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IXABISO 3d.]

Imvo Neliso Lomzi

(NATIVE OPINION AND GUARDIAN)

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

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, JULY 25, 1895.

ELIPEPA LIPUMA

NGOLWESI-TATU

IVEKI ZONKE

Lijonge Ilungelo Lomzi

Limele imfanelo yabantsundu ngapandle koloyiko. | Alicaluli Sizwe nalu

[Vol. XI, No. 561

IZAZISO ZAKOMKULU

ZISHICILELWA NGE GUNYA.

Ifandesi Lemihlaba

ISAZISO SAKOMKULU.—No. 60, 1895.

Kwi Ofisi yo Nocanda,
E Kapa, 16 *July,* 1895.

NGOKWESIQENDU II so Mteto No, 15 1 we 1887, kuyaziswa apa kunmtu wonke ukuba ezi ziziba zomhlaba wa Komkulu, okutnand'a waw? Ngqaehwa kwisiqingata sase NGQUSEWA, ziya kutengiswa ngefanfiesi pambi kwe ofisi ka Mantyi e NGQU8KWA ngexesha Leshumi, kusasa, ngolwesi-TATU, 25 SEPT, 1895, ngckwezimiselo zalomteto ungentia rangezimiselo ZBlifandesi ezibaiu. Iweyo, nezingati zixeiwe ngaiomhlu we fandesi, njalo-njalo.

Isiziba ngasinye somhiaba eiya kutengiswa cgemali eeixhonywe ngayo, waye ote wabhida ngapezu kwabanye, kenanjalo ngemali engengapantsi koxhonywe ngayo, eyakuba ngowutengileyo; umiengi ke lowo koba kokwake nkayihlauia yocke ugaxanye nokuba yinxalenye yayo ngalornhla we Fandesi. Ekoti

(i) Kungeko ntlanlo ngalornhla wefandesi isahlalo seshumi sirolwe ngenyanga ezintandatu, ize esinye iaahlmo seshumi sirolwe kwinyanga ezilishnmi linainbini ezilandela umhla wefandesi.

(ii) Ukaba imali ehlaulwe ngomhla we fandesi ingapantsi kwesahlulo seshumi isisalela seeahluko eeshumi sohlaulwa ekupeleni kwenyanga ezintandatu, ize isahlulo seshumi esisasaleleyo sirolwe kwicyarga ezilishumi linambini ukusu. sela kumhla we fandesi.

(ii) Ukuba imali ehlaulwe ngcmhla we fandesi ipakati kwesahlulo seshumi nesahlulo eesihlanu sihlaulwe kwinyanga ezilishumi linambini emva kwefandesi elo.

Inzala yezontlaulo yoba ziponti zone ekulwini ngonyaka; ekoti ukuhlaniwa kwayo nenzala leyo kuqiniseiwe ngabameli abafezekileyo ababini ngokwaneliseka ko Mantyi —abameli abofika bazibopelele kunye nangabanye ukuba ngabo abanetyala, be. ngena kuzilsndulela nangantoni.

Indleko zocando njalo njalo, netayitile zohlaulwa ku Mantyi nokuba ngomnye umntu owonikwa igunya loko ngalomhla wefandesi.

Unotenga lowo wofika abhale umnqopiso ngezahlulo ezine nezihlanu evama ukuba woblaula inzala—eziponti ezine ngekulu, angati ukuba wayerole ngomhia wefandesi ngapezulu kwesahlulo sesihlanu, aselewe. nzela umnqopiso isisalela semali yentengo leyo. Unotenga woba nelungelo lokuhlaula lomini yonke mhlaumbi isahlulo semali yalomnqopiso, kungengapantsi kwamashumi omahlanu eponti.

Umfanekiso walemihiaba, kwakunye nezimiselo zefandesi, zingabonwa kwi ofisi yo Ncoanda e Kapa, nakwi ofisi ye Mantyi e Ngcobo.

J. TEMPLER HORNE,
Unocanda Omkula.

Kwisi Qingata sase Ngqushwa.

No. 8,089, Erf 6 ubukulu 112 square roods, 72 square feet. Uxhonywe nge £3; indleko zccando £1 7s 6d.

No. 8,090, Erf 7 ubukulu 112 square roods, 72 square feet. Uxhonywe nge £3 ; indleko zocando £1 7s 6d.

No. 8.091, Erf 8 ubukulu 112 square roods, '72 square feet. Uxhonywe nge £3 ; indleko zocando £1 7s 6d.

No. 8,092, Erf 103 ubukulu 112 square roods, 72 square feet. Uxhonywe nge £10 ; indleko zocando(£1 7s 3d.

No. 8,093, Erf 47 ubukulu 123 square roods, 108 square feet. Uxhonywe nge £5; indleko zocando £1 7s 6.

No. 8,094, Erf 60 ubukulu 90 square roods. Uxhonywe nge £5 ; indleko zocando £1 7s 6d.

No. 8,095, Erf 22 ubukulu 85 square roods, 90 square feet. Uxhonywe nge £2 ; indleko zocando £1 7s 6d.

No. 1,096, Erf 65 Block A, ubukulu 41 square roods, 96 square feet. Uxhonywe nge £4 ; indleko zccando £1 7s 6d.

No. 8,097, Erf 68 Block A, ubukulu 41 square reads, 96 square feet. Uxhonywe nge £4 ; indleko zccando £1 5s.

No. 8 098, Erf 72 Block A, ubukulu 41 square roods 96 square feet. Uxhonywe nge £4 ; indleko zocando £1 5s.

No. 8,099, Erf 94 Block B, ubukulu 41 square rcods, 96 square feet. Uxhonywe nge £4 ; indleko zocano £1 5s.

Nc. 8 100, Erf 97 Block B, ubukulu 41 .square roods, 96 square feet. Uxhonywe nge £4 ; indleko zocando £1 7s 6d.

, No, 8,101, Erf 122 Block 0, ubukulu 41 square roods, 96 square feet. Uxhonywe nge £4 ; indleko zccando £1 5s.

ISAZISO SAKOMKULU.—No 59, 1895.

Kwi Ofisi yo Kocanda e Kapa,
16 *July,* 1895.

NGOKWE Siqendu ll.se Mteto No. 15 Xi we 1887, kuyaziswa apa okokuba ie mihlaba ingezantsi ya Komkulu ekwisi Qingata sase GRIQUALAND EAST kumzana wakwa TSOLO, iya kutengiswa nge Fandesi pambili kwe Ofisi ka Mantyi kwa TSOLO, ngexeSha leshumi kasasa, ago Iwesi TATU 25 SEPTEMBER, 1895, ngokwezimiselo zalo Mteto ungentia, neze fandesi elo, nezingati xelwe ngalomini ye Fandesi eho

Griqualand East.

Kwisi Qingata Sakwa Tsolo.

Nd, 8,08th Erf 3 ubukulu 24 square roods, 103 square feet. Uxhonywe nge £5 ; indleko zccando £3 tls 3d.

No. 8.087, Erf 4 ubukulu 252 square roods, 13 square feet. Uxhonywe nge £5 ; indleko zocando £3 8s 9d.

No. 8,088, Erf 5 ubukulu 529 square roods, 86 square feet. Uxhonywe nge £15 ; indleko zocando £3 16s 3d.

Kwisi Qingata sase Bofolo.

NGOKWE Siqendu II. so Mteto No. 15 1887 kuya ziewa kumntu wonke ukuba iziziba zomhlaba wakomkuiu ezikwi iSiqingata sase BHOFOLO, ISiya kutengiswa jage fandesi, pambi kwe ofisi ka Ifantyi e Bhofolo ngexesha leshumi kusasa, ngolwesi BINI, 16 JULY, 1895, ngokwezimiselo zalo Mteto ungentia, nangokwe zimiselo ze Fandesi elo, neziya kuveliswa ngalomhla we ndesi, nialo-njalo.

Kubu Felkornet bo Wynberg,

No 508, ubukulu 978, imikolo °= Uxhonywe nge £400 ; indleko square rood itaitile zocando ubukulu 177, imikolo 508 zocando £9 Os 3d ; itaitile 12s 3d.

ISAZISO SEMIHLABA ELAHLIWEYO

Nokuba awetate lomhlaba ungezantsi owanikwa ngoko Mteto No. 14 we 1878, okubu Felkornet No. I., nkuba imali elityala kuwo ayihlaulwanga kwisituba senyenga ezintatu kususela namhla.

Lot No. 1,224, ongu Lot 20 Block N, kwi Kubusi Elipezulu, kubu Felkornet No. 1, e Cumakala. Umniniwo kuqala yayingu Mart Mabuya, ngqityelwe ungoka Loza. Ityala lawo £4 10/.

FRED. WHITE AM, Umantyi.

Kwi Ofisi ka Mantyi,
Ecumakala, 10th June, 1895.

INTSHUMAYELO.

NGU MHLEKAZI U RIGHT HONOUBABLE SIr HERCULES GEORGE ROBERT ROBINSON, BARONET.

ilungu le Bhunga elipakamileyo le Nkosazana, Injinga ye Bato le Grand Cross, Yodidi olubaluleke knnene lo St. Michael, no St. George, Iruluneli no Mpati Oyintloko we Mikosi yo Mntan' Omhle yase Cape of Good. Hope, e South Africa namazwana, nezibhaxa zawo, ne Sandla so Mntan' Omhle Esikulu, njalo-njalo, njalo njalo, njalo njalo.

NGEGUNYA lamandla endiwanikiweyo ndiyavakalisa, ndiyazisa okokuba ukusuSela, nasemva kwelixesha, le miteto ilandelayo edweliswe kwipepa elingu B, elingokutshatyalaliswa kwe Tshungu iya kusetyenziswa kwindawo ezikankanywe kwipepa elingu A.

TINO SINDISA UMNTAN'OMHLE. Inikelwe ngeaam isandla neaincamatiselo se Bhotwe lo Ko'oni yaae Kapa ye Good Hope ngawo lomhla we 8 July, 1895.j HERCULES ROBINSON,

Iruluneli.

Ngomyaielo we Tshawe i Ruluneli e Bungeni.

O. J. RHODES.

IPEPA A.

1. Ipesha kwe Nciba nakwe Gcaleka.
2. E-Batenjini nemimandla yase Xalanga neyase Sidutyini.

IPEPA B.

Imiteto yokutshabisa i " Tshungu " kwimimandla yelase Batenjini nape- sbeya kwe Nciba :—

1. Iyakuba lisebenzi lommi wonke ngamnye, ukuba ummi akako ngesiqu umfuyi okulondawo kumimandla ekankanyiweyo ukuyigcina indawo leyo ingabi na Tshungu, ukuba ummi, oku- nye osendaweni yake, kufunyaniswe engayenzanga lento emva kwe Notisi (Saziso) ku Mantyi walemandla esingengapantsi kwe nyanga ukuba alitshabalalise i Tshungu uyakuba sisisulu sokudliwa i £5 (Iponti Ezintlanu), oka- nye engenazo, afakwe entolongweni asebenze nzima okanye angasebenzi nzima, ixesha elingengapezu kwe Veki Ezimbini.
2. Izibonda lemizi Yabantsundu, ekutiwa zi LoKishi' Zabantsundu ziya kumelwa kukufitshabhlalisa i Tshungu kwezo Lokishi, nasipina Isibonda esiwuyekeleleyo umsebenzi we Tshungu elalini yaso soti sakugwetywa sibe sisisulu sesohlwayo esesicaziwe ngentla, okunye sikutshwe ebubondeni baso.
3. Imali eziya kungeniswa kukudliwa kwaba puli balé miteto ziya kuboneiwa ngu Mantyi indlela yazo, okunye arume ontaminani.

INTSHUMAYELO.

NGU MHLEKAZI U RIGHT HONOURABLE SIR HERCULES GEORGE ROBERT ROBINSON, BARONET.

Ilungu le Bhunga elipakamileyo le Nkosazana, Injinga *ye* Buto le Grand Cross, Yodidi olubaluleke kunene lo St-Michael no St. George, Iruknelino Mpati Oyintloko we Mikosi yo Mnton' Omhle yase Cape of Good Hope, e South Africa namazwana, nezibhaxa zawo, ne Sandia so Matan' Omhle Esikulu, njalo-njalo, njalo-njalo, njalo-njalo.

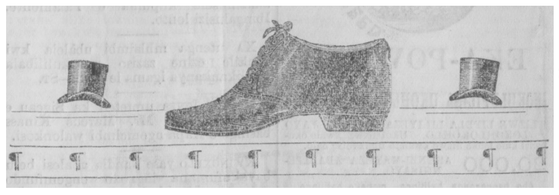
EKUBENI, kute emva kwezenzo zokungawatobe'i amagunva ne miyalelo yo Lau'o Iwe Koloni, kubikwe kum ukuba u SIGCAU, Inkosi ye zizwe ezikwizwe elise Mampondweni ase Mpumalanga, akavumanga ukuba umtunywa ka Rulumente aqube umsebenzi wake wemfanelo:

Kwayo kubcnakala ukuba ukubako kuka SIGCAU kwtlase Mampondweni elise Mpumalanga kuyingozi kukuzola nokonwaba okukoyo kwelozwe, kwave Kubonakahsa ukuba kopazamisa uxolo nokuzola.

Nokuba kubonakala kum ukuba kulilungelo ukuba u SIGCAU abanjwe nokokuze abekwe kwindawo eya kumlungela, nckuba kukwimida mhiaimbi kungekona kwimida yelase Mampondweni, kodwa kwa Pesha kwe Nciba, kwela ba Tembu nase Mbo (Griqualand East) :

Ke ngoko, pantsi kwamagunya endiwanikwa ngumteto, ngokukodwa obhekiselele kwela Pesha kwe Nciba, kwela ba Tembu, e Mbo, nasema Mpondweni, mna, Ruluneli, ndiyazisa ndivakalisa ukuba u SIGCAU ngezenzo nemikwa yake, uzibangele ukuba abaliwe; ndiya linika igunya kwi Mantyi e Nkulu e Griqualand East ukuba iti ukuba u SIGCAU akazinikeli mbambe ; ndaye ndingqina ndiqinisekisa ukuba zonke izenzo ezenziweyo. neziza kwenziwa yilo Mantyi Nkulu selikankanyiwe, nezenziwe ngokuqonda kwayo, nanguwupina umkonzi ka Rulumente ekubambeni u SIGCAU, nase kuzikuseleni kwinto eyenziwa neyenzelwa u SIGCAU, nase kubanjweni kwake ngale Ntshumayelo, ndiyinika igunya le Mantyi ikankanyiweyo nokuba nguwupina umntu oquba imiyilelo yam ekubambeni u SIGCAU nokumbeka kwezindawo ndizibalileyo, nengati inyulwe ndim ngokwelixesha nakwi zimeko zokukusela ukonwaba nokuzola koluntu ekungaba ngu Mteto emveni kokubona endingabona ngako, nokuba kungalilungelo ukwenjenjalo ngapandle kokupalala kwe gazi, nase malungelweni oluntu ukuba akululwe u SIGCAU, nokuba anyulelwe indawo yokuba ahlale kwezindawo neizibaluleyo, ayakuti afumane amaceba emali ayimfanelo yake, kodwa pantsi kweziqiniselo ezingaxeIwa kwi Ntshumayelh elandelayo.

TIXO SIKEBELA INKOSAZANA' Inikelwe kutn uesi Ncamatiselo se Koloni ye Cape of Good Hbpe ngalornhla we 11 ku June, 1895.



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Ubugoxo be Mpahla Yentsimbi, Impahla Ezikumtye, Ipuluwa, njalo njalo.

Amayeza Ahleli Enziwe (Patent Medicines) ontlobo zonke; oka Nogqala (Jesse Shaw's). Umpilisi Oqinisekileyo Ekulunyweni Zinyoka,

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Ifelane, Amabhayi, o Matros Boboya, Ingcawa, Ifurini (Winseys), Ifienelana 3id ngeyadi, Itaweli 3d inye, Izinto Zokugqubutela Ingcawa, Iprinti Ezibukali zama Jamani 6d ngeyadi, Ikeshmiya ezi Blanket nezimabalabala, Ityali Ezimnyaraa Nezimabalabala, Idyasi Zamadoda Ezinzima 10s. 6d., Ibhulukwe Zekodi 4s. 9d., Ibhatyi Zekodi 6s.' Neminqwazi ezi Felt.

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ISUTI Zamakwenkwe ezomelelyo zobusika, ziqala , 3/11, 5/6, 7/6.

Avule ibhokise Zempahla ebukekayo entsha KWEZAMDODA, AMAKWENKWE, INGUBO ZOBUSIKA. Ezimpahla sizitengisa emzimi ka 33 ngapantsi kwamaxabiso ezitengiswa ngawo kwezinye indawo.

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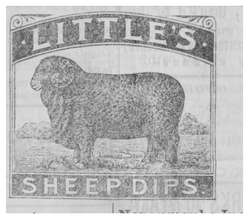

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Ingubo Zamaledi, Iswekile Nekofu, nento zalowomkondo Izihlangu Ingubo Zamadoda, Isali nempahla yalowomkondo, Ubugoxo bent ezifunwa nangumzi Obomvu.

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Kwivenkele enitengakuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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

Yizani Kutyebisa amehlo enu

-----KWA-----

U PASCOE

(FOLOKOCO).

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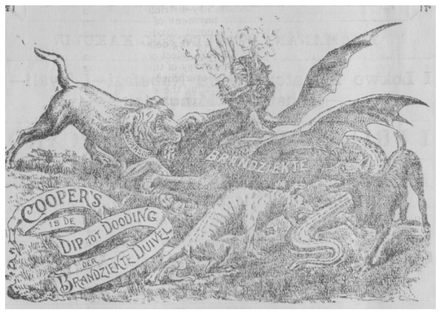
Ningalibali apo ningambona kona SALUF," Ezantsi kwe Tyaliki, yama SKOTSHI, e E-QONCE.

Yek,a COOPER Inkunqele



UYAKUYIBULALA INDIMONI !

MLINGENI

Abantu banokuyaleza kwi Venkile zabo zibhalele kubaniniyo.

SEYMOUR DENT

(Obesakuba ngcwe shishini lo G. DENT no NYANA, e London, naigase ntshonalanga Engilane)

U menzi-Wcotshi Nezivato Ezicikisekileyo, UVULE ISHISHINI KWA KOMANI

NGENXA yokunikelwa kwe Wotshi ne Kloko esan lieni zamaqitala nezingenamava ukuba zilungiswe ngamakulu ati apatwe kakubi kanye, ngangokuba opakale konkena angabi saba nakuncedwa bani. Umsebenzi apa ongxakangxaka nocikizekileyo wentsimbi elihambisayo, no wotshi zodidi olupaKamileyo—ufuna eyona napato icikizekileyo nowona msebenzi wobnlumko, isiposwana esincinane ekulakeni nase kulungeleliseni senza ukuba iwotshi koukena ingabi nalury.necdo kweyopa nto inxityelwa yona yokuba ngu Mgcini-Xesha Otembekileyo, Kusebenza uddidi lokuqala kupela Lwabasebenzi bela Mangesi. Ukulungiswa kwenziwa *ngav,ia xabiso ayihalau nakuwapi apa e Koloni.*

Ukuvavanya ubunyaniso bale nteto ka utate amanani o Menzi-Wotshi wela kower.u nawam, ngokwenjenje uya kuzincipisela indleko ugesiqingata sipela; kuko nokuqiniseka ukuba intsimbi yako yamaxesha ayisakukukataza unyaka wonke ubuncinane bexesha (kubekwa bucala ukwapuka). Ngawo la amanye amaxabiso am :—

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Umpati womzi ugqibe no Mpatiswa Mfundo Wakomkulu ngendawo yamalungiselelo afezekileyo Engqeqesho yo Titshala, kumabakala Omnyaka wokuQala, ngwesi Bini, nowesi Tata oviwo lwabafundela ukufundisa intsapo nezatifikiti.

Kuko indawo ezimbalwa kwabafuna ishishini. [218

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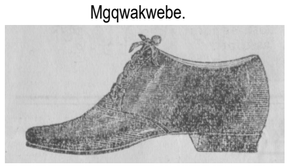

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Imvo Neliso Lomzi
NGOLWESI-NE, JULY 25, 1895.

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ONISANI amfana ongu SHADRACH MAJWAMBE wase Mareledwaneni. beleneminyaka etininzi engaviwa apo akona. Nga mzakulwaaa ka Sizamo.

Omaziyo indawo akuyo makabhalele kwi Mvo NELISO LOMZI. Ndim, 318 E. NQUKA.

Ukwazisan Kwezihlobo

Abazelweyo.

MZOSOIYANA.—Ngo 24 June, 1895, e Tratnore, a Mre. J. Mzozoiyana, ufumene UNYANA.

MNGQIBISA.—Ngo Mgqibelo, 25 May, e Mosheeh'e Ford, Earkly East, Inkosikazi ka T. J. Mngqibisa izuze ama. wele —UNYANA ne NTOMBI. 218

Imibiko.

MATTHEWS.—E Johannesburg, nge 12 Joly, 1895, ago 9 ngokuhlwa, kaeitele kakafa Inkosikazi ka Japhet Matthews, eti- we kata bulwelws kufutshane betshatile— ngo November 14, 1894; eyaziwa ngapambili ukuba ibingu Miss Feya Faney Tasana, iledi kudidi lwamaledi, unazekelo endlwini kwabaqala intlalo entsha. U Mr. Matthews uvakalisa umbulelo kwizihlobo sake ezite navelana naye kwixa lomkuhlane lo, nangakumbi kumfundisi woh'anga—u Rev. Jantjie NgqamaNa, nabanye be Bandla lama " Ti. yopiya," ngempembelelo abate bayenza kwizinto zompefumlo kwelizayo ilizwe, aseyengene kalo namhla. Lentokazi isishiye namazwi okusonwabisa sonke kwi zihlobo Zake. Ite ekuzeni kuwavala amehlo ayo yati " Musani kuzjkatata kakulu ngam kuba mna ndiya kalala ubutongo obufuna. ndi nambla endingayi kubuya ndikatazeke ngakambi, ndiyagoduka." Yatsho yaws, vala amehio, wapuma umpefumlo, esite ke ngoko isipelo salentokazi saba iuxolo. Ite kwakona kumyeni wayo—Shenxa, suduka, aye amehio ayo iwate ndzo empumalanga, ukuze keugoko iwati bembe ingabange ikangele mntu, itete namntn. Kanjalo lumkile olo'.ubhelwazana lwakwa Helushe. Umngowabo ube ngomkulu, ahanjiswe ngu Rev. Edward Tsewu, laye idlaka likokelwe ngu Mkosi Wabazili—Amatempile, atsho kwasita, kuba kalokn ndade Io ibingu Mte. mpilekazi. Zonke izinlobo ezikufupi nezi. kude mazamkele lombiko. Kusingiswa kuyise u Yekani Tasana, kwa Gecelo, eba Tenjini.

Indlela Yokubhalela-

KUBO bonke ababhalclana nam, nesihlobo zam, nantsi i Address :—
Timothy D. Lukashe,
Bolotwa,
Imvani.
Bolotwa, July 16, 1895.

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OBEKULINDELWE kungalindelwe kuhlile. U SIGCAU ubhangisiwe li Bhunga elibi kakulu ebelimiselwe ukukangela umcimbi wake. Akukazeki ke nokuba u SIGCAU nempi yake baya kutonyalaliswa sesi sigwebo sisekwe kwimi hlaba enie ngale sisekwe kuyo, Indawo yokuba abasokukolwa benganako ukukolwa sisigwebo. idandalazile. Zonke inteto ezibha'i- weyo ngalomcimbi, abanjwa ngenxa yazo, akukonto kuzo emnika ityala; nangayipina indlela akukonto embi kangangokokuba ingabangela ukuba ade enziwe idungudwane. Onke amapepa asiyekele kweli dabi, nati sesomelezwe yinto yokwazi ukuba siseneneni. Tina aeikuko ukutetelela u SIGCAU ngesizatu sokuba emnyama. Asililo siko letu elo. Sitanda ukuba kuqutywe imfanelo nobulungisa. Yinqubo yetu ke leyo esingashenxiyo kuyo. Kube mna- ndi kakulu ke sakubona ngoku sitelelwa ngendlela encomekayo lipepa eliyi *Journal,* lingaqubi kutetelela SIGCAU, kodwa ubulungi- sa; kwane *Express* yase Bloemfontein ngokunjalo. Abafundi betu bozifumana inteto zalo mapepa komnye umhlati kweli lanamhla. Elase Rini *(Journal)* lizihluze incwadi zakwa Rulumenj ezingomcimbi wama Mpondo ngohlobo oluhle kangangokuba akuko mfuneko yokuba siqokele kulendawo. Inye into tins esingayitetayo, yile yokuba singamangaliswa kekwati pezu kwenyaniso ezingaka ezise zalatiwe aza ama Mpondo ayekelela ukwenza imizamo yokuba i Nkosi yawo ingafumane idlelwe indlala. Kungalunga nokuba bade bangena kwindleko yokutumela abatunywa pesheya bayo kuwuxusha lomsebenzi pambi kwe Pakati lika Kwini. Umbuso wapesheya unyanzelekile ukuba uyikangele into yokuba impato yababantu ibe yefanelekileyo, xa iugaba i Koloni yona ivuyele ukubanyasha ngenyawo. Ayibonakali into yokuba ziti intsizana zama Mpondo ezingenalo nelungu elimbala lokuzitetelela kumbuso wase ixapa kuze kusuke kubonelwe ngamehlo kudlalwa ngazo ngu Mr. RHODES, ekubonakalayo ukuba akakukatalele ukwenzakalisa imvozabo. Amampondo pantsi kwezi meko anokuwela ngobuso obungena ntloni kuba umcimbi waw'o ufanele- kile ukuwezwa uyokwandlalwa pambi kombuso welama Britani.

UKUNGCOLISWA KOMSEBENZI

EKUBENI esazi u Mr. RHODES ukuba e Kapa kuko inyakanyaka eleqwa yi " Ndimoni Yobudenge nencaso " kwabantsundu, uwuquba ngesitshantshatela lomteto wama vila, kanti uligwala kwimiteto enje ngowe bhula apo aziyo ukuba uya kuhlangatyezwa yincaso enyanisekileyo. Wayeyifungele into yebhula ukuba akasakuke alinge anyinyise. Uncedo lwale Rafu yamavila isuke yayindangandanga. luyintonina ? Nenile I njengokosizakuboniea. E Qonce ayzko i Ratu, yamavila; kanti ukungxanyelwa.

Inqubo ye Lizwi.

EAST LONDON.

Intlanganiso ka Nyanga-Ntatu yaba kokeli bezindawo—Gladstone, Donnington-tone, ne East London, ingene nge 29 June, 1895, ipetwe ngu mfundisi u Rev. W. B. Rubusana. Ababeko: Messrs. David Dwashu, Zazaza Mbowana, Sergeant Lobi, Fredricks, Roboji Dyebetwana, Klaas, Josiah Tyekana, Jeneous Sihlali, Sitemele, Buyapi Ncapo. Kwanikwa ngu mzalwana u Dyebetwana isaziso ngokungabiko ko mzalwana u Tembu, samkefwa. Abaiike nge Cawa ngaba : Messrs. Maneli no Cekiso, Yavulwa ngu mfundisi ngo mtandazo. Kwanyulwa abashumayeli be Cawa: Rev. W. B. Rnbusana, Gladstone ngo 11a.m., Mr, Jeneous Sihlali ngo 2-30 p.m,, Mr. Sergeant Lobi, nge zibane, Mr. Buyapi Ncapo, ngo Mvulo kusasa. Abaya kuya e Donnington : Messrs. Josiah Tyekana no Sitemele. Kute ngenxa yokungabiko kwencwadi yemicimbi kwase kukangelwa indawana ezincinane, kwamiswa amaxesha okungena nawokupuma kwe ntlanganiso. Yavalwa ngo mtandazo ngu mfundisi ngo 5'30 p.m.

Ibuye yangena ngo Mvulo, kwaleswa imicimbi yegqitileyo intlanganiso, yamkelwa. Kuxoxwe umcimbi wabakokelikazi ukungazenzi kwabo imfanelo zabo. Kwaqcitywa ekubeni babizelwe kwintlanganiso yabakokeli baboniswe, bayalwe. Kwavunyelwana. Kungeniswe ngu Mr. Zazaza indawo yokuba ezi Ramente mazinwudle ndawonye umtendeleko ngenyanga yokungena kwale ntlanganiso, ezi ramente—Gladstone ne Donnington, apo sukuba iyakuba kona. Kwavunyelwana. Kungeniswe ngu Mr. Tyekana indawo yokuba umkokeli ongazihambiyo ezintlanganiso makutetwe naye. ati ukuba akavumi asiwe ngapambili. Kwavunyelwana.—Kungeniswe ngu Mr. Buyapi Ncapo ukuba makubeko intlanganiso yonyaka. Kwavunyelwana.— Kungeniswe ngu Mr. Dwasha ukuba kwenziwe i Plan yabakokeli nabasbumayeli eyakuhlanganisa ezindawo—Gladstone, Donnington, East London, Kwelera, Mooiplaats, Emva kwengxoxokuvunyelwene. —Imibulelo emzini yenziwe ngaba bakokeli: Mr. Dyebetwana otsho kwaliusizi ngabuhlungu. no Messrs. Tyekana no Dwashu. Ababulelele umzi ngokubako kwale ntlanganiso ibe ngo Messrs. John Fredricks, Mbewana, Cekiso. Bonke aba batsho intlanganiso yazipata ngenkope. Iqukunjelwe ngu mfundisi.

E TSOMO.

Intlanganiso ka Nyanga-ntatu ibe ihlangene ngomhla we 4 July. Abantu abebeko bebengebaninzi njengeminye imihla. Imali ifike yayanela imicimbi efanele ukuba ihlaulwe, aza amanani enyuka okwanda kweremente. Intlanganiso ihambe ngomoya omhle wotando nokuzola. Ezintloko zingasezantsi apa ezilike zaqondwa zapumelela ngevoti yimvumelauo:

Ezomoya.—Izimiso zentlanganiso enkulu njengoko zibhalwe Isixhosa zifike zaleswa, zamkelwa. Kwamiswa i Komiti ezintlanu eziya kukangela abasemzini zibamkelele ezindaweni ezifanelekileyo, ekulindeleke amakulu atile alungiselelwe.

Ufike ke Umongameli walesa izibalelo zamalungu eremente ezibonise 1739 abantu abahlangana ezikilasini. Waza wati kwintlanganiso yake yokuqala ka Nyanga-ntatu ngo June 1890 aye amanani engala 1154 abantu abahlangan' ezikilasini.

Yaza intlanganiso yabufela ku Tixo ngenxa yolonwabiso nokwanda akunikileyo.

Ngu Kali Ncwana olingela ubufandisi ofike wazinikela ebuvangelini, azuze imali engapantsi kunaleya ebefumana yona eyifitshala. Wacela nokuba makahlale pantsi ko Mongameli ukuba afumane uncedo ezifundweni zake; ukuzinikela kwake kwamkelwe. Kwaza kwavunyelwana ukuba umvangelikazi anikwe intwana yemvuzo ngu Nyanga-ntatu, kanjalo angabiza into kwintlanganiso yo Manyano Ewamakosikazi.

Abane abavangeli ngoku abaqeshiweyo nentlanganiso imisa ukuba bahlale apo umsebenzi wabo ukona kunye nentsapo zabo.

Schools.—Izikolo ezine netyalike kuxelwe ukuba ziyakiwa sezisekupeleni. 1. Nisseshe, seyipelile, kulindelwe ukuvulwa; 2. Mtshabi's, ipelile, sekuzakubekwa upahla ; 3. Gudla's, seyilindele ukuvulwa; 4. Ntsume's, kusabekwe umseko wodwa.

Umongameli utete elokuti imali enikwe kwi Sakiti evela kwi Bhunga lasema Mfengwini ingamashumi £85 ngenyanga ezintandatu.

Kwczemali.—*V* Chairman ucacise indlela yokubutwa kwemali apa, esiti indlela esihambe ngayo ibentle kunene, ibonisa ukuba ingasipumelelisa ukuba site sema kayo. Intlanganiso ikoliswe kakulu licebo ekuqutywa ngalo kuba kubonakele ukuba i SaKiti ingafilala ingapandle kwe tyala.

Kanjalo kuxelwe okokuba incwadi zamaculo ne Mbhedesho zinikwe kwi kwindawo ezi 14, zize zihlaulwe yi Sakiti ngemali yayo ezi £6 10s.

Umfundisi ontsundu ufunde ingxelo yemali, kwabonakala ukuba imali eyanikeiweyo ingamashumi a £60 kunye ne £15 esaseleyo.

Kuleswe incwadi yo Mongameli omkulu kwavunyelwana okokuba lendawo ikangelwe pambi kokuba kufike ezo ntlanganiso zinkulu.

E HEALDTOWN.

Mbleli wepepa lendaba zomzi. ndincede kudala ndingasakukatazi, ndifakele ezindaba zokuhamba kwe Lizwi lo Mdali kulomandla wase Nxikwebe. Ilizwi le Nkosi lihambe ngokungumangaliso kule minyaka mitatu bekusebenza u Rev. J. Ncalo. Ute ukusebenza kwake ukuqala wenza intlanganiso zokuvuselela iramente yonke, kwaguquka nababuyi ngomva, kwaguquka nolutsba, nabantwana, waza wapuma waya kumaqaba ngomangaliso kwindawo ngendawo, kwada kwakwizipaluka ezingapandle kwe mda yase Nxikwebe, ezilalini ezimele amafama, nakwenye ilali ebimiwe ngamaqira Emfutyini, aguquka onke, waza u Rev. Jacob Ncalo wacela ukuba agale isikolo kubemi base Mfutyini, bamvumela, kuko isikolo esiqalileyo kona, abantwana ngamashumi amatatu. Kwamana kupehlelelwa amaqela ngamaqela ikota ngekota. Kwati ngomtendeleko ka Mdali kulomandla wase Nxikwebe. Ilizwi le Nkosi lihambe ngokungumangaliso kule minyaka mitatu bekusebenza u Rev. J. Ncalo. Ute ukusebenza kwake ukuqala wenza intlanganiso zokuvuselela iramente yonke, kwaguquka nababuyi ngomva, kwaguquka nolutsba, nabantwana, waza wapuma waya kumaqaba ngomangaliso kwindawo ngendawo, kwada kwakwizipaluka ezingapandle kwe mda yase Nxikwebe, ezilalini ezimele amafama, nakwenye ilali ebimiwe ngamaqira Emfutyini, aguquka onke, waza u Rev. Jacob Ncalo wacela ukuba agale isikolo kubemi base Mfutyini, bamvumela, kuko isikolo esiqalileyo kona, abantwana ngamashumi amatatu. Kwamana kupehlelelwa amaqela ngamaqela ikota ngekota. Kwati ngomtendeleko ka Mdali kulomandla wase Nxikwebe. Ilizwi le Nkosi lihambe ngokungumangaliso, kwapehlelelwa amashumi asixenxe anamnye. abakulu nabancinane. Ubuso be Nkosi, kwati ngomtendeleko ka July)wokuqgibela ukuba azokumka u Mr. J. Ncalo kwapehlelwa iqelana elitile nabakekwa izandla. Bebonke abaguquke kulemiyaka mitatu ebelapa u Mr. Ncalo ngama 301. Noko andinakuyiteta yonke into, u Mr. J. Ncalo ngumfoobetandwa kakulu ngabantwana naziramente. Ute xa ebeseleza kumka abantwana babonakalisa utando lokumtanda, bamnika amabhaso epenana zabo, zaziponti £4, abakulu nabo babubonakalisa ngeponti £3, iyonke £7. Asikuko nokuba sikulu isikalo kumaqela eremente nakubantwana ngenxa yokumka komfundisi u Mr. Ncalo, abantu babesamtanda ukuba asebenz' e Nxikwebe. Umzi wase Nxikwebe ufanele u Mr. Ncalo, njengokuba wawufanele u Mr. G. Kakaza oko wayelapa. Usatana unobulumko obukulu apo abona kona umsebenzi ka Tixo uhamba ngobukali kulapo aya kona engayi kuzibonakalisa, aye ngokuzifihla, alike umsebenzi we Nkosi awungqumze ngapambili ngentwana engepi, usuke umsebenzi we Nkosi ume, uti wakuma kusuke kuhle ingozi engezingabianga. Ukuba ubungemile umsebenzi lamanqaku ndiweñzileyo, andibuti mabibi, nditeta inzaliseko enganqginwa nangubanina. Sala ke Mbleli.—Owako OMAZIYO.

KUTENI KALOKU ?—Ose Stntterheim uti ngoka bona ,bafana nkaba kulunge kwa ingwelo ekututeni impahla ngobutshipu nokungabi nazinkatazo zazimbatnbezelo.

IKIDUNGELA YE " LETA."—Kuko imfumba yencwadi abangaziwayo abaniDizo ezifamhe e Post Ofisi e Qonce ngo 15 July, 1895._____
Nokangana Buswane, Nokoyi Billie, Gwebe Bebula, Elise Xubase, Maki Dakata, Mrs. El an sekund u, Jim Gabana, Jane R ama n, J Junu, Bettie Kellie, Tambo Mfandi, James Mandungwana, Ann Mratu, Sodowbv Mfaeabbany, Annie Mzaku, S Mgidini, Esther Mzamo, Casin Mamode, S Mazenyana. Mtsheshwe Mkula, John Maleyant, E Mdizeni, Bota Nofali, Jeesie Mcimbizi, Mies Nciti, Mr. Noyanti, Totoye Ngena, Sara Ncalo, Matanzima Ntozeni, Mary Reya, Babby Riventile, Liati Sibuyana, Nontsonkota Sali, Jim Sango, J Sopazi, Emily Squa, Jack Tapeni, Sarah Tsoke, Kwayinto Velem, Kata Veka, A Wali, Mosisi Xakalashe, Zingela Jacob, Zinta Zinga.— *Emaziruntpve.*—Emily Dikweni 4d, Annie Kloas 2d, Mgxada Mpa'lala 2d, Layi Mtsewa 2d, Chale J Mavela 21, Lobi Mgqo. ngose 2d, Mrs Mshon 2d, J Mkobeui 2d, John Mnyabiso 2d, Blom Ndaleai 2d, Solomon Ngxokela 2d, Walter Qoyi Id, I Duma Skibiti 2d,—J. HALLACK, Postmaster,

AMAPEPA NO SIGCAU.

Express (elase Bloemfontein).

I Cape Argus yenza konke ukukusela u Rulumente wase Kapa kulomcimbi ka Sigcau. Kodwa umcimbi unobulima obungena kutiwani. "kokuba siya zi vuma indawo ezinje ngobutyututyntu babafuna nkwenza imfazwe (itsbo i *Cape Argus)* nabantsundu, nezityolo, nokuxokwa okunga kuko, umpuuga nempetnbelelo ka Sigcau, nokuba akanatyala kwizinto abemangaleiwe ngazo, ubungenguwo omhle ngaku Rulumente. Oko ke kusekuhleni. Nangapezu koko, no kokuba umpunga ka Sigcau ubeunge njalo, ubuko bake kumzi wake okweiama Mpondo bebuya kubayimposiso enkulu." Oko kukuti lento iyimfuneko elulaulweni ngenxenye eziqwini, emayiti ke ngoko iwulawule lomcimbi. I *Argus* yenza imvumo ebalulokileyo iti " makuhgalityalwa okokuba imeko esawunxibelela ngazo umhlaba wama Mpondo zezikapukapu, Asiwatyumzanga ama Mpondo ngembumbuiu njeagabanye, amandla awo asiwaebitanga. Sisuke safumane sangena saliblomela buqinga. Afumane amangaliswa axakeka ama Mpondo. Akummangaliso ke ukuba ngoku arore." Eyonanto itetwa lelipepa ke yeyokuba abantu abate bapatwa ngentswela bulungisa abanako ukutomalaia. Kengoko makukwelelisiwe u Sigcau ukuze ingatyileki indawo yokudlelwa kwake indlala. Masingalivumi ilita lelanga kulomcimbi. Masimise intonga zetu ezisekhosi ukuba zimgwebe ngasese zimenze idungudwane.

Journal (Elase Rini),

Zonke incwadi ezibezingemicimbi yela se Mampondweni kususela ku 31 January odluleyo zishicilelwengu Rulumente. Zonke incwadi nengcingo ezite zaveliswa zezo Mantyi Onikula e Kokstad eziya nezivela kwezinye e Mampondweni, neziya e Kapa zivela kuye.

UKUNGA KUNGALIWA.

Kufike kubonakale kule nqubo yezingcingo ukuba bekungeko nto yimbi ilangazelelwa ngama Rulumente, baye bengafuni naluxolo naye, ngapandle kokuba balwe naye.

UCINGO LOKUQALA.

Olokuqala ucingo olungala Mampondo matatu ayebanjiwe aza aya kwela kwa Sigcau, waza wati akuwafuna u Mr. Leary, akwavunywa nawo, lutike lubo- nise " ukuba lituba namhla lokuba u Sigcau anikwe isifundo esinzima." Ezinye ingeingo azibonisi ukuba u Sigcau akafuni kuwanikela amabanjwa lawo, kuba wayengeko ekaya lomini, waza wati akufika wawatumela ku Mr. Leary. Elika Mr. Stanford inqaku ngesiqamosoxolo liti: " Akumatanda ukuba ababantu bam4j9u kanye u Sigcau ngabababanj wa babalekayo," ababantu " benza isipitipiti." Kumhlope ukuba abaqubanga kakuhle kulomcimbi.

UKUBEKWA IBALA ANGENALO.

Sibuye siqonde ngo 8 March, xa ama Mpondo apantsi kwe Nkosana engu Jama, angazange avume ukuba u Major Sprigg atimbe inkomo ezazimelwe uku- tinjwa, ekwakumacebetshu ku mantyi nalo mkosana wake ngalomihla, Kwakona ityala likwabekwa u Sigcau, ekwatiwa nguye lo ute makwenjiwenje. U Sigcau wayese Kapa, wave ebengeze walinga ukuya emlonyeni wengonyama kanti ngelinye icala uti ebantwini bake " tsalani ngomsila." Emveni kokutyolwa kuka Sigcau kufike kungabiko bungqina buyicacisayo lendawo abekwa ityala ngayo. Umantyi Omkulu ubeta ucingo asingise e Kapa ati: ''Akuko tuba lokuba angacinezelwa u Sigcau kuba akubonakali nyaniso yokuba waka wanento yokwenza nalomeimbi."

INGABA YINENE UKUBA U SIGCAU UFUNA UKULWA ?

Kumana kuvela amanqaku kwakona. Ucingo oluya e Kapa, lomhla we 16 April, lufike luti—u Sigcau uziyalele inkosana nabantu, ukuba bazitobele imantyi, ba- ngabekisi kuye pambi kokwenjenjalo. Lento ibonisa ukuba u Sigcau wayetuna ukulwa yini ?

UKUXHOBA KWA MAGWANGQA,

Kuti kwaoko kuvele esinye isipitipiti. Ngo May 22 u Mr. Gladwin ubika ukuti u Sigcau akavumi ukuba ama Rulumente aqube umsebenzi wawo. Abuye Umantyi Omkulu abbekise e Kapa ngocingo ukuba umvuzo ka Sigcau wobukosi unqunyanyiswe, ecele ishumi lentsuku ukuba ake atete ne nkosana ukuba zincedise ama Rulumente, upendula u Mr. Rhodes ati: " Ndiluqondile ucingo olu, nditi mbambeni msinyane." Kuti ke kumana kubako izotuso.

ILIZWI ENTLANGO.

U Rev. Mr. Hargreaves wati ku Mantyi Omkulu —yiya e Mampondweni uke uye kuqonda pambi kokuba uyokwenza ukuba kuliwe no Sigcau, ubuye ati akachasanga Jutoyena, kodwa noko kungangancedi luto. Ubuye u Mr. Stanford abete ucingo abbekise e Kapa ati—Ndiqiniseke ekubeni u Sigcau akasakufumane azuzwe kungaliwanga, sendinomkosi wamawaka amabini (2,000) oselulungele ukuba acunyuzwe. Kuti nge 16 June kuvakale ukuba u Sigcau uza kuzinikela, ekubeni evakalise ku Mr. Leary ukuba utemba ukuba u Rulumente uyakumkangelela kakuhle. Njengoko siqondayo uKuba ubeselugcinweni e Kokstad, ne Komiti eyayipetwe ngu Mantyi Omkulu, yanyulelwa ukuba imlinge. Ekufike kubonakale ukuba i Komit' le ibona ukuba u Sigcau ugabadeie ekuposiseni, kwaye kupela kufuneka afnndiswe ngqongqo. Amampondo asingabo abantu abatanda imfazwe.

IMPAWANA.

Kwimpi ebalulekileyo eke yegqita e Qonce kuleveki ipelileyo siqonde o Revs. P. J. Mzimba (Lovedale), E. Maki wane (Tyn. me), B. 8. Diepn (Sepian), J. Menye (Ta. mara), no Messrs J. Knox Bokwe (Love- dale), no D. K. Vandala (Somerset East). Kumnandi ukati bebeeese mpilweni eutle.

Isikolo samadodana sangokuhlwa e Qonce sivulwe ago Mvalo. Komkuia e Kapa sa. ziwa ngelokuba yi " Native Evening School Kingwilliarastown." Kabeko iqaqoba elimxandi lamadodana—anqura wona—ate aba nobalumko bokaba ituba eli eze ngalo ngokusebenza apa aliseborzise nangendlela zemfundo cgokublwa kunokuba azibhubhise ngendlela zoreletyo norwalazo olunandipa zona udodana oluninzi Iwakowetu—lungapumeleli nje kwayona ntlambuluko.

INDAWO NGENDAWO.

BEACONSFIELD.

EZENQUBELA.

Itshatshi ibililisela ngomhla we 10 July e Good Templars Hall edolopini. Hai betu, kwaqauka kuhlangana; ibiyawa siqodolo (Mr. Theophilus J. Binase) elu- hadini no Miss Douglas kuba lento ibidibene nabamhlope. Intlangauiso ebizo- ikubonela ibinkulu, kuko neqela elikulu labelungu. Yeka ke into kay Crutse solomon ayacula, yarol' inqaba ezisolwe- ni, idlalelwa ngu Mr. Binase Ama Kapnaar edlalelwa ngumlungu, u Miss Douglas. Ezinye imvumi ezazibalulayo ngo Miss January (ngumntu ontsundu lowo) no Mr. Johannes Kumalo. Kodwa hayi, into ka Crutse nesiqodolo eluhadini. Pambili kudala mhlaumbi ne Curfew ingade ayeke. Ukuba andiposisi ngu- mculo okuqala wabanteundu apa e Toyisipani owenzelwa edolopini.

Ndive besiti. e Malay Camp kuqalwe ngo Messrs. I. Bud. Mbelle no W. Benson Kawa, namanye amadoda abalulekijeyo anjengo J. S. Moss, S. Mankazana, S. S. Nxusani, T. T. Jigono, i South African 'Improvement Society, u Rev. Jon. Jas. Jabavu yi 'President no Mr. S. M. Mokwena ngu Nobhala no Ndyebo. Andazi ke nokuba woba nako ukujikelela Umongameli kodwa ngati xa angekoyo woba yi Vice-President,

Pambili Dayimani kodwa sanga asingezaliseki isiprofetesho sika Dayimani wakudala tokuba izinto zalapa ngobhamgacimi.

W. Edward Shumpik, umpitikezi mayeza opambili e Mineapolu, p Main, uti :
Ndine soldati elidala elalikatazwa luxaxazo kwacizuzuzu, elapiliswa mpela llelika Chamberlain iyeza loxaxazo nokungalungi kwesisu, eliyeza ndalitengisa iminyaka esixenxe kwesi sixeko, labonakala selipambili kuwo onke amayeza atengiswayo e Malikeni.. Litengiswa kwa R. Lumsden & Co., e Qonce.

Ibandla Nabantsundu.

IMFONDO.

U Ms. DE VILLIERS ungeaise ukati i Bandla malivumelane ngokabi ixesha lifikile lokuba izigqibo ze Bhunga elalimuywe akucisida imfundo yabantu abantsundu, ne Sinaia yoknqeqeshelwa kotitehala, ziqutywe. Uto kuyimfaneko ukuba indlela yokufundiswa kwababantu ngoka iguqulwe. Kufuneke yenziwe UNGWENGWESI, knze kananjalo kungavanyelwa umntu odlale kwiminyaka elishami elulantlanu ukuba angene esikolweni. Like nelokuba bafundiswa gqita o Kafile ; kedwa ke uluvo alnlanye kalonto. Lulwitsaka isisala ezibadla abarafi mayelana na £70,000 ngonyaka, acinga ukuba zingati kozudityaniswa busindiswe ubunintshi balemsli. Kuko ne roro sokuba ntsnudu aloyibbatalsli imfundo yake, njengokuba sieazi ukuba abantu banandipa into abayihlaaleleyo, nge. yilnngiswa lendawo.

U MR. P. H. FAURE, uyipulapale ngenyameko inteto yomhlobo wake obekekileyo ongeuise lengzoro, kodwa akadange awnfumanise owona mxhelo wanento itetwayo. Sinesigidi esinesiqingata untsundu esilupeteyo, siugatinina ke ukuyingenisa kwi Sinaia enye inteapo yale nyakanyaka Umpatiswa Mfundo ubonina ukuba kunqa. bile ukuba knqatywe izigqibo ze Bhunga elalitunywe ukuqwalasela imicimbi yemfundo kwabantsundu; nte ke elonele liya kwenza amalinga okuhlangabeza iminqweno ye libungelo ngenye indlela. (U Mr. Faure apa ufunde iziqenda ezide kwingxelo yelo Bhunga). Ute unga amalunga aae tikiti zikaloliwe aogake atyelslele iuxenye ye sinala nyokuzibonela ngokwawo indlela ezipatwa ngayo nendlela yokucitwa kwo mali ekutshwa leli Bandla. Isizwe ease ma Mfengwini sakupa ukwaka i Sinala yase Ngaamakwe £3,000 sancediswa lihlelo lase Scotland nge £3,000, oko wayebumbele kwelo kwiminyaka emitatu eyadlulayo yayisandiswa lo Sinaia kwanga £3,000. Kokwake ukubona imaii n Rulumente ayinikela kulomsebenzi ayilahlekile, waye. ngu ineeiityalwa into yokuba amaehishini akayekelelwe ngokungvameU imfundo ye ntloko.

U MR HERHOLDT nte akutetwa ngazo indawo ezinjenge Blythswoods uama Lovedale, bafuna izikolo ezingapantsi kwezi zifuudiswe amashishini njeugezama Rama. Yena uya kayikhasa lendawo ingeniswayo Dguruiingane wake obekekileyo,

°U MR. VAN EEDEN akayichasile imfu ndn yabautsundu, kodwa ukuba bafuna uknfunda a.-nashishini mabaye knwangqe ngoela kubelungu abangati babubuluze ngabo. Uyichasiie into yokuba sicite imaii ngabo.

U SIR T. STOCKENSTROM nte maku ngaoingwa ukuba imfundo youtsunda yonke ihiaulelwa ngabeluogu, kuba inene kukuba ababantu barola imaii eninzt ekwakeni izindlu zabo zemfundo unsekuhlanleni otitshala neainya iudleko. Ukuba kungaba kuko ipto enemfauelo yokuxhaswa yile ke. U Dr. Stewart indodu etembekileyo ninamava iloiikile uluvo iwayo kalomcimbi, uluvo Iwake rgokn lolokuba untsundu lufundiswe ukuba Incame ukuzinceda ngokwalo. Imfundo yencwadi mayimeneme neyamashishini. Mabakutazwe ekubeni bayifandise kakuhle inteapo yabo. Kuko eliti ukufondiswa kwamaehiehini kwubantsundu kuya kuncipisa ukoko kumagxagxa asem'ungwini, kodwa ke yena akanaloyiko lungile.

U MR. WILMOT uvakaliee imvelwano yake umhlaumbi onganisiwayo, wati ukuba ulondoloziwe kwada kwangena i Palamente ezayo uya kacela ikemiti yokuwusingata lomcimbi. Uyichasile into yokufundiswa kwabantsuudu iuewudi zodwa, inkolo yake yeyokuba bafundiswa umeetengi nonqulo ktue kwelamsebishini icala ite kukulima I ikakulu eyona nto l eyifondigwayo. (Yiva, viva.) Kukumeli Zikalisa nnintu ukuwsnea kweroaa nto wayedalelwe yona. Ungati uke wafurtiaua weuza ngabotn waqs=asha umntu ontsundu ukuba she ngunoshala abafana abamhlope abakweloshishini bangabaleka bakushiye; lento okunye ivakala ! nzima khnti iyinene pezu koko.

U MR. NEETHLING me uyatemba ukuba umngemsi waleuto uya kuyiroxisa kuba ayikweoza kulunga. (Yiva, yiva) Akaboni mfuneko yokuba kuzinyanwe nabantsundu okwangoku. Kwezinye indawo sebefunda ukwenzi ilokwe nebhulukwe, nokuswela, njalo njalo, ekuti emvu kwe bbataia bapnmie kuba bena into yokuti nxopo ngakunye emsebenzini abakabi nayo.

U MR. BOTH a ate akaboni okokuba eli Bandla liyamkela yonke ingxelo ye Bhunga elalitunywe lento yemfundo, kodwa uya kuyivotela lendawo ingeuiswayo.

U MR. DE VILLIERS emva kwempendulo yake, wamkelwe lomcimbi we Bandla.

Ngoku ngekuya kulindelwa ukungoniswa kwe Bhil eyukwenza ukuba lento ibe ngu. mteto we Koloni.

ABANTU NGABANTU.

NGEMITETO E TRANSKEI.

Lencwadi ilandelayo siyitata kwi *Cape Mercury;—*

NKOSI,—Kule veki izayo abatunywa basema Mfengwini bayakuba se Kapa ukuya kwaneka imitandazo yabo pambi I kwe Bandla kwangale ngxushungxushu I yase Glen Grey. Indawo yokuba angumlomo womzi lamadoda oko kubonakaliswa yiuto yokusukela pezulu kontsundu kwelixa imali elikuni inje ukusweleka kanti pezu koko sebehlanganise £60. Okunye inxalenye yabalesi bako bangatanda ukwazi uluvo lontsundu ngaleuto yase Glen Grey. Oku kunokufunyanwa emitandazweni yabo. Ukuqala bafuna ukuba ama Bhunga abe ngawabantu. Asimangalisi esi sicelo ' Uti u Rhodes i 10s le Bhunga lelelungelo lomzi kwapela akuko nepeni enye eyakuyiwela i Nciba. Wonk' ubani kweli ubhaiala i 14s e Bhungeni. Amalungu e Bhunga (1) ngomantyi bobane ne Nkulu yazo, I (2) ngamadoda amaue atyunjwe zimantyi; (3) lishumi elinesitandatu lezi Bonda. Wonke ubani olilungu le Bhunga sisicaka esibhatalwayo sika Rulumeni okanye ungotyunjwe ngabatya imali ka Rulumente. kanti ke pezu kwake konke oku kungafanelana eli Bhunga livumelene ngento ibuye iqetulwe e Kapa. Uhlope lonke kweli luyayibona lento okokuba yinkohliso nje zaye intsizana zabantsundu ezihlaula i 10s ngentloko ukuxhasa lenkohliso zifuna naze ukuba zibe nezwi kwincito yalemali. i Enye indawo bataadaza ukuba kubulawe i Rafa Yamavila- Incwadi zakwa Rulumente zibonisa ukubaninzi kwempi entsundu yalemimandla eyakusebenza e Koloni nase Mashona iminyaka yonke. Xa sikangela indawo yokuba ninzi kwe i mpi endala engasenakuya 'msebenzini nenye engamafuya nkomo negusha engenako ke ukushiya impahla yayo ngapandle kwelahleko enkulu yaye inintshi impi enjalo nakwebalimi xa sifumana inani elikulu kangaka eliya emsebenzini, lonto yalata ukuba akuko Vila yaye lerafu ingento yimbi ngapandle I Kwengcapukiso embi nesigxeko kwisi- milo sababantu. Kule mimandla yasema Mfengwini yodwa kupume 7183 ukuya emsebenzini nyakenye; kwaza ngapezu koko benza ingeniso enkulu ngoboya, ngokutya, ngehabile nangecuba. Ke ngoko bayayikalimela into yokuba bapatwe njengamavila nezibhadubhadu. Untsundu aluyitandi into yokunyanzelwa ngezikonkosi ukuba batyebise amafama ase Ntshonalanga ukuze azokuba nengqolowa odwa. U Mr. Rhodes makayazi into yokuba inteto zake kumafama ! ase Matshona ziyalikelela kuntsundu i olungaqondiyo into yokurafiselwa ukukulula amafama kwingxakeko azenze ngabomi. Ukugqibela izi alam zama Mfenga zifike zalate indawo yokuba i ixabiso lempahla ewela kule buluro ye Nciba li £1.000,000 yonke itengwa luntsundu. Irafu ayiroia yonke iminyaka pantsi kwezitneko ama Mfengu afumanisa ukuba kunzima ukuba irafu ibe sepontini ngentloko yendoda. Yaye apo fmbi kona lento gqfta isekubeni ababantu barola lemali batungwe imilomo ekucitweni kwayo. Batungwe imilomo ngokumayelaua nonyulo Iwe Palamente ngoku batengwe imilomo ngokumayelana nonyulo lwama Bhunga. Ke bacela ukuba irafu itotywe. Izibonda kweli kiyachase lentshukumo yomzi kwada i kwati puju; ilibangeli yoko isekuhleni. I Indlela amitwe ngayo lama Bhunga azinikamandla ngapezulu. Kodwa ababaziyo abantu balap' abayikusitelwa yinto yokuba ukwamkelwa kwezizicelo zihie ngolulilobo akunanto yimbi kuyakuyenza ngapandle kokulunga kuyakubangela ukuba abantu bayitembe i Palamente njengenonelela ukwenza ubulungisakuwo wonke umzi. Kekwako " isidoda-mfazi"

ekesabhali incwadi ende emapepeni sisiti, ukupulapulwa kwababantu kungenza umonakalo kungabonakalisa ubutataka njalo njalo. Wonke ubani onolwazi ngontsundu wazi kakuhle ukuba ukupulapulwa kweziselo zontsundu zilwenza ukuba zitshele ngakumbi ukumtemba u Rulumente nokumtobela, kunga kunganjalo nakule ke into.—Owako,

TRANSKEI.

NGE SIXIIOSA.

MHLELI WE " MVO NELISO LOMZI."—Kauudipe nam isituba kwelopepa lendaba, ko ndipendule lancwadi yomnumzetu um Xhosa. Ndoqala ngokusika amadlala akp,yo encwadini apo. Nokoke betu akuko mfuneko yokuba ati umntu xa atumela incwadi epepeni apa, ayixele ngokwake ukuba ayinto yakonto; kuba ixesha aliko lokuba sikatazwe ngento eqondwa kwa ngumniniyo ukuba ayina luucedo. Kanjalo eligama lalomfo alihli kamnandi emqaleni, kuba lelomntu olahl' amagxulusha, ohlehla nyovane, ongafuni cebo kanjaio, kuba ngeyete qabavu wazibeka emzini. Ngoku siza kuteta nomoya lo kuba maninzi aina-Xhosa. Lomfo (andazi nokuba ugumfana) xi afuna icebo lokutetwa kwesi Xhosa, maninzi akoyo, kuloko amanye ofanela umntu owafuna ngenene. Indawo yokuqala ayibikayo enewadini yake yoyokuti " inteto yemka namanyange." Iko inyaniso kwelozwi, nokuya ingeyonke, kuba siseko sona isi Xhosa nanamhla, sifun'otshoyo. Uti umhlobo warn —isi Xhosa sidibene nezinye ilwimi, sapitikezwa nazo, anyanise ngenve indlela. Nalapo asingendule sibeke zandla entloko, kuba tina asikabi naninani, asimandundu kunezinye intlanga. Lomfo eseye bonakala nje ukuba uyasazi isi Ngesi, mandimxelele ukuba sona sipitikezwe neiwimi ezininzi ukuba sibe sikulile nje. Ako nawesi Xhosa amazwi esi Ngisini, anjengala:—*impa, impi, amasi,* namanye ke. Xa ndilapo ndifuna ukumbonisa ukuba isi Ngisi esi sityetyiswe zezinye inteto. Isi Sulu siyatyeba naso kuba bona abe Sutu abanqwanqwi, kanjalo abadendi kulishola igama eliiungiieyo. Ukutsho ke ndisusa esi sikalazo sihleli simi, kwenziwa isimbonono ngaso. Into endikwayichasileyo nam kunye nabaninzi kukuqubula, siwole, sibute, sinqakule amagama augafuneki nganto, ngenxk yokuba ehlekisa, amhiaumbi emnandi, okanye omatsha. Lilungile ilizwi elinye ukuba lifakwe xa kungeko limbi I esi Xhosa *elinokuyiehana kakuhle ivakale into oyitetayo,* into yona embi kiikuse kubhejetwa kugxotiswa ngati kukutshwa umsholugti ekaya; lwa,ye noko lungafuneki utyukata Iwamazwi ezinye inteto aza kuxamesa awetu amnandi. Eyona nto imbi yadlulisela kukuquka lamazwana asecaleni aman'-ukwenziwa iminyaka le. Nditeta lamazwana kutiwa ngesi Ngisi zi *pi ovineialisms.* Inteto ebbaiiwevo yona mayiiondolozwe ingaugcoli; kuba yosuka ibe yi nqulequ yenjilapiti, " ingxuba-ka-Xaka," nokoke andibhebheti.

Umhlobo warn lo unendawo ekalazisayo, le yokuliliswa lelizwi liti *dyantala,* kanti uzakuti kungekabi pi yena afake u *improve* ; kubonakale ke ukuba uti akawatuni " amatanga " ufuna " amaxabelo." Xa ndenjenje andifunzi kati makoniwe inteto, kuloko ndibonisa lomfo ka ba wo, nokuba ungnbawo ka (kodwa inteto yake yeyoinfana ongangam, mhlaimbi ngapantsi kwam) ukuba masingakabi ngawo omane noko. Akasokuze apele "amafunza kamnandi," ikaba eiitanda ukubhala emapepeni endaba lieele amaoebo, kanti nokuba liwapiwe alisokuwatabata kuba liyifumene kanti into ebeliyifuna, le yokubonakalalisa inteto emapepeni endaba. Anditsho kuwe noko nzwana, nditeta kumafunza-kamnan ii la akoyo pakati komzi. Kulencwadi yalomfo kuko ne zwi eliti, maninzi kakulu amazwi ase mzini esi Xhoseni, Yeka wena, kokona kulungileyo ide ityebe msinya inteto le, ukuba akafuneki onke ke. "Mxhosa" sika lawo angafunekiyo ushive u *improve* wako lo uyingein' amatumbu. Ndifuna ukuba lomfo simhlalele emcingeni kuba lenteto yako luwandawili, ipete ukucela icebo, nezikalazo, kwanokucela uxolo apo belungafuneki nganto. Mhlaimbi kokona woda apume kwelityolo azizimeze ngalo. Ulilela ubuciko kuba esiti bubo obebuya kubanga ukuba asazi ''Isixhosa esidala," kanti ke akunjalo kona. Usatsho? Iciko eli lona likupela okungapakat". nokuba seyemaninzi apul' uluti amazwi amadala, lonto ayingebange buciko nabuyilo. Ubuciko yingqondo: into ke leyo engengawo mazwi, noko ! ipuma ngawo entloko. Xa ndilapo ndisesecebeni lokuteta Isixhosa. Akusincedi nto ukulilela amazwi amadala, masesilungisa la akoyo. Lonto ifunwa nguwetu lo ifana nokuti yakulahleka inkomo yake ujame esangweni. kanti uyayifuna ukuba ibe sebuhlanti kwangeloxesha umiyo utwele izandla entloko. Kanjalo lomfo uti akukov' ukucela icebo, abuye asixelele ukuba yena seleza kulungelelanisa nale nteto anga angayazi. Asazi nokuba ufuna ukufeketa ngati kusinina, nokuba ufuna icebo okunene. Sendimpendule ke, masendimfeza. Nali ke icebo: (1) Hamba ufune Isixhosa ude usifumane. (2) Bhala inewadi ye Sixhosa esiya wawute kulandoda uyasazi; ukuba akunako tuma abanye abanako bakubhalele (ungatumi mna kodwa). Lencwadi yalomfo ibalnlekile kuba ipikisana kwavodwa, ndide nditi fan' ukuba yilonto aliqusheke enkunkumeni igama lake waleuza umnyekendlane. Bendiba mna igama lilihlwa kwinto engaba nokwenza nomnye umntu, engati ke ngoko ibe lityala. Akangetimefuna icebo abuye azifihle. Kuko izikalazo ngenteto ye Sixhosa, ezingati kezarombonewa zifanyanwe ziyinkwetu kupela, ziyinqwina, inquewa, yenteto engena sizekabani, kuba ngesixelwa ukuba siko. Nonyaka nje abantu bazingeibi bonke (critics), ati elowo akungalazi ilizwi alilandule ukuti alisiso Isixhosa, Ummangaliso ngulo wokuba pakati kwezingeibi kuko abazixeiayo ngokwabo ukuba abasazl, kanti boti kwakubakoipike bati tswa pakati. Xa ndilapo ndipete kwa icebo lokutetwa kwe Sixhosa, ukuba masifundwe ngumntu kuba siyafuneka ukuba saziwe kakulu. Yanelamfo ka bawo yintwana onayo, uyiti *improve*—ugabula wena—hlaze ikupuluke nayo pezu kokuba ulibele kukulilela leya ilahlekileyo. Nayo kambe yifune, kodwa ms' ukiima ndawonye usuke ukalale uti wena sewuya kuti, uti, uti. kanti ubusand' Ukufuna icebo ebantwini apa. Mandipeze; lo mfana ndilungele ukumcebisa ukuba usarora!—Mua owako,

G. W. TYAMZASHE.

Mngqesha, June 26, 1895.

AMABHUNGA.

NKOSI MHLELI,—Ndibone kwi Mvo ye , 27 June umhlati ongene ekugeikiveni nase kugxekeni amalungu amabhunga ; amabini, elase Cacadu nelasema Mfengwini. Ke ngoko njengelinye lamalungn ndizimisele ukuyipikisa lonteto ikwelopepa lako, mayelana ne Bhunga endikulo elo lase Cacadu. Akuko mntu waka wati lamabhunga ngaka Mr. Rhodes. Kanjako nakuba lamabhunga efana nawabamhlope ngokuba ngamabhunga omzi. uko umahluko ekusekweni kwawo ongafaniyo nokusekwa kwawabamhlop?, Sinyanga ntandatu siwukonza umzi lo simele wona ; akukazange kubeko sikalazo emzini ngokuyekelela umsebenzi esiwunikiweyo nguwo. Nomhlope akakabi natuba laknhleka ntsihi isiqarala. Akiiko nyaniso nasekubeni umzi uzijuce.a wodwa ezintsizini nase zimbandeze. weni. Wonke lomtwalo utwalwa siti malungu e Bhunga umzi ungenanto nawo. Sisahamba nomzi kwanjengoko besisenjenjalo ngapambiii. Buvela pina ubu otololo nokunkonxa apo? Lendawo indivisa ububi ukuba kubonakale inteto emdaka enje kwi Mvo nengenyniso pakati kwayo. Hlala usazi ukuba usenzakalisile ngokungena utuke, ungayazi into esiyenzayo apa e Cacadu. Kanjako yazi ukuba asisekeleze malungelo etu ngokuba se Bhungeni, siyalahlekelwa endaweni yokungenisa inzuzo yomqala. Make ndiyeke apo.—Ndim,

E. G. MAHONGA,
Ilungu Lebhunga.

Macibini Farms, 6 July, 1895.

Sikulu kakulu isizatu esibangeleukuba eliyeza lika Chamberlain lokobiokohlo litandwe kangaka. O Davis no Buzard, base West Monterey, Clarion Co., e Pa., bati: " Lipilise abantu ebebekupe namagqira alapa. Sabayalela ukuba ke balinge eliyeza lika Chamberlain lokohlokohlo ngoku siliagqina kunye ukuba lilungile." Litengiswa kwa R. Lumsden ct Cp., e Qonce.

U Carlton Cornwell, umpati wo *Gazette* e Middletown, N.J., ukolelwa ekubeni eliyeza lika Chamberlain lokohlokohlo ngeligcinwa kuzo zonke izindlu. Waka walisebenzisa ngokunye kumntu owaye nengqele lampilisa kwangoko. Uti: " Ngenene lelona yeza lipambili, ndinokubayalela ngalo abantu. Ke ndilibone lisetyenziswa nakukohlokohlo oluqweqwedayo, lidla ngokupumelela." Litengiswa kwaR. Lumsden Co., e Qonce,

NATIVE OPINION & GURADIAN

THURSDAY, JULY 25,1895.

THE WEEK.

Diamond rushes of no mean order have been reported from Barkiy West,

Ason of Mr. John Young has been shot by a Hottentot near Hankey.

Two Italian steamers collided on Sunday, in the Gulf of Spezia. One hundred and forty-five passengers and three sailors were drowned.

Of the three canditates who sat at Lovedale for the Matriculation Examination one only—Alexander Tyamzashe — has passed in the third class. Being a Native he deserves special mention.

Mr. F. R. Thompson, M.L.A., has signified his intention to give a subsidy of £500 per mile for four miles of railway in the constituency he represents, which involves expensive working.

An address will shortly be delivered by Dr. Berry, M.L.A., before the South African Political Association, on the " Education of the People: "—a subject on which the learned doctor is no mean authority.

Mr. S. 0.. Seilick, who for some years passed has ably Edited the *Humansdorp lle-Echoy* giving up his work through ill health, is now at Cradock, where, it is gratifying to hear, he is fast recovering.

Sir. T. Scanlen has intimated that ho has no intention of giving up his seat in Parliament at the end of the Session. We are glad to hear this as there are exceedingly few members already of light in the House.

Mr. F. C. Cronwright-Scnreincr, a gentleman of lobust views on Colonial politics, has been awarded the first prize for the best essay on the South African Sheep Industry. Mr. C. M. Malett of the firm of Messrs. Peacock Bros. & Weir, Queenstown, taking the second.

In the House of Assembly the other day. Mr. J. C. Molteno presented a Petition from Daniel Mazinyo, and other inhabitants of Ngqamakwe, praying for a reduction in the general rate levied under the Glen Grey proclamation and the repeal of the Labour Tax, and for other Amendments in the said Proclamation. It was ordered, to lie on the Table.

Friday's results in|the British election comprised the only cheering news for poor Liberals. A special to *the Diamond Field Advertiser* says:—To-day's gains in the general elections are about equally divided, the Unionists unseating four English Liberals, but losing seats at Dumfriesshire, Derry, North Tyrone, and Litchfield. Mr. Asquith's majority was increased by 700. Midlothian has returned a Liberal, Sir T. G. Carmichael.

The Home Elections, which have been going on during the past two weeks, have shown an almost unaccountable revulsion of feeling against the Liberals, who have lost 98 seats to their opponents, while they have gained only 18 according to the latest cables. No less than four prominent members of the late Government, viz.: Sir William Harcourt, Mr. John Morley, Mr. Arnold Morley, and Mr. Shaw-Lefevre, having failed to retain their seats.

Mr. Jones, of Messrs. Jones & Walker, Attorneys at Kokstad, passed through Kingwilliamstown on Monday last on his way to Capetown in connection with the sentence of banishment passed on the Pondo Paramount Chief Sigcau. He is accompanied by the Chief's Private Secretary—Mr. Marcus Kinase. It is stated that the Pondos are determined to leave no stone unturned to secure justice for their Chief.

On Wednesday week, in the House of Assembly, Mr. J. C. Molteno presented a Petition from Faku Nomnganga. and others, inhabitants of Tsomo Post, praying for the reduction of General Rate levied under Proclamation No. 352 of 1894 ; for better representation on the Local Council; for the repeal of the Labour Tax, and for the recovery of arrear General Rates in the same way as Divisional Rates are recovered. Ordered, to lie on the Table.

the Assembly on the 16th, a petition was presented by Mr. Jones, from Joel Mpondo, and others, Inhabitants of Nqamakwe, praying for the reduction of the general rate levied under Proclamation No. 352 of 1894, for better repre sentation on the Local Council, for the repeal of the labour tax, and for the recovery of arrear general rates in the same way as divisional rates are recovered. It was ordered to lie on the Table.

The Free Chuch Presbytery which I met at East London last week availed I itself of the opportunity to enter an earnest protest against the repressive Native policy of the Rhodes Gavernment. The leading speakers were Rev. J. D. Don (Kingwilliamstown), Rev. D. D. Stormont (Lovedale), Rev. J. Brownlee Ross (Transkei), Rev W. Stuart Burnshill, and the two Native Ministers — Revs. Elijah Makiwane and P. J. Mzimba. A resolution on the subject was unaminously carried.

A CRYING SHAME.

DAYLIGHT must be brought to bear on the matter of Mr. RHODES's dealings with SIGCAU. None are more cognisant of SIGCAU's faults than ' ourselves. But we varily believe that he has been most unjustly and cruelly treated. From the Blue Book 'that has been published on the latest crisis in Pondoland, the Griqualand East offic'als seem to have been completely scared, from the Chief Magistrate downwards ; and their reports to Government regarding SIGCAU and affairs in Pondoland have been wholly unreliable. The quiet calm and successful way Major ELLIOT has carried on matters in West Pondoland, is in striking contrast to the scare-mongering ; in high quarters, revealed by this published official correspondence. Then, again, Mr. STANFORD and Mr. SCOTT should never have been placed on the Commission to inquire j into SIGCAU'S conduct. From the papers before us nothing is clearer than the fact that Mr. STANFORD has, gince the annexation, at any rate, been strongly prejudiced against SIGCAU and the Pondos--the prejudice seems to have become akin to hatred. And it is not to be wondered at if people look upon Mr. SCOTT as being very bitter against them because they would not acknowledge him or allow him to take up his position in Pondoland as British Resident. So strong, it is clear, is the feeling of these two gentlemen against SIGCAU and the Pondos that it is astonishing that they themselves did not recuse themselves from being placed on a Commission to try him. But we can't help thinking they have been nominated merely as men after Mr. RHODES'S own heart, to do what Mr. RHODES desired. The PREMIER dared not appoint independent and impartial men to make the enquiry. We are disgusted at the part Colonial representatives have taken in this affair. They might have shown a little more of the spirit of manliness and justice. Had Major ELLIOT been in a position to deal with these matters we are confident things might have been done in a way that might have reflected credit on the Colonists; for the Major is an able clearheaded and a large-hearted man; and truth honesty and justice guide him in all his actions. These recent proceedings in connection with Pondolund are a stain on the Colonists' name, darker than any that has disgraced the history of the transactions of the Cape with the weaker races. We sincerely regret Sir HERCULES ROBINSON has allowed the matter to be associated with his first administrative acts on his resumption of power. The Pondos, although annexed to the Colony, cannot be said to be sufficiently represented in the counsels of the country as not to require the intervention of the High Commissioner in cases of flagrant injustice. Our only consolation is that the advisers of the Pondos, impressed with the high-handed way these people have been treated for supposed misdemeanours not sufficient to hang a cat upon, are so thoroughly satisfied with the justice of their cause that they mean to exhaust all means in their power to appeal to the Colonial public opinion, and if it fail them then to the English Government and people. Exile is a serious matter even for SIGCAU. The fact has not been made clear that that Chief has done anything to deserve it. Until that is made clearbut not until then—can the Pondo nation be satisfied.

PARLIAMENTARY INSANITY.

THE Cape Legislature seems of late to have been doing its work under the influence of some evil star. It is quite surprising how the majority has, in every large question before Parliament, managed to do the exact opposite of what se.ems right and proper. Take, for instance, the great and good principle of the taxation of brandy and diamonds, and relieving necessaries of life of the heavy burden imposed on them. Our Parliament rejectseven the consideration of such a thing by a majority of two to one : while it accepts the taxation of foodstuffs by an equal number. We challenge anybody to indicate even a trace of right principle here. Then a majority is found for the expenditure of over ha!f-a million on a railway line—like the Graaff-Reinet-Middelburg extension — which nobody would have taken into serious consideration. Coming to Native matters, this same majority is employed, in the teeth of the laws of the British Empire, to pass laws to keep Natives *qua* Natives off pavements and places of public resort; and to revive mediaeval Curfew laws on the eve of the blessed Twentieth Century of light and progress. So on in other matters which it would take too long to enumerate—it leads to contempt. Surely such action does not do credit—it brings contempt—on the most important public body in the land.

NOTES.

An Educational Policy.

The *Cape Times* has written wisely and well on the immorality of keeping Natives out of certain educational reforms mooted in Parliament, more particularly in connection with compulsory education in towns. This healthy tone has been shown while our contemporary's new captain has been away.

Sufficient unto the day," etc.

The anti-Native feeling of the present Session broke out in the Legislative Council last week. Rev. Mr. de Villiers, M.L.C., bringing in a motion limiting the education of Native children to Standard III, and their age 15. As was expected, the silly motion was carried. Mr. de Villiers, being a minister of the Gospel of Jesus Christ, might have called to mind the Master's golden rule, Do unto others as you would they should'dojuntoyou." We were astonished to see Mr. 'Wilmot expressing sympathy with such a reactionary motion. It, however, remained for Mr. Neethlingto hit the nail on the head. That old parliamentarian hoped the motion would be withdrawn, because it could do no good (hear, hear). He did not see any necessity for interfering with the Natives at present. In some of the country places such handicrafts as dress-making, carpentry, tailoring, etc., were gradually getting into the hands of the coloured people, who could afford to take two or three holidays per week, because they earned good wages.

Not so Bad.

The Native repressive legislation, such as that which has found favour with the majority in the Cape Parliament this session is not an unmixed evil. It goes far to arouse the Natives to be up and doing, and consider seriously matters affecting their welfare. It is a gain to these people to meet, as they have done over Haarholfs Bill, and compare notes: , and so far we have heard of perfectly spontaneous meetings being held at Port Elizabeth and Colesberg to protest. 'The Port Elizabeth Natives have sent a telegram to Mr. Jones, while the Coiesberg coloured people have wired to Mr. Fuller (perhaps because that gentleman! was selected by Kingwilliamstown)to present a prayer. The petition, however, has not been re-

well in these matters to consult those who know. There is a strong feeling to have these matters brought under the notice of the British Government through a well-informed deputation.

The Excise.

For future reference is given the division list on the principle of a tax on spirits and dimonds in this country. Ayes (in favour of the principle) (20); Mr. Beard, Capt. Brabant, Messrs. Brown, De Wet, Hay, Innes, Jones, Joubert, Merriman, Palmer, Robertson, Ryan, Sauer,Dr. Smuts,Messrs. Tamplin, Warren, and Wiener. Tellers: Mr. J. C. Molteno and Dr. Smartt.—Noes (against the principle) (37): Sir Gordon Sprigg, Sir J. Sivewright, Messrs. Crosbie, Dempers, Des Vages, D. C. de Waal, Du Toit, P. de Waal, Faure, Frost, Haarhoff, Immelman, Klein, Krige, Lawrence, Le Roex, Marais, Norton, Olivier, Orpen, Pearson. Rautenbach, Schermbrucker, Schreiner, Smith, Steyn, Te Wafer, Theron, Van der Vyver, Van Wyk, Van Zyl, Weeber, Wolfaardt, and Wood. Tellers: Mr. Abrahamson and Dr. Vanes.

Blythswood.

It is matter for regret that an injustice was done to the Blythswood Institution in the publication in these columns last week of the School Elementary results. The passes from this place were inadvertently overlooked by one who was set to compile the list, whose knowledge of the geography involved seems to have been defective just io the extent that he did not know where Blythswood was. Hence the omission of the following record from the list published in this paper.

CLASS II.

413 Simon Sambumbu, Blythswood.
541 William Tshiki, Blythswood.
1076 Jacob April, Blythswood.

What is a Negrophilst *1*

Let the Rev. S. P. Naude, Dutch Minister of Queenstown, answer this question for us. In welcoming Mr. J. Truro Wylde, the newly appointed R.M. and C.C. to Queenstown, the Rev. S. P. Naude spoke on behalf of the Dutch section of the community. *Inter alia* he said. Their late Magistrate, Mr. Gracia had come to Queenstown with a reputation of being an extreme negrophilist, of favouring the native over the European, and it had taken him years to overcome that prejudice against him held by the Dutch. Now the Dutch held the opinion that Mr. Garcia was as fair a Magistrate as they bad ever had in Queenstown. Indeed so highly did they appreciate him that on bis leaving Queenstown the Africander Bond presented him with an address, a mark of respect and esteem which all those who know how slow the Dutch are to move in such matters will readily recognise as a great one.

An A.R. Magistrate's Appointment.

It has been announced that Mr. Alan Soga, Assistant Resident Magistrate, CofiniVaba joins Mr. L. G. Tainton, as a Government Labour Bureau Officer, Mr. Soga passed the necessary examination entitling him to be an Assistant Resident Magistrate, with the prospect of being ultimately a Magistrate. The transfer that has been arranged will alter all this, and we shrewdly suspect that it is the outcome of the agitation of the Le Roex gang in Parliament. Is'nt it small on the Government's part to condescend to subterfuges like these ?

Lack of Principle.

The lack of principle in politics in Parliament and the press of this country is emphasised by nothing more strongly than the attitude assumed by the unbending advocates of an affective Scab Act, voting for and supporting the virtual suspension of the measure where the agitation is strongest. In this connection people stand open-mouthed with astonishment at members like Captain Brabant Mr. Warren and others, and papers like the *E. P. Herald,* the *P. E. Telegraph,* which are now loudest in applauding the surrender. For ourselves we have advocated conciliation and arc not dissatisfied; but should like to feel that others are true to principles which induce confidence.

A New Organ.

The *South African Daily Telegraphic* timed to appear in Capetown next week. Although the Colony is considered over-papered, it is a case of " many being called, but lew chosen." There is a good deal of neutral insipidity about the average Colonial newspaper, especially on the part of papers run by people dazzled by Mr. Rhodes's gold; and the enlightened have long desired a newspaper that could speak freely and frankly on many of the Colonial abuses. The S.A. *Telegraph* promises this in its prospectus; and we welcome it accordingly. Its programme seems to be that of the Capetown Ticket of Four at the General Election ; and that ticket being popular in Capetown and division, the paper should take deep root and flourish there, and in all enlightened quarters: but, as they say, the proof of the pudding is in the eating, so we must, await our contemporary's appearance.

What is Clear.

" It is clear " (says the *E. P. Herald* of the 12th inst, writing about Sigcau)—it is clear from the papers published that the proof of any charge will be difficult, and under similar circumstances proof must always be difficult. ....But it is clear that Sigcau cannot justly be removed from fondoland unless he is proved to have violated the conditions under which he accepted annexation to the Cape Colony." This is exactly what we of *Imvoare* endeavouring to show.

A Scarecrow.

We cull from the *Express* (Bloemfontein) the following: — The " *Star* publishes in a recent issue the following telegram from its Maritzburg correspondent:—'At a meeting of the City Parliamentary Debating Society last night, Mr. J. S. Marwick read a letter he had received from Sol. Kumalo, editor of the Native print *"Inkanyiso,* in which the writer expressed a desire to become connected with the Society. Mr. Marwick moved that Mr. Kumalo be appointed Seigeant-at-Arms (laughter). and said that Mr. Kumalo had privately intimated his willingness to. take that office. Mr. Tainton (Attorney-General) suggested that Mr. Kumalo should be appointed Usher of the Black Rod (much laughter). After a long debate, in which the question .of colour was warmly discussed, the motion was negatived by a large majority.' The wit displayed by the members of this precious Society was as imbecile as their conduct was discreditable. What makes their conduct more discreditable is ihe fact that Mr. Kumalo belongs to families resident at the Edendale mission station, who, during the Zulu war, furnished a troop of horse whose conduct was praised by everyone. In Natal, it would seem, you may rely on Natives to fight for you, but have nothing for them but discourtesy and ridicule, if they claim to possess an interest in the politics of the country." Perhaps Mr. Kumalo was not serious, as he niight'privately have fixed up matters wjthou^Khe *sedptum manci..* Bqt the Society a,fe discreaited. all the same by their silly snobbery.

Haarhoff s Motion aqd Bill.

We always find that when people have a good cause they are never ashamed to state it in the plainest terms possible so as to be understood by all coucerued, and sd wb do not at all
' : j.i j il I ;

against the weakest class of the people who happened to wear a darker skin as Mr. Rhodes's Native policy, which he is using men like Mr. Haarhoff as a stalking-horse to pass. Clear-headed politicians and Colonists know very well that such a policy as this cannot last long. Many Europeans who are misled by the unstatesmanlike utterances of the Premier about the Native question uniting the white races of this Country and keeping the Natives in their place, would do well to pause and ask themselves " Is this policy worthy of the great Nation we represent in this Country." The Grahamstown *Journal* puts this matter fairly before its readers, and we endorse the view taken by our contemporary on this important subject. It writes:—We are sorry that the House allowed so mischievous a measure to be read even a, first time. It is ih the true spirit of tyranny and cruelty which prevails in the Transvaal, and which ruled in the Cape Colony a century ago. It would be a disgrace to us as colonists of English blood to enact so barbarous a measure. Surely we have fallen on bad times when this old slave-holding spirit (it is really nothing else) is permitted to rear its head again in our legislature. Our member, Mr. John E. Wood, in his remarks on the subject in the House pointed out the true remedy for Native lawlessness and crimes. Prevent the sale of brandy to the Natives, and we shall have no more of these terrors by night,—no more wretches maddened by alcohol, and ready to commit murder fo> the sake of gratifying their passion for drink. But this is not what onr Western legislators desire. " We must have more brandy drunk," they say. So we in the East are to have the Native population embruted and infuriated by Cape Smoke, and to run an increasing risk to life and property, in order to enrich the brandy-farmer, that incubus upon the prosperity and welfare of the country.

The Native Teachers and Dr. Muir

At the close of the Vacation Course for Native Teachers at Lovedale last week, it was agreed to send an address to Dr. Muir, thanking him for the noble provision made. The following is the draft of the address entrusted to Inspector Clarke to forward to Dr. Muir :—

Lovedale Institution, July, 1895.

THOMAS MUIR, Esq., LLD., MA., FRSE.,
Superintendent-General of Education.
Capetown.

the under- MNUMZETU, — Tina
signed Niative Teacners
attending the Vacation Ti.shala ezihlange.
Course of Lectures at ne ngelixesha le Mfu
Lovedale, have the ndiso ye Bolide apa
honour to address yon
this letter of acknow- ᵉ Lovedale, sizieonde
ledgtnent of the privi-za kuwe ngembeko
lege it has been to us to ₑ n ka 1 u eikubhalela
Lamazwi Ombulelo.
2. We felt glad on 2. Beeizuye kunene
hearing during the eakuva ukuba uyeza
earlier part of cala
Course that you were BaKu zokuqala
expected to come to kwetu, siba soba ne
Lovedale, as that would tuba lokukubom, no
have given us an opportunity
tunity of personally ukuze
meeting you , and pre- siwatete knwe nge-
senting this Address to giqti lamazwi. Sibe
you ourselves. Ihut kukungabi na.
pleasure, however, was , , °
denied us by your not kunkelela ngenxa ye
being able to visit Love- zixakeko zomaebenzi
dale, owing no doubt wako omkulu own.
to press of business con-
nected with your great peteyo.
work. 3. Wena, kambe,
8. You are looked ukangelwe luninzi nje
upon by many as lather
to Education in this Use we Mfando
Colony, and the ar- kale Koloni, nezi zilu.
rungement of Courses of ngiselelo le wenzela
Lectures such as these. ?
is regarded to nourish mondla, noqeqesha
as well as train the usupo Iwako, olulinde
children, who are ex- ukupakama noknwa
pected to rise or fall
under you education
words of sincere thanks Kuya kuti
for what has been done ukuba azipe'anga nga-
on our behalf. Should yo le, kube lilungelo
the Courses of Lectures u
be repeated for Native nakwabanye beta aba.
Teachers, as we hope ngahzazanga loham
many others who lokubako kayo, ukuze
have not hBd the ad- nabo bancedakale
vantage of being present , .
at the first, may attend kweziya kulandela.
those that may be ar- 4. Enye indawo esi.
yibulelayo kukuba
gratified for the care "ate nabantu abatu.
and sympathetic inter- meleyo uknza knzo-
n g a m e. l a, babonisa
who presided over the . ,
Lectures shewed in ukasifundisa kwabo
teaching as. We have inyameko enkulu no
thus been greatly enomoya w o k u v e l ana
couraged. We cannot
omit also to acknow- lEjbange lonto
ledge the extremely ukuba sikutazeke
kind manner in which kanye. Baza kanjalo ᴶ
the authorities of Love-
dale Institution have nabapati bomzi wase
received and treated us. Lovedale b a a i p a t a
the provision made for ngobubele obuneradi.
our comfort being ner- "
feet in every particular, zaye nezilu-
5. Our hope now is ngiselelo zentlalo yetu
that the instruction we zizezifezekileyo.
have been receiving dur. K ___
ing the pleasant days ngo-
we have spent at Love- ukunga akungebi
dale in the course of selizeni ukuza kweta
this Vacation may bear
fruit in more progress noknnga
of the schools in which Btngati isiqamo sezi
we have the privilege to ntsuku zimnandi sizi
be teachers,
balo ukuobuma erase,
benzini wezikolo esi-
fundiss kuzo.

LATEST TELEGRAMS

BRITISH ELECTIONS.

LONDON, Wednesday.—The Election returns up to midnight showed the Unionists at 364, with 91 gains; the Liberals 125, no further gains, which remain at 18. No further results have come from Ireland.

Dr. Clark, Swift MacNeil, and Commander Bethell have been re-elected—the latter defeating Mr. Hawksley.

Mr. Strauss, a Unionist has been elected for Camborne, unseating Mr. Conybeare.

LONDON, Wednesday (Midnight).—Nineteen more Unionists returned, seven of these being gains; this brings the total number of Unionists up to 384, and gains up to 98. Sixteen more Liberals have been returned, bringing the number up to 145, but there have been no further gains on the Liberal side. 10 Parnellites and 50anti-Pamcll-ites, have been returned; Labp.us representatives remain at tvfG.

Sir Wilfred Lawson has been re-

Mr. Jameson (anti-Parnellite), has been defeated at Rochfort, and Mr. | Maguire (Parnellite), at West CJare.

LONDON, Th^rqday. — The total number members returned up to nqc,a to-day was 558, comprising 365 Unionists, 129 Liberals, 7 Parnellites, 55 anti-Parnellites, and 2 Labour Members, there being no. further gains on either side since yesterday.

Sir Edward Gr§y has been re-elected for Berwick, Northumberland.

THEY MEAN BUSINESS.

Twenty-two thousand Spanish troops will be sent to Cuba. Spain mobilises the First Reserve for the purpose.

MINISTERIAL VICTORY.

The elections in New South Wales have resulted in victory for the Premier, Mr. Reid, who appealed to the country on the question of reforming the Upper Chamber. The opposition part)⁷ was headed by Sir Henry Parkes.

FOR THE CAPE.

Another steamer for the Castle Line, similar to the Tantallon Castle has been ordered form Glasgow.

AMNESTY PROCLAIMED.

The Sultan has granted an amnesty to all Armenians in the Constantinople provinces, excepting only the common law offenders.

STILL PUSHING ON.

General Duc'nene cables from Madagascar, that he is marching upon Andriba. and building a road, under very great difficulties.

STEAMERS.

The RMS Mexican left Madeira for Capetown at ten o'clock on Wednesday evening.

The Clan MacKinnon left Liverpool on Tuesday evening outward.

Cape Parliament.

WEDNESDAY.

The House of Assembly last night passed several minor Bills, and made progress with the Estimates.

The votes for Scab Inspectors were passed unaltered ; amendments to reduce the amounts were withdrawn.

In the House of Assembly this afternoon the report of the select committee of the assembly on the Indwe Railway Tariff was presented, and ordered to be printed.

The Unauthorised Expenditure Bill was read a third time, as was also a Bill to allow proprietors and occupiers of land in the country districts to keep two dogs without payment of license: an attempt to exempt fox-terriers from payment of taxes being defeated.

The report of the select committee on. the Geological Survey of the Colony was referred to the Government.

The Bili regulating the sale of Bread passed through committee, and was read a third time.

Legislative Council has rejected the second reading of the Contagious Diseases Bill by a majority of one, and passed the Tramway Bill, Estate Administration Bill, and read the Civil Service Bill a second time.

THURSDAY.

The Commission's report upon the conduct cf Sigcau was submitted to the House of Assembly last evening, and states that since the annexation the Chief's conduct in many respects was obstructive to the satisfactory magisterial administration of Pondoland. The conduct of the people as a whole has been praiseworthy, and they assisted the authorities in every way. The Commission is convinced that but for Sigcau's attitude towards the authorities Totwana's people would not have resisted Major Sprigg, and that the armed demonstration at Flagstaff (after being warned) tended to set the people against the Government. The Commission, found no armed assemblage took place at Tuekena, and showed the hostile intentions of Sigcau with regard to the registration. Armed parties did arrive, but were sent away by the Chief. Finding that active steps were being taken, against him, Sigcau immediately surrendered himself, and during the enquiry conducted himself well; and the Commission suggested that due con- sideratiod be given to these facts in his favour.

The House of Assembly last night made further progress with the Estimates.

Kaffrarian Items.

THERE has been a great deal of wind, and a corresponding amount of dust, during the week. What is wanted very badly here is a few good water carts.

The attention of the trading readers of IMVO is invited to an assortment of goods just landed by Messrs Dyer & Dyer, Limited. See our commercial columns.

WE have to congratulate Mr. Percival W. Elliott (of Messrs. Innes and Hutton) and Mr. W. Anderson Smith (of Mr. J. J. Yates's office) on successfully passing their Law Examination.

DALE COLLEGE has done exceedingly well at the Matriculation Examination, its candidates taking high positions. We congratulate the Principal on this evidence of good teaching

HAS any one of our readers ever taken the trouble to count the number of matches in the large boxes? Printed across the label are the words "100 impregnated matches," but they must evaporate on the voyage out. However, count them for yourself.

THE Children's Concert in the Town Hall last evening was well patronized. A very good programme had been arranged, and was well received. The funds of the Wesleyan Church must be considerably better off as the result of the entertainment.

WE arc pleased to notice that Fillis' Circus returns here for three nights next week, viz., Thursday, Friday, and Saturday. Whei'ever Mr. Fillis has been he has done wonderful business, and we are sure Kingwilliamstown will prove no exception.

THE local Company of the Volunteer Medical Staff Corps will hold their annual dinner at the Phoenix Hotel on Wednesday evening next. We understand that the Government prizes, recently won in competition, will also bo distributed on that occasion. Thia branch of the Colonial Forces is one of the most useful, both in times of peace and trouble, and we wish the officers and men a pleasarft, and enjoyable evening.

YESTERDAY morning Mr. " Duncan Chambers, the Border foathrdl referee, was united in the holy Lords of matrimony to Miss Henrietta West, second daughter of our esteemed fellow townsman, My. W. West The pleasing ceremony took place in the Wesleyan Church, Alexandra Road, the Rev. H. Cotton, assisted by the Rev. J. Robb, officiating. Miss Florence West acted as bridesmaid, while her brother, Mr. W. Yvest, junr., supported the bridegroom. The happy canpie left shortly after the ceremony for Orange Grove, where the honeymoon will be spent' We join with a large numbers of friends in wishing MT, and Mrs. Chambers a bright and happy wedded life.

Kuninzi ukuqaqamba kwamatambo obekukolelwa ukuba akunanyangwa, nobekucingelwa ngathi zifo zokupila komntu, okunyangwa lelokuhlikihlwa ka Chamberlan okute kwamangalisa kwabanga nombulelo kwabe bebesifa lihlikihlwa Kanye libe libetha kukanye kudambe intlungu, uti ukuba lisetyenziswe futi limpilise kanye umntu. Litengiswa kwaR. Lumsden & Co. e Qonce

IZINTO NGEZINTO

Abamkeli be Mvo NELISO LOMZI bayakunjuzwa ukuba eli nxesha lokuturyelwa kwe qoshana le Kwata kegama lingezantsi. Akutetwa nto kwabawuhlaulela uryaka kwausatwaaa.

Abanga bangahacjelwa yi Mvo, betamele amagama baya kalitunyelwa kamnyane.

J. TENGO JABAVU,

Jcly 1895.

IMVULA.—E Ngqusbwa yioqaba ukuhma amafama ugokusweleka kwemvula.

ISIKUMBUZO.—lahumi elinanye lenkcai zakwa Zulu lukupe ama £40 kwisikumbezo sika Somtseu.

AMANZI —Ngokuaweleka kwe mvula ku. funukunqaba nawokusala amanzi kwawa ngase Ngqushwa.

ULWIMI.—U Rur.ce e Bini ngokuti angayilungelelanisi inteto, ugwetyelwe iminyaka emihlanu etsala nzima.

IDLISO.—Intwazana eutsuudu e Kapa ebilinga ukudlisa umlungukazi wayo, igwetyelwe iminyaka esixenxe entolongweni.

UKUQANGQCLULWA.—Bekeqamalasana olubhabhe ngebhaqo e Bhai, kwafunyaniswa lubulewe kukuzala kwamatumbu.

UDLIWO—Amaxhosa amacngana Monti adliwe ipenti ezimbini emnye ngokufihla ingqakaqa ngolwesi hie iwe ngapaya kweveki edluleyo.

IZIMUNCUMUNCU.—Kuko ulute lokuba e Qonce kuza kuyalwa u Manyano lokwenza izinto ezimnandi ezinjenge lam. Sibanqwenelela impumelelo.

DR. JAMESON.—Kuvakala ezokugula kawaa Dr. Jameson, eke walalasisifo emzini ka Mr. Rhodes e Rondebosch. Ute akuba loku ngcambaza wabuyela kwakwelakwa Mzili kazi;

IMPUMLO.—E Bhai kulwe ama Xhoeakazi amabini, omnye ahlelwe a sikade sokonakalelwa yimpumlo yake kololulo ngokusuke omnye udade ayishukutile ngamazinyo emka neye.

IZINDLU.— Inani lezindlu linycki'e e Qonce zinqabile kanjaqo. Bacinzi abamu abafena izindlu abangazifumaniyo. banempili engasebenzi nto egetesaka egayo izindlu ukuze babute lomali idingayo.

IIANGA.— Kuxelwa ezokubalela kwelanga kwa Manyube kwelakwa Centene. Kunconywa nomonakalo owenziwe zinkumbi; kwaye kunjalo nje kunconywa ukunyatyelwe, kwento zembuao ngamadoda amakulu kwele.

ABALINGWA.—Into yokukulula amaqina emitshato yandile kakulu ngoku e Paris, kangangokuba ngoko kuko isiko elingeneyo lokuvunyelwa kwentombi ngonioa ukuba amadoda ziqale ngokuwatatela ebulingweni, n/alo.njalo.

IMISEBENZI YE XELEGU.—U William Maneli ebepamni kwe Jaji e Bini ngetyala lokungxamela ukudiwengula, unikwo iminyaka edibhozo etsala nzima namashumi amatatu anesitandatu ekatsi. Ukwenza kwake le nkatazo wayedlile. Utywala iixelegu.

, UMONANA.—Intwana engu Charles Apple by ebudala buyiminyaka e 11 ubepambi kuka Mantyi wase Kimberley ongu Mr. Gibbs ngokutata amatyala evenkileni yo Messrs. Abrahams & Co. e £5 10s. ngegama like Mrs. Alice E. Judge. Ulivtsmile ityala, wapiwa imivumbo eliahumi elinantlann nge Etonga.

UBUBANGI.—U William Swaartbooi no William John bebepambi kwamatyala ama. kulu e Bini ugokupanga u Tom William no Platyi Jonas, ityatanga le dolose, imela, iwotshi, ingxowana ezimbini zemali, inqawa, imela nomnqwazi. U Swaartbooi ugwetyelwe iminyaka emine ne katsi. U William John iminyaka emitatu ne katsi.

MARAZULA.—Nakaba aba Putukezi bebevakalise ukuba lixolile kufamaniseka ukuba ibiyawa lelemihla ku^a kuSke ezokuba kubuye kwafunzwa kwelika Maraznla kumandla wase Gaza, apo kufike kwangqingwa emzi wabantsundu cte watshatyalaliswa watshiswa. Kubulewe isibhozo kwimpi ka Maraznla ; kwaye kavakala ukuba ululo lusaqutywa ukunyusa umlambo we Kcmati.

ISITEMBISO ESIBI.—Ifama lasa Calvinia lidliwe e Kapa i £100 okanye unyaka litsala nzima entolongweni ngokubopelela isicaka enqweleni intsuku ezintatu lisityantyata kakubi. Eli Bhulu kubonakele ukuba selike lagwetywa amaxesha amahlanu kwangayo lentlondi kumaxa ngapambili. Ite i Jaji (Sir T. Upington) xa imgwebayo yasirorela kakulu isimilo selo Bhulu yalitembiaa nge. mioyaka emih'anu xa linga lipindile.

NGOWAM.—Ngolwesi Tatu oludluleyo (Eqo. nee) umlungu ougu Froburse wayemangelelwe ngu Joseph Mango ngokwala nomntwana oyinkwenkwana owondliwa ngu Mango. Inkwenkwana ibiziwe yavuma ukuba cngu Mango, nokuba yaqweshiawa kukubetwa, yati kedwa iyavuma ukubuyela kuye ukuba akasakuyibeta. Imantyi ite mayiyeku Mango, inkwenkwana leyokodwa okuba ubuye wayibeta iya kuhlutwa.

ISIBANE.—Isibane zika loliwe ukusuka e East London ukuza apa zidla ngokungalungi. Kwezi ntsuku zikutsha nje ke sacima esinye Kusandlukusukwa e Cambridge. Kwati kwakufikwa e Fort Jackson waxele-lwa umpati wafaka esinye, site naso eso sacima, kucelwe esesitatu. Ibonwe enye indoda ilumeke isibane sase ndlwini, ibuziwe ngokulumeka isibane ease kaya, ite qelile ukufeamba ngalo loliwe. U Kulumene egeye mlnngisa noko uloliwa kunalento.

ATE NQ' INDLEB' AMANTOMBAZANA. -Intombazana e Kapa enodade bayo abane sosendileyo iposwe ngencwadi ngumfana, yati yona isakuyicinga into leyo. Isukile yaya kubona intlalo yodade bayo abendileyo. Omnye obefudula es.upisile ngobuhle udke eyinto eqobokileyo kukutsala ezima naba ntwanana bake bobatatu. Omnye owendele . kwitsolwana elalitembisa kunene, ufike lomfana seleyimpatalala epile ngemixhasho eza nomfazi. Komnye wafika ubosi bunzima kakulu. Komnye wafika umtshito sewude waqiwulwa. Igodukile intwazana le ifike yawa elusibeni yamamkela umfana. Kwabonakala ukuba ekubonileyo akuteti etc.

UMANYANO LWE ZIGWINTA —Kuko ibali elivela e New York e America lokokuba kuko umanyano lwezigwinta oluse lusebebenza. Olnmanyano eluzimisde kubulala mntu konkena, luzimisele ukuzibnlala ngo- kwalo, lo nguwona m'miso wobuko balo. Lwayilwa ngo January kwaza kwaqala u Frederick Oehmer owazibulala ngo March 12, kwalandela u Marie Oehmer owazibnlala ngo March 27, kwalandela u Jacob Gumbert ngo 11 ka April, kwalandela u Otto Sehwercell ngo April 26 ; nge 11 ka May kulandele n Martha Balmar no Peter Bonder Hoffer nge 26 Ngo June 10 ibe ngu Buckfuss, eyakulandela wayemiselwe ukuzibulala nge 25 ka June. Kubonakala ukuba amalungu olumanyana ahlala emi kwi 13; kuti kwakuvela isituba ngoknkuzibulala sibuye funaliswe. Emalizibulale iiye lixelwe ngongcakaza.

I KWINI NEZI GWINTA.—Kwiveki ezadlulayo umfana ongu Dion wanqandwa selelolomezele ukuya kwi Nqaba ye Balmoral, egushe umpana ongxashiteyo. Sekuka nintshi i Kwini iman'ukusinda macebetshwini okugwintwa ngabantu abangonazingqondo zintle unga loluhlobo Oqala ngo June 10, 1840 kwi Constitution Hill msinyane emva kekutshata kwayo, yaye ke umntu owayelinga ukwenza lonto iyinkwenkwe egama ungu Edward Oxford. Kwi minyaka emibini emva koko ngo May 30, 1842 u John Francis wayidubula i Kwini esondele ekalityini yayo. Naie into yehla kwase Constitution Hili. Kwangalo nyaka ngo July indoda eyayipambene intloko egama lingu Bean yati xa i Kwini ikwele ekarini yayo ukusuka kwi Nqaba yi sa Buckingham isiya kwi Tyanke yama Tshawe ese St. James, kanti lotufo ubambile ku Kwini ngompu OLgxashi weyo, kwancedakala ukuba engamcananga. Ngo May 1850 enye indoda etile eugu Bobert Pateyenza kwalonto xa i Kwini induluka emzini we Dyuku vase Cambridge, wayibeta Kwini ngento nga, wnyenzeia inxeba osidleleni, wapula nomnqwazi wayo Ngo February, 1872, umfana ongu Arthur O'Connor wuyalata ikwini ngompu ongangxashwanga ekuyeni kwayo kwase Buckingham kwayo. Ngo March 2, 1882, umfo ogumlungu Roderick Maclean wayidubula ikumkanikazi isinga emzini wayo kwi Nqaba ye Windsor, nook akubangakmonakalo. Ukugwintwa ko Kumkani kule yetu ngama geza.

AYEMANE EPOMPENI.

Hina wetu ! Uti xa ucinga ukwaiamana kwezinto, nohlobo eti enye into izale enye ngalo, ufike ufumane ukuba ingcingane zieuke zifane namaqula ehlohlwe entanjeni. Akubi njalo yini ?

Incwadi ebendisandula ukuyifmnda isuke indikumbure into eyandiblela kwiminyaka emsshumi mabini eyadlulayo ebusika. Lide kakulu ibali eli, keko sepiya kubekela entloko ndandingumpati wesikepe esasitwele impahla sisuka e London siainga e Rio. Uqwitela olukulu, olwagqiba intsuku ezintlanu, lwapula inqanawa yetu. Emva kwe yure ezimashumi mane anesibhozo emveni kokuzola, kwakusekusele amadoda amane qa enqanaweni apo, uninzi lwabantu lwatshona, wenzakala, koko kwapuka kwalo mkombe, yaye ne nqanawa ingena amanzi. Sasebenza ngako konke sebane ukuba siwakupe, yaba ngumsebenzi onzima kunene lowo. Intsuku zombini sasebenza ukukupa lomanzi singalali; sada safumana ipenyane — ulwandle luzclile, kungeko nomoya.

Eyona nto ipokeleyo yile yokuba incwadi le indikumbaza elibali ayikankanyi nento le ngenqanawa, kaundincede undifumanisele ukwaiamana kwazo ezizinto.

Elinenekazi libhala lencwadi liti ngo July 1881, labliwa luvalo, nakuba lingade licacise uhlobo Iwaio, emveni kokc waba ngumntu ongena kutya, yemka mpeia inkauuko yokutya; .wabangatya nto isuke imkata. Ize endaweni yokumxhasa. Wafumana ne ntlungu eseswini napakati kwamagxa, asuka amehlo ncfele lwake lwaba gwangqa, basuka ubhed nesisu sadumba nenyawo ngokubalo,' ngangekuba kwafunska izihlangu zonke zenziwe zikclu.

" Andizange edifumane butongo ngokuhlwa," litshc elinenekazi, udaba nentlungu ngangokuba ndasekelwa ngemiqamelo. Iveki ezitiie andisange ndibe nakubeka necala pantsi, udaba nokukohlela okomileyo, nokumana ndibala kwakuhlwa. Ndangenwa luxaxazo amatumbu abuhlungn, bendiba nentlungu iyuye 48 ngexesha lilinye, ndisuke ndingati nd'galolwe i emele yama-nzi ahundayo.

" Ndaba ngumntu ongena kutunga nakwenza nawupina umsebenzi wendln yam, ndingenake t okukangela abantwana bam, kwafuneka ndade wetu eza kundinceda.

" Wonke umntu wati ndizakufa ; ezintlungu zandipata iminyaka esibhozo, andina kuzihalisa. Igqira alizange libe nakundinceda. wati lontlungu yam ipindapindene ayinakuncedwa.

" Nge 1886 r.daba ngumiwelwe ohambayo ndaya kwiudla yamayeza yase Shrewsbury, kodwa. ndafumana impilwana yexesha elingepi."

Umbbali walencwadi upile ngqe ngokn, kodwa ke yintoni endikumbuza ukwapuka kwenqinawa kulento Make siqonde londawo kuqala. Ukwalamana kwezizintc kukapukapu ngani ? Lenqanawa yatshona kubunzia sobane sasingena mandla okukupa lamanzi, amadoda angamashurni amabini ngeleyoyisele elnnxwemeni. Ngumcinga wokugqibela owapnla iqolo lenkamela, usizi lugxctwa lungasalingwa.

Lemisimba yetu inembewu zezifo enazo atnaxa ouke, neziti zibangwe kukungakatali. Ke kuti xa kungekabouakali uto itile singakatali, kanti egaziui apa einegazi eliti kanti linokuugcoia okungabauga izifo, laye lilinde into engati ilipazamise.

Xa izibilini singena mpilo intle—siman'. ukuti " Hayi, ndisapila, enkosi." Ezintlungwana zimana zisika aza asiqondi ukuba zineuto eziteta yona. Kuti emva koko kuhle into, Inqgele, ukuva into embi ngokufa nokuba ku'ahlekelwa yimpahla, ukuba [novalo njengo Mrs. Bruce. Ziti kanti ezinto zenza ukufa.

Nexatsho ke! akumhlope na ukubalisa kwam ngenqanawa ?

Ekugqibeleni lentokazi iti:—" Nge 1889 ndeva nge Curative ka Nozalakazi u Sijili ihalafu bhotile yabeta ndabhetele ; ndamana ndiyiseia ndada ndapila (mna) Mrs Ann Bruce, The Park, Worthen near Shewbury, February 23, 1863."

Ukuba bekuko icebo lokusindisa imiko. tube etshonayo njengoko iyeza lika Nozalakazi u Sijili lieiedisa imizimba yabantu etehonayo, ngebevuya omatiloshe.

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U Mr. JACOB VAN ZYL, waae Viakfontein (enquleni yssa Steynsberg} upiliswe kwi Ngqalamso.matambo nama'ungu ebisayi buncanywa. Ngokuteta kukanina uti akazange abone isifo esi " Koortszeikte," zngabula bena, njengeso Idosi yokuqala ye RHEUMATICUBO yamenz' umfana lowo u(enba alale kamnandi, abayekanga ukumseza, nangena umelwane nezihlobo zati kum a ikolwa ukuba uyakupila, *seke wandivelela kabini emta koko,* wangqina intsebezo ye RHEUMATICURO r.e PILLS.

Ixego u Mr. VAN DEB WALT, wage Redderaberg, wapiliswa yibbcti'.e enye.

U Mr. A. COETZEE, wase Brandvallei, cyi Mantyi yase Metele, wapila kamanya. Unyana warn u John, no nomfazi waks, u Mr. J. A. SMIT, waae Wonderboom, e Bhekesdorp bapiliswa nano, mandiyeke ngoku, —Owako obnlelayo u J. C. VAN ROOT.

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.NKATULA NKATULA [1]

QUEENSTOWN. '

UKUPELA kwevenkile e Komani apo ; amafama anokuzifumana zonke izinto azifanayo.

J. L.

amehlo ecelela imfumba anazo ze Tyali, Biankete, Izibha'.ala, Ingubo Zamadoda, Ihempe, Printi, Izihlangu, tsali, I —ngazwinye yonke into enokulangazalelwa ' ngumzi ontaundu, ngamaxabiso angazanga aviwe ngapambili e Queenatown.

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Kwakona unemfumba yangubo ezingonoxesha, zonke ngamaxabiao abalulako ngobu. pantai. Lilo eli ixesha labahlelo, beta bangapandle ukuba batenge.

IZM.'V'SXIISO.

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

J. LAMONT,

Kwi Boloro yakwa Komani,

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UKOHLOKOHLO OLUBI.

" 94, Commercial Road, Peckham, July 12,
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UBUNGQINA BE GQIRA.
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" Routh Park, Cardiff, South Wales, Sept. 28,1893.

" Enyaniseni, ndinovuyo olukulu nam ekunikeni obam ubungqina bokulunga kwe Lozenges zako zo Kohlelo, kuleminyaka isibhozo idluleyo sendivalela ukuba kusetyenziswe 'zona kubantu endibanyangayo e hospatala nangapandle, ndazifumana zinceda kakulu. Ndikatazwa futi ngumqala; zi Lozenges zako kupela eziti zibe nokundinceda. Kengoko i Lozenges zako ndinokuziyalezа kabukali emzini ongaba ukatazwa zizifo zomqala, ukohlolo ebusika, nazipina izifo zemipunga.

Enyanisweni owako, A. GABRIEL, M.D., L.R.C.P. and L.M. Edinburgh. L.R.C.S, and L.M. Edinburgh.

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Apa e Qonce.

Ipuluwa, Isali, Ihempe, Ibhulukwe, Ibhatyi, Ingubo Nezamankazana.

Umgubo, Ikofu, Iti, Iswekile — ngazwinye Into yonke etyiwayo,

Easanika awona maxabiso nga NGQOLOWA, UMBONA, nezinye intlobo zekutya.

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