

Imvo Zabantsundu

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KING WILLIAMSTOWN, NGOLWESI-NE, NOVEMBER 8, 1888.

No. 207

KWI VENKILE YASE QAUKENI

UNGA FUMANA : Ityali, Iqhuya, Ithempe mantyi, Indlubatyi, Idyasi, Iswekile, Ikofu ezikela, zokusika nezokucheba, Izihlangu, Izikali zemihlakulo, Izikonkwane, Intlobo-ntlobo zamayeza okudipa ngamamani apantsi, zilunge kwayekwa. Unika awona manani makulu ngo boya, izikumba njalo-njalo.

EMGWALI WAKWA NGQIKA

F. A. EGELHOFF.

Amaxhosa ati ngu NGXAMBASHOLO.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena

Magosa am bowatunyelwa onke amayeza nge Posi xa behhalele kum batumela isi tampo nokuba yi mali ehamba ngepepa 1-posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

WILLIAM J. DEALY

I Arente yokutengisela e Markeni, nokutumela kwezinye indawo.

UTENGA zonke intlobo zeziqamso zomhlaba nge “cash.” Utongisela zonke intlobo zokutya okuzinkozo, itapile, njalonnjalo, ngoknzwza nge 1s. epontini ye mali (5 per cent.). Imali ifunyanwa ngokukaulaza.

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Niqondise ukuba igama ngu

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E QONCE.

Kuba ngawenkohliso angenalo igama lake.

KUTENCISWA NGOKU. ■

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu ze njolloba ziqalela kwi 4/6 kuse kwi 6/6.

Ezibotshwa ngemitya ziqalela kwi 6/6 kuse kwi 7/6.

Ikausei zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo nama-bala onke.

I Printi kongona zitshipu kunenx'engapambili.

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Amehlo Mzi Ontsundu!

NDICELA amehlo kuni mzi wakowetu ngomfana ontsundwana, amagama ake Jim, Mbeki, akayise Abraham Gobongwana Kinase. Wagqityelwa ese Kapa nge 1882, naku Mr. John James, nakwabanye abafundisi bamahlelo ngamahlelo apo e Kapa nakwezinye indawo. Ondilandisayo angatumela kwi editor ye *Mvo*, nokuba kukum Indleko zake zingabuyiswa ndim, M. A. G. KINASS,

R.M. Office,

Ummiselo wa 28 we 1888]

[Wahlkonyiswa ngo 21st August, 1888.

UMMISELO

WOKUBA

Kwenziwe Inkuselo eyeleleyo yama Hlati

Wavunywa nge 17 th August, 1888.]

MAKUMISELWE yi Palamente yase Cape of Good Hope,

ihlangene e Palamente, ngokolu hlobo lulandelayo

ISAHLUKO I.

INTSHAYELELO.

1. Kuzo zonke izinto lo Mmiselo ungatyiwa elokokuba “ ngu Mmiselo wama Hlati, 1888,” yonke ke Imimiselo, nemi Gqaliselo, nokuba yi Miteto, nokuba zinxalenye zayo ecaseneyo mhlambi enga vumelanayo nalo Mmiselo, ngokwenjenje oku iyabulawa.

2. Kulo Mmiselo :

(a) “Umpatiswa” kutetwa Umpatiswa Mhlaba ka Rulumente ne Misebenzi Emikulu;

(b) “Igosa lama Hlati” kutetwa nawupina umntu obekiweyo ukuba abe ngu Mongameli wendada nama hlati, Umgcini, Igosa le Siqingata lama Hlati, Umhloli, Unobhala wama Hlati, nokuba li Sentile lama Hlati.

(c) “ Ityala le Hlati ” kutetwa nakupina ukwapulwa nokokuba sisipina isalatiso salo Mmiselo nokuba nguwupina umyalelo nomteto owenziwe ngezantsi apa.

(d) “ Umti ” akuqukwa imiti yama planka yodwa, kutetwa imiti, iziciti namatyalo entlobo zonke, nentshulayo, ne zitole, nama hlumelo amatsha namadala.

(e) “ Amanz’ abalekayo ” kuqukwa onke amanzi ancencezayo abeko kade nambelwe imijelo abaleka kuyo, nadla ngokubaleka kuyo.

(f) “Amaplanka” kuqukwa imiti eseyiwe, mhlambi ewisiweyo, nayo yonke into elu kuni nokuba lusariwe, lucandwiwe, lugalulwe, nokuba yeye nziwe ngalupina uhlobo.

(g) “ Inkuni ” kuqukwa indawo-ndawo ze miti yentlobo zonke zinqunjisiwe, nentsasa, nokuba zifulara; nokuba zezi nqunqwe ngohlobo ezenziwa ngalo inkuni ezibaswayo, kwa nayo yonke inkunkuma nje ye miti.

(h) “ Imveliso ye Hlati ” kuqukwa ezi zinto zilandelayo xa zifunyenwe kona nokuba kuyelwa nazo chlatini:—inyamakazi, intlanzi, intsimbi, amatye, umhlaba, imiti, impingelo, amahlala. izikal’ amaplanga, amabazo, inkunkuma ye sara, izityalo, utyani, ingcongolo, ingca yokufulela, imikanzi, imizi, imbumba zengcanjana, imisonto, amagqabi, ubulumbu, indyandambo, izisende, iziqamo, imbewu, ingcambu, izibindi, izibindi zom oki, imitana emka namanzi, amaxolo, intlaka, incindi eyomileyo yemiti, incindi yomti, amalahlhe enkuni, ubusi, amtwebeba, imfele, impondo, upondo lwe ndlovu, kungase kusitiwa ukuqukwa yonke into ekulayo nekoyo pakati ehlatini.

(i) “ Inkomo ” kuqukwa inkunzi, emale, inkabi, amahashi, amahashekazi, inkabi zamahashi, o ndlebende, ama esile, ihangu, inciniba, igusha, ibhokwe, kungase kusitiwa ukuqukwa zonke izilo zase kaya ezifuyiweyo.

(j) “ Ihlati Lomntu ” kuqukwa wonke umhlaba womntu otile nokuba ngubanina nokuba ngumntu oyedwa, apo kuko isixeko semiti nemitana ehulumayo eyenze ukuba kulondawo kukolise yona ngobuninzi emhlabeni.

(k) Ihlati lika Rulumente ” yindawo eli Hlati elinomda ne Hlati elingenamda.

(l) “ Ihlati Elinomda ” kuqukwa wonke umandla osewuke wacandwa okanye wenzelwa umda waza wahlkonyiswa kwi *Gazette* okokuba lihlati elinomda, eloquka zonke izijungqana namabalana omhlaba ka Rulunaente owahlulelwe ekubeni ube lihlati, mhlambi inxalenye yehlati, mhlambi izityalo, nokuba ngoze kwenziwa indawo yokutyala, nokuba ngoze kwenziwa kuwo ihlati.

(m) “Ihlati Elingenamda” kuqukwa Amadlelo, nokuba zi Lali zabantu Abantsundu nokuba nguwupina umhlaba apo u Rulumente anemfanelo kwimiti ekula kona nokuba nguwupina umhlaba owodwa ka Rulumente onemiti ekula kuwo nokuba yeyakula kuwo.

(n) Zomana ukubako ke inguqulelo ezenziwayo amaxesha ngamaxesha nge Caziso kwi *Gazette* ngokubhekisela kwi “*Mis’ Elandelayo*” onke uyayazi atlaka.

ISAHLUKO II.

UKUFUYWA KWE HLATI, IMIDA, NO MYOLELO.

3. Izalatiso zomteto ngokubhekiselele ekufuyweni mhlambi ekutatyatweni komhlaba namalungelo endlela eyenzelwa uluntu lonke, ziya kusetyenziswa kwimimandla efunelwa ukuba yenziwe amahlati, mhlambi indawo zezityalo, nokuba yimisebenzi eloluhlobo eyakusetyenzwa ngendleko yakomkulu ; kodwa ke kuya kufuneka maxa onke ukuba ololufuyo okanye ololutabato luya kubhatalwa ngembuyiselo eyoti imiswe ngoluhlobo lo “ Mmiselo we Mhlaba no Lamlo we 1882.”

4. Pambi kokuba kubeko isaziso esishicilelweyo kwi *Gazette* esihlokomisa ummandla otile ukuba ulihlati elinomda, amapepa elohlati nawe ngxelo yomntu obeqashelwe ukwenza umda ziya kubekwa e ofisini ye Mantyi yeso siqingata sinelo hlati ukuze zihlolwe ngumntu wonke, yoti ne Mantyi yenze ukuba kukutshwe isaziso kanye ngenyanga kude kupele inyanga ezintatu sokuba kuza kushicilelwa Isaziso esihlokomisa umda.

5. Koti ukuba akuko gantolo enesihlahla ngeloxa lenyanga ntatu ezikankanywe kwisiqendu esingentla, yokwenza isicela nokuba sesikabanina otintela eso saziso, nokuba olo lutintelo kulo ngantelo ebeku ngeniswe kuyo umyalezo wotintelo, ukuba lowo mohasi ngvetyiwe mhlambi izipelo zomda ziguqulwe. soti eso saziso beshlokomise izipelo zemida kuqala sibuye sikutshwe size sivakalise njengoko kugqitywe ngako, woti ke lowo mmandla ubiyelwa ngolohlobo lwe lihlati elinomda.

6. Ukuba asika shicilelwa isaziso somda njengoko sekutshiwo ngentla apa amagumbi emilimandlela obonakalisa ngenqunjana zamatye nangezibonda ezinama nani acacileyo. Kwakamsinya sakuba senseziwe isaziso eso zoususa ezonqunjana zamatye nezo zibonda kumiswe ibhakana ngokhlobo lommiselo oqinileyo we Bhakana Umhlaba we 1865

7. Xa kuko imihlaba ka Rulumente ecandelela ukutengiswa, woba ngumsebenzi wonocanda abo ukubonakalisa emapepni abo noku bhekisa nengxelo ku Mpatiswa ukuba zikona ezintlobo zemihlaba zikankanywa ngezantsi apa—

(a) Imimandla etive shinyi lihlati (imiti eniide, inkuni, ihlontwana, netninye).

(b) Imimandla apo ihlati ligalulweyo mhlambi latshiswa, kwaza kwasala kubonaka. la imikondo pantsi yezinqumka, inkukuma etshileyo, mhlambi imitana ehulumayo edla ngokuba kwindawo ezitshileyo.

(c) Umhlaba ofunelwa ukuba kutiyiswe kuwo inkomo ezisebenza ukutsala imiti, nowokumisa ilungalo lendlela.

(d) Ingqolo namatambeka alapo ngasentla kwezondawo zinamahlati.

(e) Indonga ezinde ekubonakala ukuba umhlaba usicenge sokumka nemilambo kufupi nazo

(d) Indawo apo imiti ingaba nomsebenzi wokukhusela umhlaba ukuba ungapandwa ngamanzi abalekayo ne milambo, naye misinga

(e) Intlabati ehambahambayo nomhlaba ofunelwa ukukhusela induli zentlabati no nxweme.

8. Xa ngaba kuko ukucelela mhlambi ilungelo lokutyisa impahla, ukugaula nokuba akunjalo ehlatini lika Rulumente Umpatiswa angenza imiteto yokuxela ukusetye- nziwa kwe dlelo, ne miti, nokuba yi mveliso ye hlati.

Leyo miteto nemigqaliselo inga

(a) Balula nhlobo lwemiti enokugaulwa, ixa lokugaula, nexabiso emaligaulwe.

(b) Ukuvalwa kwexeshana kwendawo ezitya impahla kusenzelwa ukulondolozwa imitana emitsha ekula kuleyo mimandla.

(d) Kungakusitiwa ngezwi elinye uhlobo olo lulecele naleyo mfaneyo iyakusetyenzi- swa njalo.

9. Imigqaliselo engamana ukwenziwa njengokwesiqendu singentla ukwenzelwa ukugcinwa kwexesha lokugaulwa kwentlobo ezitile zodwa zemiti yamaplanka emahlatini ka Rulumente yosetyenziswa nakumahlati abantu abangabanye nakwawe dolopu nama nye amagugula afakiweyo pantsi kokusebenza kwalo Mmiselo zizahlulwahlulwana ezikwa- ko ngezantsi apa kwisiqendu seshumi linambini; kodwa ke ukuze kwenzeko oko leyo mi gqaliselo, nokuba ziyipina ingququlo apa, yoba ishicilelwe kwi *Gazette* nakwelenye ipepa elishicilelwa okanye elijikeleza kweso siqingata sinelohlati kwenziwe oko ngentsuku ezili-

shumi elinesine mhlope pambi kokuqala kwexesha lokugaula elimisiweyo, koba kanjako akuko nto ikoyo kwesisiqendu engatintela umninihlati ukuba angagauli naninina imiti engegeyiyo yantengiso notshintshiso, nabanina nayipina idolopu nalipina igqugula elapule lemigqaliselo loba sicenge sokudliwa ishumi leponi.

10. Woba ngumteto ofanele i Ruluneli ukuvakalisa ukuba intlobo ezitile ze miti ezingati sicalucalulwe nge simemezo azisokumkiswa kule Koloni ziwezwe nganandle kwe lumvelo ebalulekileyo. Eso simemezo soba enokugaulwa ngayo lomiti, namacebo okulayisha, nobude bexesha, nenyameko obalulekileyo emayitatyatwe ukuze kufunyanwe imvume yokuweza ezo ntlobo kutetwa ngazo. Nabanina oweze umti oluhlobo olumenyeziweyo ungena lupawu luhalulekileyo olubekwe li gosa lika Rulumente, mhlambi oti ewufaka ezinqanaweni nje kanti akanagunya libalulekileyo, woba sicenge sokudliwa isheleni ngonyawo knlowo mti wenjiwo njalo uknfakwa ezinqanaweni.

11. Kulo lonke ihlati elingena mda, esikululweni, edlelweni, nokuba kukumhlaba ka Rulumente, apo kuko, nangapaya kwawo kuko, inxalenye ye hlati eligcinelwe u Rulumente, kobako inkululeko enkulu yokunqumla ukuhamba nge nqwelo, nezinyo izinto ezine milenze, nenkomo Zokutwala, nokututa, nokutsala imveliso ye hlati, nokutsala, noku tshitsilizisa amaplanka nangubanina onemvumelo yokututa nokutwala. ihlati, imveliso, nokuba ngama planka; kodwa ke koti ukuze kwenzeko oko edlelweni le Dolopu, nele Dolopana mhlambi le Gqugula laba Pati kuti ezikululweni kubhataliswe ixabiso elingagqitanga epenini ngemini ngentloko yenkomo etyayo okanye ekululweyo kwolodlelo; kodwa akusakuyinyelwa kukulula nakutyisa kuyakude kube ngapezu kwentsuku ezintlanu ngemvumelo enyo eseyixeliwe.

12. Woba ngumteto ofanele i Ruluneli ngesi Memezo kwi *Gazette*, xa kufike isicelo somninimhlaba ukuba ifake pantsi kwentsebenzo yalo Mmislo, kangangoko izihlulohlobo awo zinokuvumelana nawo, nalipina ihlati mhlambi indawo etyaliweyo, nokuba ngumsebenzi obunjalo, ongowo lowo bani nokuba yileyo dolopu nokuba lelo gqugula.

13. Xa ngaba kuko imali ekutshwe komkulu kwayiwa kutyalwa ngayo imiti nalipina i Gqugula lesi Qingata nokuba yi Dolopu, nge gunya lo Mmiselo we 4, we 1876, nokuba ize ngalupina uhlobo nakuwapina amagugula nokuba ngabantu, Umpatiswa angayaleza. ukuhlolwa aqondayo ukuba kuyafuneka, angakupa nemiteto nemigqalislo yokukhusela nokulinyelwa, kwalomiti ityaliweyo, njengoko kubonakala kunqweneleka, akusokubako nabani kwanagqugula labanta bonke nokuba sekutenina eliya kuvunyelwa ukuyi gaula nokuyisusa leyo miti ityalwe ngolohlobo, ngapandle kokuba kube kuhanjwa ngemiyalelo evela ku Mpatiswa, kungenjalo kukudliwa okungamiselwa yileyo miteto nemigqaliselo.

Imiti etyalwe emacaleni endlela engekona mhlabeni wamntu nengabekwanga gquguleni lasiqingata, dolopini, nakulipina elilimbi igqugula, nokuba akunjalo, yoba pantsi kwogcino olunjalo nokuba ikomkulu linemali eliyikupileyo na ukutyalwa kwayo nokuba alikupanga nto.

14. I Ruluneli ingamana ukuti amaxesha ngamaxesha ngesimemezo kwi *Gazette* ivakulise xa ngaba kulungelo loluntu kulondawo ukwenjenjalo, okokuba leyo ndawo ifunelwa ihlati, nokuba yeka Rulumente nokuba yeyomntu oyedwa, yogcinelwa enyo yezizinto zilandelayo:—

(a) Ukugcinwa kwesi xhaso samanzi emaquleni, emilanjeni, ema damini, nasezi tankini;

(b) Ukukhuselwa kwendlela, nololiwe, neminye imigca ekuvisiswana ngayo ;

(c) Ukwenzelwa ukugcinwa impilo yabantu.

15. Ukulungiselela eso simemezo iyakuba, kanjako ingaba ngumteto kwi Ruluneli ukwenza imiteto ngokubhekiselele kulo ndawo igcinelwe

(a) Ukuwiswa kwe miti;

(b) Ukucitwacitwa, okanye ukngatyulwa komhlaba ;

(c) Indlela eliya kusetyenziswa ngayo idlelo;

(d) Ukutshiswa nokukweleniswa kwe zityalo.

Nabanina owapule nawupina kulo miteto woba sicenge sezohlwayo eziya kumiswa yileyo miteto, kodwa kangabiko tyala liya kugqita eshumini le ponti ukudlelwa ityala elinye.

ISAHLUKO III.

AMATYALA EHLATI KU MAHLATI ANGENAMDA.

10. Nabanina owenze nalipina kula matyala alandelayo kuma hlati angenamda uya kuba sicenge sentolongo asebenze nzima mhlambi angasebenzi nzima ixesha eli ngengapezulu kwi nyanga ezili shumi linambini, mhlambi adliwe ixabiso elingangapezulu kwama shumi amabini eponti, ekungati ukuba akanayo leyo mali ahlahle ixesha elinganga pezulu kwe nyanga ezintandatu entolongeni asebenze nzima, mhlambi angasebenzi nzima, mhlambi zibe zombini ezonto nkndliwa nentolongo leya ixelwe ekuqaleni. Ngokubheki. selele kumatyala okwapula iziqandwana ezi zingu (a) no (c) isohlwayo eingaba kukukatswa nokuba linani linina lemi vumbo engengapezulu kwamashumi amabini amantlanu ngapezu kwe sigwebo mhlambi sey i sima endaweni yezo zohlwayo, nokuba sisipina kuzo:

(a) Ogaula, owenzakalisa, nokuba ushenxisa nawupina umtlo ogciniweyo nokuba liplanka.

(b) Ukuroboza nawupina umteto owenziwe yi Ruluneli iwenzela lonto wagaula, wenzakalisa, watabata, watshabalalisa mhlambi wemkisa impingco, isitole. nokuba yimveliso ye hlati ;

(c) Olumekileyo mhlambi wapemba okanye wancedisa, ekulumekeni nase kupembeni, mhlambi wanika isandla encedisa omnye ekulumekeni mhlambi ekupembeni into engumliho nokuba kupakati mhlambi pakati kwe yadi ezimashumi mabini ukusuka kwelo hlati ekute ngoko kulunyekwa nokuba kukupenjwa kwatsha nawupina umti mhlambi inxenywe yawo nokuba lilipina iplanka nokuba yimveliso ye hlati etshileyo mhlambi eyenzeakuleyo mhlambi eyoba sengozini yokutsha mhlambi yenzakale.

(d) Oshiyelo, ngapandle kokwenza amacebo okuze unganwenwezeli mhlambi wenze ingozi, umlilo awulumekileyo mhlambi awupembileyo ole mhlambi ekulunye.

kweni kwawo, nokuba kusekupenjweni kwawo mhlambi wanika isandla wancedisa.

17. Xa ngaba ubani ete ngapandle kwe gunya wafumana wafumbalala, wema, waka ingqukawa nokuba buhlantl mhlambi wageca mhlambi walima umhlaba okwihlati elinge- namda, kuyakuba ngumteto kungaba kungomteto nakulipina igosa elipete elohlati, ukuba lowo mtu lindizele pambi kwe Mantyi yeso siqingata, ukuba abonakalise imbangi yokuba angasinda ngokutitina ukungabanjwa, aze lowo mtu ukuba akapumclelanga ukwanelisa ukuba ungunya, ukutya kwake, amangqawala nentlanti, zitinjwe mhlambi zitshatyalaliswe- elo gosa eliyokukwenza oko ngomyalelo waleyo Mantyi.

18. Emadelweni akwimhlaba ka Rulumente, komahlati angenamda, nokuba kwi- kweminye imihlaba ka Rulumente, kuya kuba ngumteto ofanele nalipina igosa lehlati ukuvula indlelana ngomlilo nokutshisa nayipina ingca ebungozi ekntfuneka yenjwenjalo pakati kwesikaba esitile ukwenzela ukulumkela umlilo ongatshisa ihlati ekufup i nokuba leluka Rulumente nokuba lelomntu oyedwa.

ISAHLUKO IV.;

AMATYALA PAKATI MHLAMBI KUFUPI NAMAHLATI NEMIDA.

19. Nabanina owenze elinye lalamatyala alandelayo pakati kwemilimandlela yehlati elinomda woba sicenge sentolongo asebenze nzima mhlambi angasebenzi nzima ixesha elingangapezulu kweminyaka emitatu, mhlambi adliwe ixabiso elingangapezulu kwekulo leponi, engenayo ahlahle inyanga ezingangapezulu kwe shumi linambini entolo- ngweni e sebenza mhlambi angasebenzi nzima, ngapandle kokuba ibhatalwe kamsinya leyo mali anikwe zombini ezonto udlwiwo nentolongo leya ixelwe kuqala, ndawonye nembuyiselo yedemsethe eyenziwe ehlatini njengoko angabona ngako amatyala. Kumatyala akwi zahlukwahlukwana ezingo (a) (c) no (d) kungohlwaywa ngemivumbo mhlambi nge katsi imivumbo engangapezulu kwamashumi amatatu anesitandatu ngapezu kwezo zohlwayo zikankanywe kwesi sahluko nokuba sisipina kuzo.

(a) Ogaulayo, wenzakalisa, mhlambi wesusa naupina kwimiti clondolozisiwe ;

(b) Ngokwapula naupina umteto owenziwe yi Ruluneli ngaloxa, wagaula, wenzakalisa, watshabalalisa, okanye wesusa nankuni zinina, impingelo, izitole nokuba yimveliso yehlati;

(c) Owisiileyo, obopileyo, oocanda, osariileyo, opauleyo, onquntileyo, oxabeleyo, oncotuleyo, okwelelisiileyo, otshisiileyo, nowe nzakalise umti nanga yipina indlela, mhlambi obuxobule ixolo nokuba ususe kuwo amagqabi ;

(d) Olumekileyo, opembileyo, mhlambi oncede ekulumekeni nokuba kuse kupembeni, nokuba ngonike isandla enceda emnye ekupembeni nase kulumekeni umlilo nokuba kungapakati nokuba kupakati kwe yadi ezimashumi mabini zalowo mlimandlela, ekute ngoko kulumeka kwa noko kupemba kwako umti nokuba yinxenywe yawo noknba liplanka, noknba yimveliso yehlati eze yatsha mhlambi yenzakala mhlambi yase ngozini yokutsha mhlambi yokwenzakala.

(e) Oshiyileyo, ngapandle kokulumkela ukunwenwezela ukwenzakalisa, umlilo olunyekwe mhlambi openjwe nguye ; kuba ute ekulunyekweni nase kupenjweni kwawo wanika isandla mhlambi wancedisa.

(f) Owenzakalisiileyo, oququleyo, mhlambi washenxisa nayi pina ibakana, upawu lomlimandlela, nokuba lutango.

20. Nabanina owe ngelinye lalamatyala alandelayo ngapakati ye- hlati elinomda woba sicenge sokudliwa ixabiso elingangapantsi kwe shumi leponi mhlambi intolongo asebenze mhlambi angasebenzi nzima ixesha elingangapezulu kwentsuku ezima- shumi matatu ; ngapandle kokuba leyo mali ibhatalwe msinya.

(a) Ohlahlileyo, olimileyo, mhlambi wanqika nawupina umhlaba eza kuwulima, nokuba uza kuwenza ntonina.

(b) Ozingelelo, odubuleyo, otiyele intlanzi, mhlambi watshabalalisa intlanzi nokuba kungentambo, nokuba liqoga. nokuba zinto ezidubalayo, nokuba kungemipa nezinye izixobo, nokuba yityefu. nokuba ungcoliswe amanzi abalekayo, wabeka imigibe, nokuba zizigu zokubulala nokubambisa inyamakazi; owenze ileli nokuba ubetele izikonkwane emtini.

(c) Otyobozileyo ngabom ezindleleni ezivaliweyo kubabhaduli.

(d) Olumeke ngokungakatali mhlambi wasuka waposi pantsi amcinga we matshisi nokuba yiyipina enye into edangazelayo.

- (e) Owapule nawupina wemiqatango esepeni le mvume yokusebenza ayinikiweyo nokuba yimiqatango etengiswa ngayo imiti
 (f) Owupula nayipina imiteto ebekiselelo emapepeni emvume engamana ukwenziwa amaxesha ngamaxesha ; ngapandle kokuba keti 'maxa cuke leyo miteto ixelwe mhlope kuwo owe amapepa emvume ngamanye anikiweyo.
 (g) Owapule nawupina kwimiqatango eyenzelwe abalima; basemahlatini abavunye- Iwe ukuke balime okwexeshana, ne mvumelo zokuba bapinde benze amahlati.

21. Nabanina nokuba uhamba ngomteto ngezinye indlela, ukuba usuke wafana wa- tshisa umti, ukuni, nokuba lityolo, nakuba yingca emhlabeni wake kwisikaba cesiqingata sesine semayile ukusoka kwihlati elinomda, ngapandle kokwazisa into angxamele ukuzenza kwi feurnet, yalo mandla, nokuba kukwigosa lehlati, ukuze igosa lehlati nokuba lilipina libeko kulowo milo, lowo bani woba sicenge sezohlwayo esezikankanyiwa kwisiqendu esina tla.

22. Kumatyala onke nokwenzakalisa mhlambi ukukwelelisa imiti-, iplanka, nokuba yi mveliso yehlati; awe mlilo wamahlati, nokuba wenziwe ngabom nokuba ngoku ngokatali; awe nkomo ezibhadulayo; nokuba ngawa lupina uhlobo, abangele idemetshe nokuba lulwenzakalo, ixabiso lezo demetshe nolo lwenzakaliso zingalinganiselwa yinkundla yamatyala, mhlambi ziyalezwe yileyo ukundla yamatyala ukuba mazibatalwe ngulowo ubekwe ityala.

23. Inkundla yamatyala inoku nika nabanina ixabiso lemali engengapezulu kwe siqingata sesine kwedliweyo nangalipina ityala kalo Mmiselo umntu ongenguyey oligosa le hlati xa ngaba inguye nxele umonakalisi lowo ubanjweyo.

ISAHKUKO V

AMATYALA KWI MIHLABA YAB ANTU AB ODWA.

24. Nabanina ofunyenwe pakati kwemilimandela ye hlati elinomda lomntu oyedwa ngapandle kwemvu mo yomtoto. note engena trunina injalo walnmeka mhlambi wapetnba namilo mnina pakati kwaleyo milimandela emva kokuba umninindawo selevakalisi ngesaziso epepeni lalowo mandla mhlambi ngesaziso esibekwe ekuleni pakati nokuba kufupi kwelohlali esixelaokokuba abantu abavunyelwe ukungena kwelohlali mhlambi sokokuba imililo ayisokulunyekwa ingasokupenjwa kanjako apo ngapandle kwe mvume, woba sicenge sokudliwa ishumi leponi, mhlambi sentolongo, ixesha elingengapezulu kwe nyanga ukuba leyo mali ayibhatalwanga kamsinya. Ngapandle kokuba akuko nto ikoyo apakulomteto ekungatiwa iguzula nalipina ilungelo lendlela nokuba lelantonina elilela- bantu bonke nokuba lelolomntu otile.

ISAHLUKO VI

AMATYALA ABALULEKILEYO.

25. Nabanina owenzayo, noncedisayo, nonika isandla kumntu owenza elinye lala matyala alandelayo, uya kohlwaywa ngentolongo ixesha elingengapezulu kweminyaka emibini, esebenza mhlambi engasebenzi nzima, mhlambi ngokudliwa imali engengapezulu kwamashumi amahlanu eponi, mhlambi zombini ukudliwa nentolongo leyo:—

- (a) Owenze ubumeneme eplankeni nokuba kuse mtini, mhlambi wati ngapandle komteto wabeka pezu komti nokuba kuse plankeni, nokuba kukwimveliso ye hlati wabeka upawu olusetyenziswa ngama gosa amahlati ukubonakalisa ukuba lomti, eto planka, leyo mveliso ye hlati yimpahla ka Rulumente; mhlambi esenzela ukuba ize igaulwe ngomteto, mhlambi imkiske ;
 (b) Owenze ubumeneme, mhlambi wahlala engenagunya ipepa lemvume nokuba yi pasi yokugaula, yokumkisa, mhlambi yokutengisa ngemiti, amaplanka, inkuni, nokuba yi mveliso;
 (c) Oguquleyo, wahlikihla, mhlambi wacima nasi pina isikuni, upawu, umqondiso, ipepa le mvume nokuba yi pasi esetyenziswa mhlambi ebalwa yi nkundla yamahlati.
 (d) Osebenzise unyanzelo nakulipina igosa le hlati ngamandla nokuba ngezi songelo, mhlambi ongcoliaayo okanye nolinga ukungcolisa ngezi tembiso, namadinga, izipo, isiqiniso nokuba ngumlinganiselo, nokuba ngowayipina indawo, umsebenzi, umswito, intengiso, amapepa emvume, nokuba lilipina ilungelo elilimbi, esenzela ukufumana ilungelo lokupetahwa igosa lamahlali nakuwupina
 .. umteto oyinxalenye yemisebenzi yalo.
 (e) Owamkela, eli gosa lehlati, ukutengwa nokuba lidinga, nokuba wamkela isipo nebhaso malungana nemisebenzi ayipatisiweyo.

ISAHLUKO VII

AMAGOSA AMAHLATI

26. Onke amagosa amahlati akwixabiso nangapezulu kwabenzi mahlati nakumasentile amahlati, ayakuba namandla obudindala awanikwa lelo wonga lawo. Amagosa amahlati oba namandla okusa esikiti inkomo ezibhadula pakati kwamahlati ka Rulumente, ayakuba nelungelo lokwamkela imali zokubamba nezemadulo njangoko umisela ngako umteto kumatyala okubhadula. imali edlelele ukuhamba nembadulo yosetyenziswa njengoko umisela ngako nawupina umteto nongqaliso ongenziwayo pantsi kwalo Mmiselo yi Ruluneli.

27. Abapati mahlati nokuba ngama gosa asebenza ngelo wonga, nokuba ngama gosa anikwe igunya ngabapati mahlati, boba namandla okuma nakuyipina Inkundla ye Mantiyi ukumangala kuwo onke amatyala okuroboza lo Mmiselo.

28. Akuko gosa lahlati, nokuba lelikulu nokuba lelingapantsi, eliya kuquba umsebenzi ngama planka nangemveliso ye hlati, neliyakuba nento mhlambi libe pakati kwengeshiso nokuba kukuhamba ngomhlaba we hlati, napakati kwe kontileke yokusebenza amaplanka nokuba yimveliso nokuba kukumhlaba onomda nokuba awanumda nokuba kukwi hlati lomntu oyedwa.

ISAHLUKO VIII

UKUQUKA.

29. Xa ngaba kuko nalipina igosa lehlati nokuba ngumini mhlaba omelene nehlati obona ukuba kufuneka kutintelwe umlilo wamahlati ngokwenza ibanti ejikelezileyo ngoku- tshisa nokuba kukufupi nalipina ihlati wonika isaziso salowo mcingo wake kubanini mhlaba abakufupi mhlambi kwi gosa lehlati, njengoko kungaba njalo ; koti kwenziwe oko bonke ngabanye abanini mhlaba negosa lehlati bancedisa kokokutshisa njengoko kunga- miselwa ngako nangawupina umteto nokuba ngumqaliso owenziwe pantsi kwalo Mmiselo yi Ruluneli.

30. Kuyakuba ngumteto ozifanelayo, kanjako woba ngumsebenzi wazo ' zonke imantyi namagosa ka Rulumente ifelkorneti, ipolisa, igosa lehlati nokuba lelantonina, futi futi njengoko kufunekayo, ukuba makubonakaliswe igunya nokuba lipepa lemvume ngoku- bekiselele nakusipina isenzo esenziwe pakati kwehlati elipantsi kwe zahlulohulu zawo lo Mmiselo zekuti ukuba elogunya alivaliswa, zitintelwe kwayoko apo ezinye izenzo ezingapezu kwezo.

31. Xa kuko isizatu sokukolwa ukuba KUKO ityala lehlati elenziweyo ngukumti etile, iplanka, nokuba yimveliso yehlati, lowo mti, planka, nokuba yimveliso yehlati, ukuba buya funeka wobanjwa nalipina igosa lehlati nokuba lelama polisa.

32. Ukuba kufumanekwe kuko ububhedengu ekumkiseni kwemiti, amaplanka, no. kuba zezinye imveliso zehlati, imbuyiselo yalompahla imkiske ngolohlobo, okanye ixabiso layo, eloti limiswe yi Nkundla yamatyala, yoyalozwa ukuba yenziwe ngapezu kokudliwa nedemetshe azigwetyelweyo ubani.

Koti ukuba kuko indlukazi ezisukuba zimiswe ngapandle kwe gunya, nokuba zisakiwo, intango, amanqungwala, intlanti, nokuba kukutya okusemasimini ngapakati kwe- milimandela yehlati, inkundla yamatyala yomisa ixesha ekoti pakati kwalo ezozakiwo, amanqungwala, intlanti, nokuba kukutya okusemasimini zisuswe, zize ezo ndawo zibuyiselwe kwisimo ezazikuso ngapambili. Koti ukuba olo lusoso alwenzwanga kwapakati kweloxe- sha lixeliweyo, zonke izakiwo, amanqungwala, intlanti nokuba kukutya okumiyi, okufunye- nwe apo ehlatini, koba yimpahla ka Rulumente, nenkundla yamahlati ingayicacitisa ngo- hlobo ebona ngalo ukuba loba lilungelo kwelohlali.

33. Nalipina igosa nokuba lehlati nokuba lelilimbi, lingasuke limbambo nokuba ngubanina oranelwa ngezizatu ukuba upakati kwetyala nokuba lilipina kwawehlali ngapa- ndle kokuba kubeko ipekepeke lakomkulu lokumbamba ngamatyala akankanye kwisiq- ndu seshumi linantandatu, eseshumi lisesitoba nesamashumi mabini anantlani, nokuba kungalipina elinye ityala elicaseneyezahlulohulu zalo Mmiselo, ukuba lowo mntu unikwa ityala uyala ukuxela igama lake nendawo ahlanga kuyo, nokuba uxele igama nendawo ekuko izizatu zokukolelwa ukuba zibubuxoki, nokuba kuko isizatu sokukolelwa ukuba uyakuzimela, igosa ngalinye elibamba umntu ngokwesiqendu loti lingenzi zinto zikude ukumtabata limtumela lowomntu ubanjweyo ukuba aye kupatwa ngokomteto.

34. Nalipina igosa nokuba lehlati nokuba lelamapolisa elisuke lati ngokudlwengu- lwa ngumsindo mhlambi bekungafuneki ukuba lenjenjalo lasuka labamba impahla ngeqi- nga lokuti besifanelwe kubanjwa ngalo Mmiselo ; note mhlambi ngokucapuka kungafuneki nkuba enjenjalo wabamba umntu otile ; loti lakufunyanwa libe sicenge sentolongo lisebenze mhlambi lingasebenzi nzima ixesha elingengapezulu kwenyanga ezintatu, mhlambi lidliwe ixabiso elingengapezulu kwamashumi amabini anesihlanu seponi, mhlambi zibe zombini olo ludlwi nalontolongo.

35. Ukuba kute ekutweni kwetyala elipantsi kwalo Mmiselo, kwako umbuzo oti la maplanka mhlambi lemveliso yehlati yeka Rulumente na, oti lawo maplanka nalomveliso kutiwe zezika Rulumente kude kuvele ubungina obubonisa ukuba asizo zake.

36. Nabanina wobotshwa ngantambo nye etyaleni lehlati, abe sicenga kwakweso sohlwayo esimele umapuli mhlambi abapuli etyaleni lehlati :—(a) ote ngezipo, ngamadi- nga, ngezi-songelo, ngokudela igunya, nokuba ngamandla, ote ngamaqetseba nokuba ngobubhedengu wabangela okanye wanyanzela ityala lehlati, mhlambi wanika imiyalelo yokwenziwa kwalo; (b) ongabe ufune izixobo, into ezibukali nokuba zintsimbi ezazi ukuba zezokwenza ityala lehlati; (c) ote esazi mhlambi eranela nabanina nokuba ngubanina ngetyala lehlati, asuke amngenise, umfihle, mhlambi amenzele indawo yokuhlala nokuba yeyokuzimela kwalow mntu mhlambi abo bantu ; (d) ote esazi wamkela, yonke nokuba yinxenye, yemveliso yehlati eranelwa ukuba ikutshwe ehlatini.

37. Woba ngumsebenzi wompoti-mahlali ngamnye ukutumela ku Mantiyi wesiqingata esinehlati elinomda, umhlabo wopawu ngalunye lomti owisiweyo pakati, noshenxisiweyo kwelohlali libalulekileyo. Olo lupawu okanye lowo mbhalo woshicilelwa e ofinini ye Mantiyi, Umpati-Mahlali womana ukuyazisa i Mantiyi ngenguqulo ze mpawu nezilampu njengoko kufuneka enzile amaxesha ngamaxesha.

38. Emva kokwanekwa kwesaziso kuyakufuneka bonke abaninimahlali, abasebenzi, nokuba ngabahlala ehlatini, nabamelele ngenmayile ezintlanu nehlati elinomda beye kuhcile- lela e ofisini yo Mpati-Mahlali baze balucinge upawu abayakuwahlulwa ngalo amaplankana- lweyo mhlambi avela kwelohlali kwamanye amaplanka. Amaplanka angena lupawu afu- nyenwe egqitiswa pakati kwalowo mandla ngapandle kwencwadi yemvume yegosa lehlati ayakuba sicenge sokubanjwa, nokutintelwa ide ipandwe lento, kungeko zidemetshe zingabi- zwayo ngokokubanjwa nokubanjelwa kwamaplanka angena zipawu, xa ngaba kabuyo kwabonakala katnva ukuba lawo maplanka ebsugatawanga ng >hio.m oiwapula uahlulahlalo zalo Mmiselo.

Onke amaplanka anjalo angenalupawu napepa lamvume njengoko kutshiwo ngase- ntlel apa oba yimpahla ka Rulumente xa kungeko bungqina buveliswa ngulowo mntu unawo bokubonisa ukuba ngamaplanka omntu otile.

39. Nokuba ngubanina ofunyenwe ehlatini lika Rulumente, mhlambi endleleni eku- fupi nalo, epete umti nokuba yinxalenye yomti, ote akubuzwa ngu Mpati-Mahlali nokuba lelinye igosa lalo Mmiselo, wala ukunika ingxelo eyanelisayo ngendlela awufumene ngayo lowo mti nokuba yinxalenye yomti, unokusiwa pamblo kwe Mantiyi, ati akugwetywa, alahle- kwe nokuba yimali nina engengapezulu kweponi ezintlanu.

40. Akuko nto kulo Mmiselo iyakutintela nabanina ukuba angamangalelwa nangawu- pina omnye umteto ngesenzo mhlambi ngokungafezi okubanga ityala lehlati, nokuba angabi sicenge komnye umteto one sohlwayo esingapezulu nokuba kukudliwa okungapezulu kokumiselwa ngalo Mmiselo, nayimteto eyenxiwe ngapantsi apa; ngapandle kokuba abe umntu wohlwaywa kabini ngesono esinye.

41. Amagosa amahlali abanjwe ngokwenza iqinga, mhlambi ayuma esazi, ekwapulwe- ni kwisiqendu nokuba sisipina kulo Mmiselo, ziyakuwa pezu kwawo zonke idemetshe eziya kwenzeka ngaloxna. Kodwa akuko tyala nakumangalelwa kuya kumela nalipina igo'sa ngento eliyenze ngokutembeka pantsi kwalo Mmiselo.

42. Ubungqina bengcibi ngokubekiselele emikondweni, nasezinyaweni, neveli, noku- tshishilizisa, nokuxabela, nesimo sesinqumka esiseleyo emva kokuwiswa ngapandle komteto, buyakwamkelwa kumatyala onke apantsi kwalo Mmiselo.

43. I Ruluneli, ingati nge saziso kwi *Gazette* amaxesha ngamaxesha, njengoko kufu- nekayo- yenze imiteto eyalela ukusetyenziswa nokuhanjiswa kwalo Mmiselo kwisiqingata esitile; ingaguqula yongeze, kanjako ibulale imiteto, engacase nezahlulohulu zalo Mmiselo, ukuze uhlahle unguwo ngamandla nentsebenzo yawo njengokungati ikwayinxalenye yalo Mmiselo.

44. Akuko nto kulo Mmiselo iyakutyumza nayipina ikontileke mhlambi imvume- lwano yokupatwa kwamahlali ezingaba ziko ngoku pakati ko Rulumente negqungula nokuba nabantu.

ULUHLU LWAMAGAMA

IMITI ELONDOLOZIWEYO YE PLANKA.

AMAGAMA ESI NGESI.	AMAGAMA ESI XHOSA.	AMANTE	AMAGAMA ABE MFUNDWENI.
1—Sneeze wood	2 (Common, Bastard, or Outniqqa, Yellowwood)	Nieshout	<i>Pteroxylon</i> utile
3—Heal, or Upright Yellow-weed ...	Umceya ...	Geelhout	<i>Podocarpus donga</i> , ... <i>Podocarpus latifo.</i> Hus
4—Black Ironwood (real)...	Igwaxwe	Regte Geelhout	<i>Olea laurifolia</i> <i>Buxus MacOwani</i> <i>Curtisia faginea</i> <i>Apodytes dimidiata</i> <i>Olinea Capensis</i> <i>Eloeadendron, cro-</i> ceum
5—	Gala-gala	Zwart Yzerhout.	<i>Olea verrucosa</i>
Oat-e Box	Umngxina	Buig myn niet	<i>Vepris lanceolata</i>
6—	Umdakana	Assegaaishout Wit	<i>Harpephyllum Ka-</i> frum
Assegai...	Umnonono	Peer ... Harde	<i>Milletia Kaffra</i> <i>Strychnos Ather.</i> stonei
7—White Pear	Umbomvana	Peer ...	<i>Ligularia Dre^e</i> ana
10—Wild Olive	Umnnquma	Saffraanhout	<i>Acacia Kyffra</i> <i>Nuxia sp.</i> <i>Halleria elliptica</i> <i>Brabejum stellati.</i> folium
11— White Ironwood	Umzani ... Umgwenye	Olijn, or Olyven- hout ...	<i>Scelopia Ecklonii</i> <i>Sideroxylon inermit</i> <i>Mimusops obovata</i> <i>Myrsine melano.</i> <i>C'unonia Capensis</i>
13— Umzi mbeet	Umsimbiti, or Umzitza Inama ...	Wit Yzerhout... Kaffer Pruiim ...	<i>Celtis amnifolia</i> <i>Schattia latifolia</i> <i>Ochna arborea</i> <i>Scelopia Zeyheri</i> <i>Calodendron ca-</i> pePse
15 (Wild Peach, or Natal Mahogany	Umveti ... Umnyamanzi Umkobeza Imavet ...	Kajatenhout	<i>Hippobromus alatus</i> <i>Xanthoxylon Ca-</i> pense
16— Cat-thorn	Imavet ...	Wilde Perske, or Bljnkblaar ? ...	<i>Ecltiebergia</i> pen sis
17— Bogwood	Imavet ...	Katdoorn ..	<i>Celastrus i</i> natus
18— Septee ...	Imavet ...	Wit Salie ..	<i>Rhus laevigata</i> <i>Eucllea lanceolate</i> <i>Buddleia Salvia</i> efolia
19 (Red Stinkwood, or (Bitter Almond ...	Iqumza ... Umqwashu Umtunzi ... Isiqwane sehlati. Umqwaaluba Umvuvu	Oudehout	<i>Osyris compressa</i> <i>Cathrum Capense</i> <i>Ore.odaphne bulla'a</i> <i>Gonionia Kamassi</i> <i>Platylophus Irist</i> >
20— Red Pear	Imavet ...	Rooi Stinkhout ..	<i>Salix Garietina</i> <i>Acacia</i> virgilia
21— White Milkwood	Imavet ...	Rooi Els ...	
22—	Imavet ...	Kamdeboos Stink- hout ...	
26—Boerboon	Umgxam.	Boerboon ...	
27—Cape Plans	Umntentsema	Rooibout ...	
28—Thorn Pear	Iqumza elinameva	Doorn Peer ...	
29—Wild Chestnut	Umbaba.....	Kastanjehout...	
30—	Horsewood ...	Paarde Pis	
Umnikambila ...	Knobwood ...	Paarde Pram	
31—	Knobwood ...	Easchenhout ..	
33—Silkbark	Umnama	Zydebast	
34— Bed Currant	Umhlakoti Umgwali... Iqguzi ...	Kieriehout Bosch Gwarre Saliehout	
35—Gwarri ...	Umhlakoti Umgwali... Iqguzi ...	Berg-bast Harde Peer Stinkhout	
37— Cape Sumach ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
38—Hard Pear ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
39—Laurel Wood ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
40— Kumasaie ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
41— White Els ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
42— Stone Ess ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
43—Terblanz Wood...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
44— Black Bark	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
45— Fatherland Red Wood ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
47—Karee-hoom	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
48—Camel Thorn	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
49—Ebony ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
50— Silver	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
51—	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
52—	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
53—	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
54—Real Iron Wood ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
55—Red Wood	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
56—White Wood	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
57—Black Wood ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
58—	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	
59— Buffalo Thorn ...	Umhlakoti Umgwali... Iqguzi ...	Witte EIB ... Klip Esch ... Terblanchehout Zwart Bast ... Vaderland Rooihout	

BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA J. P. JAMESON & CO.,

e QONCE (Kingwilliamstown),

Ezinjengo zi Blankete, Amabhayi, Ingubo zoku-
nxiba, Izihlangu, Ibenpe, ne Qhiya.

— UNGAMLIBALI —

J. P. Jameson & CO.

Kuba ingubo zabo zitshipu zilungile.

Iveki.

UMHLA wokuyota kwizitili zase Qonce, ngowesi-Hhlanu, 9 November, kuqala ku 8 kusasa kude kubo nge 5 ngokuhlwa.

UKUBA amawetu abewazi amalungelo awo pantsi kombuso ebeyakuyota onke ngalomini u SOLOMON no WARREN.

INKOSIKAZI yomfi, u Mr. William Koyi, owabhubhula o Nyassa, sinosizi ukuya ukuba ibhubhe ngo 10 October e Steyterville, ngase Tinara. Umfikazi wayeyintombi ka Rev. A. van Rooyen wase Gqagesi.

U HERR KILLIAN obeke eyinkosazana emkosi-ni wama Jamani, ubanjwe e Nice ese Italy, kutiwa yi ntloa, wagwetyelwa inimyaka emihlanu entolongweni nokuba abhatala i francs ezingama waka amahlanu.

UKUMKANIKAZI wase Servia waliwe ngu Kumkani u Milan welozwe.

ABELUNGU ababini base Long Kloof, ngase Humansdorp, bavuke baya kudubula itikini. Badubule ngazinye, wati xa apindayo ongu Cadle waqakamshele ngembumbulu itikini nentamo ka Cooman owati gqi emngxunyei onganeno kwe tikini abe mana ukupuma kuwo eyilungisa.

UFE ngebhaqo u Mr. H. A. Home wase Hankey sisifo sentliziyo. Bati ube nesi- kweliti esimkatzayo, ute akuyifumana imali yokusihlala wavakala esiti emfazini wake " Kwati ham, ngati kuko umtango ohlileyo emagxeni, nentloko isuke yalula." Uvakele pakati kwencoko esiti " Ndinga andinge pili xesha lide." Umkake ulinge ukuyisusa lonto entliziweni yendoda. Ide indoda yamenza watembisa ukuba akange tshati ibhubhile, kanjako impahla yake yaziwa yonke ngu Mr. Metelerkamp; ute egqiba ukutsho wawa wapuma umpfumlo.

UMNCEDISI Mpatiswa Micimbi yaba Ntsu- ndu e Kapa, utumele incwadi kwi Gqugula (Town Council) lale Dolopu yase Qonce, uti kulo, lomteto lisand' ukuwenza wokutintela umqomboti ugabadele, ude wagqita wanga- paya kwemfanelo yemiteto.

U MAQWILI no John base Mtonjeni bani- kwe umnyaka entolongweni besebenza nzima ngokuba ibhokwe yomelwane lwabo Bebe- ne bhahlalaza.

NGOBUSUKU bolwesi-Bini, October 18, kubwe e karini ehamba pakati kwe Barberton ne Kimberley ibhokisi izele yi golide exabiso liliwaka leponi, ibisiya e bankeni yase Lydenburg. Oyifumeneyo wonikwa ikulu leponi.

IMANTYI yase Mqanduli u Mr. Blakeway ufa kakulu.

ULOLIWE ebikwele kuye i Kumkani ne Kumkanikazi yase Rashiya ute xa ayayo e Borkin wapuma endleleni yake kunye ne nqwelo ezine ezisemva kweyi injini. Zzapu- ke kakubi inqwelo ezo kwanaleyo ibine zidwangube. Kufe amashumi amabini ane- sitatu, bazingwela abamashumi matatu ane sixenxe. Ikumkani yenzakele unyawo, ikumkanikazi yenzakala izandla.

AMANGESANA amatatu afunyenwe sipango e Johannesburg eye kuwaka ngamahasho abetwa ngumbane. Livukile elinye, amabini angawatywa.

U MAKUNGANA udliwe e Monti iponti ezintlanu engenazo inyanga entolongweni ngokutengisa ibhotile ye brandi nge nayinipeni ku George untamnani we polisa. Kwakube- nziwa itimiti yomqomboti kungenwa nge tiki.

NATIVE OPINION

THURSDAY, NOVEMBER 8, 1888.

"The Colonel"

On Rev. E. Makiwane MR. SCHERM-BRUCKER'S MAKIWANE theme at the letter meeting was the Rev. E. MAKIWANE, and the letter which the rev. gentleman had written to this journal. "The Colonel" delivered so terrific an onslaught on Mr. MAKIWANE as will cause all reflecting people to feel that what the latter had written was true. One conscious of innocence does not require three columns of solid matter in the *Watchman* to refute genuine "falsehoods." We think the way "the Colonel" adopted to clear himself ill-judged. He has only succeeded in throwing a thin veneer over the questions on which Mr. MAKIWANE says he is in diametrical opposition to Mr. SCHERMBRUCKER, and as regards which the Commissioner is most anxious to prove that there exists no difference between Mr. MAKIWANE'S and his own views; and that he is therefore being causelessly opposed.

Point number one relates to the Commissioner's support, of the liquor traffic. The Commissioner describes what Mr. MAKIWANE had said on this point, to show that Mr. SCHERMBRUCKER assisted in cheapening brandy, as "a tissue of falsehoods." It is easy to say this; but if Mr. MAKIWANE charged the Commissioner falsely, how is it that, notwithstanding that he is one of the leaders of the governing majority in the land, there is no brandy tax; brandy is carried on the Railway cheaper than coffee; and areas are among things that were. It is clear to us that Mr. MAKIWANE said nothing more than the truth.

The second point relates to the Native Disfranchisement Act, but the Colonel had nothing to say in defence of the Ministry on this matter, he congratulated the Natives who are now on the list on the fact that they are there; although the original cause of the Act—was the preponderance of Natives in the constituencies. Then the Commissioner tries to get out of the threat which Mr. MAKIWANE is not the only person who inferred it from his language at the Kingwilliamstown Town Hall. That threat led to his being caricatured in the clever comic paper *Cape Punch*; and bagsful of protesting words won't help. So much for the second and third "malicious falsehoods."

"Whips or scorpions" is next dealt with, and, in truth, if Natives have been victims of crude and irritating legislation in the past, when they had their tried friends, the champions of justice to Natives, Mr. SAUL SOLOMON, Mr. IRVINE, and their successors Mr. RICHARD SOLOMON, Mr. INNES, and others, how will they fare when Parliament is dominated by men of the Commissioner's stamp, and purged of the friends of equal justice to the Natives. Then "the Colonel" proceeded to give an entirely new version of the race-cleavage dodge, differing in every essential respect to the one put forward at Debe Nek when he was under cross-examination by Mr. JOSEPH MPINDA. He now fastens the origin of the device—not on the awful TENGO-JABAVU—but on Mr. MAKIWANE himself!

There are other points in the tirade against the Rev. E. MAKIWANE which we can as easily and shortly deal with; but we have said enough to show that the speech is one futile attempt to make what is black look white. Of course political parsons were all,—bar Rev. Mr. PAMLA,—heartily anathematized. The exception is absolved, because, forsooth, "he judged for himself, and he said he did not see that SCHERMBRUCKER was

us hope that those who know something against the Commissioner will not be disheartened, but will continue to call a spade a spade, no matter what the consequences might be to those who act recklessly,

Ivoti Ekomani.

VOTANI U

ROGERS.

Notes of Current Events.

THE last week, which was the first for holding the Parliamentary elections, resulted in the return of the following gentlemen unopposed:—East London, Sir G. Sprigg and Capt. Brabant; George, Mr. Vincent and Mr. Robertson; East Griqualand, Mr. Sivewright; Tembuland, Col. Griffith; Port Elizabeth, Mr. Pearson and Mr. Jones; Piquetberg, Sir D. Tennant and Mr. de Waal; Somerset East, Mr. de Wet and Mr. Hockly; Stellenbosch, Mr. Hofmeyr and Mr. Myburg. During this, the second week, the first contested election in Capetown has resulted in the return of Mr. Fuller, Mr. O'Reilly, Mr. Ohlsson, and Mr. Weiner. The second is that in connection with the Representation of Grahamstown where Mr. J. E. Wood and Mr. G. Luke have been returned, the latter defeating Mr. Douglass, the former member, by a small majority.

THE rest of the contests that come off during the present week are those in connection with Oudtshoorn, where Mr. Paul Nel, Mr. Keyter, and Mr. De Smidt are in the field. The poll at Kingwilliamstown and Aliwal North takes place tomorrow. Mr. R. Solomon, Mr. Warren, Mr. Schermbrucker, and Dr. Egan (not seriously meant to be returned) being before the electors at the former place; and Mr. Sauer, Mr. Orsmond, and two nondescript Bondmen, the candidates in the latter. At both places the Opposition candidates stand as good a chance of being returned as their opponents.

THE *Natal Mercury* speaks very highly of Mr. Sauer's statesmanlike speech at Aliwal North, and says it is the best, if not the very best, among those delivered by leading public men in this Colony. It seems to be satisfied that Mr. Sauer will be Prime Minister of the Colony some day.

Baker, Baker & Co.

ABATENGISI BENGUBO ZENTLOBO ZONKE,

e QONCE (KINGWILLIAMSTOWN).

Kaloku bane Mpahla eninzi yokunxitywa e Hlotyeni:—

Ibhatyi zehlobo, ziqalela kwi 3s 11d zinyuke. Ibhlukwe zehlobo, ziqalela kwi 3s 9d zinyuke. Iminqwazi yehlobo, ne veyile.

Ihempe zangapantsi, nebhlukwe zanga-pantsi, njalo, njalo, zonke zehlobo, zo-pola, kammandi xa kushushu ngelihlobo le 1888.

Ihempe Zehlobo (zitshipu), 1s.

Basand'ukunqika ikasi ze mpahla eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uze kubona kulondlu.

YAKWA

Baker, Baker & Co.

E-QONCE (Kingwilliamstown).

A. W. REID,

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown,
nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.

Umhlaba Otengisayo.

UMHLABA ongu Lot L., omi e Debe, ubukulu bawo zi acres ezi ngama 21 ne poles ezingama 28. Imida yawo: ngase mpumalanga-ngentla, nangezantsi, umi ngendlela yenywelo; ngase mpumalanga-ngezantsi, umi ngo Lot H.: ngase ntshonalanga-ngentla, umi ngo Lot K., umhlaba olinywayo, Owufunayo angabhekisa ku GEORGE WHITAKER, Kingwilliamstown.

ubulungisa ukupeliswa bomlungu, ezi amatyala qela abantsundu e Kapa.

IVOTI

E DODOLORO.

BATEMBU balunge e Dodoloro, VOTANI nonke nina bane voti u

ORPEN

Weqela elinibuzelayo Embusweni.

DYER no DYER

NGEZIVEKI ZIMBINI
BANEMPAHLA ENINZI.

Iprinti zentlobo ngentlobo, yi 3d. ngeyadi.

Iwinzi ezigwangqa, yi 4d. ngeyadi.

Iminqwazi yamakwenkwe, enetyeps, 6d. umnye.

Iminqwazi yamadoda, 2s. umnye.

Ibike ili 10s. 6d.

Yezihlangu Zamadoda, Zabafazi, Nezabantwana,

Zitengiswa ngamanan iapantsi.

KWA

DYER & DYER

Kingwilliamstown.

WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA.

Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

EVANS & CO

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya

Banayo yonke impahla efunwa nga Ba-Ntsundu umntu uziketela kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla, njalo, njalo.

E Marikeni, Kingwilliamstown..

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,
e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

BANTSUNDU! BANTSUNDU!! BANTSUNDU !!!

KWABATETA isi Xhosa siti, "Posani amehlo apa." Kwabo bateta isi Bhulu siti, "Kyk hier zoo." Kwabo bateta ulwimi lwe Nkosazana, siti, "Look here."

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile. "Ityali zetu" especially ezaba Tshakazi, zihleli zodwa emhlabeni lokwe zokutshata esezitunge, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa: Ingubo zamadoda zokutshata ezitungwe kade, nezinokwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibhatyi, ibhlukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu: Amadoda ati ngu "SIGINGQI." Abafazi bati ngu "SILINDI."

Umteketiso, ngu "FOLOKOCO."

Inkumba yakwa Pascoe ezantsi kwetyalike yama Skotshi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (saluf).

Umaki Ofezekileyo.

Ikaya Labantsundu.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba ndibiza mani elise zantsi, nditabata nempahla ehambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Xonxweni, Ngqamakwe.

IKAYA" lifudukela e Marikeni kumzi obungoka Donian, ngo-Mvulo. Ka- ngela londlu inkulu ibomvu—apo wofumana yonke into imi ngomxholo—iyadi, nezitali nezindlu, zinkulu.

PAUL XINIWE,
Umlungiseleli wento yonke.
Address Market Square.

LEVI S. MBANGE.

Tyinira,
10 March, 1888.

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