



ya. Wati 'uzange uziboneke icawa? Ndi ndim... Wati ke akuko cawa... ukuba abavumi uz' unxilele.

Ndim P. KAKAZA.

UHAMBELO LWESIBINI KU RILI.

St. Marks 6th June 1887. Inteto ka Rili Hints neyutu. Indawo enize ngayo kum, ndiyavuma ukuyenza kunele nonotwa nam, njengokuba ndam-khalelaye namandla nani, ukuba i Sidubu (St. Marks) adisipha abantu abantsundu no Mansi (Ven. Archdeacon Waters) unda yali. Qamata, Iyexkungona e Ndw, uye kulingenisa e-Cacadu, nile nge Cacadu, uye kuma ngo Sabalele wamapanga uyilabele i Ngxwashi e. Hohlita kum, unyusa e Sabalele, uyekucangata uqolo lwentaba uyekuhlanganisa ngengingwa ye Qamata (Qamata Poor), unjalo ke umhleba Wosiba. Ndamamisela sakawona intshanga esimbini Amapinga Namabindu, ityala lento imbi ebhalingela u Mansi lalayakufela umntu kuma Pinga nama. Hohlita. U Mansi ade sifone akangeniwo nto imbi. Kodwa mna andisango ndiya nezwi alenzayo ngam. Tina, mikulu imfazama ka Mansi ayenziyelo ngawo, eminyaka, kodwa edingakuyiminyaka ngokuyifela, ngenxa yobuntlali bayo. U Rili kumandi ukukuba oko ngomhlobo wam omkulu u Mansi.

Ndamandisa isiko lika Rulumente lupaso lwakowetu ngokangazi, ndiyangquleleka ngelutso isiko. Imizwe yamakhila abalini yaka yakona? Mna hayi, ke isiko lika Rulumente pinapi kukuhlangana ubuso ngobuso benkosi litwe lonto ngemilomo, ishiyo endaweni, ukuba yenziwa ngositho wayo bantwana abasayikungisa nayo. Asinako ukoyika njengesiko labantsundu. U Rili kuhleliwa nje emingwini kunjalo. Ewa. Kunjalo.

Namhlanje ke wenza isiko angakubulelayo u Rulumente ngalo, ukukupya oyo-ko ngayina ntona azolele abantu bangasindisi inkomo ezilinjela irafu, wenza into elungileyo ke eyalokala kwimisebenzi. Ndamandisa isiko ngomhlobo wam omkulu u Mansi. Ndamandisa isiko ngomhlobo wam omkulu u Mansi. Ndamandisa isiko ngomhlobo wam omkulu u Mansi.

Ndim, NKOHLA FALATI.

UDABA LWENKOSI.

Ngosi. Mhlaba washumayezwa isizwe usithi, oziya zintzaba zivalo e Kapa... Ndamandisa isiko ngomhlobo wam omkulu u Mansi.

Ndim, NKOHLA FALATI.

UTUNG' UMLONO E RILANI.

Lamangoku alandelayo siwabata kumapapa adiko ngomkombe ovela e Nglilane. Lencwadi ibonakale kwi Tapes ye London. MNUMZERU. Okuya ngomnyaka we 1853 ummiso wombiso wanikela i (Cape Colony) Kapa, u Rulumente we Nkosazana wayengafika (sidawo) kwilungelo elingaphakathi, waba waya kuleyo indawo yokwenza umanyano kuba bonke abantu Bonantu Omhle, ngokubona kwe Dunke yase Newcastl, ngokubona kwe Dunke ka-kubi e South Africa ngomni Manki, na sithi, ngelutso elingaphakathi kwizwe wayavazela kwizwe elingaphakathi ngobu- buko. Wati ukuko bayi unemfuyo no- kuba ngomhlobo, ungowokuba ukuti wolabikwa nokuba yi Robiiki nokuba yi aliko ngokumhla kwabantu.

Uti makadi unntu kwizwe elingaphakathi eve ukuba unebango e Koloni; ukuba akaphe- nya nje ngawo malal mhlambi lato ongakalalwayo, itshiyela, mhlaba bi idungudwana, koko makove ukuba un- gomnye wosapo - unntwana wendhu. Sopena ke mlingo eokwena ukuba basebe agumla kwizwe elingaphakathi.

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Ndim, NKOHLA FALATI.

elixambule kulengoxo ibanga usithi... linto ezimangalisayo kukuba kumbaleka... izosha elide kangaka umbaleki wazi ukuba molentso. - Error 1887]

TETA! TETANI!!

Embo 5 Sept. 1887.

Nyana wamadoda nabafazi bayo yonke i Afrika, kaundifakele lomigcama imbawo kwipepe lomkalo wam. Ndamandisa isiko ngomhlobo wam omkulu u Mansi.

Ndim mna 'Ippa ukungelwa ontundu akubiza into zompote kutiwe un- moya wemfazwa. Napakade siseko nje tina nezinkwaziwane seta asize sipaka- mise isandla kuboko bama Bilitane, koda kuvutela i Kilongo lomkalo Lunjo- lo olwam ukolo. Masithi alingoyiki; ukutha ngawo wosapo edaweni be- Nkosi yamazulu, nokutha kakubi ngaba- sinkosi ukuba. Ingaba yinoma lento yo- kutungwa imilomo? Ungaba lomzi wama Ngosi mant yakuthaba lupato lobawo- kulu nobawo betu, kuba tina isizwe asigbini mlayaka, ngokubona kwe Dunke ka-kubi e South Africa ngomni Manki, na sithi, ngelutso elingaphakathi kwizwe wayavazela kwizwe elingaphakathi ngobu- buko. Wati ukuko bayi unemfuyo no- kuba ngomhlobo, ungowokuba ukuti wolabikwa nokuba yi Robiiki nokuba yi aliko ngokumhla kwabantu.

Tina singama Ngosi; sasa ndililo nqo, sandideni nebala, sinyama, zimdaka, zim- pomvu, zinala, zilizo sizabalabala zi- nkomo zonke, ziyangwenekala zonke; ndili Bilitane mna nokuba ndimnyama ndingumntu we Nkosazana mna u Filoli, mandikubhalela umhlabano mfo- ndini, nokuba ungowalipina uhlanga nokuba ungowalipina ibala. Ndituna undazisile into ezimangalisayo yokuya ku Mant' Omhle. Adikakapisi i 10a. na i 11a. hal, ngapenzilwana koko mna.

PANTSI KWENTABA ZOTUKELA.

Ndamandisa isiko ngomhlobo wam omkulu u Mansi. Ndamandisa isiko ngomhlobo wam omkulu u Mansi. Ndamandisa isiko ngomhlobo wam omkulu u Mansi.

Ndim, NKOHLA FALATI.

ayayise Bhai kwagqitywa ekubeni ka- tunywe iminyaka e Nglilane ekuboneni kwi Fakeli e Nkosazana. U Sir Robert Fowler useleka wamam ukubhalana no Sir Henry Holland ngalondawo. Ndamandisa isiko ngomhlobo wam omkulu u Mansi.

F. W. CHESSEX. "Aborigines' Protection Society, Broad- way Chambers Westminster, Aug. 20."

Kwi Daily News yakwase London sitabata lamacapasa: "Ikitunywa ezinye- lekiyelo ziyakubhele zityelele e Nglilane. Abantsundu belase (Cape Colony) Ka- benenkolo ukuba esinye iselondwana- misto wokunyulwa kwamalungu e Pa- lement oamkelwe kutaba nje li- elusa imiteto e Kapa ayakuba un- umlomo. Ngocendo lwoqela elilala- lama Koloni, kaseko babu imali yom- pako wabo batunywa labantsundu, ba- nywa e Nglilane kwizwe elingaphakathi, labo lokukwaziwa kwizwe elingaphakathi, kuba bonke abantu Bonantu Omhle, ngokubona kwe Dunke yase Newcastl, ngokubona kwe Dunke ka-kubi e South Africa ngomni Manki, na sithi, ngelutso elingaphakathi kwizwe wayavazela kwizwe elingaphakathi ngobu- buko. Wati ukuko bayi unemfuyo no- kuba ngomhlobo, ungowokuba ukuti wolabikwa nokuba yi Robiiki nokuba yi aliko ngokumhla kwabantu.

Le landelayo incwadi ivela kwi Fakeli e Nkosazana kunywele ku Sir R. N. Fowler, Bart, M.P., inene lase London, ivakalisa iingqubo zenkundla ye Nkosaza- sa ekubhaleni i Rulumele (Sir H. Rob- ertson) e Kapa ukuba ibhale ingxelo ezelayo ngokutungwa imilomo kwabantu.

Downing Street, 12 Aug. 1887. MNUMZERU. Ndiyalelwe ngum- Manki we Nkosazana u Sir Henry Holland, akubika ukuba eyako yosuku lwe (sitatu) 3 Aug. '87 yanikela imali e Nglilane. Ushleli we "Imvo Zabantsundu" ngom- hlobo osand' ukunywa iminyaka e- Nglilane, ukuba eyako yosuku lwe (sitatu) 3 Aug. '87 yanikela imali e Nglilane. Ushleli we "Imvo Zabantsundu" ngom- hlobo osand' ukunywa iminyaka e- Nglilane, ukuba eyako yosuku lwe (sitatu) 3 Aug. '87 yanikela imali e Nglilane.

Ndim njalo-njalo (Signed) R. H. MANDI. Sir R. N. Fowler, Bart, M.P.

ABALIMI NA BARWELI.

Uti makadi unntu kwizwe elingaphakathi eve ukuba unebango e Koloni; ukuba akaphe- nya nje ngawo malal mhlambi lato ongakalalwayo, itshiyela, mhlaba bi idungudwana, koko makove ukuba un- gomnye wosapo - unntwana wendhu. Sopena ke mlingo eokwena ukuba basebe agumla kwizwe elingaphakathi.

E MARENJI.

E QONCE (Oct. 18).

Izazi, 10/6 to 11/1 ngokwama- Ihabile, 2/3 to 3/11 ngokwama- Ihabile ezinkozo, 2/6 to 3/10 ngokwama- Ihabile, 1/3 to 2/8 ngokwama- Ihabile, 2/1 to 3/2 ngokwama- Ihabile, 2/3 ngokwama- Ihabile, 6/1 to 2/3 ngokwama- Ihabile.

E KOMANI (Oct. 15)

Izazi, 8/1 to 2/3 ngokwama- Ihabile, 2/1 to 3/2 ngokwama- Ihabile, 2/1 to 3/2 ngokwama- Ihabile, 2/1 to 3/2 ngokwama- Ihabile, 2/1 to 3/2 ngokwama- Ihabile.

E DAYIMANI (Oct. 14).

Izazi, 10/6 to 11/1 ngokwama- Ihabile, 2/3 to 3/11 ngokwama- Ihabile ezinkozo, 2/6 to 3/10 ngokwama- Ihabile, 1/3 to 2/8 ngokwama- Ihabile, 2/1 to 3/2 ngokwama- Ihabile, 2/3 ngokwama- Ihabile, 6/1 to 2/3 ngokwama- Ihabile.

E BANI (Oct. 13).

Izazi, 10/6 to 11/1 ngokwama- Ihabile, 2/3 to 3/11 ngokwama- Ihabile ezinkozo, 2/6 to 3/10 ngokwama- Ihabile, 1/3 to 2/8 ngokwama- Ihabile, 2/1 to 3/2 ngokwama- Ihabile, 2/3 ngokwama- Ihabile, 6/1 to 2/3 ngokwama- Ihabile.

Native Opinion.

WEDNESDAY, OCTOBER 19, 1887.

The Office. It is needless to explain that by "the traffic" we mean the Liquor Trade. The liquor traffic, carried on in this colony under Legislative sanction and patronage, has called forth the strong and emphatic condemnation of the Free Church Presbytery of Kaffraria, which held its quarterly meeting on the 5th inst. in this town. This act, clearly following upon the equally strong denunciation of the trade in brandy, issued by the Metropolitan Presbytery of Cape Town, shows that the Church is being built up in order to fire society at large. This is a great step in the right direction, and the Church is bound to hold strong and definite views on the liquor traffic in the trade of the colony.

of untaxed brandy if she is to exert any influence for good in society, and if her denunciations are not to be regarded as the mere harmless barking of a dog whose bark is more to be dreaded than its bite. The pointed and unequivocal references of the Most Rev. the Bishop of Cape Town against the action of Parliament on the liquor traffic, have already been reproduced in these columns. We are sorry that through oversight of the printer in our paper to give to the world the valuable Report of the Committee on Intemperance of the Free Church Presbytery, but that oversight is where in these columns will indicate how profoundly moved the sentiment of the church is by the action of those at the head of affairs. The Committee of the Free Church Presbytery, observe as to the terms in which it is couched that "the liquor traffic is a curse to the population, and the other countries of the world will afford a fair and just basis to native people without any undue favour but also without any element of oppression. That the Royal Assent should be accorded by such a majority to the Registration Act seems not only a disgrace, but a most unjustifiable indication of the absence of that respect for Colonial populations which is the visible presence of Royal assent." Mr. Tanplin says that the "humiliating recognition of the fact that the liquor traffic is a curse to the population, and the other countries of the world will afford a fair and just basis to native people without any undue favour but also without any element of oppression. That the Royal Assent should be accorded by such a majority to the Registration Act seems not only a disgrace, but a most unjustifiable indication of the absence of that respect for Colonial populations which is the visible presence of Royal assent."

The Presbytery very wisely calls upon the Christian professors and Christian Churches in the land to unite with it in endeavouring to effect a change in the liquor traffic. We wish the Churches and other friends of morality to unite with the Presbytery on the crusade upon which they are now entering. If the change is to be effected, the members of the Church will have to be in the face. They must thoroughly understand that the liquor traffic is a curse to the population, and the other countries of the world will afford a fair and just basis to native people without any undue favour but also without any element of oppression. That the Royal Assent should be accorded by such a majority to the Registration Act seems not only a disgrace, but a most unjustifiable indication of the absence of that respect for Colonial populations which is the visible presence of Royal assent."

Through inability to reproduce the whole, we content ourselves with calling the following from the trenchant report of the Committee of the Free Church Presbytery of Kaffraria, which met on Oct. 5th 1887 on the subject of the liquor traffic: "The liquor traffic is a curse to the population, and the other countries of the world will afford a fair and just basis to native people without any undue favour but also without any element of oppression. That the Royal Assent should be accorded by such a majority to the Registration Act seems not only a disgrace, but a most unjustifiable indication of the absence of that respect for Colonial populations which is the visible presence of Royal assent."

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Nothing can be done for the people of this colony, and the other countries of the world, unless the liquor traffic is abolished. The liquor traffic is a curse to the population, and the other countries of the world will afford a fair and just basis to native people without any undue favour but also without any element of oppression. That the Royal Assent should be accorded by such a majority to the Registration Act seems not only a disgrace, but a most unjustifiable indication of the absence of that respect for Colonial populations which is the visible presence of Royal assent."

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His views are fair and satisfactory towards all classes of the community and they are a very good recommendation.

PART of Mr. Tanplin's letter to the gentlemen who sent him the invitation to contest the Tanhahland seat in the House of Representatives. "With regard to a bold, most emphatic and unreservedly held that the liquor and spirit of the Commission Ordinance should be observed in this particular. We have lately seen a gross infringement of political rights in the Registration Act, a measure which can only be regarded as a disgrace to the people of this colony, and the other countries of the world. It is a disgrace to the people of this colony, and the other countries of the world, that the liquor traffic is a curse to the population, and the other countries of the world will afford a fair and just basis to native people without any undue favour but also without any element of oppression. That the Royal Assent should be accorded by such a majority to the Registration Act seems not only a disgrace, but a most unjustifiable indication of the absence of that respect for Colonial populations which is the visible presence of Royal assent."

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