IMVO ZABANTSUNDU (NATIVE OPINION) AUGUST 20, 1891.



ICWJkBJLZJL KUTSHATA:

**KANIPOS' AMEHLO APA !**

Nitini ngesisivato Somtshato esitungwe kwa

PASCOE (kwa “ F0L0K0C0,”)

Kingwilliamstown. Yixeleni into embi kuso, ukuba iko.

ITYALI ZETU—UYEVA? ESPECIALLY ezabatshakazi. Ningali- baliPASCOE (kwa Folokoco), ngezantai kwetyalike ye Zikotshi, e Qonce, apo nom'bona kona SALUFU.

 **GIBBERD and BRYANT.**

**Ifandesi Elikulu!**

**AMANAN’ ATOTYI WE**

ITENGISWA NGOKU.

GIBBERD & BRYANT,
KING WILLIAMS TOWN.

**ABAZELWEYO.**

M

PAHLA.—Emgwalana, Peddie, Inkosikazi yakwa Mr. Enoch J. Mpahla, ibeleke Unyana ngolwesi Hlanu, 31 July, 1891.

**ISAZISO!**

N

DIFUNA nkwazisa bonke abantu ukuba mabanqumke ukuhaniba ngokutanda ezindleleni kulendawo ndikuyo. Indlela zika Rulumente ziko ezokuba kuhanjwe ngazo. Ke ndifuna nkwazisa wonke umzi ukuba namhla ndiyazivala. Umntu ofunyenwe ebamba ngazo uyakudliwa.

H. MYOLI,

3208 “Heckel Farm,” Emgwali.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka AUGUST.

TXESHA *Use Ubupela ngoku, kengoko makutyalwe kugqitywe kamsinya* Imiti Yeziqamo, Izityalo ze Rose, njalo, njalo.

ITAPILE.—*Ixesha lokuzityala iselliqalile.*

Izitole Zetswele.—*Esezikulungele ukutyalwa kwenye indawo—ngekulu lezitole,* 1/-, *nge* 1,000, 9 -.

FLOWER BULBS.—*Tyalai Dah­lia, Inyibiba, Caladium, Begonia, Glo­xinia, Cyclamen, Tuberose, Tigridiat Summer Hyacinth.*

*Umhlaba mauhlale ulungisiwe ukuze kuhlwayelwe kutyalwe kamsinya yakuvela Intlakohlaza.*

***W. &* G. GOWIE,**

GRAHAM’S TOWN.

*Telegraphic Address :*

“ OATLANDS.”

Kwabatunyelwa ‘IMVO'

**ISAZISO ESIBALULEKILEYO.**

N

GOBUGQWIDIGQWIDI obubeko kwezinyanga zigqitileyo eku- tunyelweni kwepepa *kuko amapepa* ***e*** *MVO afumane ashunqukela, aivatu- nyelwa.* Bukulu ububi obubeko nge- lituba.

Namb la bayacelwa *bonke abangasa- waboniyo kvfika amapepa abo, nofu bekungeko saziso ngokungunyanyiswa,* ukuba *batumele bazise kwangoku,* njengokuba *zilungiswa* incwadi zo- msebenzi. Bacelwa uxolo ngobubi ababutwele ngetuba leziposo zeux’ eugapambili.

J. TENGO-JABAVU.

July, 1891.

OWOHLANGA.

Asaph Makubalo

Wazisa umzi wonke o NGQUSHWA, nakwezinye indawo ukuba uli Gqweta Elimiselweyo. Wobatetelela bonke abamfunileyo. Nalo ke ilifa inpindini yase Ngqushwa,

E Ngqushwa,

29 July, 1891. 3208

I veki.

 ♦

Seloko kulomsebenzi womzi kufuneka abantu abatigena kutaha ukutabata ipepa, ngetuba lokuba benganele kanye, ngokungena bepuma, nabakoyo. Abahlobo mabangayeki ukubonisa, kwabangafake zandla kulomsebenzi, imfanelo yomzi ukunceda kwinto zoblanga.

Awakanqamki ukufa amahashe kumandla wase Nyara.

Ngeveki egqitileyo kubulewe iminenga emitatu e Bhai.

Umfo ongu Klaas uroboze akukayi Iwenye indoda e Pretoria, yafa. Bebesilwa.

Igantolo yase Rustenburg kwelase Trans­vaal kutiwa iqekeziwe kwebiwa £3,000.

Ipalamente yase Kapa ivalwe ngolwesi- Bini Iwaleveki (18 August) okwalonyaka.

Kutiwa u Judge Cole wase Kimberley nyakuroxi ebujajini ngo September ozayo, ngetuba lokuba kunzima ukuva.

Ucingo oluharnbisa iudaba luzakutniswa ukuba lungene nase Hankey. U Rulumeni selebeke nxamnye ixabiso le £915 lokuve lela oko.

Indlu yokudlela kwi steshoni ease Beau­fort West itshe yapela ngo Mgqibelo ogqitileyo, umonakalo ude wakupatelela nakweye nkosi ye steshoni.

Kokona aqalileyo nkuke apume pandle u Hon. J. Sivewiight njengokuba ebevaleiwe kukufa eziveki zigqitileyo. Kambe usaseloko ese Kimberley.

Inkulu Yombuso wase Kapa induluka ngokukuhlwa (20 Angusl) ukusinga kwela Mashona. Amanene ahamba no Mr. Rhodes ikwango Mr. de Waal no Mr. Venter.

Imantyi yase Dordrecht, u Mr. Francis Graham, isaye kupumla e Kapa okwexesha leveki ezintandatu. Ubanjelwe sisuidla u Mr. F. B. Gedye emsebenziui.

“ InQAwa ” zebala zase Amerika ngaleve. ki zise Bloemfontein. Ziyakuqala kona ngolwesi Hlanu, zongezeleleke ngamanene- kazi amabini as md’ ukufika evela kwase Amerika.

U Colonel Griffith encwadini ayibha lele Umanyano Iwamafama amhlope ese Xalanga uvakalise ukuba u Rulumeni uhlalele nkuwungeuisa urn eto we Bhula na kweso sitili.

Yakubon’ ukuba igule ixesha elide inko. sikazi yomfuudisi u Rev. S. Brooks we St. Paul e Bhai, ibhubhe ngobusuku bolwesi Bini lweveki egqitileyo. Uvelwa usizi ngabaninzi abamaziyo u Mr. Brooks nentsapo yake elusizini lwabo.

Ngalamaqwa eziveki zigqitileyo e Kim- berley kute ngobusuku obunye kwafa isine samadoda ate alala pmdle ngetubi lotywala.

Ngo Mvulo ongapaya inkweukwana ka Mr. T. O’Brien wase Bhai ityibilike yawa ibipete imela iruliwe. Iti kanti iwe pezu kwayo ngesifuba yamosela eutliziyweni. Kwabakupela. Usizi.

U General Booth, umyili nentloko ye Bandla Lomkhosi wo Sindiso ufike e Kapa ngeveki egqitileyo ngo Mvulo. Kwesosixeko ube lundwendwe Iuka Sir Gordon Sprigg. Ngolulwesi Hlanu uyakuba se Bini selevela e Kimberley aze enze inkonzo kwityalike yama Wesile amhlope nge Cawa.

Abagqitelwe Zikwota bengalutumelanga nkozo lwabo loknqntywa komsebenzi singa bangafeza ngayo lenyanga, kuba usenzakala umsebemi ngotyesho nodukisi Iwabo

Imvo Zabantsundu

NGOLWESI-NE, AUG. 20, 1891.

INGXOXO EYONGAMILEYO.

1

LUNGELO lomzi embuaweni asintwana incinane. Yiyo lonto, ukubonisa ubukulu balo, site lonke ipepa saliyekela ingxoxo zamawaba e Palamente ngemfanelo yokuba ube nezwi nowakowetu umzi kwi Bandla elipete imfanelo zabantu bonke belipetwe e Kapa. Noko ngati inde, ayinde kumadoda awendelisayo ukucinga. Kanjako asizimvo zamntu mnye esizibeka pambi kwamawetu, zezengqondo ngengqondo Nazo ke, ezawase Yuropu izimvongani mzi wakowetu.

IN DAB A.

 -

Ngoku ebepesheya u Rev. inxaso Dr. Stewart kuvakala

ye ukuba ufumene kuinane-

lovedale. ne azityebi amaxabiso

anobom okuncedisa uku- hanjiselwa pambili komsebenzi wase Lovedale. Inoue elingu Mr. William Dunn, M.P., elinezitora o Bhai nase Monti limnike amawaka amabini eponti (£2,000); wafumana iwaka (£1,000) ku Mr. John Stephen, umkwe wake, elinye £1,000ku Mr. While wase Overton. Igama lika Hon. Cecil Rhodes, Inkulu Yombuso, likwaseluhlwini ngexabiso elinobom, elingaxelwayo pofu. Usaya usandiswa umzi e Dikeni, yaye into esazakwenziwa ifuna £7,000. Lamaxabiso angawokunce- da kwelonani. Pambili, Lovedale.

Eyokugqibela i b iyiveki ipalamente. yeshumi linambini lihleli Ibandla. UmSebenzi Wendlu Eugczantsi ukoliso ukuba ngowokuqoshehsa imiteto engetyhulu pofu kuba amatunzi ckuhlwa—ukuba yahlukane—ebese- pezu kwenkundla. lukundla Yengwevu ibikwabambeke kwangoknnjalo, yapumelelisa umteto omkulu apa ongo tywala. Umhla elahlukcne ngawo Ibandla okwalonyaka ngowolwesi Bini Iwale imiyo iveki, 18 August, selingene kweyeshumi linesitatu iveki.

Impawana.

Kutiwa ute umshumayeli wase Willow­vale, esati “ Yizani ninanonke ninxaniweyo, kusela emanzini obom ngesisa,” suka lwasu ityendyana, “ elino rur’indlati ” latata isitya, lay a kukongozela kumshumayeli ; yaba iyapuma inkonzo.

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Ngobusuku be 10th August kubanjwe amanenekazi amabini ngamapolisa e Malay Camp, e Kimberley ete gxogxe ezibulukweni Njengesiko lomteto we pasi walapo kubuzwo ngamapolisa i pasi kuba wona esiti ngama- dodu, ate ngokondela abona ukuba izifuba zababantu zineziqunyana. Lide elinye lacofa —ntamfu--U !—yimibele, abonakele ngentsasa ecanda i Marike uknsinga egantolp Apo alike asiudiswa kukufumaniseka ukuba ebengenantsingiselo yanto kulento ebeyenza. Lento ubudoda mayibe yinto emnandi xa sibona kuko amank-zana abunqwenelayo.

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Siyazi ukuba iyakuba Iudaba oluyolileyo kwibuto elinobom labalesi be Mvo uknva ngenqubo yonyana womhlobo wabo u Mr. George Baker, ofuudisa e Beus mvale ngoku. U John Chubb Baker, obudala buyiminyuka e 1G usand’ ukupumelela uviwo lokuqila Iwe B.A. (1st B A. degtee) kwi University yase Oxford kwelama Ngesi Sivuya ne ntsnpo yakowabo, saye siyinqwenelela impu- melelo engapezulu indodana leyo.

I RULUNELI NE TRANSKEI.

Umhlekazi n Sir Henry Loch, uzimisele ukuhambela kwelipesheya kwe Nciba ngenyanga ezayo. Kuvakala ukuba uyakupelekwa kumapakati ngu Mpatiswa-Bantsundu. Uzimisele ukuza ngolwandle e Monti; apo ayakukwela kuloliwe ukuya e Mtonjeni, ahambe ngenqwelana ukuya e Gcuwa nase Mtata. Woka egxada nase Cwebeni lo Mzimvumbu, aze asinge e Kokstad ; abuye ngase Natal.

UBUYO-MVA LOH LANG A.

Mnumzetu, — Ndiyakncela kumhlana ndibhalayo, uzundinyamezele. Ndiya- mhlomela u Mr. P. Kakaza ngomtshato. Uhlanga ngati lubuya umva luya einvelweni yo koko, luyateleka, lugcine umfazi wesiinngo etyalikeni pambi kweba- ndla, kanti kutiwa “ ngonapakade ” nga- bafundisi. Namhla kuyatelekwa ezikolweni ngama Kristu, awayefungile nawo mhla akolwa, ati namhla siyayilahla imisebenzi yo koko, Kwasekuqaleni u Adam no Eva abatengisananga. Ndaye ndivuya kwakungena abafundisi aba- ntsundu ndisiti siza kuhambela pambili, iyakupela imisebenzi yolwaluko no lobolani, noteleka.il, no akuputumanga akuhambela kowabo. Ndibafumana abafundisi beluvumela uteleko into ebekufanele ukuba bayichase. Mabandipikise ukuba akunjalona; kusafuneka umteto okwanjengalo usingetwe yi Palamente wabakweta ne ntonjane. Masimcelo u Rulumente nezi azipelise.—Ndisatshone- la : po,

J. A. Ncinda.

St. Luke’s.

I Palamente.

IBANDLA ELINGAP aNTSI.

ABANTSUNDU NOMBUSO.

I.engxoxo pezu kwecebo lika Mr. Hofmeyr ekubeni yayenziwe umbeko ngo 6 p.m. ngolwesi Bini, 4 August, iqutywe ngomini elandelayo kwangu

Mr. TAM PLIN ote elicebo lijonge ukwenzakalisa imikondo emibini—impi ebuhlwempu emhlope kwanabantsundu abase mqulwini wabanyuli-Palamente. Kwakona likwa licebo elilelokuvisa into embi amadoda e Bandla apo, amoyamhle ngakwabantsundu. Abachasi belicebo asibatandi-babantsundu, kuba kweyake ingqondo umtandi-wontsundu akanamsebenzi emicimbini yom’buso. Umtandi Bantsundu umchaza ngokuba ungoti i Netevu ayinakwenza siposo, emayiseloko isingetwe ngokomntwana. Kukwako nolunye udidi, olwenze umonakalo onge mncinane pakati komhlaba, eloqela leliti kuba unantu lisuke lamnyama ibalalake, akuko nto ikukulunga anoku.yenza. Eloqela lenza umonakalo ongangowenzi- wa leli ate lelabatandi babantsundu. Uyalibongoza ibandla ukuba libapate njengabantu pakati komzi nabamnyama — njengabantu ekunokulindelwa kubo into ezilungileyo. (Kwaduny wa.) Ucela amalungu a ekekileyo angaba azi intlanga ezimnyama zelo lingase Kapa, ukuba angacingi ngokuti abantsundu ekutetwa ngabo bayi lenqumbululu bayibona e Kapa kwizitishi zololiwe. Ukuba olo- gxuba belunokubalelwa ukuba lungu- inlinganiselo wabantsundu, unokuyiqo- nda indawo elimi kuyo elinye iqela lamalungu ngakwabantsundu. Walate ukungayeleli kweli kwelase Amerika ekulinganiselwe kulo ngokobubanzi bomhlaba nabantu abawumiyo, ebonisa ukuba into vokuba abamhlope bahlalele ukulahlelwii ngapandle ngabantsundu ngunomanyamanyama wentsapo. Into yona kukuba ezona ngqili zabamnyama, zelase Mbo, pesheya kwe Nciba naba Tembu, ezinabantn aba 470,000, zimelwe kwelo bandla ngamanene amabini kupe- la. (Hear, hear.) Unga angabhekisa kula maneno anga angabekwa pantsi kwenyawo ontsundu ukuba anga angebikona kanye umntu omnyama. Iba­ndla liyazi ukubo impendulo ngu Hai, kuba ixabiso lomsebenzi wabantsundu begazi bona kumafama likulu, kuba bafunyanwa ngemali engepi, waye umsebenzi ontsundu evana nenkosi zake. Ubengatanda ukwazi ukuba bakona kwelo Bandla ababengakolwayo kwimi- nyaka eyagqitayo ukuba lonkeelo lipe- sheya kwe Nciba libe linokulaulwa ngokuzola zimantyi ezimbalwa. Uzihambe- la kabini ngonyaka ezondawo, unokuti ngapandle kwamatanda, abantsundu belo banolangazelelo olushushu lokuba ba- hlalelane kakuhle nama Yurope, babambane ngezandla entlalweni yokuba bengumzi omnye. Ngalo lonke ixesha abanumzana abapete imicimbi yombuso yeli lizwe beziinisele ukuzinika i Netevu imfanelo enikwa nopantsi ngumbuso wama Biritani, ngalo lonke eloxesha i Netevu ziya kuzipata ngondileko. Aka- celi ukuba bambobo ontsundu, umcelela kupela impato yemfanelo, yengqondo neyobulungisa. Kuminyaka embalwa evagqitayo kekwako iminyaka yokuswela apa e Koloni, kodwa e Qonce zibembalwa kanye ivenkile ezidliwayo xa kuteleki- swa nezinye indawo, Uonto ibangwa kukuba ibizinisi ezininzi kona zi- xbaswo ngabantsundu. Kekwatetwa ngoburwada ngamalungu e Bandla, yena uba nabo bamhlope baburwada obuhia- njululweyo. Make nalipina inene lika- ngele emva ebalini leminyaka engama- kulu egqitileyo, lofumana ukuba omawo- kulu baberwada. Ukuba atnalungu abekekileyo ayanyanisa ukunga angapu- ma eburwadeni ontsundu ebengeze aku- bonise oko ngokumhluta imfanelo zoku- ba nezwi embusweni, kodwa ngokuba- lula amasiko obunyama anjengezitembu, namanye oburwada. Wenze amanqaku abonisa ukwanda kwabantu okugqitileyo okubangwa zitembu. Wati uyalicela ukuba likolwe Ibandla ukuba ingozi ekutiwa umzi uhlalele ukuhleiwa yiyo ayingozi kanye. Yena ubona ukuba akuko nto yalatiweyo ukuba kuguqulwe imfanelo zomzi; angati ngenteto enga- kwekwiyo, abaxhasi becebo abalixhasi ngakuba liyimfaneio kodwa kukuba kusegazini ukumtiya ontsundu. (Kwako abati No, no.) Ute uyavuya ukuba ikanyezwe lonto, angavuya ebonisiwe ukuba ayinjalo into leyo; kodwa uyawa- bongoza amalungu ukuba angapenulwa yintiyo, kodwa akangele kakuhle into eyakubangwa kupunyeleliswa kwelicebo. Umbuso wamaBiritani ufike kobubukulu nobungcwalisa bawo ngokusuka uxhase inkululeko, ukuteta, nemfanelo, yaye ingabagxekanga abantu belilizwe into yokuba abantsundu bevunyelwe nkuzi- pendulela embusweni ngevoti njengaba­ntu abakululekileyo. Kwaye kungemfanelo nenkumbulelo abayakuti abapati beli balilaule ngendlela eyakuti ilipaka- mise. (Kwaduny wa.)

U Mr. SAUER, ote akuti kwasu kwa- dunywa, ute akemi ukuba axoxe indawo yesitembu ate umhlobo wakeobekekileyo nofundileyo (Mr. Tamplin) wangxuta kuyo—(hear, hear)—nakuba iyindawo emnandi le ikwa nkulu, noko yelisolotya, ingepi kanamanjazo ngokumalunga nale ndawo kutetwa yona. Usukele ukunge- nisa icebo eliguqula indawo ebipakanyi- swe lilungu lase Stellenbosch. Ungenisa ke ukuba atnazwi angala asuswe “ Nomteto ongulo wo ongabonwa yezayo i Pala­mente,” agcinywe, kufakwe la ati: “Ukuba lendawo ike ipicotwe nokuba yokufanelanaukwenzelwa umteto.” Uya- ternba ke ukuba ubuninzi bamalungu endlu bomtelela. Ukuxoxa ngelungelo lokuvota yindawo leyo elukuni, ukuba ingafumana icukunyiswe, nokuba kuku- lipakatnisa na nokuba kukulitoba. Soloko ite yaqala ingxoxo yintapane amaqinga aseleke abhekiswa ngohlobo emayikange- Iwe ngalo lendawo. Elinye iqinga leli- bhekiswa lilungu laseStellenbosch, elinye iqinga liveliswa yi Nkulu-Mbuso yeli lizwe, laza elinye iqinga layeliswa ngo nguwumbi. Noko okwangoku akazi kuzixoxa eziudawo zibhekisiweyo kuba into ayikavutwa. Apo amise inyawo kona yena kumaxa kuzakungenwa emte- tweni ayakuqala ke ukukangela elona qinga lingaba nefa ekunganyulwa Iona; anganako ngeloxa ukuzixoxa indawo ezingabhekiswa kumawaba. Akayiqondi yena indawo yokuba kutiwe ilungu elingekona ebhungeni malingesuki. (Ngxatshoke.) E Ngilane kuqelekile ukusuka kwamalungu anjalo axoxe nawo ngendawo yelungelo lokuvota ukuze yakuba indawo ilikelelo kwisi- gaina esitile ande ke ukuyinonelela u Rulumeni. Ngokwake yona uti u Rulumeni makayitabatele pezu kwake lendawo ayigqibe apo abonayo, alinde okovela. (Kwadunywa.) Kekaloku ke kwako ute mayingabi sacukunyiswa lendawo. Ngokwake yena ubeyakuvuya ukuba lomcimbi ubunga shukunyiswanga, nokuba kube bekungafunekanga nganto ukuba uxoxwe, kodwa akaboni ukuba u Rulumeni uyakutinina uku- yidukisa xa nje seyiludunkunku ngapakati nangapandle kwendonga zale ndlu. Akaboni ukuba banokutinina ukulamkela elicebo njengoko linjalo, kuba lituina u Rulumeni ukuba aze angenise umteto kwi Palamente ezayo; yaye lonto ingakangele nokuba kuyimfu- neko, nokuba akuyiyo sinina. Akatsho yena ukuba bangabi sawukangela nokuwukangela oku lomcimbi, baqonde uku­ba kuyakufuneka liguqulwe ilungelo embusweni nokuba alikabi lilo ixesha. Usesimeni sokuti u Rulumeni ukulungi- selele ukuyamkela into yokukangela ukuba iyafunekana nokuba ayikafuneki into yokuliguqula ilungelo, ekuyakuqo- ndakala kwixesha elizayo eyona nto ayakuyenza u Rulumeni. Ngokulamke- I la elicebo njengoko libekwe pambi kwe

Bandla, iyakuba i Palamente no Rulu­meni bazibopelele kwangapambili, kuba liselisiti Iona maliguqulwe ilungelo nangapmdle kokuba kuqondwe ukuba lonto iyafuneka nokuba ayifuneki; kanti ke elake icebo lelingasakumbopelela u Rulumeni kwane Bandla. Uyaqokela ukuba akasakungena engxoxweni zama- cebo apambi kwabo, kodwa nali angale- nzayo, ukuba akasakuxhasa cebo eliya- kwenza ucalulo elungelweni lokupendula imicimbi yombuso. Into angasoze ayenze kukuxhasa ilungelo embusweni eliya kwenza umahluko ngetuba lebala; kwa­kona akasakuxhasa nto iyakuhluta mntu into abeselenayo. Uyakusondela kulo- mcimbi ngomoya opangaleleyo, waye engabambelele emabhongweni ngangokuba ati into yonke ekoyo iyefezekileyo ; kodwa uzilungiselela ukwendelisa uku- wucinga lomcimbi aqonde eyonanto ililu- ngelo lomzi. Ngokoke ubeka elake icebo eliguqula elomndululi. (Kwadunywa.)

U Captain BRABANT ute Ibandla likwamkele ngokutomalala okuvakaliswe ngu Mpatiswa-Koloni (Mr. Sauer), okufike kwawumisa lomcimbi ngokunye kanye. Uyavumelana nalendlela yokuliguqula icebo lomndululi okwesituba esilingeneyo, nakuba yena eqinisekile ukuba akuko mfuneko yakuhluta ilunge­lo yabantu embusweni. Ilungu elibeke- kileyo lase Stellenbosch linge liyanakana ngomgudu eliwenzileyo ukuba lingenisa icebo lobugqwira, alibanganako ukuba- bonisa ukuba yaka yenziwa into yokuhluta ilungelo ebantwini bakuba bebesebelinikiwe, Engxoxweni kukankany we um­buso wase Queensland ukumisa into eyenziwayo, kodwa i netevu zase Queens­land zaye zizizihebetu zabantu ezingena- kutelekiswa nezeli lizwe lipetwe e Kapa. Kwisitili asimeleyo (sase Monti) esisesinye esimiwe kunene ngabantsundu inani labavoti abantsundu ngatna- shumi matatu anantandatu kupela. emakube ke kona, nokuba kuyintonina kwezinye indawo akuko loyiko Iwakuba abamnyama banokuselela abamhlope. Abasikwa emqulwini ngu Mteto ka Sprigg asingabo abantsundu bonke. E Monti asekulwini nasemakulwini ama­bini ama Jelimeni awasikwayo ngobuvezandlebe, kodwa engabantu abakute- leyo abanengqondo, bahlutwa ilungelo lokunyula. Amanye amalungu ayikankanye ivoti yabantsundu ngokungati iyinto eyingozi, kodwa yena koiwake uluvo elicebo lifuna ama Ngesi eli lizwe, abantsundu brnziwa nje isebe lenkawu.

U Mr. HOEMEYR: O !

U Captain BRA BANT: Kunjalo.

U Mr. HOEMEYR: Situko.

U Captain BRABANT: Nokuba siso, kodwa ukolwa ukuba eyona nyaniso yileyo. Intsebenzo yelicebo iya kusika emqulwini ababhali ezibhankini, abase- benzi koleliwe, nabanye abasebenzi abafundisiweyo ibatunge imilomo. Li­cebo elijonge abamhlope ababuhlwempu kuba bengavumi ukutobela Ibonti,

U Mr. HOFMEYR: Sisituko lonto.

U Captain BRABANT ute uyatemba ukuba Ibandla liya kuliqetula kanye elicebo, okanye lamkele eliliguqulayo. (Kwadunywa.)

U Mr. HUTTON ute ubezimisele ukubhekisa eyake inteto e Bandleni, kodwa emva kwecebo eliguqulayo lo Mpatiswa- Koloni, seleya kuyigcinela eyona ngxox® inkulu inteto yake. Ubona yena ukuba elicebo londe nge Netevu. Umandla awumeleyo (Fort Beaufort) unendidi ezintatu—Ibhonti eluchaseneyo nayo uluvo Iwake ; ama Ngesi, ange Bonti, nazimvo zizobubele zipangaleloyo ngakwabantsundu ; nomkondo wesitatu zi Netevu ngokwazo. Uyatemba ukuba kuya kwamkelwa icebo eliguqula elomndululi.

U Sir THOMAS UPINGTON ute yena into ayibonayo namhla yewenza intlekisa umbuso wabo. (Kwadunywa). Kubekwe pambi kwe Bandla umcimbi ogqite yonke eminye ebinga sondezwa pambi komzi. Kodwa elicebo lifumene kwi Nkulu-Mbuso impendulo angati ibinge- yiyo ebolingayilindelayo i Bandla ko yinkulu yombuso weli lizwe; kanti ke noko makayitete indawo yokuba Inkulu iseini kwizimvo zayo zeuiinyaka edluli- leyo ngendawo yelungelo lokupendula into zombuso. [Sir G. SPRIGG: Hear, hear.] Ubeba ke u Rulumeni ubengale- nza libe mhlope azhnisele kulo. Into ababona yona k ukusuka kwelinye lamanene asebu Rulumonini kunye ne Nkulu, Iona lingenisa ukuba u- Rulumeni matunywo li Bandla uku­ba awukangele lomcimbi. (Kwahlekwa.) Ubhekisa kubameli kulo Inkundla —angakataliyo nokuba bangama Bhulu nokuba bangama Ngesi—ukuba ayiwenzi intlekisana Umbuso weli lizwe? (Hear, hear.) Bumi pezu kwantonina bona ubu Rulumeni babo ngapandle kokuba busekwe pezu kwabo banelungelo loku­nyula amalungu? Kodwa bacelwa ngo- hleli kwizihlalo zobu Rulumeni ukuba bayakukangela ilungelo labanyuli. [Mr. SAUER: Yeyona nto yenziwayo kakade leyo.] Nokuba lilipina ilungu. nokuba lele Bhonti nokuba lelehlelo lama Ngesi elivotele elicebo liguqula elomndululi angasuka ati alikufanele ukuba lilungu lelo Bandla. (Hear, hear.) Tsiganga elimi kuso ilungu lase Stellenbosch uya-siqonda sona, liquba imvo z.abo zekakade, ngolulwandiso Iwevoti yomntu emnye. Ubengazanga wavumelana nalo, kwanje- ngokuba engavumelani nalo nanamhla. Uyalincoma ilungu lakunyanisa ukuma ezimveni zalo. Kodwa banokucinga ntoninaxa bobona Inkulu-Mbuso isima ivakalisa ukuba iyavumolana nomndulu li, aze asuke Umpatiswa-Koloni aliguqu- le icebo lomndululi? Ubhekisa Ebandleni ayilohlazo na lonto. Akahleli enozimvo zake na u Rulumeni emcimbini ongaka. Inkulu inazo, izivakalisile nakuba ibibutandabuza. Bonke owabo abaluvo lunye nayo, yaye iyenye yemi- mangaliso yokongamela kwengqondo enkulu ezincinane ukude liti inene elisi- dima singangeseli lungu elibekekileyo lase Beaufort (Mr. Hutton) liyakuluba- mba uluvo Iwalo. (Kwahlekwa; u Mr. HUTTON : Lungelulo uluvo kodwa uku- luvakalisa.] Ngxatshoke, ukuluvakalisa, do Umpatiswa-Koloni enze olwake. Yintoni elindwe lilungu elibekekileyo? Lixesha. Lixesha ukuba kugqite okwa- nonyaka ukuhlala kwe Palamente, zeli- qonde into ekoba yiyo nyakeuye. Ngo­nyaka ozayo ayaziwa into engenzekayo. U Rulumeni wale Koloni ucela ixesha lokuqiqa! Ubuza kwilungu elibekeki­leyo lase Stellenbosch ukuba ngekutiwenina ngomhlobo wake obekekneyo ilungu lase Monti ukuba libe lililo elo- ngamele umbuso, ukuba libe lingenise icebo lokuguqula loluhlobo. (Hoar, hear.) Intoni, amapepa endaba e Koloni nge ehlokome kwakona. Imvula yengcikivo ngeyine pezu kwentloko zabo. Ngeku- qalo awase Kapa kanye. Utsho walesa okwabhalwa yi *Cape Times* ngo Tungumlomo, nekubhale ngawo lowo mso. Ungene nzulu ekuboniseni ukuba aba­chasi abazintloko baka tungumlomo ya- yingu Mpatiswa-Koloni, atsho waliku- mbuza ibandla awakuteteyooko. [U Mr. SAUER: Kuyakuba luncedo kuwe uku­ba uzifundele lonteto.]

U Sir T. UPINGTON ute kuyakuba luncedo nase Bandleni. Oko inene eli­bekekileyo lati yinto eyaka yenziwa pina ukuliguqnla ilungelo embusweni ungabhekiswanga emzini ukuba uvote- Iwe umcimbi lowo. (Hear, hear.) Liya kuwubhekisana kubanyuli lomcimbi ine­ne elibekekileyo

U Mr. SAUER: Sobona lakufika ixesha. Ngoku alikafiki.

U Sir T. UPINGTON ute uyazi kakuhle ukuba ilungu elibekekileyo alisakuwubhekisa emzini umcimbi lowo. Inene elibekekileyo ngo 1887 lateta kunene nge voti ze netevu. Namhla elicebo alifihlisile, lijonge zona kanye. Umpatiswa-Koloni obekekileyo kwanowabo ababini abakwazinkuku ezisikw’ umlomo namhla bacela ixesha ukuba bayokukangela ukuba kuyakufuneka zisikiwe na i Netevu. He, Umpatiswa-Koloni wayenezimvo ezomeleleyo ngelungelo laba-ntsundu ngo 1887. Okunene oko waye ngapandle kobu Rulumeni, kodwa uku­suka ku 1887 ukuza ku 1891 asiloxesha lide ebomini bomntu. Kakade lento imvo yomntu iyaguquka. Bayazi ukuba izimeko ziyayiguqula nento zizodwa. [Mr. INNES: Hear, hear.] Inene elibe- kekileya nelifundileyo liya kufumana ukuba aziguqukile ezalo.

Mr. INNES : Andazi kangako ngalonto.

Sir T. UPINGTON: Ezenene elibeke­kileyo zingu nongxi—into engashukumi- -yu. Ngo 1887 Umpatiswa-Koloni aka- tshongo ukuba ufuna ixesha lonyaka ukuba ayekucinga. Ngeloxesha wati umteto lowo njonge ivoti yabantsundu, yaye ivoti yabantsundu ilunge ngokufanayo neyabamhlope. Litinina namhla ilungu elibekekileyo. Kwatiwa ngo 1887 umteto walonyaka ungxamele ukukupa e Bandla amalungu atile achaseneyo no Rulumeni; lo Mpatiswa-Koloni wanamhla wakankanywa ngokuba ulelinye lalawo malungu atunyelwe e Palamente ngabantsundu, waye elinike isihombo elo Bandla. Kuyinyaniso ukuba nge­ngqondo, nokufaneleka Umpatiswa Ko­loni usisihomo se Bandla nelilizwe. (Hear, hear.) Kodwa ukuze afumane ixesha lokuhlala kweza zihlalo, ubeke icebo abefanele ukuba nentloni ngalo. Liqube nangapezulu ukubonisa inteto zo Mpatiswa Koloni zo 1887 lizitelekisa nesanamhla isenzo. Emva koko utabate u Mr. Innes, acapule kunene kwinteto zake zo 1887; wakubula nezika Mr. Merriman aqoshelise ngelokuba icebo lelungu lase Stellenbosch lelingenakuqutywa, layelilelife amanqe. Yena ukolwa kukuba umntu omnye abe nevoti enye. Imicimbi yedolopu yahlukile kweye Palamente. Kweye dolopu imicimbi into enkulu kucitwa kwe mail vabarafi: kanti kweye Palamente nehlwempu linemfanelo ukuba nezwi ekumisweni komboniso, Akalamkeli icebo lokuba iko igengwe lengxoxo; waye kwakona enge- nakulivotela icebo lolungu lase Stellen­bosch. Akaboni ukuba kuko loyiko ukuba ivoti zamanene atunyelwe kwelo Bandla zinokugqitwa zezamalungu atu­nyelwe ngabantsundu. Ewe ziko inda­wo ezimbalwa, apo ivoti yabantsundu iyongameleyo eyababamhlope. Angalinganisela nge Aliwal North; ivoti ye Netevu yase Herschel iyongamele eyaba-mhlope base Aliwal North.

U Mr. SAUER: Akunjalo.

Sir T. UPINGTON : Bangasuka benze ivoti yebala, kodwa akangeyamkeli into eyakubanga ukuba lo anikwe ivoti ezimbini, abe omnye evoti ’nye. Awungegqitywe ngalondlela umcimbi omkulu ngangalowo. Uzimisele ukumela izigqi- bo alike kuzo, waye elusizi ukuba Um­patiswa-Koloni ayibeke lukundla kwindawo yokuba ivotelo icebo elibunyewu njengeli alibeke pambi komzi. (Kwa­dunywa).

U Mr. MERHIMAN akuba encome inteto yobuciko neyolileyo abebeyipula- pula, walate ukuba iyinteto enesikwa silima. Ilungu elibekekileyo litete nge- cebo elaka layalezwa lilo lokuba i Trans kei inikwe ilungelo elilodwa lokuvota— ukuba ontsundu abenendlu ye £100 ukuze avote, omhlope abe neli lungelo leli. Ukuba oinbaxa bevoti kunzima ukubaqonda, kunzima kalishumi ukuqonda UKwahlnla abantu, abanye batwaliswe nzima. Kwakona ilungu elibeke­kileyo litete ngokuba kungalunga kucalulwe ibala. Lonto igabadele nakweye lungu elibekekileyo lase Stellenbosch. Ngokwecebo lokuguqula lo Mpatiswa-Koloni obekekileyo akacingi ukuba iyaqala ukubako lonto. Yinto eqelekileyo ukuba umcimbi welungelo ungeniswe lilungu nje elingapandle ko Rulumeni, kanti awusakuba sabuya umva umcimbi. Akatihli ukuba elicebo alibuleleki kuye. Ukundululwa kwengxoxo ezinjalo kakadeni akumnandi kumanene apete umbuso. Kuyabonakala ngezinye inteto ezenziweyo ukuba kuya kuvuka uluvo olubi lobuhlanga ekuxoxweni kwalo mcimbi, oluyakuti lube lolwelishwa kule Koloni. Akukonto inokudlula ngobubi kweyokuba abantu abamhlope babe yimikhosi emibini, enyo iyeyaba- tanda ilungelo embusweni labantsundu, abanye — bechasile. Akutandabuzeki ukuba iko ingxokozelo ngomcimbi we­lungelo embusweni.

Mr. LAING: Pi?

Mr. MERRIMAN: Kuyo yonke i Ko­loni. Kuqinisekile, ukuba ilungu elibe­kekileyo liwavulile amehlo, liyayazi lonto.

Mr. LAING: Bek ungani ukuba ingavakali ngexesha lalevoti ye Ndlu ye Ngwevu isand’ ukubako?

U Mr. MERRIMAN ute ivakele kulo lonke. Into engumrnangaliso kukuba libo aliyivanga ilungu elibekekileyo. Olwake uluvo lolokuba u Rulumeni makawnpicoto lomcimbi, kuba ungolunge kuye. Okwangoku ise kukulinganisa okupambi kwabo. Ilungu elibekekileyo lase Bhofolo (Mr. Lung) litete ngokunikelwa kombuso kwabasityebi. Into ayivisisileyo kukuba zipindwe kabini ivoti zabazindlu zifike Kwi £100; acinga ukuba bangako abantsundu abangafikayo kobo bupakamo bulingeneyo. Akuko mbuso upatiswe batyebileyo apo. Uke wayicinga inteto yelungu lase Stellenbosch ebonakala iyeyobugcisa, kuba ingateti ngakuhluta lungelo abasebenalo. Ayi- balule mntu uinhlope komnyama, yaye noburwada obukulu ibunike isihlahla elumelweni kwelo Bandla. Uyavumela­na kanye nabati elilungelo banalo liqube kakuhle kanye, kodwa ke noko kunzima ukumela ukuba kuko ngqondo elunge­lweni elimenze ukuba abe mgangatweni mnye no Kafile omzimba ufihlwe nge ngcawe, wazityikila ngembola. Kanti ke noko yena nabo bacinga naye abayamkeli into yokumhluta umntu we blankete oko ebeselenako. Elicebo lilelokuba umntu ote tyi kunowe blankete abe nesitonga esingapezulu.

Mr. LAING: Laye limtshonisa ukuba angabinazwi kanye umntu we blankete.

U Mr. MERRIMAN : Kekaloku lilicebo elilumke ngapezu kwemigqaliselo, kodwa akazi ukuba lilelinokuhanjiswa. Akuko nto inxam kulo. Kupela liti yena nabanye belobandla babhetele ku- mntu ozityikila ngodongwe olubomvu. Asicebo liswele mfanelo; lilumkele ukuhlangabeza ukuxakeka abakuko. Kuyimfanelo ukuba akwalate oku, ukubonisa izizatu zokuba bangasukeli pezulu ukuchasa icebo elifanelwe kuqwalaselwa. Yena nabahlobo bake berni ezimveni zabo zokuchasa ilungelo elicalula ibala; akuko nto ichasene nezozimvo xa bati yakulikangela. Kuko abati malinyuewe ilungelo, lonto iteta ukuhluta obeselenilo. Akangi angenza nento ukwenzakalisa umntu webala. Akufuneki kungena eluchukwini kuba besaya kukangela. Ukuba uyadiikiselelwa umcimbi lo uya kubanga ingxokozelo, nrazuke kubin umzi oma Yuropu. Akasokuxhasa lu» ngelo liyakucalula. Ukuba umntu unomfanelo ezitiie makakululeke evotini nokuba umhlope nokuba mnyama. (Kwadunywa.) Kwakona akuko lunge­lo lingaba lilungile eliyakuba ngapaya kokuiikelelwa ngabasebenzi abamtumele apo. Uyatemba ukuba Ibandla liyakwamkela icebo lo Mpatiswa-Koloni, eliyakuti lamkelwe lidambise ingxokozelo, livelisele umzi iziqaino ezihle. (Hear, hear.)

U Mr. DOUGLASS ute Umgcini-Ndye- bo selete akasakuxhasa lucalulo elunge­lweni kodwa into ebekwe painbi kwabo iyeyocalulo. Uqokela elinye icebo loku­ba atnazwi ateta ngabantu abanento nemfundo asuswe kwicebo lomndululi.

U Mr. HOCKLY ute yena akayamkeli into yokuzigixa emntwini ivoti. Olwake uluvo lolokuba makuhlaliwe njengokuba kube kuhleliwe. Akaboni sizatu soguqulo. Ukuba lamkelwe icebo eli ixabiso levoti yabantsundu liyakuhla; ize isipelo sayo yonke lonto sibe lilishwa elimana lisanda. Mabati ukuba bayayingena lento banyanise; yaye iludungudeliso into yokuteta ngenqumbi yoburwada, kuba umngwandi wobubaribari uhleli ungenavoti kakade, kodwa zi netevu