s., abaqubi bamahashe iqala 13s. ne 17s.* engine boys 22s. 6d. Ke apa kule Komponi abantu baku 3000, ibe ababapetoyo be 250—abatnhlope ke. Izipatamandla ngoku ziyindwebele into yokuba abantu bapatwe kakuhle; ngoku kanye uti umntu xa aya kumangala able alungiselwe zi Foreman. Ke aba bonke bangandingqinela ukuba baboniswa umlungu abanokumangalela zonke iziroro zabo kuye—u Mr. Wagner, ukuba indoda iyokumangala kuye, lowo mlungu ubetayo uya kufakwa emtetweni kamsinyane ; waziswa yimantyi kanye lomfo. Nkosi yam uxolo, undinyamezele andizauge ke ndikukataze kusoloko ndati ndangena emqulwini wako nkosi. Uze undixolele ngokutabata indawo engaka lisheyi lonto ungibeki lonto. Ndishiya apa.

GEORGE B. HAMNCA.

Jagersfoutein, 17 Sept., 1894.

UMBUZO KU BALIMI ABANTSUNDU

MNUMZETU,—Wena wahlala ujonge enkalweni ukangele amalungelo omzi, ndiyumele kendivelise into eseloko indijija soloko ndati udaya kubona ela Pesheya. Nangani ndingati pakati ndipelelwe bugeisa bokuyicacisa, kungati, mhlaumbi, zitelekelelo ingqondi zakowetu ukuba lomfaua ke betu ngeleba ngale nteto uti. ,

Eli lixesha lokulima, noko kwezinye indawo,—ngenxa yokubalela kwelanga—abanve basafane basonga izandla. Ekuhambahambeni kwe ngeinga, ndidendaza kuti ngqu kwinkalo yokutelekisa imihla yapambili, neya ngoku. Ndafumaua ukuba iya isinya ngokusinya imfuyo yenkomo kowetu. Nabo basefnalo elo gcudwana, kubonakala amadlelo eshwankatelwa zingeiugo zase Miungwini. Njengokuba lifikile nje ixesba lokulima, boti abo baukabi ngauye, bapate kuqesha, kuboleka, okanye knnxulumisa, kuba molwane ukuze baneze izipani zokulima. Iwile imvula, loti elixesha lokulaka indima ibe zizililo kwabafutshane, kuba bezi kulinyelwa mva,—xa umtambo sewupela,—kuba bekoteia kwabauye. Lamntu ngeleba uzenzele umqela ngenkatyana zake ezimbini, okanye ezine, usilela ngesizatu sokulinda ukongeza kwabanye ukwenzi isipani csizeleyo, inkabi ezisibhozo.

Iqinga ke kutiwa ni? Yiyo kanye londawo ndibhala nje, kukubuza ukuba—Akuna kuveliswa ndlela yimbi na yokubopa inkabi epuluweni kunale dyokwe, nezikeyi, nesitropu ? Ngati olu lilobo lokubopa idyokwe, luyibanga inkabi ukuba itsale nzima kunoko ibe ifanele, kuba ikakulu itsala nge *Punda.* Kunjaio nje nelungu lentamo lixinzelelwa ezautsi bubunzima bedyokwe ngokwayo, kunye uetyatanga elingu mqokozo. Kanti ukuba ibe ibotshwa ngendlela efana neye hashe, ngentambe eziyele kwezi kutiwa zeze *" Collar Harness"* inako inkabi ukuncedisa nange siqu somzimba xa itsalayo. Inkabi enye, ke ngoko, ngoknxatisa nangobunzima besiqu eso, ibe nokutsala ngamandla enkabi ezimbini, ziti ezine zingati zisibozo, xa zenziwe nje ukubotshwa.

Ndizikumsha nje ukuzibiza ezintambo zamahashe abotshwayo, ndikohlwe ligamaengendinga chana ngalo ukuzichaza kweyakowetu inteto, Sendofana kambe nditi kuba zinxitywa entanyeni, nditi, " SIDANGA ! " Indlela ke zimbiui ezingati ezi zidanga zenziwe ngayo.

(1) Siko esingati kutatyatwe ufele Iwenkomo olomeleleyo. Inti Iwakuba lusukiwe Iwatamba luncwelwe, ukuze kwenziwe ngalo ingxowana eya kujikeleza intamo ; ihlohlwe ngoboya, nokuba *sisitroyi* (yona ncha ibola kade). Amautla ale ngxowana akayi kuhlanganiswa, ukuze ibe nokufakwa entanyeni yenkabi; sabe sinomselana olingene ukufaka intsimbi, ekunokuxonyekelelwa kuso ezona ntainbo zokutsala ipuluwa. Isidanga ke apo sobotshwa kona ukuze singapuncuki, siwe, kuse lundeni apo. Kodwa ezona ntambo zokutsala *{traces)* zise macaleni enkabi; zikupela komqokozo oye kudibana nepuluwa kwidyokwana apa enqunyuleziswe epuluweni, ekutiwa yi *cross-bar* okunye *swingle bar.* Oku kukuti, ityatanga, eliya lingo mqokozo, nalo lingatshitsha, kwabe oko ikukupungulwa kobunzima bomtwalo ezinkabini, kwanje ngokuncitshiswa kwendleko kumninizo Ingafanelana inye uyibope ngoluhlobo ukuba unekuba elilula ngokwaneleyo.

(2) Olwesibini uhlobo iwesidanga, sesi ngati sisikwe banzi isikumba, sibambe 'buncebeta; esoti sijikeleze intamo, size kuhlanganiselana kwase lundeni, apo sobotshwa kona ngebhantana zokusiqobosha ukuze singawi. Sona asiyi kufuna kuhlohlwa boya. Kunjalo nje, sesona ngati kungalula nokusisika, nokusibopa kwisilo esinempondo ; ize sekusala kupela indlela yokufaka intambo zokutsala ipuluwa, leya sendike ndayichaza.

Kumadodana akowetu anezandla, ngckukodwa lawo asebenzana namatwatwa kubenzi besali ne hanesi, siti siveliseleni indlela yokuncecia umzi, ngokuchaua iqinga lentambo zokubopa inkabi ngapandle kwe dyokwe. Umhlaba uyacutana, ubuhlwempu boya kula, ngoko indlela zempilo yokondla usapo ngokuliina ezo akilana zisekoyo, ngezo nkatyana nganye, maziyilwe. Akungakuba akako amadoda anobugeisa bokuzidala ezintambo xa kuke kwafakwaua imilomo, Into kupela kukuba kubeko owenza iqalo. Ukutsho mzi wakowetu onga Balimi, nditi *Niyikangela njanina nina letidawo?* Andimlimi, kodwa noko liyavuta ngapakali kwam ilangatye Ickunqwenelela Uhlanga iwakowetu izinto ezingaba lilungelo kulo. Kungoko ndaneka eli cebo. Uxolo ngokudla isituba sendaba kangaka.

JOHN KNOX BOKWE.

18 September, 1891.

UMQIKELA.—Ziyaqandnsela k wisiqingata saso Nyara inkumbi, kwanjengokuba kunjalo kwesase Cradock nalapa e Qonce. Arnatole ezizinto aqalile uknvela nase Somerset East.

AMATTALA AMAKULU E BHOFOLO.—Ngo Mgqibelo ongap>ya e Bhofolo i Joji, umtshu. tshisi ingu Mr. Hitbcock, itete lamatyala.—*Hbulawana* isela elidala ngokuba 36 igusha. Iminjaka 3.—*Fire January, Baba George, Plaatje Jaafta* no *May Bruinbooi* ama Lawu awaqekezi ivinkiie e Adelaide. Umfazi ukululwe ; *Fire* inyanga 6, abanye ababini unyaka.—*Hendrick Beta* ngobudlwenguku Elsie kwiudlela eya e Nxikwebe. Itninyaka 4 ne kati 36. Akuncedanga nto ukuti kwendoda ayinakuzitwala ikati.—*Nkosiyana* ngokuba inkomo 4 e Ncera. Itninyaka 2.—*Besi Sikweyiya* ngokulinga ukubulala kwa Noutongwaue. Iminyaka 2 —Kukululwe o *Toktve, Gadla, Tsewu, Bota* no *Didisi* ngobusela benkomo e Tyume.—Elinye Ulelokuqaulwa umtshato, lama Bhulu.

Umlisela Nomtinjana

" Nkosi uyakubuye ubnyisale ubukumkani bakwa Sirayeli ngelixesha ? " Lo ngumbuzo wabafuudi be Nkosi ngexi ekwakungaseko temba lokubuyisalwa kobo b.ikurakani. Asinto ifumane ioimeke ke leyo ezintlangeni apa, yendele. Amawetu asicinga ngoku. ba oze abuye alaule. Afundileyo ati ama Roma aroxa e Ngilane abuya az'pata ama Ngesi, atsho aba'e intlanga eziaiuzi ezika zapakama Zabaya zehla kvvavela ezinye, kwangokunjalo ati nati mhlaimbi kungehla kwalonto. Asazi ke; kodwa tina sipala ngesiteto esiti, " ububi bayo imini buyanele."

,

Into ebangele ukuba sitshayelele ngolu. hlobo linqaku e'aviwa ngomnye wetu kwa lapa e Qonce ngenene elalifudutnele entetwe. ni yido lisiti, lingumntwana wompakati Iona alingenziwe lento na'.eya. Yinto entle nefunelekileyo ukuba abantu abakulu naba. ngemapakati babekwe, kodwa ka ngakumbi kwezimini ekungeko mntu ukatala kakulu nje bubukosi ngikurnbi amapikati lawo. Akuko mntu ungagcakamela ukuba izinto sake nokuba zezibaninzi zonj'j ngumntwana wompakati. Baf' abo. L ke ngama. nqaku okubavustkuba baninzii abanezinteto. Nabafundileyo bazite twi kakudiwana ngenteto zoloblobo ngemfundwana yabo engepi.

Sivuye sagqibele'a ukuva ukuba ama. nqaku eke saweaza ngolobolo ngenxa ye ngxoxo yekaba lese Bhai ugalomcimbi, ukuba intombi ezi ile kwakuledolopu zivu. tnelaua nati ngokucikidwi kwabafana ngento abanazo xa bate ya intloko kukuzaka. Ukanti ke ngecala lamadoclana asangxami. leyo siwanyatelo ezinzwaneni—uyazi wena unzwaue zityatyulwe zizihlangu xa unyate- Iwe ngumntu—ibe yinto enjdo ke kubo. Sinosizi ke nati nkwenZakalisa u'uvo Iwabo, kekaloku ke noko asinakunceda. Yinkonzo eaikolo jona le yokuba sivuse umzi ngendawo zoluhlobo.

***

Ingqondi nencoko elikulu elingmnshuma. yeli wase Wesile kwakule mimandla laka lati kuti, " asisoze sibekwe ngabafana singa. zalanga ziotombi nje." Okwenene selizali. sekile elczwi kuba naku siti Bakuxela into abayibonayo nabo ukuba ilungilo bafutnane basibalekele kwanti kuba sis ke sakanyisela abanentombi. Enye into xa afutidwe ka. kuhle lamanqaku bofutnana ukuba sitetela omabini lamacala, asindwebiei bazili abane. ntombi. Enye indodana ivakele isiti, " u Mhleli uyiqelile lento kuba waka wati umfana makangayinikwa intombi yomntu engakanga ndiu ya £75?" Yinto'epina ? Mabasebenze bacinge.

***

Nalonfo ya £75 saka sayiti oapa nje tina yayingento yetu sedwa. Ayintaha, kuba sazi umzi obuknli waseba Tenjini osiko ileli lokuba umfana ake; iyokubonwa indlu ngabaknlontombi. Siyayibuka lonto, intle kwayekwa, nkwaha bonke bebengatata elo nqina, bangikangeli imiqala enekala kube kupela. Eny' into ayinaknlilel wa lento, bubudenge nokuti kukuqotsa umfana kuba kwenziwa mhle yena. Abafarnai abebenga. bafundisi abangenamonde ekuohazeleni abangafundileyo umteto ka Mosea bebesnke bagqibe ngeliti, " abobantu bangawuqondiyo umtdo laqtkk Biwe."

*

Uti omnye : " Njengokuba sinentombi nje ezifunda inewadi nemisebenzi (kambe) ezi. kolweni ezikulu, kuko into esixaki, Iti leya iliifunda umsebenzi yakupuma inge ingafundisa, kanti kaloku ibifunda nto yimbi. Yi. yona ntoni ke leyo ? Akulungile ukuba zenje. njilo kuba zivalela abebefundela ukuba bafundise abanye. Ukunabela imisebenzi ngolohlobo yinto yokupaulwa zikomiti naba* fundisi abongamel.e izikolo. Obefuodela umsebenzi mukapume aye edolopini okanye angene kwamluagu nokuba ngongemanga edolopini afezekise lanto wayeye ktifundeia yona." Eletu lelidala eliti nokuba yintonina ezifike ziyenze izandla zako yenze ngamandla ako onke.

* *
*

Uqokela ati [11] Ukanti ke nabaya bangazange bavele ezikolweni ezikulu kwanentombi ezingafund >nga ngokwanelelo nkuba ziti. tshala zipetwe imbengwana ngabangazange baye ezikolweni ngokati bakwayintonina kaloku bona emakitshini, he bafundayo nje ka. loku ? Kwakuba lapa ke kufike kwahluke ku. ba yinto entle ukuba umntwana oyintomba. zana ayazi yoniibini lemisebenzi ngakumbi lo wendlu into ayakjpolela kuyo. Ukufundisa kongafnndelanga lomsebenzi nokupeka kofundileyo akupgebetiswane, zinto, Zthluki. leyo."

Ekudalweni komfazi kutiwa u Adam wabetwa ngoLungatetekiyo bona nbutougo ukuba afe ukufa oku kangangokuba kwatatwa ubambo Iwake akeva noko. Akuxelwa ke e Stestamenteni endala nokuba walala ixa elingakananina. Ubutongo bohlobo omabu. be balinganiselwa nobo besokuqala isanxu buxelwa e Copenhagen, apo kubeko isatsu. tsekizi — inge idoda ngelixesha — esibnte ntliti iyure ezi 319—oko kukuti intsuku ezi 14 ezine ynre ezi 13 ; siti ngalo lonke eloxe. sha besinjengolefiyo, sikwanqiswe kukuyiva lonto. Singangcwatywanga nje kungenxa yokuba ogqira bebesiti sihleli.

***

Kwezimini nninzi iwabatsha betu luhlele ezantsi kangangokuba lungabi naloyiko, nazintloni zinkulu ukutshatiswa yingcuka, kuba yitnihlali ukuva indaba zibazigeine msulwa ebuntwini babo bada benzelwa isihomo ngabantu bonke. Nanzo ke eze. nzwana nenzwakazi—abatsha belakude le Emzitnkulu. Pulapula :

Etembeni Mission, July 28, 1894.

DEAR MR. EDITOR,—Kute ngomhla we 19 kule miyo sanomtshato omhle kunene, nobaluleke kakulu. Kwatshatiswa ngu Rev. Chas. Patnla, waseTembeni, no Rev. P. Sepamla was; Matatiele; iBAtshatise ngesi Ngesi nesi Xhosa kwakuhle kakulu. Krue zakuba zibaleka shushu ikari ukututa abatehati, yangena yonke impi eze kubone a naba mmyws bonke, yati cwaka indlu yonke; yaye intombi engu M ss Lily Pamla seyi'ududumisa kade uhadi. kQte xa kumzuz^ana lubetwa uhadi yangena into, mbi ka Rev. C. Pamla ino yise, yati ukuba ingene yema yonke into essndlwin, ekute emva k vengoma yokungena bawuqala umse. benzi kwatshatiswa ti Mr Isaiah Mayeza, unyana opakati kuyise, no Miss Miriam Mabel Pamla, intombi epakati ku yise. Uftz.we kakuhle umsebenzi kwati xa ku. gqity wayo yesuka intombi engu Miss Hulley no Miss Kippen bavuma ndawonye nohadi ingoma eyi Wedding Mitch, kwatandazwa. Babagajela abatshati nge rice nzima, yaba tabata ikari bemka ukuseia umoya. Ngazwi nye uhombo Iwalomini Itingapezu kokuxelwa, wavata u Mr. Mayeza no Miss Pamla kwati peza. Tina kwakumhla ze siwubone um. tshato onje ngalo, zaye izivato zihlotyiawe nge beads, nj ilo nj do. Waba ngumtshato omkulu owatabata imini ezimbini. Baye abazali Les >ka bekona bonke. Ite lotnini inja kt Pamla yatwala intshinga emhlope. Daye u Miss Mayezi selenje ngentaka yosiwe; ndingateta nditini andinamlomo, ngazwinye ndingati lomtshato wawuyilanto kufuneka uyiyo wonke umtshato woqabuko. biuiuqwenelela iutlalo.ntle nemiui ezinde nezimnandi kwikaya lenu elitsha Mr. no Mrs. Mayeza.

Nati be Mvo siyatelela:

IBANDLA NABANTSUNDU.

Ngokwedinga esalenzayo siyakumane ukupakela umzi onyamekele ezombuso izimvo zamadoda e Bandla lasa Kapa njengoko azityile xa kwaye kupezu kwo 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 loknza kwamkelwa kwawo.

U Mr. INNES, esayiquba inteto yake yobuciko, ute into ke efiko ibonakale kukuba mabati azitaitileua lamapepa nokuba aziziqiniselo kodwa zokuba abantu bawuuii umhlaba. Kunokubuzwa kutiwe " kukuba iyintonina esegameni? " Kakade igama iesiqwenga sepepa asinto yanto. Eyona nto yebhalwe kulo, Kodwa ngoku bamnika urnntu itaitile eti ngemiteto ekoyo umhlaba ungowake ngesiqu, baze babuye benze unateto wokumhluta bati umhlaba asiwake yedwa ungowomzi

Ukuba bati le yitaitile ye kwi??? iyitaitile eyahlukileyo kweyabantu bemiffiaba yase Zikolweni ezikoyo apo e Glen Grey. Kuko ifama ezintlanu kwi siqingata sase Glen Grey, abate abantsundu abakuzo banikwa itaitile ze kwirent ngomteto 14 wo 1878. Ke kuyakubako e Glen Grey abantsundu abeini ezikolweni abarola 10 s ngonyaka nge morgen ezine ; ze kwakufupi nabo kubeko abarola 15s. kwangemihlaba engako. Enye i Netevu inokubala umhlaba wayo xa ifuna ukungena evotini elixa enye ingenako. Ze kwakona, ngokwecebo lenene elibekekileyo (Mr. Rhodes) ontsundu onale taitile intsha uyakumelwa kurafa imali ekutiwa yeyomsebenzi abe umelwane wake ke osesikolweni engamelwo mali injalo. Omnye uyakurafiswa 2d. ngeponti nganye elixabiso lomhlaba anawo elixa omnye engasakubizwa nento.

UBUNTWANA BABANTSUNDU.

Umhlobo wake Inkulu itete ngabantsundu ngendlela yokuba bangantwana, kwaye kungatshiwoyo ngozinyo izinto. Kodwa babehle bayibone into engeyabulungisa namadluladlulano. Lomteto awunakuzo ube ngumteto oyakusebenza, waye uyakubanga ukuririza okungasokuwenza ukuba usebenze ngendlela yokuba upuinelelise into, de abe ontsundu wenziwe ukuba abone ukuba akapetwe ngendlela eyahlukileyo kumelwane lwake. Ngoko ke ucinga ukuba ngezibizwa ngokuba ziziqinisele zokuma umhlaba ezitaitile zintsha kunokuba zibizwe ngegama elinye neze kwit-rent, Xa bakwenzileyo ke oko, Lebakusele abantu ngazo zonke ezindlela, bakuba benze lendlela intsha yokumiwa komhlaba kwelilizwe, banako ke ukuti, "Lomhlaba asininiki ukuba ube ngowesiqu somntu kanye, ngoko ke niyakuba pantsi komteto wo 1887, eningena kuyibanga ivoti ngomlilaba ngawo." Ukuba bebenze ke lendlela yokumiwa komhlaba, bebengati ngemfanelo abanikanga siqu sika bani umhlaba ngokuzeleyo, lilungelo nje ukuba elowo asebenze isiqingatana sake somhlaba, de kube lixesha eyakuti i Palamente imisele ukuba batate itaitile ezifezekileyo, Ke ngoku makangene

KUMCIMBI ONGOTYWALA,

ongomkulu kunene emva kowomhlaba kulo mteto. Le yinto enkulu kanene. Ungumcimbi obanzi ngokuba ungapatelele kwabantsundu bodwa, kodwa ngokusingisele kwinqubo yawo kwezinye indawo kule Koloni, (He ke.) Inkulu ibeka pambi kwabo indicia yokuwuvelela lomcimbi eti iyeyentando yabantu ; kodwa asiyo yekutanda kwabantu kanye. Intando yabantu, ngangoko ayiqondayo, itota ukuba abona bantu abaninzi endaweni babe nezwi ekunikweni kwemvumelo zokutengiswa kotywala—ngendlela yokuzivala inkanti ukuba bayatanda. Lonto kutiwakutanda kwabantu apa kukulinikela elogunya kwigqugula eliya kunyulwa ngu Rulumeni ngokwake elingati mhlaimbi lingabi lelivana nabantu; ibuye lendawo yenzakaliswa okunye yinto yokuba kutiwe mayiti yakuba ivaliwe inkanti abuyiselwe indleko umniniyo, Londawo yembuyiselo ucinga ukuba yagqitywa ngo Mteto wo 1891, Umhlobo wake obekekileyo Inkulu yowakumbula amadabi ababanawo ngeloxesha apo e Bandla pezu kwalonto kanye. Nguye owayepatiswe umcimbi walowo Mteto, wem'a kakuhle ukubonisa ukuba umntu onikweilungelo lonyaka ukutengisa akanako ukubiza imbuyekezo lakupela ixesha abenikwe lona. Bada bahluta nelungelo awayenalo umntu ngo Mteto wo 18811 owaye usiti umntu onikwe ilungelo iminyaka emitatu seleya kumana evunyelwa emva koko, bade bati ukuba Ibandla liyivumele into yembuyiselo, bangaba bayipelisile kanye into yokutanda kwabantu. Oko bapumelela. Kodwa ngoku kungeniswa ukuba ibuye ivuswe lonto yembuyekezo kwindawo kanye ebekufuneka bukwelelisiwe kuzo utywala. Utywala abusoze buvalwe ngalendlela, okanye kukona buyakuzeka pantsi amandla. Kumiselwa ukuba abantu bazirafise bona ngokwabo ukuze bahlaule imbuyekezo kubantu be nkanti. Ukuba lonto bekusitiwa mayenziwe nangama Bhunga abamhlope ibingeze yamkelwe. Lendawo yemvume yabantu etywaleni ayipatelele kwi Glen Grey yodwa, kodwa ipatelele kuyoyonke i Koloni: kuba kuyakutiwa xa kubuya kusenziwa inguqulo ku Mteto wo Tywala "Ukuba kurolwa imbuyekezo e'Glen Grey nganina ukuba ingarolwa e Kapa? " (He ke.) Lonto ke itike imzise

KWIRAFU YOMSEBENZI.

Uyakuteta kuqala ngenqaku lenene elibekekileyo lokuba eyona nto ininzi yababantu ingamavila. Ke akuko kutandabuza ngendawo yokuba bahleli beko abantu abangamavila nakulipina ibuto labantu. Ingxelo yaba Picoti bo Msebenzi iti kodwa nga 5000 ababantu awapumayo ukuya kusebenza ngapandle kwe siqingata, Ke mabati ukuba abemi bebonke ba 40,000, kunokutiwa abadala kubo ba 8,000 amadoda nabafana, namaxego. Kubonakala ke ukuba bangapezu- vl kwehalafu abasemsebenzini, ngokoke akuti ababantu bangamanqenera Kwapela. Kanti ke noko anoknbako amadodana atile ahleli ngobuvila. Inkulu ebekekileyo ifike amadodana anjalo iwalinganisele kumadodana atile abawabona futi apa ezitawuni, nabawazi nangapezu kokuba besazi awabamnyama. Ukuba, kodwa, umhlobo wake obekekileyo unga angawaqeqeshela enkutalweni lamadodana yintonina abengayenzayo ? Indlela ebhetele kukuba kubeko irafu yosoka- dala. (Ukuhleka.) Akacingi ukuba unga angarafisa abantu abakulu osolusapo abondla intsapo zabo, abe ngoko esenzela ukuba amavila abafaua aye emsebenzini. Kodwa yiyo lonto kanye ati makwenziwe yona ngo Mteto lowo. Akazonde kuratisa amadodana angamavila, kodwa wonke urnntu omi umhlaba nokuba selekute'e kangakananina, esebenza umhlaba wake ilanga litshone, oko engasebenzeli omnye urnntu makaraiiswe. Leyo yinqubo engenabulungisa kanye, waye engasoze yena avume ukuba ibesemtetweni apo. Kumiselwa ukuba ababantu elowo abe ne morgen ezine zomhlaba, kodwa kutiwa ixesha labo mabaugalipelelisele ekusebenzeni umhlaba lowo wabo, kodwa mabapume bayokusebenzela omnye umntu inyanga ezintatu enyakeni. Umhlobo wake obekekileyo uti kutata iveki ozimbini nezintatu ukulima umbona kwi morgen ezine, waye umninimhlaba eyakukululeka wonke unyaka ujikela nje. Akavumelani nayo. Enye yento ezipambili ekumqiniseleni urnntu endaweni yake kukuba babe nokulima into ezininzi zexabiso emihlabeni yabo. Okwangoku amasimi abantsundu awabiyelwe, ekuti ngenxa yobhuqiso kungenzeki ukuba babe nezivuno ezibini abantu omasimini abo ngonyaka. Into abafuna ukuyenza kukuyiguqula yonke lonto. Ucinga uku ba abantu abazimisele ukuyicoselela intsebenzo yamasimi abo ngebekutazwa. Enye into angayitandiyo kulo Mteto

NGAMANDLA EMANTYI,

okubakulula erafini etanda ukubakulula. Ukuba imantyi icinga ukuba ubani ufanelwe kukuya kusebenza makarafiswe, ukuba ayicingi njalo makayekwe. Lawo namandla angenganikwa nayipina imantyi, yonke lento iyimposiso; kwanerafu yomsebenzi ngokwayo iyimposiso. Bebenokupumelela nangandlela zimbi. Akuko utanda ukubona indawo zabantsundu zixinene ngabantu abangena lungelokuzo. Banokulimisela inani labantu elinokuma kwisiziba esibalulweyo somhlaba, kwanelezakiwo ngokunjalo. Ngalondlela banokuqiniseka ukuba umhlaba umiwe ngabo bawusebenzayo, ngalondlela abanye bangapuma bayokusebenza, kodwa yona into yokumtwalisa irafu umntu nokuba ukutele, ukuti akwauele ukuba asebenze umhlaba wake kodwa makapume ayokusebonza ndaweni yimbi, yinto leyo angazanga weva ukuba yaka yapunyeleliswa nakuyipina inkundla yaye ichasene kanye nompunga wombuso wabo Mangesi, uya kuyichasa lenqubo kude kubo seburareni. Ngokubhekiselele ku

MABHUNGA ESIQINGATA, akanankolo ukuba into ezondwa yi Nkulu iyakupumelela "konkena." Mabakumbule ukuba i Netevu azisokuba nalungelo lokunyula ainalungu alama Bhunga; nokubanayo nentwana encinane enjengokunqanda ubugwenxa obungenziwa ngamalungu alama Bhunga. Mayibe yintonina ke onokuyinonelela umzi kuwo ? Ngoko ke xa Inkulu icinga ukuba izakulibazisa igqondo zabautsundu ngenqubo yama Bhunga clohlobo, woyikelayena ukuba igwetyelwe ukudaniswa. (He, ke).

UMCIMBI WOLUHLU LWABAVOTI

ungongateni kanye nomcimbi womhlaba, kodwa njengokuba upakanyisiweyo ku Mteto lo makenze izwi ngawo. Uluhlu lwabavoti abatsha lwalungiselelwa kwezinyanga zimbalwa zipelileyo kwi Koloni ipela, i Glen Grey nayo ayishiywanga. Umhlobo wake obekekileyo Inkulu ite yinto eninzi abantu abasemqulweni e Glen Grey engejingekona kuwo, Ube nosizi ke ukuyiva lonto. Kodwa umhlobo wake obekekileyo akabanikanga ncazo yalonto, akazike ukuba makabe uyifumene ngandiela nina, Akanakuba uyifumene ema Goseni kuba ngawo awalungiselela uluhlu ; kwaye kungekumafama akafupi, kuba ayenayo indlela yokuwakwelelisa amagama angenaluugelo. Kodwa ke uluhlu luzakubuya luhlaziywe ngo 1895, libeke liroba lokuba asuswe amagama angenamfanelo. Nganina ke ukuba umhlobo wake obekekileyo kuba eve—engazi ukuba kukuba nina — ukuba kuko inani labantu eliugene ngapandle kwemfanelo ukuba aselengenisa umgaqo omtsha ngo Glen Grey kwakubon' ukuba uhloli uko umgaqo we Koloni yonke? Apo ingozi yayo lento ikona isekubeui lo Mteto unokuqutywa nakuyipina indawo apo babaninzi kona abantsundu. Akatsho ukuba Inkulu inawo umcamango wokuwuquba Umteto wolohlobo ngendlela enjalo. Walata ukuba ngohlobo omi ngalo lo Mteto unokuquba ngaleyo ndlela, Unokufika iziqendu 27 ukuya ku 32 azihlokomise kwi Siqingata sase Peddie nase Dikeni nase Qonce nase Queenstown, Akuyiyo imfanelo ukuba amandla anjalo apatiswe awupina u Rulumeni. Ukuba kuko abantu emqulwini abangenamfanelo mawenziwe umgudu ngemfanelo ngomteto okoyo. 'Kekwatiwa eli lixesha elifanelekileyo ukuyingena lento kuba besingete umcimbi womhlaba. Ibingavakalayo lonteto ukuba bebesingete umcimbi wamalungelo okuvota. Kodwa akunjalo; kwaye mayelana nevoti kungeko nenyinyi lelungelo abalenzela abantu. Lenqubo yokubakohlisa abantsundu ngokuti bangabantwana ayisakupumelela kuba bengaqali namhla ukusebenza nabo. Akayiqondi yena into yokuba lenqubo yenzelwe i Glen Grey yodwa, ingaqutywa kumandla wase Stellenbosch. Bakwabaninzi mhlaimbi abantu abangene bengena mfanelo e Stellenbosch nase Kapa evotini, kuba nangayipina imigaqo benokubako abayakunyebeleza bangene. Ucinga ukuba

KWANELE AKUTETILEYO

ukubonisa ukuba wakuba ucikidwa lo Mteto yi Komiti uyakufuna ukangelisiwe. Ungene ngokunzulwana ekwalateni amadlala ngokuba abahlobo bake bebesebete bateta ngendlela ebanzi ngo Mteto lowo, waye enga angabonisa Inkulu indawo ezininzi ezingawo umteto lo eziya kufuna ukukangelwa e Komitini. Kulusizi ukuba bengena kuquba, njengokuba bebongenjenjalo ngo Mteto ongangeniswe ngu Rulumeni, ngendlela yokuba bawupinde ukuwufunda lomteto ze ke balibekele unyaka ozayo ibakala lokuwucikida. Bekungebiko kwenzakala kulonto, waye nomhlaba ungaba ucandwa okwelixesha besabelwa abantsundu.

U Mr. RHODES: Akunakucandwa ngapandle ko Mteto omtsha we Palamente.

U Mr, INNES ute asiyona nto kanye leyo. Ngo Mteto 10 wo 1879, ongasuswayo ngulo Mteto umhlaba unokucandwa, Ibiyakuba yinto elungileyo ukubaabantu eteni nabo lento bebeya kuba netuba lokuwukangela bawuxoxe bodwa lomteto, bawusingasinge amadlala. Inkulu inga ingapumelelisa umteto oyakuba nguwo, waye eqonda kakuhle ukuba akuko mteto ebingati indoda engxamele ukuzenzela igama ilangazelele ukuwungenisa kwimiqulu yemitoto yabo, itande upumelele njengomteto ongendlela yabantsundu. Nabanina unokuwupumelelisa umteto we Bhula, kodwa kufuneka umfo onobucopo obuhluzekileyo ukupumelelisa Umteto wabasebenzi nongomhlaba waba ntsundu. Ukuba ke Inkulu inga lomteto ungapumelela, kungabi sekubhalweni epepeni kupela, kodwa kube nase kuqubeni kwawo, ibingasakwenza into edlulisela eyokuba avane nabantsundu ngokwabo. Abayifuni into yokuba abantsundu bati " Asiyifuni lento" baze ke bangazitabati itaitile; baye bengangi bangabagxota abantsundu emhlabeni, kuba lonto iya kubanga ukuba Umteto ungasebenzi, endaweni yoko uzale umoya ombi. Banga umteto lo ungasebenza kamnandi, kungoko ke ati mabayibhekise nakwabantsundu lento pambi kokuba bawupumelelise lo Mteto. Ukuba banga abantsundu bangawamkela lo Mteto mabangabatshofi— babatyalo ngebhaxa. Mababanike ituba lokuteta, batete, bateto, baye beyakude bavumelane kweyona nto iyiyo. Ukuba bayabaqubula ngento baya kungenelwa zizirano. Uyayitembisa Inkulu ukuba abasakuwuchasa ngomoya wolunya umteto lowo kwelo labo icala; namazwi abawabhekisayo ngawokuba bawuqulunqe umteto lowo ube ngoya kusebenza. Inkulu iti abanakulinda, kuba ilokeshoni iya izala ngabantu. Lityala likabanina elo ; asililo lika Rulumeni na? Kwavakaliswa umnqweuo kwi Palamente yokugqibela wokuba, elixa kungckapunyeleliswa Mteto wokucanda makungangeniswa bantu, kanti ke noko emva koko kungeniswe 2000 apa e Glen Grey. Bacinga ukuba kungenxa kabani? Kungenxa yegqweta elikwelozwe. Kuninzi kulomteto okunokwamkelwa, kwaye kukwakuninzi okungamkelekiyo, kodwa ukuvuyele ukungeniswa komteto lowo njengebakala lokuqala lokumisela imihlaba yabantsundu. Ukuba amaqondo ebeya kuxoxwa ngokuzeleyo yakuba ingadibene i Palamente akatandabuzi ukuba bebeya kuba nokumisa umteto ongasebenza kakuhle kanye. Begqibe umcimbi womhlaba nowotywala bangaba nowomsebenzi bawuqube ibakala elide. Akuko matanda ngalonto, ngalo lonke ixesha benze amalungiselelo okuba abantu bayinikwe imivuzo ngemfanelo abo bapume baya kusebenza. Bekwenzile oko akuko ndawo inokulila ngokuswela abasebenzi. Kanti ke nokuba bebekufezile oko kuyakusala umcimbi wabantsundu omkulu ake wati-capa kuwo umhlobo wake obekekileyo ilungu lelama Qwelane.

ONGUMCIMBI WENTLALO NOWOMBUSO ke wona. (He, he.) Ngulomcimbi owenza ukuba ingxoxo zeli lizwe zombuso zibe nencasa engaka, ngetuba lobunzima bazo nento ezijongwe ukuba zipumekuzo. Asizake kanye izimvo zelungn elibekekileyo lela Maqwelane, ngokupatelele ekwandeui kwabantsundu, nakuba eyivuma into yokuba bayanda ezifameni zabelungu. Abantsundu kulo lonke, kwisituba esipakati ko 1875 no 1890, abandinga ngokugqitileyo kwabamhlope. Ngeloxesha nabamhlope bande ngokulinganayo, amabakumbule ukuba baninzi abafudukele koma Goli. Akuko loyiko ke ukuba abantsundu banokuba ngqwiniba abamhlope ngobuninzi bamanani abo, Ukuba uyaposisa, ukuba kuyinene ukuba abantsundu bangena ngokwamanzi ebusuku, baye bezonda ukubantywilisela abamhlope ngamanani abo, ngoko ke bamelwe kuyikangela lonto batate izifundo ezibini kuyo: (1) Kungumsebenzi wabo ukuba bayihlambulule impi emhlope, bawongezelele amanaui ayo kweli lizwe. (He, he, nokuduma.) Mabalumkele ukuba wonke umntwana ongu m-Yerepe akule ekufanele ukuba nokuma kakuhle endaweni yake elizweni, afundiswe ukuba kuxomekeke pezu kwake imo yohlanga Iwake kumaxesha azayo. Umntwana onjalo abanakumyeka akulele ebudengeni okanye kwizimeko angena kwenza ezona zinto zintle ekuzo. Ukuba baqonde lonto ingozi— ukuba ingaba iko—ingaba ihlangatyeziwe. Ngebevuyela ukungena kwabamhlope abavela kwamanye amazwe besiza kuma emhlabeni balwandise ngendlela zonke uhlanga olumhlope. (He, he.) Into emmangalisayo yindawo etatwa liluugu elibekekileyo laae Colesbevg (Mr. van der Walt) ukoyika kwalo ukungena kwa bamhlope kwelozwe. (Ukuhleka) Akacingi ukuba uhlanga olumhlope luya kuncipa kwelozwe. Kwaye kungeko nto amabayoyike kukwanda kwabamnyama. Ukuba kuko owoyikayo, maka ngazivali ingcango ukuba abamhlope bangezi ukuza kubanceda kwingxushu-ngxushu ezayo. (2) Ukuba kuko ingozi ebajongileyo, lonto ibifauelwe ukuba sisizatu esingakumbi sokuba bangela ukub I babapate ngobubale nemfanelo abantsundu. (Ukuduma.) Ukuba kuko imbambano ehialele ukubako, into efunekayo kukuba abamhlope bangene kuyo bonemfanelo kwelabo icala. Ukuba babapeto kakuhle nangobulungisa abantu akakolwa ukuba banokoyika. Ukuba baqube ngemigaqo ayalatileyo, baya kungena kweso sipitipiti, ukuba soza sibeko, benamandla apindwe kalishumi kunokuba bebekunganjalo bengeuzanga lonto, saye isipumo singasoze sitandatyuzwe.

Inene elibekekileyo liwucande umtika, ukuba lihlale pantsi, kudunywa kunene lakubon' ukuba lilete 50 iminiti,

(Isaqutywa.)

AMANANI EZINTO.

E QONCE, SEPTEMBER 29 :—Ibbotolo 1/9, 3/7; Amaqanda 4d, 9d; habile 4/6, 5/6; Itapile 4/, 11/3; Umbona 4/6, 4/10 ; Amazimba 3/9, 4/; Imbotyi 6,6, 8 9 ; Inkuni 10/, 28/.

—o—

E KOMANI, 29 SEPTEMBER Ibbotolo 100, 2/9; Irasi 5/, 7,3 ngengxowa ; Isemile 3/9 ngengxowa; Amaqanda 61, 1/; Inknni 46/ ; Ihabile, ngezitungu 100, 20/6, 22,6 ; Umgubo 8/6 ngekulu ; Itapile 4/6 ngekulu ; Amazimba no Mbona ebengeko.

—o—

IMARIKE YASE MONTI, 28 SEPTEMBER Irani nge 100 lbs, 3,9, 4/6; Isemile, ngengxowa, 4/, 4/6; Imbotyi, nge 100 lb, 5/, 11/ ; Umgubo wombona 6/, 7/6 nge 100 lbs ; Ibbotolo, 9d, 2,6 ngeponti; Amaqanda 6d, l0d nge. ponti; Inkuni 5/, 25/ ngefl ra ; Ihabile 2/, 3/9 nge 100 lbs ; Inkuku 1/, 2/ inye ; Amazimba 4/, 4,6 u e 10 lb ; Umgubo, nze 100 lb, 7/, 11/; Umbona, nge 100 lb, 4/6,5/; Ihabile ezinkozo, nga 100 lb, 7/, 10/; Itapile 5/, 11/6 ngekulu ; Amatanga 1/6, 5/ ngedazini.

ITSHATSHI E GCUWA.—Ngomhla ka 15 September bekuvnlwa indlu yakwa Qakazana. Yayingu Mr. Liefeldt R.M. esihlalweni; ute ukusuka kwake lomhlaba ngowama Gcaleka, kodwa u Rnlumente watyala ama Mfengu ukuba abe sibano s kuwakanyissla (ama Gcaleka) kungokuha bawakanyisela kade. Ityala laliyi £204, latshayelwa Abafundisi ababeko ngo Right Rev. B. L Key, u Bishop we Dayosis, Rev. W. Y. Stead, umnini Parish no Rev. L. Daman, i Assistant Curate ; iiitshala zabantatu kupela ezasabela isimemo, ngo M. Matolengwe, Maliwa no Nyovane.—Emtwaku (Ngqama kwe) ngomhla wa 21 nowa 22 bekuhanjwa ngezingqi kukunjulwa imini abangena ngayo kwiqela laba Zili (Church Temperance Socity.— Kwintlanganiso ebingo Mgqibelo ukuvalwa kwezikula, umfundisi wezikula znse St. Peter's uvakalise ukuba otitshala bake abanakungena kwiqela laba Zili nge quarter ezayo, ziyakupulukwa sikolobo.

UMGWEBI E QONCE.—Uhleli e Qonce ngo lwesi Tatu kwada kwango Mgqibelo nge cawa epelileyo u Sir J. Barry. Ingu Mr. King nmtshutshisi wamatyala.—U *Lintyi* ngokuba i watch nengubo Zamlungukaai u Mrs. Redding. Ufunyenwe elitutu lidala, wamkeliswa iminyaka eraibini.—U *Qweshile* ngokungena abete u Mr. T. W- Irvine endlwini yake, ikwayintaka endala yetolongo. Iminyaka 2 nekati 36.—*Jim Ngoko* ngobusela bobuvuvu bengubo ne watch; naye " yintaka " iminyaka 3.—*Soldati Sto file* ngokugqoboza ivonkile ka Wankel c Xesi usindile. —Ngokntshisa umzi ka James Murray o *Mnyamana, Handiba,* no *Holom* bakululwe—U *Petrus David* ngokuba ubu vuvu bengubo. Iminyaka 2.—*Alfred Seya* ngokuhlaba urnntu kwesika Gumede. £1E okinye inyanga 6.—*Tsitsi* ngokubulaln esipitipitini u Nolenti, ukulnlwe — Kuroxi swe elika *John Selinga* ipolisa ngoknfungn ubuxoki.—Ngenyala u *Refu* iminyaka I nekati 36 —*Yekelani* ngokuba ignsba ezintatu. Inyanga 18. — Ababulele umntu esipitipitini e Ncemera, ishumi linantatu lamadoda—kufakwe u *Zakeli* unyaka ne £10 engalihlauli omnye unyaka ; u *Tsheme so* inyanga 6, ne £5 okanye inyanga 9 abanye £5 okanye inyanga 3.—*John Mvatc* ngoknbulda igusha ngoluuya. Unyaka nekati 25.— *Jim* ngokuba igusha enye. Iminyaka 4.—O *Dwyer, Doyle* no *Gray* ngokubanga ukufa kuka Charlie Katshula ngoku mbeta, bakululwe—U *Klaas* obeselengi mbanjwa e Cumakala ngokufunga ubuxoki Iminyaka 2 —*Maqundwana* ngokuba igusha 2. Unyaka ne 25 ikati.— *Waller Matiyas* ngokubeka isikubekiso pambi kololiwe ku Xaxazela. Iminyaka 7 nekati 25.—*Sut* ipolisa e Qumra ngokufunga ubuxoki Inyanga 6.—Isihlanu samadoda esatshisa indlu kwa Nowawe. U *Lawani* iminyaka emitatu, *Magaqa, Moshani, Diniwe* unyaka *Mpande* inyanga ezintandatu.— Awezibenc abe tnabini. Kwelika Bartlet ngokungxenga utywala kume ngesigwebo sika mantyi. Kwelika Qebeyi Mekeni owatengi selwa imifanekiso yemixaka endaweni yayo —Ijaji ite iyakuligweba e Rini, kodwa ayiyiqondi into yokuba alahlekwo u Meken ebebize imixaka.

EZINYE INDABA KWIPEPA 4.

NATIVE OPINION

(Published every Wednesday) Threepence. *Posted to all parts of the Colony for* 3s. *6d. for Three Months or* 13s. *6d. per annum.*

ESTABLISHED 1884. TENTH YEAR OF PUBLICATION

WEDNESDAY, OCT. 3, 1894,

Topics of the Day.

This Picture and that.

Mr. Brabant (son of Captain Brabant, M.L.A.) has been appointed by Mr. Rhodes Chief Commissioner of Natives in Mashonaland—at a fat salary no doubt. By the way we notice that Capt. Brabant is the only one among those usually regarded as more dependable politicians in the Colony who has so far eulogised unreservedly Mr. Rhodes's Glen Grey and Native Act, which at first he says he was not clear about accepting.

The Truth about the Act-

It is very remarkable that Mr. T. P. Theron, M.L.A., a responsible Dutch leader in the country, speaking to his constituents at Richmond the other day, did not hesitate to give his opinion about the Glen Grey and Native Act which is exactly that held by the Natives. He is reported to have said that " the land tenure of the Glen Grey Kafirs was as insecure now as it had been secure before." The Natives are thankful to Mr. Theron for his robust frankness.

Re distribution of Official Business-

In certain quarters much is being made of what is ordinary routine business of the Government departments, not affecting the country in any way. The Attorney- General is to be relieved by some officer of a part of the work that fell to him, while the appointment of Magistrates is to be in his gift; the Colonial Secretary, who had it, taking over from him the Prisons.

A Tribute to Mr- Cronwright-Schreiner.

The dinner arranged by the members of the Cradock Farmers' Association to Mr. Cronwright-Schreiner, to-morrow, is a tribute to the honest and just opinions held by that gentleman and honestly and fearlessly stated at all times on matters relating to the well-being of the Colony, and this country will never be what its best friends would wish it until it is able to enumerate in its Legislature a considerable number of men of Mr. Cronwright-Schreiner's robust convictions boldly avowed.

The Glen Grey Act in Fingoland.

A large meeting of Fingoes, numbering 700, took place at Ngqamakwe on Saturday last. A draft Proclamation, based on the Glen Grey Act, with 39 Clauses, was read. The land is untouched at present. It seeks to introduce taxation—Hut Tax 10s, Council Tax 10s, Labour Tax 10s. All the people said was that they only wanted power to collect, say, 5s. Tax for Schools in lieu of Fees, and for Roads. They asked for time to consider the Proclamation, which Major Elliot agreed to give. We understand that the Fingoes are puzzled and generally dissatisfied. They see that their Mission Schools are doomed by this Act. Let us hope that, inasmuch as they have been consulted, they will not cloak their feelings, whatever a domineering Ministry may do.

A Commendable Proclamation-

The steps Government are taking in regard to the matter of liquor in the Transkei are commendable—that is, so far as they go. Prohibition to Natives has always been decreed there, but the way it has been carried out has been a disgrace to the Government. A new Proclamation with apparently workable restrictions has been issued, as the result, no doubt, of the short and lively discussion raised by Mr. Wm. Hay, M.L.A., in the House last Session. All sorts of penalties are provided for those attempting to break the law. Kafir beer is put down for the first time as a liquor. Well and good, but the crux of the whole matter is, as usual, the vigilance or otherwise of the Police. Will they do their duty? We shall see.

Educating the Natives

This is from the *Humansdorp Re-Echo :* " The following interesting Native epistle was handed us a few days ago by the husband of the lady to whom it was addressed:

' Please sent ray money with that boy I wanted all for those four day I was working for you, 1 am Elizabeth. I am not your slave.'

" Education was evidently a failure in the case of the dusky lass who addressed the foregoing letter to her mistress after four days in service. It is to bo hoped that such an insulting letter is not a sign of the times. However, we will not offend IMVO by holding it up as an argument against educating the Natives; it is rather the result of a deficient education."

MISSION TITLES ARGUMENT.

REV. E. J. WARNER has done a great service to the Native cause at the present moment in coming forward to represent the correct state of matters about the Mission titles argument of which the *Cape Argus* made so much in its article on the Glen Grey agitation The reverend gentleman, as the prime mover in the matter of the now much-boasted titles, has a much better right to by heard in respect of them than either Mr. RHODES or his mouthpiece in the Press, the *Cape Argus.* It suits those who are placing heave burdens on the Natives now to plead that their new title is but " a copy " of the Mission Titles, issued on Mr. WARNER'S recommendation, to the stations at Mount Arthur, Agnes, Bowden, Fransbury and Zwaartwater in Glen Grey. Mr. WARNER now states that that form of title is not what the Natives wanted, but they were induced to take it as a last resort So that the Mission titles argument, to which Mr. RHODES and the *Cape Argus* have now been driven, has been pulled down by Rev. E. J WARNER over those who have been seeking shelter under it, completely bonnetting them. But even supposing it were serviceable to the case of these pseudo-friends of the Natives, why then not have given the people all the advantages accruing to the possession of the Mission title, instead of surreptitiously depriving them of their votes under the Act while pretending to give them a Title as good as the one under which the holder may claim full constitutional privileges. Let the *Argus* make this clear before hoping to convince right-thinking people.

SIR J. C. SPRIGG AND THE ACT.

SPEAKING at a public banquet at Capetown last week Sir JNO. G. SPKIGG said enough on the subject of the agitation against the Glen Grey and Native Act to show that the Government were somewhat affected by qualms of conscience. Hence the "lengthy Minute " to Her Majesty's Government in the Mother country, and " the strongest possible representations made," as also the " hope " expressed that the Bill would not be disallowed. But the TREASURER is a little too previous. All the Natives want at present is the withholding, of Her Majesty's assent, which does not necessarily imply the disallowance of the Act, until Natives have petitioned the Cape Parliament for the insertion of essential safeguards as regards their land tenure. If they fail in this, then they mean to carry their point to the Mother country; meantime Her Majesty's assent should not be given and thus estop the Sovereign from further fairly considering the representations of her Native subjects, who have not even a say in the Cape Legislature. In suspending action Her Majesty's Government would be doing no new thing. As far as we remember Her Majesty's Assent has never been signified to the Native Disfranchisement Act of 1887 to this day. That measure had to run the gauntlet of the three years with Her Majesty's veto, like the sword of DAMOCLES, hanging over it. The same course may very properly be pursued in regard to the Native Act. Sir JNO. G. SFRIGG'S reference to the subject was as follows:—

His friend Mr. Graaff referred to the Glen Grey Act, which had excited a good deal of attention throughout the country. The Glen Grey Act, as they were aware, had, been proclaimed, and preliminary steps were now being taken to carry out the survey of the lands in the Glen Grey district, and the laws which were to prevail under the new Act were about also to be proclaimed, not only in the Glen Grey district but also in the district of the Transkei, notably in Fingoland. A meeting was to be held at the end of the present week by the Chief Magistrate, to which all the principal people were to be called. The Chief Magistrate had been furnished with a copy of the laws which they proposed to introduce there for the carrying out of the parts of the Glen Grey Act which was to be applied to that large district, and he would be careful to explain to the people the character of the new measures which were about to be introduced. There was no doubt whatever that anyone acquainted with the character of the Fingo people would readily understand that they were people who took the deepest interest in the matter, and that they would discuss the various details of the measure which was about to be introduced amongst them, and he doubted not that under the careful guidance and administration of that very able Chief Magistrate, Major Ellliot—(hear, hear)—they would readily assent to the proposals contained in the new measure, and would regard it as a measure introduced for their advantage— (hear, hear)—which he had no doubt they would find to be the result of a practical experience of it. They were aware that many petitions had been presented against the Glen Grey Act, and that petitions had been sent tc England advising Her Majesty to disallow the Act, which she had, he would put it, a theoretical right to do. Perhaps it would be more proper to say constitutional right, but he would say that he had not the slightest idea that that right was going to be exercised, because when the first petition was sent in they also sent along with it a lengthy minute explaining fully the character of the Act and what would be the alteration. They explained particularly that it was in itself a beneficent measure, and that it was distinctly a measure for the advantage and well-being of the Natives themselves, and they pointed out in the strongest manner the reasons why they had advised His Excellency to give his assent on behalf of Her Majesty to that measure. They also expressed the hope that the petitions which had been sent in would not find acceptance on the part of Her Majesty's advisers. There had not been time for them to hear the result of those representations, but for themselves they rested with full confidence upon the beneficent character of the measure, and they could not for a moment suppose that Her Majesty would advise that a measure of that importance, which was carried through the Legislature by such a large majority, would be disallowed. (Hear, hear).

Current Opinion.

THE NATIVE LANDS AGITATION.

[The Kokstad Advertiser.]

A lot of drivel is still being written in Colonial papers about the Glen Grey Bill. The proposal to send a deputation to England to appeal to the Queen against the Bill has been harped upon, and no doubt a few sleek Natives will be found anywhere to go through the Old Country complaining of the severity of the measure, or anything else that is new to them. It is to be hoped, however, that the Natives will not be so foolish as to subscribe money to pay the expenses of a trip to England for a few of their lazy countrymen. The Bill has now become law, and it is time enough to shout about its defects alter it has had a fair trial, but surely Colonists can be trusted to remedy whatever is wrong with it better than the people in the Old Country. No Native who has the welfare of the country at heart can regard the Bill as oppressive in any way.

[The Queenstown Representative.]

The Natives of Glen Grey are fully aware of what the Glen Grey Act means to them, and they are by no means disposed to sit down calmly and accept the I condition of things which that act imposes upon them. With the IMVO newspaper to assist them, they are busy despatching protests to the " powers that be" against this measure which they dislike so much, and we observe by the latest edition of IMVO that His Excellency the Administrator has duly informed the Kingwilliamstown and Herschel signatories of the petition against this Act that their objections have been transmitted to the Secretary of State for the Colonies for presentation. The Natives are in hopes of getting the Queen to exercise her right of veto, by which she may withhold her assent from this measure for three years. If they are successful in obtaining this time of grace, the Cape Parliament will be approached next session with a view of getting extensive alterations made in the Act. The *Cape Argus* condemns the action of the Natives in this matter, and states that the Press generally approves of the provisions of the Act. We were under the impression that the Press generally were opposed to the Act as containing iniquitous clauses which in common justice to the Native people should never be enforced ; and, as petitioning Her Majesty is the last resource left to the Natives of Glen Grey to defend themselves from these clauses, we are glad to see them determined to try it. They have our entire sympathy and best wishes for success.

In criticising the attitude of the *Christian Express,* the *Cape Times* observes:—

In the debate on the Glen Grey Bill the opinion of the "Christian Express" was appealed to by the Premier as on the whole favourable to his measure. It was with no small disappointment that we, for our part, turned to that journal, admirable representative of the intelligence of Lovedale, for support and encouragement in the endeavour to bring the Bill into nearer conformity with the Premier's speech in moving the second reading. It appears, however, that the " Christian Express" formed its judgment wholly on the speech without much regard to the actual text of the Bill. Now it laments "disappointed hopes" and discerns in the Premier's action in the matter a submission to external influences—the penalty of an "immoral alliance." Our contemporary is greatly at fault, however, in its interpretation of the phenomena, if it supposes that Mr. Rhodes sacrified any principle—if the word may be used in such an application-in declining after a certain consultation to make the concessions which he had favoured in a conciliatory mood. The regret, therefore, in the following extract is quite misplaced, whatever may be said of the unfortunately belated criticism:—"We are sorry for Mr. Rhodes. Whether our suggested explanation is wrong or right, we believe he feels himself, perhaps almost for the first time, a beaten man. The success of this Bill is a defeat to its proposer, not a victory, and he knows it. The lesson is that, even in politics, honesty is the best policy and want of uprightness its own punishment. We have two things more to say. First of all, the Glen Grey Act is iniquitous because it admits the vicious principle of legislation by proclamation which is personal government and not by Parliamant, though it can be made to look like that. This may be and often has been used for pure tyranny. It also allows eviction from the land on wholly frivolous grounds, and so paralyses all improvement. No Native will be fool enough to build a good house on land that he may lose any day, through no real or proportionable fault of his own. The unjust ami hypocritical labour tax is the third of the evil trio that mar the Act. This is opposed to all the teachings both of Christianity and experience. Political economy is as hostile to it as elementary justice. But it stands part of the Act. The only improvement—and it is a very great one — made on the Bill is the removal of the provisions for compensation to the can teen keepers. This was carried, to everybody's surprise, by a motion on the third reading. 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 to 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 to 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."

Our Capetown contemporary, returning to the attack, says:—

The " Christian Express" is naturally displeased with our strong deprecation of the proposed petition to Her Majesty, deeming the statement that " Agitation of any kind can only prove injurious to the Natives' interest " astonishing. Moreover our assertion that " fixity of tenure " will now be enjoyed in Glen Grey is summarily disposed of as "certainly not true." We could desire a more courteous form of dissent; but the watch dog who barked his best while the alarm could avail, must only expect such reproof from the more amiable sentinel who only became aware of the danger when the thieves had got off with their plunder. The Act secures fixity of tenure to the Natives holding title, in the sense that so long as the easy conditions of tenure are observed they are protected against disturbance. If they fail to pay the quitrent or if they are convicted of serious crime the penalty of forfeiture comes in ; but there is no title in this colony so absolutely impregnable as to defy all assault, If it be contended that the forfeiture for non-payment is too summarily applied we admit the objection; but it does not destroy the fixity as commonly understood. With reference to the proposed agitation we can but repeat an opinion founded on no recent or hasty measurement of the forces to be reckoned with. And if any leading politician —any politician aspiring to Ministerial rank—on the Opposition side will avow participation in the movement for procuring the intervention of the Sovereign power wo shall be even more astonished than the " Christian Express " can have been at our weakness in deprecating any such agitation.

The *Cape Register,* one of the best, if not the best politically informed journal of the present day, published in Capetown, has, under the above heading, the following pertinent remarks on the agitation now going on among Natives over their lands, as affected by the Glen Grey and Native Act:—

Tho Frontier Natives through their own Native polilicial loaders have petitioned Her Majesty the Queen not to assent to the Glen Grey Act of last session ; proposing to follow that document up by sending a deputation to Capetown, and if necessary to England to endeavour to secure important modifications of that monstrous piece of forced legislation. In sending that petition the people legislated for over within their constitutional right. When a foolish Governor foolishly sealed the printing press of Capetown Mr. Fairbain proceeded to England, and returned with the ' palladium of our liberties.' The right of appealing to the Crown is specially provided for in the Constitution Ordinance, and the petitioners are, we repeat, within their constitutional rights in requesting consideration from Her Majesty's advisers in England. The *Argus* would intimidate these people by telling them to take account of the failure of a lady missioner who desired to rouse England against lynching of negroes in the States. But that is equal to saying that no one should seek to influence Lord Roseberry through the *Times* because England's premier does not read the *Cape Argus.* A lady lecturer may succeed or fail, but that has nothing to do with British subjects constitutionally endeavouring to influence the Queen's disapproval of a law specially affecting those subjects. There is some force in the argument that a minority should submit to a majority in our legislature, but as a fact the mass of Natives interested is neither directly or indirectly represented in our Parliament. And it must be remembered that the minority in Parliament was not merely defeated in the attempt to secure what it regarded as just legislation ; it was overcome by a wilful Prime Minister, himself driven forward by a solid, and, (when voting,) overpowering phalanx. If the Prime Minister had been master of his legions he would himself have given a juster measure to the Natives—he said he would; but he was himself dragooned into forcing the unjust measure the Administrator was badly advised to give his assent to. The question at issue is larger than some persons imagine. What happened to the Natives last Session may befall any section of the white people next Session; and the question now before us is: Shall we quietly surrender our rights as British subjects and pass under the dominion of Mr. Rhodes, or Mr. Hofmeyr, or Mr. Schreiner, or whoever can for the moment command by the use of the purse, or by rousing prejudice, a majority in Parliament? One newspaper councils submission to what it admits is unjust by suggesting that some worse thing may happen. But was justice ever secured by looking at anything but Justice? Was right ever made right without accepting the chance of wrong becoming victorious? We freely confess that we would rather see this Colony manage its own affairs, but when misrule is rampant ought we not to say ' we are British subjects ' and claim our rights ?

[The Eastern Province Herald.}

Colonel Schermbrucker's explanation of the result of the Glen Grey Bill is to say the least of it disingenuous. As to the alienation of their land, the Natives, he says, are in no worse a position now than they were before, since Parliament always had the right to alienate, The Natives, however, are in a worse position since Parliament has now delegated its right to the Government of the day, and any Native Minister who feels inclined, may now alienate the land whenever the opportunity arises, without any appeal to Parliament.

The late Mr. Vintcent, M.L.A

The premature demise at Capetown of Mr. L. A. Vin teen t, M.L.A. for George, on Saturday last, will be sincerely and generally regretted throughout the Colony. He was a type of Parliamentary representative that to the country's dead loss is becoming rarer and rarer:—a politician of considerable culture, of fair and satisfactory views, very much endowed with a well balanced judgment, and consequently of high standing in the counsels of his country. The country is very much the poorer by losing such men as Mr. Vintcent, more especially as they cannot be properly replaced; and our people have in him lost a gentleman of high character- and wholesome moderation, whose great weight in the House could always be relied upon on the side of right and justice to them.

GLEN GREY MISSION TITLES.

[LETTER TO THE EDITOR.]

SIR,—In the present discussion on the Glen Grey question I find that on several occasions the survey of the Wesleyan Mission Stations in the Glen Grey District has been brought forward in support of the titles to be issued under the Glen Grey Act. As I was the principal mover in bringing about the survey of the five principal Wesleyan Mission Stations in Glen Grey, it is only right, I think, to state the simple facts of the case. At that time, as is well-known, the Bond party was doing all in its power to get hold of the Glen Grey lands. It was then that I strongly urged the Tembus to secure their land by obtaining individual titles. But as a tribe they simply refused to take ray advice, saying that they had done nothing to cause the Government to take away their lands and they preferred to remain as they were rather than accept survey of any kind. The Station people, however, and some others of the more advanced and civilized of the Natives, were very anxious to secure individual titles. It was then we decided to apply to Government for the survey of the principal Mission Stations in Glen Grey.

The people themselves *urged the necessity of obtaining restricted titles,* so that the land could not pass out of their hands. But I told them that this could not be done without a special Act, and if the question once came before Parliament there was no knowing what would happen, and I feared they would not get what they desired. It was only then that they decided to take the titles offered to them by Government, and which they now hold—not because it was their choice, but because they feared they would get nothing better, and probably by waiting lose their lands altogether, as some had already done. It must be remembered, too, that there is no comparison whatever between'the *liberal* survey of the Mount Arthur and other Stations, and the proposed survey under the Glen Grey Act. And I am fully convinced that if the people of these Mission Stations had been offered the survey now proposed they would without the slightest hesitation have refused to accept it, and preferred remaining as they were. Under these circumstances it is therefore unfair to quote Mount Arthur and other Stations to support in any way the Glen Grey Act-more especially as the said Act is no longer for Glen Grey alone (which was then a disputed question), but for the whole of the Native population.

In fairness to myself and others I consider it necessary to make the above explanation.

Yours, etc.,
E. *J.* WARNER,

Glen Grey,
25th September, 1894,

ABATATA-PEPA.

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

ELIPEPA LIPUMA
NGOLWESI-TATU
IIEKI ZONK E,

Lijonge Ilungelo Lomzi kupela.
Limele imfanelo ya Ba- ntsundu ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

IMVO ZABANTSUNDU

(NATIVE OPINION)

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

Lirolelwa 3/6 nge Kwata (itunyelwe ingekapeli)
4s ipele i Kwata ingaro- Iwanga.
Unokuhlaulelwa wonke U n y a k a ekuveleni kwawo nge 13s 6d.
-----o-----
Iztziso Zabazelweyo, Abatshatilayo, Nemibi- ko, irolelwa 2s 6d, zi- ngene karya ; 3s9dke- bini; 5s katatu.

IXABISO 3d.]

KINGWILLIAMS TOWN, CAPE COLONY, NGOLWESLTATU, OCTOBER 3, 1894.

[Vol. X, No. 519

THOMAS BAILEY & CO.,

ABALUNGISELELI BENTO YONKE

WEST END, QUEENSTOWN.

E YONA Venkile ITSHIPU apa e Mazantsi e Afrika Kwimpahla Yamankazana,

Kwe Yamadoda,

Izihlangu nama Lungiselelo* —- - -
----—- - -—---------I

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

o o o o o o o

THOMAS BAILEY & Co.

IVENKILE ZE "KASH," E WEST END, QUEENSTOWN

PEACOCK BROS. NO WEIR,

EKOMANI

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

Thabile, Ezinkozo, Inqholowa, Irasi,

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

JOHN LUMSDEN & CO.,

E GCUWA, TRANSKEI.

B AZIS A Umzi Ontsundu okulo lonke ela Pe- sheya kwe Nciba okokuba BAZIKETELA NGOKWABO IMPAHLA yentlobo ntlobo zonke e SKOTILANE, engalungela imfuneko zomzi; nokokuba baya kuzingisa ukunikela

Abantsundu Abatenga nge Mali,

into ezifanele ixabiso layo.

BAVAVANYENI NIBALINGE!

BON MARCHE

JOHN W. BAYES & CO., GRAHAMSTOWN

IVENKILE ENKULU ENTSHA,

(Ene Veranda ne Tawa ekoneni ye Bathust Street ne Bala le Tyalike ka Bishop.)

Yeyona VENKILE ITSHIPU kwimpahia Yendidi zonke—KUMADO- DA NAKUBAFAZI.

Ifelane, Amabhayi, o Matros Boboya, Ingcawa, Ifurini (Winseys), Ifle- nelana 3id ngeyadi, Itaweli 3d inye, Izinto Zokugqubutela Ingcawa, Iprinti Ezibukali zama Jamani 6id ngeyadi, Ikoshmiya ezi Blanket nezimabalabala, Ityali Ezimnyama Nezimabalabala, Idyasi Zamado- da Ezinzima lOs. 6d., Ibhulukwe Zekodi 4s. 9d , Ibhatyi Zekodi 6s. Neminqwazi ezi Felt.

figy *Ibhaso Lesheleni Unikwa kwi Ponti itganye umntu atenge ngayo.*

IZITOFU EZIHLE ZELOKWE ZOKUTSHATA ZIKO KANOBOM.

JOHN W. BAYES & GO., GRAHAMSTOWN BON MARCHE

«

ITYALI NE PRINTI

Ngapambi kokuba nitenge kweezinye indawo ı yizani kuzibonela impalda yetu EZITYALI ne PRINTT esand ukufika.

Eyona Venkile Itshipu nebhetele kwimpahia yoluhlobo kukwa

DYER & DYER, Limited

E-QONCE

ziqala kwi 4/- zise kwi SO/- inye. Ezoboya

zipela ezima Cala-Mabini ziqala kwi 10/- inye.

Ezinkulu kakulu zona zevolo ezima Cala- Mabini li 15/6 ebezi fanele i 25/-. Akuko nto zingalinganiswa nayo Rule Koloni.

ITYALIzenene zona eze nizwe ugoboya bama xwane, ezi- \ kanyayo Zenziwe ngohlobo olungazanye lubomve

IPRINTI EZINTSHA?

I MICAKU ebuhlungu yona namabala amahle 5d. iyadi. Imi- qulu Emikulu ye Printi, ezibambe ukuba blow (Navy Blue). Ifashoni Ezintsba 6/d. iyadi, bezifanelwe kuba yi 9d.

Kwa DYER no DYER, Limited

KING WILLIAMSTOWN.

BAKER BAKER & co.

KING WILLIAMS TOWN,

B ASOLO KO babanempahla eninzi ewu lungeleyo kanye umzi wonke

-) OMHLOPE NONTSUNDU. (-

oooooooooo

INGCAWA ! ITYALI!

IPRINTI!

ISATINI! IKASHMERE!

IZIKAFU !

EZIKULU ne QIYA !

INGUBO ZAMADODA,

-----------------------------------o------

Imali itenga ushicati olunoku funyanwa ozi

IBHULUKWE ZEKODI, IBHATYI ZEZITOFU

IMINQWAZI YAMADODA, IKRESBANTI, ne HEMPE.

BAKER, BAKER & CO, E Qonce.

lyeza Elingummangaliso.

BEECHAM'S

PLLLS

Zikulungele Ukuqunjelwa nezinye inUtinuu, ezinje ngo Moya ne Ntlungu e Siswini, Intloko Ebiilalayo, Ukuba nesi Yesi, Intluta nokuqunjelwa einva Kokutya, Ukupitizela kwe'Ntloko, Nobundongela, Ukuqaqazela Yingqelc, Itnfudumalo Zobusbnshu, Umnqnma, Ukupefmnla Okuqupayo (Ipika), Ukungayi Ngasese, Ukujaduka Komzimba, Ukungalali Kamnandi, Ania- pupa Awoyikekayo, nako konke Ukungcangcazela, njalo njalo, IDOSI YO- **KUQALA INOKUNCEDA KWISITUBA SEMIZUZU ENGAMASHUMI MABINI-** Asintsomi lonto. Umhvelwe ngamnye ucelwa ukuba utate ibhokisana yezi Pills, ziya kuvunywa ukuba ibhokisana yazo "ifanele i Ponti onGslioloni

I PILLS'ziKa BITSHIM, zitatwe ngemigaqo emiselwoyo, zibehle ziwa- pilise ngqe amankazana. Azedendi ukupilisa inqu mzimba,

Kwi Sisu esi Butataka; Nokungatandi Kutya; Nesibindi Esingapililoyo : zisebenza ngobugqi:—idosi ezirnbalwa zenza impiliso engummangaliso kwauamalungu Ayinqobo Emntwini; Zotneleza misipa; zibuyisa intlahla yomntu obesekudala yamsabayo ; zenza ukuba ubani abuye akutande bukali ukutya, zivuselela BONKE UBUHLE BE MPILO NENKUTALO YOMZIMBA womntu, ezi Pilisi zidunie ngokukodwa ekupilisoni Icesiua kumazwe ashusbu. Ezi "zinyaniso" ezivunywa yinyambalala yabantu, kuzo zonke indidi zabantu, obunye ubungqina obupeleleyo ngobutataka bobu bokuba i *Pilisi zika Bitshim lelona ycza litengwayo ngapcztc kwaiuo onke akoyo apa cmhlabeni,* Incazo ezoleyo ebhokisaneni nganye.

Lenziwa ngu THOMAS BEECHAM kupela, e St.'Helens, Lancashire, England.

Litengiswa ngab apitikevi mayeza bonke ezi Kolonini,

A. J. Cross & Co.,

KING WILLIAMSTOWN Esitsha

Isaziso sika TIKOLOSHE.

Kubaxhasi Abantsundu ' 0

A. J. Cross & Co. Banga bangazisa Abahlobo babo Aba- mnyama kuso sonke isi Qingata ease Qonce, e Ngqushwa, nakwezi- nye eziraulayo ukuba Base kwi Sitora Sabo llwigumbi le Marike. Basaligcinile igama labo lokuoa bate- I ngisa ngamaxabiso angapa- ntsi kwawazo zonke ivenkile

APA E QONCE.

IPULUWA, ISALI, 1HEMPE IBHULUKWE, IBHATYI, INQU- BO NEZAMANKAZANA.

Umgubo, Ikofu, Iti, Iswe- kila—ngazwinye Into yonke etyiwayo.

Basanika awona maxabiso nge NGOLOWA, UMBONA, nezinye intlobo zokutya.

A. J. Cross & Co.
U

KATA

IVENKILE

Enikelwe Ngamatyala

—KA—

KATA.

KUYAZISWA apa ukuba YONKE IMPAHLA yalevenkile imelwe Kute- ngiswa.

ITOTYWE KAKUBI.

PAULA.—Onke araatyala ku- i funeka ehlaulwe kwangoku.

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

W. 0. CARTER & GO.,

MACLEAN SQUARE,

KING WILLIAMS TOWN.

JAMES ADAMS,

I SI LAR A

El QONCE.

R. J. McGALLUM,

ONE VENKILE

E DOHNE nase MGWALI.

Ilokwe Zokutshata ziyasikwa.
Iminqwazana Yokutshata (Bon- nets) ne Minqwazi), iyenziwa.
Izonka Zokutshata nazo ziyenziwa Ingeji Nemisesane Yokutshata iko Izigqbutelo Zabatshakazi.

Ndeuzelwa ITYALI o Skotilane ze Venkile yam.

R. J. McGALLUM.

LEMINYAKA I 18

IGQITILEYO,

SINGENISE KWELI LIZ WE

IBLANKETE ZOBOYA

EZILUKWE NGOBUGCISA OBU BODWA, Igama lazo yi EXTRA NAVY or MATTROSS" Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPA- ULE i BLANKSTE ZONKE ngopawu esi- luqinisele na Komkulu ngohlobo Iwemifa nekiso le yongamele lenteto.

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

ZONKE EZI BLANKETS ZIZEZINGATANDATYU- ZWAYO. ZONKE EZI BLANKETS ZILUNGILE ZITE GUNGQU IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkile enitenga, kuzo-ke bizani Iblanketa ezinomfanekiso we Ngonyama.

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

APO ZIPAKULWA KONA KUKO

PEACOCK BROS, and WEIR,

E QONCE.

Ngabobodwa abanokubhala lomfanekisoiwe Ngonyama.

Beauchamp, Booth Co.

YIZANI EVENKILENI YETI! pambi kokuba nitenge napina nizokubona

IMPAHLA YETU ENTSHA

ESAND' UKUF1KA.

IPRINTI Ezibhetele ne Patuleni 6d. iyadi
ITYALI ZOBOYA, Zamabala onke, ezibhetele kwayekwa zona ze 4/6- ne 35/- inye.
IQIYA EZIMNYAMA ZESILIKA (i squares zona) ezi Twill nezi Plain ze 3/6- no 7/11-.
ILOKWE ZOKUTSHATA—esezenziwe,—nanokwenzelwa umntu, Intyantyambo Zabatshakazi, Iveyile, nazo zonke into Zomtshato.
I-KWILITI—Ezimhlope nezinemigca ehonjisiweyo—ze saizi zonke.
IZITOFU ZELOKWE Ziqala kwi 6d iyadi—ipatuleni ezilungileyo.
IZIHLANGU ZAMANENEKAZI-Ezitungwa do ziyoku- rna ngemibala—5/- no 18/9 ipari.
ISHUZI ZAM ANENEKAZI—ezenziwa kakuhle—ziqala kwi 4/- ne 15/9 ipari.
IBHANTI ZAMALEDI ziqala kwi 6d. de zibe yi 3/3 inye.
INGUBO:
Amanene ahlalele ukutshata makaze kuzibonela Isuti zotu Zokutshata ezimmayo umntu.

YIZANI KUZIBONELA NGOKWENUJIMPAHLA YETU YONKE

BEAUCHAMP, BOOTH&C0.

E-QONCE, KINGWILLIAMSTOWN

J. W. GARRETT & CO.

LADY FRHRE,
IZITORA

lugubo Zamaledi, lawokil© Nokofu, nouto zalowomkondo Izihlangu Ingubo Zamudoda, Isali nompahla yalowomkondo, Ubugoxo bento ezifunwa nangumzi Obomvu.

Kunikwa amazabiso angapezulu ngo BO YA, IZ1KUMBU, P.K^T J1YA