# Imvo Zabantsundu

(NATIVE OPINION)

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IVOTI

E DODOLORO

BATEMBU balunge e Dodoloro, VOTANI nonke nina bane voti u

ORPEN

*Weqela elinibuzela yo Embusweni.*

---

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bo watunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi 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 nemiciza.
The Laboratory, Fort Beaufort.

WILLIAM J. DEALY

I Arente yokutengisela e Markeni, nokutumela kwezinye indawo.

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*I Address: —*
Market Square,
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Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-
lise lamayeza abalulekileyo

COOK Eliks Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

COOK Eliks Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile

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COOK Oka Umciza Wetepu Sabant-wan. 6d ngebotile.

COOK Oka Umgutyana Wamehlo. 6d ngesiqumana.

COOK Oka Umciza we esine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

KWI VENKILE SE QAUKENI

UNGAFUMANA ali, Iqhiya, Ihempe, Ibhatyi, Indulubatyi, Idyasi, Iswekile, Ikofu, Izikela zokusikezokucheba, Izihlangu, Izikali zemihlulo, Izikonkwane, Intlobo-ntlobo zamayeza okudipa ngamanani apantsi, zilunye kwakwa. Unika awona manani makulu o boya, izikumba njalo-njalo.

EMGWALI WAVA NGQIKA

A. EGELHOFF.

Amaxhosa ati ngu NAMBASHOLO.

Amehlo Mzi Ontsundu!

NDICELA amehlo mzi wakowetu ngomfana omdwana, amagama ake Jim, Mbeki, ake Abraham Gobo- ngwana Kinase. wagqityelwa ese Kapa nge 1882, naku Mr. a James, nakwaba- nye abafundisi bamab ngamahlelo apo e Kapa nakwezinye . Ondilandisayo angatumela kwi editor ye Mvo, nokuba kakum. Indleko zake zingabuyiswa ndim,

NG. KINASS,
R.M. Office,
Mount Ayliff.

1888.


Ummiselo wa 28 we 1888] [Wahlokonyiswa ngo 21st August, 1888.

# UMMISELO

WOKUBA

## Kwenziwe Inkuselo eyeleleyo yama Hlati.

*Wavunywa nge 17th 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 ungatiywa elokokuba " ngu Mmiselo wama Hlati, 1888" yonke ke Imimiselo, nemi Gqaliselo, nokuba yi Miteto, nokuba zinxalenye zayo ecaseneyo mhlaimbi enga vumelaniyo nalo Mmiselo, ngokwenjenje oku iyabulawa.

2. Kulo Mmiselo :

(a) " Umpatiswa kutetwa Umpatiswa Mihlaba 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 namatyolo entlobo zonke, nentshulayo, ne zitole, nama hlumelo amatsha namadala.

*(e)* " Amanz' abalekayo " kuqukwa onke amanzi ancencezayo abeko kade nambelwo imijelo abaleka kuyo, nadla ngokubaleka kuyo.

(f) "Amaplanka" kuqukwa imiti eseyiwile,' mhlaimbi ewisiweyo, nayo yonke into elu kuni nokaba lusariwe, lacandiwe, lugaulwe, nokuba yeye nziwe ngalupina uhlobo.

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

(h) " Imveliso ye Hlati " kuqukwa ezi zinto zilandelayo xa zifunyenwe kona nokaba kuvelwa nazo ehlatini:—inyamakazi, intlanzi, intsimbi, amatye, umhlaba, imiti, amaplanka, inkuni, impingelo, amahlahla, izikal' planka, amabaselo, inkunkuma ye sara, izityalo, utyani, ingcongolo, ingca yokufulela, imikanzi, imizi imbumba imisonto, amagqabi, ubulembu, indyandyambo, iziqamo, imbewu i—izibindi amaxolo, intlaka, incindi eyomileyo yemiti, incindi yomti, amalahle enkani, ubusi, amtwebeba, imfele, impondo, upondo lee ndlovu, kungase kusitiwa ukuqukwa yonke into ekulayo nekoyo pakati ehlatini.

*(i)* "Inkomo" kuqukwa inkunzi, imazi, 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 ehlumayo 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 wahlokonyiswa kwi *Gazette* okokuba lihlati elinomda. eloquka zonke izijungqana namabalana omhlaba ka Rulumente owuhlulelwe ekubeni ube lihlati, mhlaimbi inxalenye yehlati, mhlaimbi izityalo, nokuba ngoz kwenziwa indawo yokutyala, nokuba kuza kwenziwa kuwo ihlati. ,

(m) "Ihlati Elingenamda" kuqukwa Amadlelo, nokuba zi Lali zabantu Abantsnndu 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 zaziso kwi *Gazette* ngokubhekiselele kwi " Miti Elondolozwayo " eyoba yeyezo ntlobo eziya kucalucalulwa ku Luhlu lwamagama alo Mmiselo.

ISAHLUKO II.

*UKUFUYWA KWE HLATI, IMIDA, NO MYOLELO.*

3. Izalatiso zomteto ngokubhekiselele ekufuyweni mhlaimbi ekutatyatweni komhlaba namalungelo endlela eyenzelwa uluntu lonke, ziya kusetyenziswa kwimimandla efunelwa ukuba yenziwe amahlati, mhlaimbi indawo zezityalo, nokuba yimisebenzi elololuhlobo eyakusetyenzwa ngendleko yakomkulu ; kodwa ke kuya kufuneka maxa onke ukuba ololufuyo okanye ololutabato luya kubhatalwa ngembuyiselo eyoti imiswe ngoluhlobo lo " Mmiselo we Mihlaba 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. ukuba akuko gantolo enesihlahla ngeloxa lenyanga ntatu ezikanxanywe kwisiqendu esingentla, yokwenza isicela nokuba sesikabanina otintela eso saziso, nokuba olo lutintelo kulo ngando ebeku ngeniswe kuyo umyalezo wotintelo, ukuba lowo mchasi ugwetyiwe mhlaimbi izipelo zomda ziguqulwe. soti eso saziso besihlokomise izipelo zemida kuqala sibuye sikutshwe size sivakalise njengoko kugqitywe ngako, woti ke lowo mmandla ubiyelwe ngolohlobo ube lihlati elinomda.

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

7. Xa kuko imihlaba ka Rulumente ecandelwa ukutengiswa, woba ngumsehenz; wonocanda abo ukubonakalisa emapeneni abo noku bhekisa nengxelo ku Mpatiswa ukuba kona ezintlobo zemihlaba zikankan wa ngezantsi apa—

(a) Imimandla etiwe shinyi lihlati (imiti emide, inkuni, ihlontlwana, neminye).

(b) Imimandla apo ihlati ligaulweyo mhlaimbi latshiswa, kwaza kwasula kubonakala imikondo pantsi yezinqumka, inkukuma etshileyo, mhlaimbi imitana ehlumayo edla ngokuba kwindawo ezitshileyo.

Umhlaba ofunelwa ukuba katyiswe kuwo inkomo ezisebenza ukutsala imiti, nowokumisa ilungelo lendlela.

(c) Ingqolo namatambeka alapo ngasentla kwezondawo zinamahlati.

*(d)* Indonga ezinde ekabonakala ukuba umhlaba usicenge sokumka nemilambo kufupi naze

(c) Indawo apo imiti ingaba nomsebenzi wokukhusela umhlaba ukuba ungapandwa ngomanzi ubalekayo ne milambo, nayi misinga

Intlabati ehambahambayo nomhlaba ofunelwa ukukhusela induli zentlabati no nweme.

8. Xa ngaba kuko ukucelela mhlaimbi ilungelo lokutyisa impahla, ukugaula nokuba akunjalo ehlatini lika Rulumente Umpatiswa angenza imiteto yokuxela ukusetyenziswa 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 lucelele naleyo mfanelo iyakusetyenziswa njalo.

9. Imigqaliselo engamana ukwenziwa njengokwesisiqendu singentla ukwenzelwa ukugcinwa kwexesha lokugaulwa kwentlobo ezitile zodwa zemiti yamaplanka emahlatini ka Rulumente yosetyenziswa nakumahlati abantu abangabanye nakwawe dolopu nama uve amagqugula afakiweyo pantsi kokusebenza kwalo Mmiselo zizahlulwahlulwana ezikwa-. ko ngezantsi apa kwisiqendu seshumi linambini; kodwa ke ukuze kwenzeko oko leyo migqaliselo, nokuba yiyipina inguqulo apa, yoba ishicilelwe kwi *Gazette* nakwelinye ipepe alashicelelwa kunye elij keleza kwelo siqingata sinelohlati kwenziwe oko ngentsuku ezilishumi elinesine mhlope pambi kokuqala kwexesha lokugaula elimisiweyo, koba kanjako akuko nto ikoyo kwesisiqendu engatintela umninihlati ukuba angagauli naninina imiti engeyiyo yantengiso notshintshiso, nabanina nayipina idolopu nalipina igqugula elapule lemigqaliselo loba sicenge sokudliwa ishumi leponti

10 Woba ngumteto ofunele i Rulaneli ukuuvalisa ukuba intlobo ezitile ze miti ezingati zicalucalwe nge zimemezo azisokumkiswa kule Koloni ziwezwe ngapandle kwe mvumelo ebalulekileyo Eso simemezo soba u nemiqatango enokugaulwa ngayo lomiti, namacebo okulayisha, nobude bexesha, nenyameko ebalulekileyo emayitatyatwe ukuze kufunyanwe imvume yokuweza ezo ntlobo kutetwa ngazo. Babanina oweze umti oluhlobo olumenyeziweyo ongena lupawu lubalulekileyo olubekwe li gosa lika Rulumente, mhlaimbi oti ewufaka ezinqanaweni nje kanti akanagunya libalulekileyo, woba sicenge sokudliwa ngonyawo kulowo mti wenjiwe njalo ukufakwa ezinqanaweni.

11. Kulo lonke ihlati elingena mda, esikululwe li, edlelweni, nokuba kukumhlaba ka Rulumente, apo knko, nangapaya kwawo kuko, inxalenye ye hlati eligcinelwe u Rulumente, kobako inkululeko enkulu yokunqamla akuhamba nge nqwelo, nezinyo izinto ezine milenze, nenkomo zokutwale, nokututa nokutsala imveliso ye hlati, nokutsala, noku tshitshilizisa amaplanka nangubanina onemvumelo yokututa nokutwala ihlati, imveliso, nokuba ngama planka; kodwa ke koti ukuze kwenzeke oko edlelweni le Dolopu, nele Dolopana mhlaimbi le Gqugula aba Pati kuti ezikululweni kubhataliswe ixabiso elingagqitanga epenini ngemini ngentloko yenkomo etyayo okanye ekululweyo kwelodlelo; kodwa akusakuyunyelwa kukulula nakutyisa kuyakude kube ngapezu kwentsuku ezintlanu ngemvumelo enye eseyixeliwo.

12. Woba ngumteto ofanele i Ruluneli ngesi Memezo kwi *Gazette,* xa kufike isicelo umnini mhlaba ukuba ifake pantsi kwentsebenzo yalo Mmiso, kangangoko izahlulohlulo zawo zinokuvumelana nawo, nalipina ihlati mhlaimbi indawo etyaliweyo, nokuba ngumsebenzi obunjalo, ongowa 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 ngalipina uhlobo nakuwapina amagqugula nokuba ngubantu, Umpatiswa ungayaleza ukuhlolwa aqondayo ukuba kuyafuneka, angakupa nemiteto nemigqaliso yokukhusela nokulinyelwa, kwalomiti ityaliweyo, njengoko kubonakala kunqwoneleka, akusokubeko nabani kwanagqugula labanta bonke nokuba sekatenina eliya kuvunyelwa ukuyi gaula cokuyisusa leyo miti ityalwo 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 ukutyalwe kwayo nokuba alikupange nto.

14. I Ruluneli ingamana ukuti amaxesha ngamaxesha ngesimemezo kwi *Gazette* ivakalise xa ngaba kulilungelo loluntu kulondawo ukwenjenjalo, okokuba leyo ndawo ifunelwa ihlati, nokuba yeka Rulumente nokuba yeyomntu oyedwa, yogcinelwa enye 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 ukugatyulwa komhlaba ;

(c) Indlela eliya kusetyenziswa ngayo idlelo

(d) Ukutshiswa nokukweleliswa kwe zityalo.

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

ISAHLUKO III.

AMATYALA EHLATI KU MAHLATI ANGENAMDA.

16. Nabanina owenze nalipina kula matyala alandelayo kuma hlati angenamda uya kuba sicenge sentolongo asebenze nzima mhlaimbi angasebenzi nzima ixesha eli "sqngapezulu kwi nyaqga ezili shumi linambini, mhlaimbi adliwe ixabiso elingengapezulu kwama shumi amabini eponti, ekungati ukuba akanayo leyo mali ahlale ixesha elingenga pezulu kwe nyanga ezintandatu entolongweni asebenze nzima, mhlaimbi angasebenzi nzime, mhlaimbi zibe zombini ezonto ukudliwa nentolongo laya ixelwe ekuqaleni. Ngokubheki. selele kumatyala okwapula iziqendwana ezi zinga (a) no *(c)* isohlwayo singaba kaknkatswa nokuba linani linina lemi vumbo engengapezulu kwamashutni amabini anantlanu ngapezu kwe sigwebo mhlaimbi seyi sima endaweni yezo zohlwayo, nokuba sisipina kuzo:

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

(b) Ukuroboza nawupina umteto owenziwe yi Ruluneli iwenzela lonto wagaula, wenzakalisa, watabata, watshabalalisa mhlaimbi wemkisa impingelo, izitole. nokuba yimveliso ye hlati;

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

(d) Oshiye, ngapandle kokwenza amacebo okuze unganwenwezeli mhlaimbi wema, waka ingozi, umlilo awulumekileyo mhlaimbi awupembileyo ote mhlaimbi ekulungekweni kwawo, nokuba kusekupenjweni kwawo mhlaimbi wanika isandla wancedisa.

17. Xa ngaba ubani ete ngapandle kwe gunya wafumana wafumbalala, wema, waka ingqukuva nokuba buhlanti mhlaimbi wageca mhlaimbi walima umhlaba okwihlati elinge. namda, kuyakuba ngumteto kungaba kungomteto nakulipina igosa elipete elohlati, ukuba lowo mntu limbizele pambi kwe Mantyi yeso siqingata, ukuba abonakalise imbangi yokaba angasinda ngokutinina ukungabanjwa, aze lowo mntu ukuba akapumelelanga ukwanelisa ukuba unegunya, ukotya kwake, amanqugwala nentlanti, zitinjwe mhlaimbi zitshatyalaliswe selo gosa eliyokukwenza oko ngomyalelo waleyo Mantyi.

18. Emadlelweni akwimihlaba ka Rulumente, kumahlati angemda, nokuba kukweminye imihlaba ka Rulumente, kuya kuba ngumteto ofanele nalipina igosa lehlati ukuvula indlelana ngomlilo nokutshisa nayipina ingca ebangozi ekafaneka yenjiwenjalo pakati kwesikaba esitile ukwenzela ukulumkela umlilo ongatshisa ihlati elikufapi nokuba lelika Rulumente nokuba lelomntu oyedwa.

ISAHLUKO IV.

*AMATYALA PAKATI MHLAIMBI KUFUPI NAMAHLATI ANEMIDA.*

19. Nabanina owenze elinye lalamatyala alandelayo pakati kwemilimandlela yehlati elinomda woba sicenge sentoiongo asebenze nzima mhlaimbi angasebenzi nzima ixesha elingengapezulu kweminyaka emitatu, mhlaimbi adliwe ixabiso elingengapezulu kwekulu leponti, engenayo ahlale inyanga ezingengapezulu kwe shumi linambini entolongweni esebenza mhlaimbi engasebenzi nzima, ngapandle kokuba ibhatalwe kamsinya leyo mali anikwe zombini ezonto udliwo nentolongo leya ixelwe kuqala, ndawonye nembuyiselo yedemetshe eyenziwe ehlatini njengoko angabona ngako amatyala. Kumatyala akwi zahlukwahlukwana ezingo *(a)* (c) no (d) kungohlwaywa ngemivumbo mhlaimbi nga katsi imivumbo engengapezulu kwamashumi amatatu anesitandatu ngapezu kwezo zohlwayo zikankanywe kwesi sahluko nokuba sisipina kuzo.

(a) Ogaulayo, wenzakalisa, mhlaimbi wesusa naupina kwimiti elondoloziweyo ;

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

(e) Owisileyo, obopileyo, ocanda, osarileyo, opauleyo, onquntileyo, oxabeleyo oncotuleyo, okwelelisileyo, otshisileyo, nowe nzakalise umti nanga yipina indlela, mhlaumbi oxobule ixolo nokuba ususe kuwo amagqabi ;

Olumekileyo, opembileyo, mhlaimbi encode ekulumekeni nokuba kuso kupembeni, nokuba ngonike isandla enceda omnye ekupembeni nase kulumekeni umlilo nokuba kungapakati nokuba kupakati kwe yadi ezimashumi

(d) mabini zalowo mlimandlela, ekute ngoko kulumeka kwa noko kupemba kwako umti nokuba yinxenye yawo nokuba liplanka, nokuba yimkeliso yehlati ete yatsha mhlaimbi yenzakala mhlaimbi yase ngozini yokutsha mhlaimbi yokwenzakala.

Oshiyileyo, ngapandle kokulumkela ukunwezela nokwenzakalisa, umlilo olunyekwe mhlaimbi openjwe nguye ba ute ekulunyakweni nase kupenjweni kwawo wanika isandla mhlaimbi ncedisa.

Owenzakalisileyo, oguquleyo, mhlaimbi washenxisa nayi pina ibakana, upawu lomlimandlela, nokuba lutango.

Nabanina owe ngelinye lalamatyala alandelayo ngapakati kwe ya hlali elinomda woba sicenge sokudliwa ixabiso elingengapantsi kwe shumi leponti mhlaimbi intolongo ssebenze mhlaimbi angasebenzi nzima xesha elingapezulu kwentsuku ezimashumi matatu ; ngapandle kokuba leyo mali ibhatalwe msinya.

*(a)* Ohlaliliyo, olimileyo, mhlaimbi wa nawupina umhlaba eza kuwulima nokuba izakuwenza ntonina.

zingeleyo. odubuleyo, otiyele intlanz' mhlaimbi watshabalalisa intlanzi nokuba kungentambo, nokuba liqoga, noku nezinye izixobo, nokuba yityefu imigibe, nokuba zizigu zokubulala nokuba ubetele izikonkwane emitini, Otyobozileyo ngabom ezindleleni ezi Olumeke ngokungakatali mhlaimbi nokuba yiyipina enye into edangazel

(c)

(d)

Owapule nawupina wemiqatango esapepeni le mvume yokusebenza ayinikiweyo, nokuba yimiqatango etengiswa ngayo imiti.

Owapule nayipina imiteto ebekiselele emapepeni emvume engamana ukwenziwa amaxesha ngamaxesha ; ngapandle kokuba koti maxa onke leyo miteto ixelwe mhlope kuwo onke amapepa emvume ngamanye anikiweyo.

Owapule nawupina kwimiqatango eyenzelwe abalimi basemahlatini abavunye- lwe ukuke balime okwexeshana, ne mvumelo zokuba bapinde benze amahlati Nabanina

21. nokuba uhamba ngomteto ngezinye indlela, ukuba usuka wafana wa- tshisa umti, ukuni, nokuba lityolo, nokuba yingca emhlabeni wake kwisikaba sesiqingata sesine semayile ukusuka kwihlati elinomda, ngapandle kokwazisa into angxamele ukuyenza kwi felcornet yalo mandla, nokuba kukwigosa lehlati, ukuze igosa. lehlati nokuba lilipina libeko kulowo mlilo, lowo bani woba sicenge sezohlwayo esezikankanyiwe kwisiqendu ntla.

22 Kumatyala onke okugaula, nokwenzakalisa mhlaimbi ukukwelelisa imiti, iplanka, nokuba yi mveliso yehlati; owe mililo amahlati, nokuba wenziwe ngabom nokuba ngoku ngakatali; awe nkomo ezibhadulayo nokuba ngawa lupina uhlobo, abangele idemetshe nokuba lulwenzakalo, ixabiso lezo demetshe nolo lwenzakaliso zingalinganiselwa yinkundla yamatyala, mhlaimbi ziyalezwe yileyo nkundla yamatyala ukuba mazibhatalwe ngulowo ubekwe ityala.

23 Inkundla yamatyala inoku nika nabanina ixabiso lemali engengapezulu kwe siqingata sesine kwedliweyo nangalipina ityala kulo Mmiselo umntu ongenguye oligosa le hlati xa ngaba inguye uxele umonakalisi lowo ubanjiweyo.

## ISAHKUKO V

AMATYALA KWI MIHLABA YABANTU ABABODWA.

24. Nabanina ofunyenwe pakati kwemilimandlela ye hlati elinomda lomntu oyedwa ngapandle kwemvume yomteto, note engena mvume injalo walumeka mhlaimbi wapemba namlilo mnina pakati kwaleyo milimandlela emva kokuba umnmindawo selevakalisile ngesaziso epepeni lalowo mandla mhlaimbi ngesaziso esibekwe ekuhleni pakati nokuba kufupi kwelohlati esixela okokuba abantu abavunyelwe ukungena kwelohlati mhlaimbi sokokuba imililo ayisokulunyekwa ingasokupenjwa kanjako apo ngapandle kwe mvume, Woba sicenge sokudliwa ishumi leponti, mhlaimbi sentolongo, ixesha elingengapezulu kwe nyanga ukuba leyo mali ayibhatalwanga kamsinya. Ngapandle kokuba akuko nto ikoyo apa kulomteto ekungatiwa iguzula nalipina ilungelo lendlea nokuba lelantonina elilela- bantu bonke nokuba lelomntu 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 mhlaimbi engasebenzi nzima, mhlaimbi ngokudliwa imali engengapezulu kwamashumi amahlanu eponti, mhlaimbi zombini ukudliwa nentolongo leyo:—

*(a)* Owenze ubumenemene eplankeni nokuba kuse mtini, mhlaimbi wati ngapandle komteto wabeka pezu komti nokuba kuse plankeni, nokuba kukwimveliso ye hlati wabeka upawu olusetyenziswa ngama gosa amahlati ukubonakalisa ukuba lomti, elo planka, leyo mveliso ye hlati yimpahla ka Rulumente; mhlaimbi esenzela ukuba ise igaulwe ngomteto mhlaimbi imkiswe;

*(b)* Owenze nobmenemene, mhlaimbi wabhala engenagunya ipepa lemvume nokuba yi pasi yokugaula, yokumkisa, mhlaimbi yokutengisa ngemiti, amaplanka, inkuni, nokuba yi mveliso;

(c) Oguquleyo, wahlikihla, mhlaimbi wacima nasipina isikuni, upawu, nmqondiso, ipepa ie mvume nokuba yi past esetyenziswa mhlaimbi ebhalwa yi nkundla yama hlati.

(d) Osabenzise anyanzelo nakulipina igosa le hlati ngamandla nokuba ngezi songelo, mhlaimbi ongcolisayo okanye nolinga ukungcolisa ngezi tembiso, namadinga, izipo, isiqiniselo nokuba ngumlinganiselo, nokuba ngowayipina indawo, umsebenzi, umsito, intengiso, amapepa emvume, nokuba lilipina ilungelo elilimbi, esenzela ukufumana ilungelo lokupetshwa ligosa lamahlati 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 nezembhadulo njengoko umisele ngako umteto kumatyala okubhadula. imali edlelwe ukuhamba nembhadulo yosetyenziswa njengoko umiseia ngako nawupina umteto nomgqaliselo ongenziwayo pantsi kwalo Mmiso yi Ruluneli.

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

28. Akuko gosa lahlati, nokuba lelikulu nokuba lelingapantsi, eliya kuquba umsebenzi ngama planka nangemveliso ye hlati, neliyakuba nento mhlaimbi libe pakati kwengqeshiso nokuba kukuhambisa ngomhlaba we hlati, napakati kwe kontileko yukusebenza amaplanka nokuba yimveliso nokaba kukumhlaba onomda nokuba awunamda nokuba kukwi hlati lomntu oyedwa.

## ISAHLUKO VIII.

UKUQUKA.

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

30. Kuyakuba ngumteto ozifaneleyo, kanjako woba ngumsebenzi wazo zonke 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 kwa zihlulahlulo zawo lo Mmiso zekuti ukuba elogunya aliveliswa, zitintelwe kwayoko apo ezinye izenzo ezingapezu kweso.

31. Xa kuko isizatu sokukolwa ukuba KUKO ityala lehlati elenziweyo ngakumti etile, iplanka, nokuba yimveliso yehlati, lowo mti, planka, nokuba yimveliso yehlati, ukulxe kuya funeka, wobanjwa nalilipina igosa lehlati nokuba lelama polisa.

32. Ukuba kufumaneko kuko ububhedengu ekumkisweni kwemiti, amaplanka, no- kuba zezinye imveliso zehlati, imbuyiselo yalompahla imkiswe ngolohlobo, okanye ixabiso hyo, eloti limiswe yi Nkundla yamatyala, yoyalezwa ukuba yenziwe ngapezu kokudliwa nedametshe azigwetyelweyo ubani.

— Koti ukuba kuko indlukazi ezisukuba zimiswe ngapandle kwe gunya, nokuba zizakiwo, intango, amanqugwala, intlanti, nokuba kukutya okusemasimini ngapakati kwe- milimandlela yehlati, inkundla yamatyala yomisa ixesha ekoti pakati kwalo ezozakiwo, amanqugwala, intlanti, nokuba kukutya okusemasimini zisuswe, zizo ezo ndawo zibuyiselwa lewisimo ezazikuso ngapambili. Koti ukuba olo lususo alwenziwanga kwapakati kweloxe- eha lixeliweyo, zonke izakiwo, amanqngwala, intlanti nokuba kukutya okumiyo, okufunye- nwe apo ehlatini, koba yimpahla ka Rulumente, nenkundla yamahlati ingayicitacita ngo- hlobo ebona ngalo ukuba loba lilungelo kwelo hlati.

33. Nalipina igosa nokuba lelehlati nokuba, lelilimbi, lingasuke limbambe nokuba ngubanina oranelwa ngezizatu ukuba upakati kwetyala nokuba lilipina kwawehlati ngapa- ndle kokuba kubeko ipekepeke lakomkulu lokumbamba ngamatyala akankanywe kwesiqe- ndu seshumi linantandatu, eseshumi linesitoba nesamashumi mabiini anantlanu, nokuba kungalipina elinye ityala elicasene nezahlulohlulo zalo Mmiso, ukuba lowo umntu unikwa ityala uyala ukuxela igama lake nendawo ahlala kuyo, nokuba uxele igama nendawo ekoko isizatu zokukolelwa ukuba zibubuxoki, nokuba kuko isizatu sokukolelwa ukuba uyakuzimela, Igosa ngalinye elibamba umntu ngokwesiqendu loti lingenzi zinto zikude ukumtabata limlumele lowomntu ubanjiweyo ukuba aye kupatwa ngokomteto.

34. Nalipina igosa nokuba lelehlati nokuba lelamapolisa elisuke lati ngokndlwengu. lwa ngamsindo mhlaimbi bekungafuneki ukuba lenjenjalo lasuka labamba impahla nga lokuti bezifanelwe kubanjwa ngalo Mmiso ; note mhlaimbi ngokucapuka kungafuneki ukuba enjenjalo wabamba umntu otile ; loti lokufunyanwa libe sicenge nentolongo lisebenze mhlaimbi lingasebenza nzima ixesha elingengapezulu kwenyanga ezintatu, mhlaimbi lidliwa ixabiso elingengapezulu kwamashumi amabini anesihlanu seponti, mhlaimbi zibe zombini olo ludliwo nalontolongo.

35. Ukuba kute ekutetweni kwetyala elipantsi kwalo Mmiso, kwako umbuzo oti la maplanka mhlaimbi lemvaliso yehlati yeka Rulumente na, oti lawo maplanka nalmveliso kutiwe zezika Rulumente kude kuvele ubunqina obubonisa ukuba asizo zake.

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

37. Woba ngumsebenzi wompati mahlati ngamnye ukutumela ku Mantyi wesiqingata esinehlati elinomda, umbhalo wopawu ngalunye lomti owisiweyo pakati, noshenxisiweyo kwelohlati libalulekileyo. Olo lupawu okanye lowo mbhalo woshicilelwa ofisini yo Mantyi, Umpati-Mahlati womana ukuyazisa i Mantyi ngenguqulo ze mpawu nezitanpu njengoko kufuneka enzile amaxesha ngamaxesha.

38. Emva kokwanekwa kwesaziso kuyakufuneka bonke abaninimahlati, abasebenzi, nokuba ngabahlala ehlatini, nabamelene ngemayile ezintlanu nehlati elinomda baye kushicilela e ofisini yo Mpati-Mahlati bazebalugcine upawu abayakuwahlulwa ngalo amaplanka lweyo mhlaimbi avela kwelohlati kwamanye amaplanka. Amaplanka angena lupawu nyenwe egqitiawa pakati kwalowo mandla ngapandle kwencwadi yemvume yegosa lehlati ayakuba sicenge sokubanjwa nokutintelwa ide ipandwe lonto, kungeko zidemetshe zingabi- awayo ngokokubanjwa nokubanjezelwa kwamaplanka angena zimpawu, xa ngaba kubuye kwabonakala kamva ukuba lawo maplanka ebungatatwanga nguhlobo olwapula izahluhlulo

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

39. Nokuba ngubanina ofunyenwe ehlatini lika Rulumente, mhlaimbi endleleni eku- fupi nalo, epete umti nokuba yinxalenye yomti, ote akubuzwa ngu Mpati-Mahlati nokuba lelinye igosa lalo Mmiso, wala ukunika ingxelo eyanelisayo agendlela awufumene ngayo lowo mti nokuba yinxalenye yomti, nnokusiwa pambi kwe Mantyi, ati akugwetywa, alahle- kwe nokuba yimali nina engengapezulu kweponti ezintlanu.

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

41. Amagosa amahlati abanjwe ngokwenza iqinga, mhlaimbi avuma esazi, ekwapulwe- ni kwesiqendu nokuba sisipina kulo Mmiso, ziyakuwa pezu kwawo zonke idemetshe eziya kwenzeka ngalonxa. Kodwa akuko tyala nakumangalelwa kuya kumela nalipina igosa ngento eliyenze ngokutembeka pantsi kwalo Mmiso.

42. Ubungqina bengcibi ngokubekiselele emikondweni, nasezinyaweni, nevili, noku- tshitshilizisa, nokuxabela, nesimo sesinqumka esiseleyo emva kokuwiswa ngapandle komte- to, buyakwamkelwa kumatyala onke apantsi kwalo Mmiso.

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

44. Akuko nto kulo Mmiselo iyakutyumza nayipina ikontileke mhlaimbi imvumelwano yokupatwa kwamahlati ezingaba ziko ngoku pakati ko

## ULUHLU LWAMAGAMA

## IMITI ELONDOLOZIWEYO YE PLANKA.

| Ng esi. | Amagama esi Xhosa. | Amanye Amagama. | Amagama ase Mfundweni. |
|---|---|---|---|
| 1—Sneezewood | .. ... Umtati | Nieshout | *Ptero»ylon utilt* |
| *( Common.* Bastard, or ) TT , iOntniqua, Yellowwood J | Umkoba ... | JGeelhor | *Podocarpus elonga tus* |
| 3—Real, or Uptight Yellow. woud ... ... | ... Umceya ... | Kegte Geelhout | *Podocarpus latifo. lius* |
| 4— B'ack Ironwood(real)... | Igqwanxe | Zwart YzerhouL | *Olea laurifulia* |
| | Gala-gala | Buig myn niet | *Buxvs MacOu'ani* |
| | Uwgxina | Aasetraaihout | *Curtisia faoinea* |
| 7—White Pear | Umdakana | Wit Peer ... | *A&odytes dimidiata* |
| | Umnonono | Harde Peer ... | *Olinea Capensin* |
| 9—Saffron wood | Umbomvana | Saffraanhont | *Elceodendrou cro ceum* |
| 10—Wild Olive | Umnquma | Olijn, or Olyven. hont ... | *Olea verrueosa* |
| 11— White Ironwood | Umzani ... | Wit Yzerhout... | *Vnpris lanceolata* |
| | Umgwenye | Kaffer Pruim ... | *Harp»phu'du»z Ka ffrum* |
| 13— Um aim beat | Umsimbiti, or Umtjza luatua ... ... | ,.. | ... *Millettia Kaffra* |
| | | Kajatenhont ... | *Strychnos Ather. ttonei* |
| . _ f Wild Peach, or Natal Mahogany | I Umveti ... | Wilde Peruke,or} Blinkblaar ? ... | *Liygelaria Dee e ana* |
| 16— Cat-tborn | ,,, Umnyamanzi | Katdoorn .. | *Acacia K"jfia* |
| 17— Bogwood ... | ... Umkobeza | Wit Salie .. | *Nuxia sp.* |
| | ... luiavet ... | Gadabout .. | *Halleria, elliptiea* |
| 18—...........................Ssptee | | Rooi Stinkout.. | *Brabtjani utel.aii. Jolium* |
| ( Red Stinkwood, or | J .................. | Rooi Peer | *Bcolcpia EeUoitii* |
| ( Bitter Almond ... | Iqumza ... | Wit Melkhout | *Sideroxylon iicrm* |
| 20—Bed Paar | Umqwaahu | Rooi Melkhout | *Afimutops obia* |
| 21— White Milkwood | Umtunzi ... | Boekeuhout | *Myrsine inelao* |
| 22— Red Milkwood ... | Isiqwaae sehlati. | Rooi Ela | *Uunoma Capensis* |
| 23— C ape Beech ' .. . | Umqwasbube Umvuami | Kamdeboo Stink. hout | |
| 26—Boer boon | Umgxatn... ... | Boerboon | |
| | Utntenteema ... | Rooi hout | |
| **28—**Thorn Fear | lautnza elioamera | | |
| **29—** Wild Cbeetnet | Um ba ba ... | Kaa | |
| 30— Homewood ,,. -.. Umnikambila ... | | Paar de Pis | |
| | | Paar de Pram | |
| 31— Kuobwcod ... - ... Uiuuungu- mabele | Umgwenye wezinja | Easchenhout . . | |
| 33—Silkbark | Umnama | Zydebaat | |
| 34— Red Currant | Umhlakoti | Kierirhout | |
| | Utugwali... | Busch Gwarre | |
| 35— Gwarri | Igqmgi .« | Saliebout | |
| 37—Cape Sumach ... | | Berg-bast | |
| 38—Hard Pear | | Harde Peer | |
| 39—Laurel Wood ... | | Stiukhout | |
| 40— Kntnasaie ... | | Witte Eis | |
| 41— White Els | | Klip Eech ... | |
| 42— Stone Ess ... | | Terbia nchehout | |
| 43— Terblanz Wood... | | | |
| 44—Black Bark | | | |
| 47— Karee- noom | | | |
| 48— Camel Thorn | | Kameel Doorn. | |
| 51—............Cape .......................................... | | | |
| 52— Mimosa... ••• ••• ••• ••• | | | |
| 53—........................................ Keurboom ••• | | Regie Yzeihout | |
| 54— Real Iron Wood ... ... ... | | Rouihoat ... | |
| | | Wittehont ... | |
| 55—...............................................................Red Wood ............................................................ | | Zwart hbut ... | |
| | | Root Kersbout | |
| 56— White Wood ... ... ... ••• | | Buffelsdoorn ... | |
| 57—Black Wood .......................................... | | Buffelhoorn ... | |
| 68—Red Cardie Wood .................................. | | Koolhout ... | |
| 59—Buffalo Thorn ... ••• ••• | | Wagenboom ... | |
| 66—Buffalo Hutu ••• ••• ••• •• | | Zvarchart ... | |


# BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA J.P JAMESON & CO.,

e QONGE (Kingwilliamstown)

Ezinjengo zi Blankete, Amabhayi, Ingubo zoku nxiba, Izihlangu, Ihempe, ne Qhiya

*UNGAMLIBALI*

KWA J.P JAMESON & CO.,

Kuba ingubo zabo zitshipu zilungile


## Iveki

AMANANI ogqatso e Qonce ami ngoluhlobo : Warren 943, Schermbrncker 935, Solomon 892, Egan 850. Kupumelele yanye indoda yeletu icala u Mr. Warren, kwapumelela yanye kwa wasendle u Tshambuluka.

Kusivuyisa kakulu ukupumelela ko Messrs. Saner no Orsmond elugqatsweni lwe voti e Herschel kuba ngabahlobo aba- kulu bomntu ontsundu bobabini. Ngamana ingajoka impumelelo yezihlobo.

IHASHI lika Mr. J. H. Nelson wase Tyo- lomnqa life ngu Mbendeni.

IZIGEBENGA zabelungu ezine zikwele ema- hasheni, zihlangene neqelana labantu aba- mnyama ngase Klerksdorp, e Transvaal, bevela emsebenzini, zaseziba wela ziba imali engama shumi amane eponti. Ute akubaleka omnye zamdubula afa. Kutiwa zibanjiwe zozine ezo zigebenga.

KUHLE into elusizi Emgqakwebe ka Masingata ngo-Mvulo weveki egqitileyo. Ute umdlezana elele kanti akalu lumkelanga usana lwacinezelwa libele lwafa.

IFAMA lomlungu elingu Turnell, lase Northampton pesheya, lisuzelwe sidungulu lafa kwa ngalo yure. Ibe ngummangaliso lonto kuba ubuhlungu besi dungulu abuza- nge bubulale mntu.

U MR. SAUERMANN wase Skapu, ubambe itole le ngada waya nalo ekaya. Ute aku- libeka pantsi labaleka langena pantsi kwesi kukukazi esifukamayo. Kuse ngomhla olandelayo sisuka isikukukazi silandelwa leli ntshontsho liyi ngada simana ukubizela. Nanamhla ise ngu nonca ingada nenkuku. Fanukuba soba seso ku Tshambuluka nama- doda amvotileyo. Sobona esind' ekudli- weni.

SIYAVELANA no Mr. Green Sikundlae Rabula ngesikade esimhleleyo sokutshelwa luxande lwake esand' nkulngqiba uknlwaka xa aza kungena kulo. Bekufukama isikuku- kazi pakati sasuka sanamangolwane kakulu. Yasisusa iboyana yake yatshisa kulondawo itshabalalisa amangolwane yabuya yabeka ingca entsha yemka, kanti umlilo awupelile pantsi yavuta ingca yatshisa imizi ebimiswe nge longo evute yaknpatelela esifulelweni yabonwa seyisitsha indlu.

IKONDORTILE yenqwelo, u William Bather- ford wase Pretoria, ubetwe lizulu, lisuke lamhluba zonke ingubo nesihlangu sasinye laziposa kude wasala equngquluze ze efile.

ENTETWENI ayenze e Stellenbosch mhla ngonyulo u Mr. Hofmeyr ute akaboni ukuba kutshiwo ngantonina nkutiwa maka- ngene ebu Rulumenteni kuba akanaqela lomeleleyo liyakumxhasa xa enza imiteto, nalama.Bhulu kutiwa alandela yena akana- kuwatemba kuba kwingxoxo ake wazingenisa adla

ALUZANGE lubeko unyulo olunjengolu besi- nalo kwesisiqingata sase Qonce, lupantse ukuba lolweminquma.

KWAKALA ukuba abantu besikolo sika Masingata bayatshutshisana kakulu ngenxa yelatyala lenduma zengqongongqongo lali- pambi kwe Mantyi. Alizange litetwe, nana- mhla lisemi lilinde i Mantyi enkulu u Mr. Chalmers osaman' ukuhambahamba eqweba impilo. Ngoku use Alvani.

IKATSI ingene kwelase Mbo ngenxa yoku- ba mandundu kobusela.

ABANTU ababhubhi e Pretoria kwisituba esitatela ku January kuze ekupeleni kuka September, ngamashumi asitoba, kubo- nakala ukuba kufa isitoba ngenyanga enye.

EMARKENI yase Kimberley umgubo 18s. to 20s. ngengxowa, umbona 12s. to 13s. ngenxowa, itapile 3s. ngengxowa, ihabile 8s. ngekulu, ihabile ezinkozo 15s. ngengxo- wa.

U SOMABAXA wase -opo, e Natal, ubanji- we, ngwaze nmntakwbo ngomkonto, kuba- njwe namanye amadoda amane agqebeze enye induma komku! kwa Kukulela. Be- kutetwa ityala suka lomfo umangalelweyo aku kulelwa yimibto waqubula intonga wambeta ummangali kwase kusiliwa.

KUKO ityala elipambi kwe Mantyi yase Xopo, kwase Natal, entombazana ebifili- shwa likehle eline sitembu ingalifuni. Bayi nyanzele abazi ngenxa yenkomo. Kute ngobusuku bo la efike ngawo kulo mzi abafazi beli k le (xego), bangena bayirola bayi beta kune bayi gxota.

KUVAKALA ukuba Griffith omele ilizwe elipetwe ngu Captain Byth nelipetwe ngu Major Elliot, e Palamante ngoku ungene kwiqela lika Sprigg. sazi nokuba ucebi- sene na nabantu abaneyo ngalonto.

IHABILE entle irolelwa isheleni ezintlanu ngekulu e Nyara.

EZIZIPANGO zisand' ugqita zikonakalise kakulu ukutya ku Mongo kude kube se Ndenxa.

UMPONDO owayebe ihashi ka Mr. P. B. Payn wase Ngqandu iwe komkulu kwa Nqwiliso. Ite inkosi omsindo wokudini- swa ngamasela watata umpu wajolisa, lapepa isela. Ate am kati inkosi iyaku- nyela aselelidubula ehla.

KUBUYE kwabhad womnye umfazi e Whitechapel ngase Lon.

U MR. CHIVERS uni womngxuma we dayimani oyi Centrate xa agodukayo ekwele ngokuhlwa kolwesi-Ne olugqitileyo waqukulwa ngondukibhada elimpange zonke idayimani abate ebezifunyenwe ngalomini, ezixabiso amawaka amatatu eponti.

INDLU engqukuva Mr. Bold umkandi wase Kokstad itshiswe ngumntu ongaziwayo ngabom, yeyesibini itshiswa

| | | | |
|---|---|---|---|
| BARREN | 217 | 726 | 943 |
| SCHERMBRUCKER | 874 | 60 | 934 |
| SOLOMON | 167 | 727 | 892 |
| EGAN ................. | 798 | 53 | 850 |

## *UNYULO LWASE QONCE.*

Amanani evoti zendawo ngendawo ze Siqingata sase Qonce abhalwe ngolwesi-Hlanu oludluleyo November 9, emi ngoluhlobo:—

| | | | | |
|---|---|---|---|---|
| Eqonce, edolophini | 107 | 118 | 235 | 22 |
| Emkangiso | 14 | 10 | 21 | 19 |
| Ezeleni | 11 | 10 | 35 | 32 |
| Iqibira....... | 2 | 2 | 8 | 8 |
| Exesi, kwa Kama | 16 | 16 | 5 | 5 |
| Erwarwa | 3 | 3 | 4 | 4 |
| Kwa Moody, Encera | 3 | 3 | 16 | |
| Elukalweni | 0 | 0 | 16 | 16 |
| Kwa Lose, Kalade | 110 | 109 | 0 | |
| Berlin ... | 3 | 6 | 38 | 34 |
| Tapson... | 0 | 9 | 11 | 2 |
| Encemera | 32 | 30 | 15 | 15 |
| Etyume | 161 | 160 | 4 | |
| Kwa Qobogobo | 54 | 48 | 68 | 64 |
| Kwa Makeleni | 1 | 1 | 3 | |
| Emdizeni | 1 | 2 | 10 | |
| Tamara | 9 | 9 | 2 | |
| Blaney, Eqtmube | 1 | 0 | 15 | 16 |
| Edonqaba | 2 | 1 | 57 | 56 |
| Rabula | 58 | 56 | 2 | |
| Eqnmra, Ward 14 | 0 | 0 | 12 | 12 |
| Burnshill ... | 86 | 86 | 1 | |
| Qamra... | 6 | 13 | 29 | 20 |
| Flannagan's ... | 1 | 1 | 7 | 5 |
| Kwa Zidenge | 17 | 19 | 16 | 16 |
| Emgwali | 78 | 77 | 17 | 16 |
| Bolo | 4 | 5 | 36 | 34 |
| Kwa McLachlan | 0 | 2 | 27 | 26 |
| Cumakala | 61 | 86 | 95 | 73 |
| Emtonjeni | 6 | 9 | 50 | 46 |
| Esihobotini | 35 | 33 | 21 | 20 |
| Dynamite | 3 | 2 | 5 | 2 |
| Etunxe | 5 | 0 | 25 | 21 |
| Kwa Treadaway | 0 | 1 | 9 | |
| Kwa Featherstone | 1 | 3 | 3 | |
| Kwa Fletcher | 1 | 2 | 3 | |
| Kwa Crout | 0 | 0 | 11 | 11 |
| The Quarries ... | 2 | 2 | 12 | 12 |
| Ewonke ... | 892 | 943 | 935 | 85 |

| | | | | |
|---|---|---|---|---|
| Aliwal North | 103 | 91 | 55 | 39 |
| Buffelsvlei | 3 | 5 | 6 | 4 |
| Patriotsklip | 20 | 8 | 37 | 22 |
| Jamestown | 35 | 1 | 36 | 9 |
| Leuwfontein | 6 | | 10 | 1 |
| Platfontein | 17 | 9 | 35 | 28 |
| Lady Greys | 29 | 35 | 72 | 44 |
| Vlaktefontein | 1 | 4 | 24 | 22 |
| Herschel | 130 | 126 | 2 | 6 |
| Bensonvale | 14u | 142 | 0 | 0 |
| Palmietfontein | 43 | 43 | 1 | 1 |
| New England | 23 | 17 | 36 | 28 |
| | 555 | 488 | 314 | 221 |

U MR. EDWARD W. DAINES igqweta elitsha lase Gcuwa limiselwe ngu Rulumente ukuba abe yi Deputy Sheriff—umhluzi wamatyala apesheya kwe Nciba no Gcaleka.

U EARL ONSLOW wenziwe i Ruluneli yase New Zealand. U Sir Henry Blake wenziwe eyase

IPEPA lapesheya lamaBritshi lingxo- xweni yalo ngentengiso yabantu abenziwa amakoboka e Zanzibar, liti lento yenziwa kwelilizwe lase Koloni e Kimberley yokuva- lelwa kwabantu ebubukoboka okupeleleyo.

NGOLWESI-HLANU oludluleyo kuqubene uloliwe wempahla nokwele abantu ovela e Kapa [illegible] e Rini, akubangako ngozi ngapandle kokujuba kwempumlo zombini ne itini zombini ze injini.

PAMBI kwe Jaji e Rini u Klaas Kalasha iminyaka emihle entolongweni na- ama 25 ekatsi ngokuba iqela lenkuku ayeke wabanjwa ngo Ngcayecibi kwase zi ukwini. U Zenani no Goniwe banikwe iminyaka emitatu ngokuba inkomo ezintlanu zika Mr. Harvey ; u Thomas Tutu unikwe ishumi linambini leminyaka waye beta u Sarah efun' ukumbulala; u Saga Nzuzo no Jonas Mtyankulo banikwe iminyaka emitatu ngokuba inkabi ezine zika Mr. Naude.

EZINYE IZIPALUKA.

EZIJAJINI e Kapa u Henry Biggar unikwe iminyaka e 20 ngokubhada umatoloshe omkulu enqanaweni eyi *Balmoral*.

IMVULA ine kakulu kwimimandla etile yalapa e Qonce nase Ngqushwa, kodwa apa kufupi ne dolopu liyinqayi kubalela.

AMASGESI azilungisele ukunyula u Dr. Egan ukuba atabate indawo ka Nkanunu Tshambuluka endlwini ye ngwevu embu- sweni; amanye Amangesi ateta ngo Yuzi (Mr. Hughes) owaziwa kakulu ngamawetu ezetu ivoti ziya kuwa kuye.

U KAMA nesizwe sake uvote u Solomon no Warren, zanxaxa into zika Seya zonke za- vota u Tshambuluka no Dr. Egan, zalande- lwa ngu Dleni no Mbanga. Nokuba beku- njani o Seya bebengafanele kwenjenjalo xa umnumzetu u Kama nezipakati zase Mja- dwini zivomele ko Solomon no Warren.

NGO MGQIBELO ogqitileyo inkomo zitengi- swe ngoluhlobo emarkeni yakapa :—Imazi ezanyisayo £2 18s to £4 16s, imazi £2 14s to £3 16/6, imazi zoknxholwa £2 to £5 6/6; inkabi £3 1s to £4 7/6.

U NQWILISO usamncurunela u Gwadiso.

INCWADI ka Mdaliwe eyaleza ukuba i Ko- mani ne Katikati mazivotele u Mr. Rogers ayisenakungena epepeni kuba kuvotwe izolo kweso siqingata.

U SIR CHAS WARREN, umpati-mikosi egcine idolopu yase London upumile kwelowonga ngokusuke atetiswe yinkulu u Mr. Matthews.

U AUGUST PABST umxholi wamatye walapa udliwe ishumi leponti yimantyi u Mr. Dick ngolwesi-Bini oludluleyo ngokuba amatye akweliya ngcwaba linelitye elide ngapaya kwe New Town, apo kwangcwatywa kona u Captain Ohlssen womkosi wama Jamana owabulawa ngama Xhosa ngexa lamatamba.

IMPI ka Pamla yase Mgqakwebe yabako- keli izigalele ku Tshambuluka no Egan ivoti zayo, (7). Yayisiti ngokwenjenjalo mawa- gxotwe amadoda anjengo Innes no Solomon e Palamente.

IPAKATI kaloku i kwata bafanele ukufinye- za abantu bonke ukuhlaula ipepa. Vukani ke mzi wakowetu.

AMAGAMA abahlaule ngezinyanga zimbini zidlulileyo sesiya kuwafaka kwi *Mvo* yeveki ezayo.

UKUBA umzi awufuni ukuman' ukunikwa imbila ngentloko ngulomzi sikuwo, mawa- mkele amapepa. Huku ke nto zakowetu! Ongavumiyo wok' eve ukuman' ukuva zidlule, kunjalonje axokiswe.

KANIPOSE iliso kwisaziso sikaPaul Xiniwe ngokufuduka kwe Kaya Labantsundu."

NGOLWESI-NE,
NOV. 15, 1888.

## *IVOTI YABA NTSUNDU E QONCE.*

APA e Qonce igqitile ivoti, anyulwe amanene ekutiwa ngawo afanele ukuba aye kuba ngumlomo nendlebe zabemi besi Siqingata kule minyaka mihlanu izayo enkundleni yombuso esipantsi kwawo eyi Palamente e Kapa. Ugqatso lube shushu kakulu, lude ngamanye amaxa lwafana nolwa kwa Palo kona bekude kupalale igazi. Ashiyene ngoluhlobo WARREN 943, SCHERMBRUCKER 935, SOLOMON 892, EGAN 850 ; kwabo- nakala ke amadoda apumeleleyo ingu Mr. WARREN no Mr. SCHERM- BRUCKER. Ati akwahlulwahlulwa amanani abavoti abe Lungu naba Ntsundu eme ngoluhlobo :—

Kula manani angentla akuko nentandabuzo ukuba u TSHAMBULU- KA ngeye ngapumelelanga ukuba umzi ontsundu ubuyi mbumba yama nyama, upunyeleliswe zivoti zama kowetu angama shumi amatandatu. Asiqali kulwa amadabi oluhlobo ngeli lase Qonce, sawaqala sise lula tina. Lamadoda azigalele ku TSHAMBULUKA ivoti zawo ati ayayi qonda into ayenzayo. Ka- mbe singase moyeni asisokuyeka ukumana siwupakela umzi indaba zase Bandla njengoko besisenjenjalo kade. Eyetu imizamo siyipelelisele kule voti ukubonisa amakowetu indlela afanele ukutabata yona. Sonakalelwe kakulu ngokunga umzi ontsundu ungenza into oyi- qondayo—uyenzile ke. Siyawubu- lela siwu ncoma umzi wakowetu ozigalele ko Messrs. SOLOMON no WARREN ivoti zawo, amadoda ase- lede atiywa kowawo ngenxa yoku hlanganisela noku buzela umntu omnyama. Akuko nto inkulu nje ngale yenziwa ngala manene, yokufela olunye uhlanga, noku xolela ingcikivo ngenxa yolunye uhlanga. Besifanele ngenene uku- wa sivuka nawo njengoko senjenja- lo ngale voti eyonakaliswe kwa ngabe bala letu abalahlekileyo. Emizameni yetu ke upumelele u Mr. WARREN ekubeni intshaba bezifuna ukuba balahlwe bobabini abateteleli betu. Siya kuyiqwalasela kakulu impato ka Rulumente wo TSHAMBULUKA ngakubantu abantsundu, singasokuyeka ukuyi bhengeza nokuyohlwaya into embi, nokuyi bulela into elungileyo. Amagama avotele o TSHAMBULUKA sowashicilela akufika onke ukuze abe sikumbuzo ekuya kwalatwa kuso nge minyaka, nazizukulwana ezizayo ngombuso esipantsi kwawo. Ukuba yoba yimpato yobutamsanqa kuya kutiwa acana, ukuba yoba yimpato elilishwa isikalo somzi siya kuba sikulu pezu kwawo.

## AMANQAKU.

" KODE kube lidluka ! " Bezisapuka e Dayimani ngolwesi-Bini olugqitileyo kubanjwene nge voti. Amanene abe selugqatsweni ngo Messrs. Barnato, Lord, O'Leary, Stead, Lange, Lynch, Cornwall. Kologxuba kunyulwa abantu abane. Amanani esiwamkeleyo eze ngocingo, abamisa ngoluhlobo: Mr. Barnato 1,589, Mr. Lange 1,260, Mr. Lord 995, Mr. Lynch 975. Mr. O'Leary 949, Mr. Cornwall 800, Mr. Stead 269. La manene ahlukene kakulu ngezimvo. Abaxasi baka Sprigg ngo Stead, Cornwall, no O'Leary, u Mr. Lord ngumcasi oshushu ka Sprigg, amanye amatatu o Barnato, Lange no Lynch, ngabalandeli baka Mr. Rhodes onobuhlobo neqela lo Sir Thomas Sconlen, no Innes, no Sauer. Lusivu- yisa kakulu olu nyulo lwase Dayimani kuba namhla kuya kwanda e Palamente iqela elinobuhlobo nomntu ontsundu kuncipe icala lembodla ezimana ukurwapiliza yonke intwana elilungelo lomntu omnyama.

AMAWETU makazifunde into zase mbusweni sesavakaliswa isimemezo sokuba " Bekani pantsi intonga, yiiwani ngo siba." Ezetu italente ziyakutyumketa ekulweleni uhlanga lwakowetu nokuba saposwa ngamalungelo amabhaso emali ne mihlaba namadinga okusitenga. Umzi omele i Qonce siyawuncoma ukunyamezela kwawo izihendo zika Nkanunu Tshambuluka owaye hamba esiti " u Rulumente ndim, ndiya kunenzela oku- tile nokutile kuba ndisegunyeni." Senze ngako konke esinako ukuwutyila umbuso kumawetu awuqonda. Ezindawo ziqepukileyo zaya entshabalalweni kukwindawo ezinabafundisi abasebenzela o Sprigg no Tshambuluka. Imizi eqekeke kanobom li Ncemera, Umgqakwebe ka Mdingi, i Cenyu, i Sihoboti ne gcudwana lase Xesi ekutiwa litsalwe ngu Mr. Joseph Tele obecela ku Tshambuluka ukuba anvuselwe imali yake yobubonda. Abanye abafundisi ngati baza kuwuposa umkondo wokunyusa uhlanga oluntsu- ndu xa bacenga ngalo ezintshabeni zamalungelo alo.

## *IVOTI KWI DISTRICT YE WODEHOUSE.*

Umbhaleli ongu Dlomo Mtembu uti:— Ngomhla we 2 November, ibiyimini yokuba abavoti besisiqingata badibane no Mr. J. M. Orpen, beve uluvo lwake nokuba bangenela na zizimvo zake ekubeni ke babona umtshiti omhle ngaye kwi *Mvo Zabantsundu.* Ngamafupi akabanga nakufikelela u Mr. Orpen, utumele isandla sake ukuza kwazisa ingxakeko zokungafiki, aseleya kuzama ukufikelela nge 15 November. Emva koko sibe ne- ntlanganiso sasijonge ukucebisa umzi kuba kuko ontamnani kwabebala letu abasebenzela i Bond abasebehamba bewisela ukuba kunyulwe Amabulu. Kwenziwe amazwi abukali ukubonisa nokutyila ukuba kungamkelwa bani pambi kokuke sive izimvo zika Mr. Orpen. Yahlukana intlanganiso nakuba kupau- leka ukuba iko imidwakele eseleyeliselwe ngo ntamnani abo, ngamadodana emfu- ndo abo ntamnani. Sibe lusizi ukuba amadoda ebesiwakupile ukuze adibane no Mr. Jabavu e Queenstown atinteleke yimvula angadibani naye ; sicela icebo ke mfo ka Jabavu ufike lomhla sesinalo.

## U Rev. E. *Makiwane* no Tshambuluka,

INKANUNU E TYUME.

Umhla we 3 ka November awukuliba-eka msinya e Tyume, kuba ngumhla itshawe apa elidume kunene u Tshambuluka belize kuxoxa nabavoti. Bebebaninzi abebe kunqwenela kakulu ukunga bangambona bamve eteta. Okunene kubeko iqela elimnandi labantu abamhlope nabantsundu ; intlanganiso ikwa Mr. Francis, Ifelkornet. Ndinganikatazi ngento ezise caleni, ndingati elonene litete iyure zombini litolikelwa ngumfo ka 'Mhala, laza kwezo yure zombini alateta nanye into engapandle kokuzama ukuba umna ngenxa yencwadi ebimisa izizatu zam zokuvotela u Solomon no Warren, ndilelikulu ixoki nomlahlekisi. Utete umfo lowo eshushu, sada sati lingati iziko apa ekutetwa ngalo elaliza kufaka amadodana amatatu ukuba lali shushu kangaka kungaba okunene kwakunzima. Ute into azele yona apa e Tyume asikuko ukuza kucela ivoti— satimla akutsho—wati uze kuzihlangula kwezi zinto zitetwa ngaye kuxokwa. Uqube wenza into ende ezihamba ngazinye izizatu zaloncwadi evincwadi emenzakalise kunene. Ukuzihlangula kwake kushiye intliziyo isiti intloko zamazwi eveki edluleyo yinene nokude umntu makayamkele Ke sikwenzele.

NGOTYWALA.

Elokuqala ilizwi wakumbula ukuba ndibe ndisiti mna andingemvotele kuba ndimqonda eyenye yezinto ezimbini malunga nomcimbi wotywala: ndati yoba mhlaumbi intliziyo yake iya kuvu- yela ukutshabalala kwetu, okunye abe uti tina bafundisi kunye ne remente naba bomvu neqela elinobom labamhlope singamaxoki oko sati inqila zotywala ziya nceda. Lendawo yokuba akanalusizi ngati uyikanyele shushu waye kodwa esikumbuza imbali yelawu nomhlaba ontushuntushu. Kube ngoku- kodwa akufika ekucaseni kwake utywala, waya kubalisa nge Bill ka Marais engateti nto kweli lam. Mase ndisiti kute sekunini xa selixoxa ngezinye izinto yavela into ebendiyi teta, wati *yena wazicita inqila kuba zazingancedi luto.* Lilapo ke kanye elam. Ilapa inkani. Mna ndabhala incwadi eziti ezinqila zazinceda ndikalela ukuti ngoko mazandiswe. Kungoko nditi "ukumvotela kungati kum kuya kuba kukuvuma ukuba okunene asixoka."

NGOTUNGUMLOMO

usuke unkosi u Tshambuluka; angene kumazwi amaninzi adukisa lento itetwa ndim. Ute yena lomteto ka Tungumlomo *ulunge ' wagqibelela, u*sika komhlope nontsundu ngokufanayo. Nanamhla usawamele. Ifika ingene apo ke eyam inteto. Nditi mna ndiyakala ngutungumlomo, andingeti ke kuko umntu ondivelayo u Solomon no Warren, ndiye kuvotela umntu osati nanamhla tshotsho. Ndingaba oko andiyazi into endiyenzayo.

NGOKUSIKA AMAGAMA, ukuba mna nditi amagama etu ayasongelwa nokuba sivotele banina, undifanise nento ezininzi wada ngelinye ixesha wandikumbuza indoda eyati kwi Palamente ya Pesheya Sabulela ukuba pakati kwayo nomteti bekuko itafile. Ndibulele ukuba pakati kwam netshawe bekuko amadoda amabini. Kute kanti iko nje yonke le nteto ilentlamba, usizi kwakweli bendiliteta, wavakala esiti apa e Tyume kuko abavoti aba 200 abangenamcimbi wokuba ngaba- voti abangeniswa abanye bengeko : kwa- vakala ukuba uti mna ndabhala ipepa ndalitumela kwi Feltkornet yaba iyagqitywa lonto. Indawo ke kodwa ebendiyivile. afike ngenteto yake u Tshambuluka wayingqina yeyokuba ngokukodwa tina mpi yase Tyume siyasongelwa, yokuba nokuba sivotele banina uninzi lwetu luyakutungwa imilomo ; kutiwa asifanel' ukubako kulamagama abavoti. Engqine elozwi nje uyifeze yonke into ebangele amazwi am, nelifanel' ukuwabangela. Ngeli lona lokugudla ukuti amagama afakwa ndim, lulwimi-yinene. Ukutsho lamagama abhalwa entlanganisweni *yi Feltkornet ngokwaya,* yacela ukuba ndiman' ukuyipelela amagama Esixhosa; kwati kwakubonakala ukuba londlela iquba kade yandicela ukuba sendiwabha- la ndincede yona, ndavuma ke. Ngokubhala abangekoyo kuko owayibuzayo londawo, sala kunye ne Felkornet, sati umntu makabeko ngokwake azicelele ukuba abhalwe. Enye into eyenziwa ndim kukungqina ukuti unantsi unawo umhlaba oyinombolo etile. Kodwa mandinganixamli ngamazwi, into enkulu yona yeyokuba yinene ukuba siyakusikwa ; oyakusinda wopumelela ngeqinga lake; yaye londawo yokusikwa iya kwenzeka nokuba sivotele banina.

NGO DR. EGAN oqhogene no Tshambuluka kute emva kokuba ndibhalile ndabona inteto etyila amazwi ate yena wawenza ngepasi. Okokuzityila kwake senike nakubona: oqondayo wobona ukuba malunga nesituba sepasi akayishenxisi kuyapi inteto yam ngayo.

Indawo yentombi evume isoka kuba litambise

IYEZA LOM-SILAMSI imcapukise kunene wakala kakulu ngoku tyolwa ngento angayaziyo, kodwa akayifika inteto awayenza ukuya kwake Emonti, eyela umkombe omkulu ongati yi *Melrose* owawuza kungena ecwebeni. Xa ateta ngokudlula e Berlin akatetanga nto na ngeyeza ! Kangela kumapepa ase Qonce wozibonela uyive kona nentsini eyabakoyo.

AMATENGWA.

Malunga nabantu abamtetelelayo akali ngokuti mandirole amagama abo bati bayakoloba, into leyo endingayi kuye- nza. Ngapaya koko usuke walibala yintlamba engalandelwa ngabantu abati naxa baxoxa into ezinkulu balityaziswe nalucuku.

U MR. PAMLA.

Malunga nentloko yesixenxe ndingasuke nditi indawo evakeleyo kukuba u Mr. Pamla uti yena akaboni nkohla- kalo ku Tshambuluka. Into ayiposisa- yo kukuti nam ndipakati kwabamtshu- tshisayo u Mr. Pamla ngokusuke abe ngaku Tshambuluka. Nabamhlope aba- fundisi abako calanye kanti noko akuko tyala kulonto. Into ebimbi yona ibikukungaqondakali. Enye indawo engatandekayo ukuba uyayenza kukuvakalisela amakowabo indawo ezimoyisileyo yena singati kanti siyalahleka. Elikulu nditi mna ukuba ubani woyiswa zizizatu ezikoyo andisayi kungena ekumsoleni nokuba ndinosizi kukwahlukana kwetu.

ABAQALI BODUSHE.

Kwindawo yesibhozo uti yena akaze kuqala lucuku kuba ubiziwe ngamanene atile nangabafundisi nabantu abantsundu. Abantu abenza ucuku ngu Solomon no Warren bona bahambe becela ivoti bemxoka. Yintetwana leyo engafuni nokupendulwa. Izwi kulo ntloko atete ngokungati akaliva lelokuba unga esikundleni asishiyayo kungangena Ibhulu. Ukuliteta kwam kule ntloko kukabini. Okunye nditi, " umntu ono- moya wama Bhulu *achasa ontsundu."* Kwenye nditi " Ibhulu elinomoya wake." Elozwi ke tina xa silenjenjalo siteta ngomntu wonke ocasa ontsundu nokuba ngowasipina isizwe. Ukuti yena ebefuna u Dr. Egan, Ingesi, akushenxisi nteto yam yokuba ebefuna Ibhulu *elicasa* ontsundu. Ute u Tshambuluka akufika emfundweni wati kuko abamcasileyo. Bonke abanjalo sibenza mqulu mnye tina.

IKORANTI YESIBINI.

Ngokubako kwekoranti yesibini yama- Xhosa uti lonto ayiqalwanga nguye okunye mna ndiyayoyika, kwabe kunjalonje kungeko silonda kulonto. Elamke lisati ngeli lizwi uyonakalisa u Tshambuluka. Liya kubizwa ngaye nokuba beliqalwe ngubanina kuba nguye umntu omkulu opakati kwalo. Ukuti kona kuko bani woyika ipepa lesibini uquba inteto kodwa angati ukuba uyayikolwa siyincome inkolo yake. Indawo tina esiyalayo kukuyila ipepa eliyakwenzelwa ukwahlula um-Xhosa kwezinye izizwe ezintsu- ndu. Ukuba lonto yokuzahlula izizwe ezintsundu ingaba ayibuhlungu ayisiso isilonda kwelinene injalo ke mna kum. Ndise ndivuyiswa kukuba umzi wonke ungayingeni.

ABAFUNDISI ABAMCHASILEYO.

Inteto ende yokuzihlamba ngelake uyi- qukumbele ngamazwi okuba umfundisi angabi nazwi emicimbini yombuso wenza into endala abati abantu bayisingise kwabo bacasene nabo bangayiboni kwabangakubo. Ukuba utsho ngenyaniso elozwi litete kuqala kwabaya bafundisi uti bakwicala lako, abaya uzidla ngokuti bakubizile. Yitsho bakupe amagama abo kweso sicelo ubaxelele ukuba umsebenzi womfundisi kukuyala abantu ukuba batobele ulaulo balime; kodwa bangake bavule mlomo ngolaulo olo luya kutotyelwa. Ukuba akuqali ngabo andisokuva.

ISIPELO.

Ifele apo inteto ende kunene abebeyiqwabela abelungu kodwa akwabiko bani untsundu kwabalapa ote wayilandela. Ekupeleni umfo otile uvelise ukuba intlanganiso iti iyamtemba u Tshambuluka akwabako namnyeowalapa otshoyo: basuke babulela kodwa ukumbona baze bamazi. Umfo obengeko neqelana lake yindodana apa eti yakungena entlanganisweni bafakane imilomo bonke kuba iranelwa ukuba ingumntana; abanye bati ngalomsebezi iza kufumana ububonda; okunene ke kwincwadi eziti ziza ngegunya kusekuke kwatiwa " sibonda." Ngu Sibonda lowo ke osingamqondiyo kwelicala.

Owenu ongu,

E. MAKIWANE.

## *Amalungu e Palamente.*

La magama alandelayo ngawa malungu e Palamente asele nyulwe. Onke la ane nkwenkwezi ngawe cala laba Hlobo baba Ntsundu. Emonti—Sir J. Gordon Sprigg, no * E. Y. Brabant; e George—A. G. Robertson, no L. A. Vincent; Embo—J. Sivewright, C.M.G. ; Ebhayi— H. W. Pearson, no * C. T. Jones ; Piquet- berg—Sir David Tennant no D. De Waal; Somerset East—J. A. de Wet, no W. H. Hockley; Tembuland—* Griffith ; Cape Town —*T. E. Fuller, T. J. O'Reilly, A. Ohlsson, no *L. Weiner; Erini— John E. Wood, no Geo. Luke; e Alvani —»J. W. Sauer, no iS E. G. Orsmond; Eqonce—*W. J. Warren, no F. Scherm- brucker ; Paarl—J. S. Marais, no J. W. Faure; Namaqualand —J. X. Merriman, no * C. Lewis; Stellenbosch—J. H. Hof- meyr, no P. Myburg; e Bekesdolopu—Joubert, no Du Plessis; Oudtshoorn— Keyter, no * De Smidt.

## IVOTI YASE GQILI,

Ngolwesi-Hlanu oludluleyo ibilixape- tshu e Alvani nase Herschel kubhalwa; ivoti zamanene elozwe. Bekugqatswe o Messrs. Sauer, Orsmond, becala elilwela ubulungisa kumntu wonke begqatswe nama-Bhulu amabini o Messrs. Bekker no De Wet. Zite ukufika kwe voti zabantsundu zamana ukuxela isitonga sendudumo kwicala lo Suer no Orsmond, bapumelela ngokulula. Ate akubalwa amanani evoti ashiywa kude ama- Bhulu, aselemana ukukangelwa nge ferkekire apo asele kona. Umzi ontsundu omele i Gqili uya kunconywa ngabo bonke abahlobo abakangele ilungelo lohlanga oluntsundu. Yinto entle ukwenza into ngokuvana, uruturutu asinto inatamsa- nqa. Akwaba umzi ontsundu wonke ubungaxela lowo use Gqili ubuyakuzifu- manela igama nembeko nokuhlonelwa luhlanga olumhlope. Sivuya kakulu ngokupumelela kwalamanene mabini. U Mr. Sauer waziwa ngumntu wonke ontsundu oke aziqwalasele ingxo- xo zase mbusweni. Ligora elidala. elikade lisilwela uhlanga olumnyama. Ngumfo ofana nokakalala luka Innes ese Kapa ukulwela inyaniso nokuba sele yedwa. Ngumfo owateta e Palamente nge ngxoxo ka Tungumlomo mhla waye lilela ukulahlwa kwama waka-waka antsundu kusitiwa ngu Sprigg makangabi nazwi embusweni—wateta seva kungcwenga inyembezi. U Mr. Orsmond uyaqala ukuya e Palamente. Entlalweni yake nase zintetweni zake zonke ngu- mhlobo ote ngqungu womntu ontsundu asina matandabuzo ngaye uya kuwulwe- la umzi wakowetu kulo nkundla. U Mr. De Wet situngula se Bhulu ese sine minyaka sise Palamente singazange siwuvule umlomo kuba liyilo elimdaka, ubesele gcine ukupakamisa isandla ku- pela akubona amanye ama Bhulu epaka- misa, utyapile angapumeleli. U Mr. Bekker ubeyela ukuxasa ubu Bhulu qa e Palamente utyapile atshone. Siyavuyisana kakulu nomzi ose Gqili ngempumelelo yawo yokoyisa ama Bhulu, kuba sisazi ukuba ilungelo labo leletu—eletu lelabo njengohlanga. Ngawo la amanani evoti nendawo ekwakuvotwa kuzo:—

Sauer Orsmond
Bekker De Wet

## *Abanyuli base Cala no Col. Griffith.*

18 October, 1888.

U Mr. S. Kalipa, wazise imbangi yoku- bizwa kwe ntlanganiso, ate wacela ukuba u Colonel Griffith makaqube ingxelo ngobugosa bake. Ute ekupakameni kwake (u Colonel) Mgcini-Sihlalo, naba- nyuli: andinanto endizingca ngayo endi- nenzeleyona; umtandazo wenu ndawungepisa e Palamente, ate u Rulumente wawuroxisa umva, nomteto wamavezandlebe, ndike ndawubhunga namadoda amele amalungelo ontsundu, anjengo Messrs. Innes, Sauer, nabanye andinike icebo lokuba okwangoku lomteto mawu- ngacukunyiswa ngokwenjenjalo siya kuzivusela elaqela liyi Mbumba yama Bhulu, ekungati ngokukunyuswa kwawo abantsundu kumandla wase Komani no wase Glen Grey bangalahlelwa ngapandle kwe voti.

Ngokumayelana nomteto ka Hofmeyr, ndike ndabuza ku Mpatiswa Micimbi Yabantsundu, ihambiso mayelana nalomteto, ate u Rulumente ucinga ukungawuhambisi kweli pesheya kwe Nciba, kuba kungaba kukuvulelwa kotywala kubantu abantsundu, wazanaye (Griffith) wayibona lonto. Ute zizo ezo indawo enandipatisa zona, ngokumayelana noluvo lwam ndisenololuvo ndandizixele lona. Ngokumayelana nenteto eyenziwo ngu Sir Gordon Sprigg e Monti ngempato yontsundu yokuba esiti, uzikulule inkosi, elama Mpondo linoxolo, ufuna ukumpata kakuhle ontsundu, izikalo zake azipulapule, uyakumxhasa, ukuba umi ngalongxelo, waba uyagqiba.

Emva kwenteto, nezokumtembisa, ne- zembulelo ngalamanene Messrs. J. Nqose, T. Makiwane, Hlazo, Renqe, P. Kama, M. Ngcwabe, L. Ngcwabe, intlanganiso yapela.

## *ABALIMI NA BARWEBI.*

E MARKENI.

*Uboya* obuvasiweyo 4d to 6d ngeponti; i *grease* 5.75d to 5.25d ngeponti; oburabaxa nobumnyama 3d ngeponti.

E QONCE (Nov. 10).

Ihabile,—1/ to 2/11 ngekulu
Itapile—1/6 to 4/3 ngekulu
Umbona—2/6 to 3/5 ngekulu
Umgubo—8/ to 8/6 ngekulu
Inkuni—8/ to 22/ ngeflara

E RINI (Nov. 9.)

Ihabile—1/6 to 2/3
Amazimba— 8/3 to 10/ ngengxowa Inkuni, —7/ to 22/ ngeflara
Umgubo—16/ to 17/ ngenxhowa Inqholowa —3/ ngengxowa
Itapile—7/6 ngekula
Umbona—10/6 to 11/ ngenxhowa

E KOMANI (Nov. 12).

Inkuni—23/ to 28/ ngeflara
Umbona,—5/6 ngengxowa \
Amazimba—10/ ngenxhowa
Umgubo—4/ ngekula Ihabile,—2/9 to 4/ ngekulu Isemile—2/3 ngenxhowa

## NATIVE OPINION

THURSDAY, NOVEMBER 15,1888.

**The Foil**

A SUFFICIENT interval has now, passed to allow all the sediment of party fanaticism, in connection with the Kingwilliamstown election, to fall to the bottom, and in cold blood we may glean the lessons taught by the result of the Poll. The noise which the Commissioner and his supporters made from the very beginning of the contest has no parallel in the history of electoral campaigns ; but the thoughtful knew all along that, noise was not strength. Indeed, far from being an indication of strength, it is, generally a sign of weakness. So it happened. Friday last revealed that the braggadocio, and cantankerous personalities of the opponents of Messrs. SOLOMON and WARREN were a mere *bang-maker y* intended to frighten the sitting members out of the field. For although Messrs. WARREN and SOLOMON did not beat the big drum, the result places them in most creditable positions in relation to "The People's Candi-dates," so-called. Mr. WARREN heads the Poll. After a neck-and-neck struggle with Mr. SOLOMON,Mr SCHERMBRUCKER, by the aid o' the Native vote, is glad to occupy the seqonci place ; and Dr. EGAN (to borrow a simile from his country-men) having failed to lead, is driving them all before him.

It is said it is the accursed Native vote' that did it all. People are getting sick of the habit of the shallow thinkers to accentuate childish differences of racejor colour, in this land among citizen's" of one country. We long for the time when the senseless distinctions, based on mere colour, and the cut of'one's garment, among the elec-tors of this Colony, would be men-, tioned among things that were. But since the comparison has been, invited as to the intelligence of the European and Native vote, we feel it our bounden duty to state once for all that, if ever there was discriminating, and steadfast vote in this country, that is- the Nativp 'vote. Thfe Kingwilliams-town election'has demonstrated this beyond the shadow of a doubt. Declaring himself to be the Government and the only dispenser of ' favours and redresser of grievances, Mr.. SCHERMBRUCKER supposed that he could by thus calling out, " Dilly, dilly, dilly " as if to the ducks, lead the Natives to vote for him. But the Poll shows that they are not so silly as to be caught by such chaff. They have given him a fair impartial hearing; they have not even withheld cheers to show the honour they are ready to bestow[7] on his position,—these things have not arrested their attention from the pursuit of the truth. The result is that with the exception of some sixty weak-brained individuals, the Natives have to the number of seven hundred and thirty recorded an opinion that notwithstanding all the tempting things the Com-missioner spread before them, Mr. SOLOMON and Mr. WARREN were, nevertheless, truer friends of Natives than Mr. SCHERMBRUCKER. We challenge anyone to come for-ward and say that this verdict of the Natives is not according to the facts of the position. This being the case, wherein comes the want of intelligence ? The fact of the matter is Natives are old hands in matters of Government, and under their own system of Government elections were in vogue, and they have sufficient intelligence to know that it would by far be safer and better to entrust the responsibility of governing to sincere men, men of unquestioned integrity like Mr. SOLOMON and Mr. WARREN than to any other class of men less devoted to principle and fair dealing. Glib-speaking, extrava-gant promises, the dangling of an official position, and smileshave not, we are proud to say, taken in our countrymen. The most rabid Kafirophobist in the community cannot but admit, in his sober moments, that the Natives are most discriminating in the exercise of the Franchise.

The defeat of Mr. SOLOMON by Mr. SCHERMBRUCKER by means of the Native vote must be most galling to the former gentleman, and will prove very disheartening to those in the country who have incurred unpopularity among elect-ors of European extraction by their advocacy of even-handed justice to the Natives. The humanitarian views on the Native Question, to which the SOLOMON family have ever given adhesion, are such that they cannot, on them, hope to secure votes in a purely European constituency with the exception of Cape Town and the Cape Division.. It is too bad that in a place like Kingwilliamstown, where Mr. SOLOMON had reason to suppose he was coming among friends, he should have ex-perienced mean and insidious opposition from men of Rev. CHARLES PAMLA's standing, who, although without a large following, could (as the result shows he has done) in a closely contested elec-tion do infinite harm. Mr. SCHERMBRUCKER has been in Par-liament for the last seven or eight years, and, until these elections, no one has ever suspected him of cherishing any friendship towards tho Natives. We say emphatically he was not the man to be preferred by the Natives when Mr. SOLOMON was before them. As, however, the Colonel has promised the Native that he would be a better and more faithful guardian of Native interests than Mr. SOLONON, we shall during the next five years closely watch the manner of his carrying out his plighted word, and the people will be kept well-informed as to the doings of their representative. Mr. SOLOMON under the circumstances may retire satisfied that, he has, by the mere coming forward to fight the Colonel, done much to advance his views to a practical issue if he shall have compelled Mr. SCHERM-BRUCKER to out-SoLOMoN 'SOLOMON in his advocacy of a just policy towards the Natives.

## Notes of Current Events.

THE elections which came oft' last week are those in connection with the representation of Aliwal North and of Kingwilliamstown. At both these places the candidates before the electors were four in favour of the Sprigg Ministry, and four against. Mr. Sauer and Mr. Everitt Orsmond ran as Oppositionists at Aliwal North, and Mr. Solomon and Mr. Warren at King; while Mr. Bekker and Mr. De Wet were put forward in the Sprigg (or Bond) interest at the former place, and Mr. Schermbrucker and Dr. Egan represented the same principles in Kingwilliamstown. The result is that three stern Opposition men have been returned, and only one Ministerialist—Mr. Schermbrucker—has been successful. The election at these two places makes no difference in the strength of parties, as the loss of Mr. Solomon in King is made up by the gain in the return of Mr. Orsmond at Aliwal.

THE gentlemen elected for the Assembly, so far, are: Capetown—Mr. Fuller, Mr. O'Reilly, Mr. Ohlsson, Mr. Weiner. *Namaqualand*—Mr. Merriman Mr. Dewis. *East London —Sir* J. G* Sprigg, Capt. Brabant. *Port Elizabeth*— Mr. Pearson, Mr. Jones. *Tembuland*— Col. Griffith. *Griqualand East* • - Mr. Sivewright. *George—Mr.* Vintcent, Mr' Robertson. *Stellenbosch*—Mr. Hofmevr Mr. Myburg. *Piquetberg* — Sir D' Tennant, Mr. de Waal. *Burghersdorp*— Mr. Joubert, Mr. du Plessis. *Aliwal North* — Mr. Sauer, Mr. Orsmond. *Oudtshoorn* — Mr. Keyter, Mr. A. de Smidt. *Paarl—Mr.* Marais, Mr. Faure. *Grahamstown* — Mr. J. E. Wood Mr Luke.

THE elections, so far as they have gone, show that, of the thirtv members elected, the Sprigg party can boast of eight devoted supporters: while the Opposition number eleven members, and the remaining ten acknowledge Mr. Hofmeyr as their leader. Sir D. Tennant is, of course, neutral. There is, therefore, a strong probability that in the next Parliament parties will be evenly divided.

IT is stated that Professor Robert MacWilliam, M.A. (Aberdeen), of Gill College, Somerset East, has been offered the position of Deputy-Inspector of Schools; and Professor Murray, M.A. (Cape), of Stellenbosch, has also been appointed Inspector. It is very doubtful whether better gentlemen could have been found for this work ; and as we were alone in protesting against the Crawshaw appointment, it is incumbent i on us to congratulate Dr. Dale on the I selection of Professor MacWilliam and i Professor Murray. The friends of educa- ! tion will be pleased to hear that Mr. Crawshaw's appointment, which was I merely an acting one, is thus cancelled.

OUR comments on the Kafir paper for the September Elementary Teachers' Examination have attracted some attention, and " Fair Play," in the *Journal,* takes exception to the strictures we passed on the paper, and suggests that our remarks arose from the supposition that Mr. Crawshaw set it. "X. Y. Z.," we are pleased to see, takes up the cudgels in our behalf. The writer says: —"1 consider *Imvo* quite justified in calling attention to the errors, and yourself in taking over his paragraph. Further, I don't believe *Imvo* ever thought Mr. Crawshaw was the examiner in Kafir. I have always considered his remarks on that gentleman's appointment to be perfectly legitimate criticism on a public matter, and well within the facts. Much as Two found fault with Dr. Dale's action at that time, I don't think he, or any one else, for that matter, suspects the Education Department of placing the Kafir examination in the hands of the Acting Deputy-Inspector."

ALTHOUGH Dr. Stewart is for the present from home, a representative of this journal was pleased to find last week that the work at Lovedale was going on as satisfactorily as one could wish. The appearance of the place seems to be improving every year, notwithstanding the fact that in the anxiety of the present Ministry to stand well with the farmers the education grants towards this most useful Institution have been cut down frightfully. The number of pupils is larger than it has been for the last three or four years, and with the reduced grants the managers of the Institution are at their wits' ends to make both ends meet. During the writer's visit the denizens o Lovedale were in a somewhat excited state of mind over the elections, as on their failure to induce some of the Institution voters to accept their candidates, the Agents of the candidates at Alice revenged themselves by thrusting on the Institution honours it would not accept—namely that it was setting itself up as an electioneering machine. For our part we don't see why a place possessing the large interests in Victoria East which Lovedale has, should be without a representative in Parliament; and it would not be a bad idea if in the Redistribution of Seats of Bill, provision were made for the presence in Parliament of an honourable member for Lovedale. As past residents, we observed that the Board are not unmindful of introducing new blood on the staff, for we found that Rev. T. D. Philip, B.A. (London). Mr. Hallack, B.A. (Cape), Mr. H. Brinckmann were grafted on the staff. We missed among former masters the familiar faces of Mr. Smith, M.A. (Aberd.), and Mr. A. W. Roberts who is away on furlough. Mr. and Mrs. Geddes appear to be doing well. We wish the Institution increased prosperity.

———— ♦

THE *E. L. Dispatch* attributes the solidity of the Native vote against Mr. Schermbrucker, not to conviction, but to coaching and flat misrepresentation. Those who have had anything to do with the Kingwilliamstown contest will unhesitatingly say that our contemporary does not know what it is writing about.

THE following are said to' be the final result ofthe Aliwal North election :—Hon. J. W. Sauer 555, Mr. E. G. Orsmond 488, Mr. Bekker 314, Mr. D. N. de Wet 222. The constituency is to be congratulated on the return of two very enlightened gentlemen of Liberal views.

THE Kimberley election has resulted in the return of Mr. Barnato, Mr. Lange, Mr. Lord, and Mr. Lynch. The three out-and-out supporters of the Sprigg Ministry — Messrs. O'Leary, Cornwall, and Stead—are shunted. The four gentlemen returned will act with Mr. . Rhodes, and although they may not succeed in following him into some of the political aerobatic feats in which that gentleman has sometimes indulged, they will, we believe, all sit behind him on the Opposition side. It may be mentioned that Sir Thomas Upington and Mr. J. A. de Wet actually went up to Kimberley to support Mr.' O'Leary abd Mr. Cornwall. This has not saved urqijjp


## KUTENGISWA NGOKU

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu ze ujolobha ziqalela kwi 4/6 kuse kwi 6,6.

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

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

Iziteyisi zamaledi zentlobo nama- bala onke.

I Printi kongona zitshipu ku-nenx'engapambili.

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Imfele, izikumba, umbona, ingqolowa,
Ndizirolela amaxabiso apezulu.

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Ihempe zangapantsi, nebhulukwe zangapantsi pantsi, njalo, njalo, zonke zehlobo pola, kammandi xa kushushu ngelihlobo le 1888

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

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## Umhlaba Otengisayo.

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

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Kingwilliamstown.



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Yezihlangu Zamadoda, Zabafazi,.
Nezabantwana,

*Zitengiswa ngamanan iapantsi.*

KWA

# DYER&DYER

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