to keep the Locations intact. Our labour market at present, notably in the Western Province, is decidedly not of the best. The only labour supply that can be counted upon with anything of reliance is obtained from the locations ; if these Locations are done away with, the labour hitherto obtained from that source will be *non est,* and in a very short time any Native labour worth having will be an unknown quantity in the Colony.....
No more opportune time than the present could be found for the settlement of this question, a wave of public opinion and feeling friendly towards the Natives is passing over the length and breadth of the land. The unfortunate occurrence at Erst Lindon, the unhealthy agitation that followed it and had as its sequel the sensational incident in the East London court house now so well known, has had the effect of creating a favourable opinion and a certain amount of friendly feeling in circles political hitherto regarded as unsympathetic towards the Natives. We trust therefore that the Attorney-General, than whom no better, abler or fairer man could handle the matter, will find no difficulty in settling the Native land question to the satisfaction of all concerned.

J. R. IRELAND,

Umaki Wezindlu Nomtati we Kontreki,

Umcweli Kumasebe Okucwela Onke.

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I TOMATOES mazakelwc indawo zokukula.

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Ose Koloni, Pesheya kwe Nciba, e Mampo[1] ndweni, e Batenjini, e Natal, nase Lusntu.

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Amatyala atetwa kwinkundla ye Mantyi, e Lady Frere, nakwi ofisi yase Bolotwa. Ikaya e

LADY FRERE.

J. K.UZANE,
(LAW-AGENT),

AMATYALA uwateta nakuyipina i Ofisi ya Pesheya kwe Nciba. Umteteleli Ematyaleni,

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E-QONCE.

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(ATTORNEY, ETC.),

U -TEMPILE obefudula ese Ngqushwa. Umqondisi-Mteto, Umlu ngiseleli Micimbi Yomhlaba; Uteta Ematyaleni napina, Ikaya

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Yizani Kuyibona Impahla yetu Entsha.

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Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza,. e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake inkoliso yedolopu zalenKoloni yonke, e Natal, e Fre State, e Transvaal, nase Indiya.

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P. S. JEFFREY,

UYABABULELA abantu ababa-ninzi ngokuyixasa kwabo Ivenkile yake ese

Kungoku IME NGEMBAMBO YIMPAHLA. Umntu uya kufumana INTO EYA KUMHLALA NGEMALI YAKE.

U P. s. JEFFREY,

Unokuqayisa ukuba ulazi kakuhle lonke Ishishini Labantsundu, YONKE IMPAHLA YEN DIDI ZONKE inokufunyanwa evenkileni zake. Uvule isebe

E- DIDIMANA, apo impahla iya kutengiswa ngawona apa- ntsi amanani.

UBOYA, IZIKUMBA, NOKUDLA, zirolelwa amaxabiso apezulu arolwa nakwezinye indawo.

Lcam Lomhlaba Kumahlwempu

IZIQWENGA EZINE ZOMHLABA.

E ZINYOKA.

UTENGISWA ngamanani apantsi Imihlatyana Emine:—Lot 15, 9 acres, 2 roods, 10 poles. Lot 18, 10 acres. Lot 19, 10 acres. Lot 20, 10 acres. lyi mihlaba eqakamsheleneyo, ekufuneka itengwe yomile njengoko injalo. Onemali engeza ku Mhleli we *Mvo.*

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE '.'GUNYA.

Isaziso sika Rulumeni.—RO. 985, 1892.

-----: o :-------

Kwi Bhotwe le Mihlaba, Imingmima nt loltu Lima,

E Kapa, 7 *September,* 1892.

Isifo Samanqina Nemilomo (Uchwane).

LAMANQAKU ahlonyelwe ngapantsi apa ngu Ggqira we Mpabla wale Koloni nge *Epizootic Aphtha,* isifo esaziwa ngekuba sesa " Manqina Nemilomo " (uchwane), abhengezwa ukuze kuqonde wonke ubani. Ekubeni esiaifo sinybatya e Bechuanaland nase Transvaal, ngum-cimbi omkulu kunene ukuba ukuhamba kwempahla kugqalwo kakuhle, nokuba onke emacebo agqalwe kakuhle ngaba- mmpahla nkusinqanda singaqubeli pambili kule Koloni.

CHARLES CURREY,
Uncbhala we Bhotwe Lemihlaba Imingxuma no Kulitna.

AMANQAKU KA GQIBA WE MPAHLA WE KOLONI.

Isifo semarqina ncrnilorao sesinyo ezizifo ezisulelayo esaziwayo empa-hleni, saye ke nguko kunzima ukusisebinza, ngapandle kwemiieto engqongqo yokuvingca amazibuko. Asisililo sihla inkomo zodwa, kodwa esihla negusha, ibhokwe, ihangu ne ntlobo-ntlobo zo mpahla elololhlobo, kusemhlotsheni ke ngoko ukuba siyakungenela nenyamakazi kwelilizwe. Sinako nokungena kwe zinye izilo, ezinjengo zinja, inkoku, amahashe, kwa nabantu, noko singebe- njenge Be mpahla.

Esisifo sinokungenela yonke impahla ehambe emkondweni weseyinaso nokuba kusedlelweni eke yadia kulo nokuba kungendlela apo ite impahla enaso yaka yadia, okanye yagqite, ngako oko uku-nqunyanyiswa okulukuni kokudibana kwempahla lelona qinga lokusipizamisa esisifo sinje ukusulela.

Impawu (zipambili zesisifo nazi: — amatyakuvana abumbubira ati abonakale emlonyeni, ikakulu elulwimini, ngapa- kali komlomo, naptzu kwenteini nase mancamini empupu, kodwa ikakulu pakati kwempupu. Ezimazini sizibona- kalisa nase beleni nase miboleni.

Ukuzibonakalisa— Inkomo nokuba yi gusba enesisifo umqolo lo uyaqmgola iti imilomo ze yangasemva ikwenyelele ngapantsi kwesiqu sayo, inge ayinge- hambe; itande ukulala kakulu. Ifike ingxaze uluewe olujiyileyo emlonyeni, ize ke impahla iman' ukushukumiea ulwimi nomlomo ngokungati ibumungunya nto, kubenjalo ungemvakalo. Ngokupe- ngulula kungabehle kuvele amatyakuvana aselexeliwe.

Ukunyanga —Kukapukapu ke kona xa impahla ise siteni elihle yaye inoku- fomana ukutya okunokuyondla, kodwa ke ngenxa yokuba ezonto zingeko k eli, ukufa kwempahla akanakuba kungabi nzima, kuba impahla, nj mgekaba inge- nako uknhambi ukuya etyanini, noku- tya kakuhi ob oyindlala. Indawo epambili kukugeina amanqina angatigcoli, ahlale omile ukwenzela nkungandi kwizilonda. Amanzi okublamba achazwe ezantsi apa alungila ukuhlamba umlomo namanqina : —

Umgubo we Sulphate of Copper...6 o s.
Carbolic Acid or Jsye's Fluid ...3 „ Amanzi ... ... gallon.

Mezidityaniswe ezizinto kakuhle nca kueetys nzwe ngezo kwindawo ezo zidukileyo. Umlomo uhlanjwe kanye nakabini wcbehle upole; amanqina wona kufuneka ecokisiwe ukuhlanjwe anyamekelwe. Nalupina uhlobo lokunyanga ngamayeza amaqanda ukubola anganceda esetyenziswe kakuhle.

Ngenxa yokuba into eninzi yenkomo kwelilizwe ingembuna ingenako ukuba- njwa yonke imibla, bendingavelisa icebo ikuba kwakiwa icibi elibanzi elingena bunzulu endaweni efanelekileyo nokuba lelenztwa ngemi i nokuba lakiwa ngesamente, nokuba nga kukwindawo engafumane itshe apo lingenziwa kona icibi lokuhlambela elinobubanzi bungazinyawo ezi 12, ubude 18 inyawo elingaba nako ukugalela iycza, ongaba nobunzulu be inches ezi 9, amacala abe made ngokwa- neleyo ukuba angapalali ngokugxoba kwempahla. Bekungalunga kuko uta- ngo olomeleleyo rgenxa zonke zecibi elo lokuyigcina ingapumi xa iqutyelwa kona, kwanemivalo ngamacala omabini yoku- tintela impabla ukuba ingangeni isele. Impahla ko egulayo ingaman' ukungeniswa kwelioibi yonke imihla ; kwaye ukunqanda isifo bendingavelisa indawo kakuba impahla engenaso esisifo inguman'ukungeniswa nayo ngokonjalo xa sisifo isifo kufupi nesibhili eso sikuso isifo. Ukuba ayininzi impahla kungenziwa icibi elinganeno ngobukulu kweli sendilichazile.

Ngoknpatelele kwiyeza nalipina elipantsi ukufana neli selichaziwo elinjenge Carbolic, itela ne dip zegusha ezibutye- fura, kodwa ke ezi zingafuna ukupiwa amandla katatu kunoku zikuko xa kuditshwayo. Enye indawo emayilu- nyukelwe kukuba mayiti impabla le yakukov' nkupuma ecibini apo igciinwe kunye ebaleni, ade anqume amanqina, kungavunyelwa mpahla ukuba idle ku- fupi nccibi elo, kuba lamayeza nezidipu zinetyefu ; ukuba icibi lenzolwe impahla emfutehane yodwa kulungile lenziwe mxingwa, lingabi ngupezulu kwo inches ezi 6 ubunzulu.

INTSHUMAYELO

NGU MHLEKAZI U-LIEUTENANT GENERAL WILLIAM GORDON CAMERON,

Owebuto Lentshinga ebekekileyo ye Bath, Umpati Mikhosi Yenkcsazana Omkulu kwi Koloni yase Kapa, Ohambisa Utnbuso we Koloni leyo, kwanamapandle ayo, okwa ngu Mtunywa Opakamileyo wo Mntan' Onahle, njalo-njalo, njalo- njalo, njalo-njalo.

EKOKUBENI isifo sempahla esaziwa ngokuba yi *Epizootic Aphtha* okanye Uchwane (Isifo samanqina-nomlomo), sinybatya kumaz e ahlulelena nale Koloni, kwaye ngoko kubonakale ukuba ivalelwo ingangeni kule Koloni yonke into eyinkomo, igusha, ibhokwe, nokuba bangazisa kumazwe aba Hlambeli (Betehwar.aland), e Transvaal, o Free State, Natal, elu Sulu, nakwapintsi kombuso wama Jermeni.

Ngokoke ngamandla nomagunya ase- sandleni sam ngesiqendu sesibini so " Mteto Wezifo Zonkomo," No. 20 we 1868, ndiyashumayela ngecebo laba Paliswa-Mbuso, ndisazisa ukuba ukutabatela kolusuko, de kabe kusuku olupambili oloyakubuya lubalulwe, aku- sakuba sesikweni ukungenisa kule Koloni inkomo, gusha, bhokwe, nokuba zibagu, eziogaba zivela nakuyipina indawo kwolaba Hlambeli, e Transvaal, Free State, Natal, Basutoland nakwelipantsi kombuso wama Jermeni eseziba- lulwe.

Kanamanjako ndiyashumayela ndiva- kulisa ukuba nabanina oya kuyigqita lo Ntshumayelo yam, ngokungenisa noku- ba zinkomo, igusha, ibhokwe okanye ihagu kule Koloni ezivela nokuba kukuyipina indawo kumazwe elaba Hlambeli, Transvaal, Orange Free State, Natal, nase lu-Sutu namazwe apantsi kolaulo Iwama Jermeni, woti akuba efunyenwe enetyala abe kwisicenge sokndliwa ngempahla nganye engeniswe ngolohlobo ikulu leponti lemali, ati engenako ukuzikulnla ngexabiso afakwe entolongweni ixesha elingengapezulu kwenyanga ezilishumi linambini, ukuba imali ayiblaulwanga ngapambi kwelo- xesha.

Ukuqoshelisa, ndiyszisa ukuba Intshumayelo yam, No. 371, yombla 7 November, 1892, iyaroxiswa.

TIXO SINDISA IKUMKANIKAZII

Ikutshwe ngesandla sam napantsi kwe Mbasa Ebalulekileyo ye Koloni yase Kapa, ngolusuku Iwesi 9 Iuka Novem- ber, 1892.

W. G. CAMERON,
Lieutenant-General,
Inkosana Ehambisa Umbuso.
Ngomyolelo Womblekazi lukosana Ebambisa Umbuso e Gquguleni.
JOHN X. MERRIMAN.

No. 380, 1892.

IMIHLABA ELAHLIWEYO.

E QONCE.

ISAZI8O SAKOMKULU.—No. 1070, 1892.
Kwi Ofisi yo Mpatiswa Mihlaba Nemisebemi Yakomkulu,
E Kapa, 24 *October,* 1892.

KUYAZISWA apa ukuze baqonde bonke, ngokwemimiselo ye Sahluko gokuqala ngo Mteto we Mihlaba Elahliweyo, No 3 ka 1879, obuye walungiswa ngo Mteto No. 24 ka 1887, okokuba Lomhlaba ungapantsi okwi Sithili sase QONCE, ukangelwe njengo- lahliweyo ngohlobo ekuchazwa ngalo apo, nokokuba u Rulutneni uya kuwutatela kuye ngomhla we 17 ku APRIL, 1893, ungatanga wabebla wabekelwa ibango ngumniniwo kude kube lolosuku, nokuba imali ezilityala ziblawulwe ku Mantyi we Sithili eso, njenge ncazelo eae Sahlukweni apo so Mteto.

CHARLES CURREY,
Unobhala we Mihlaba, Imingxuma Nokulima

Petrus Dingiswayo ; Intaimi Nesiza Lots 6 ne 5, Blocks T no H, Burnshill (Emku. biso). Irente elityala 10a. ne £2 10s., iqalela ku 1 January, 1887, Ugqitye. Iwe usegameni lika Jacob Figiland.

I S A Z I S O.

IMIHLABA EMATATIYELE

IMIHLABA Yako mkulu elishumi elinambini (12) EZIFAM, ekwi siqingata sase MATATIELE iya kutengi- swa ngoko Mteto 15 ka 1887, ngokube- telwa ifandesi pambi kwe efiai ka Mantyi e Matatiele, ngentsimbi ye 10 kusasa ngo MVULO, 5 DECEMBER, 1892, kwanezinye iziqwenga ezihlanu 5) zemihlaba Yakomkulu (ifama) izikwisiqi- ngata ease MOUNT CURRIE, nezo ziya kubetelwa ifandesi njengolublobo lukankanyiweyo pambi kwe ofisi ka Mantyi e Kokstad ngentsimbi ye 10 kusasa ngolwesi HLANU, DECEMBER 9, 1892.

Imifanckiso, nendlela zokutengwa kwayo, zinokubonwa kwi Ofisi yo Mpatiswa Kuoanda, nakwi ofisi zomantyi wase Matatiele nase Kokstad. Ofuna incazelo engapezulu makakangele Isaziso sika Rulumeni No. 158, sombla wa 20 ku September, 1892.

W. E. STANFORD, Chief Magistrate, Chief Magistrate's Office,
Easst Griqualand, 3 Oct., 1892.

Ukunikwa kwe Pasi e Ndwana.

ISAZIZO SAKOMKULU-No1105, 1 82

Kwi Bhotwe Lompatiswa Bantsundu, Capetown, 7 November, 1898.

UMHLEKAZI Iruluneli, ngecebo laba Patiswa Knlaula, utonyalalisiwe kukuba amisele u Mr. PRESTON WALLIS PEARCE, ukuba abe ngumniki we Pasi kwa Bantsundu e Askeaton (e Ndwana) kumahlulo wase Xalanga.

P. H; FAURE, Umpatis wa-Micimbi-Yaban tsuJffir.-

Inguqulo yexeshana kwi Post ebaleka pakati kwe Ngqushwa Nelentonga, njalo-njalo.

UKUSUSELA ku MVULO, 21 kwemiyo, nentsuku esilandelayo, kuya kongezelwa iposi yomntu okwele ehasheni pakati Kwelentonga nomzana wase Ngqushwa, okwexeehana. Usoku lokunduluka kwencwadi pakati kwe Peddie, Fellodes ne Leseendrum, nknsusela kolusuku lungentla luyakuba ngolwesi Bini, neposi ebuyayo iya kunduluka e Leseendrum ngolwesi Tatu.

Ngomyalelo,

D. MACKINTOSH,
Post Office, Acting Postmaster,
Kingwilliamstown, 10, 11, 92,

Published by the Proprietor, J. TENGO JABAVU, at Smith Street, Kingwilliamstown.

Imvo Zabantu.

AMACEBO ANGOBUSELA.

NKOSI,—Ndincede ngalombuzwana kwi ntlanganiso ka Mr. Sauer nomzi wase Qonce, amanene amatatu—o Nkosi Seyise, o Mkobeni no Mtoba nditsho emaninzi atetilevo, *acele ukuba kubeko amapolisa pakatl komzi.* U Mr. Mkobeui ude yena wati impahla *mazibalwe ngamapolisa* — asingonobhala belali na abo? Umzi uyabafunana ngoku? Ulifumene kuba-nina u Mr. Mkobeni igunya lokubiza into eyayichaswe ngumzi wonke? Iya- qela into enjalo. U Mr, Njikelana ubulele indawo yokuba isela lingabi sabuyela elalini elalikuyo? Liyakusiwa pina? Lonto yinto yokuxoxwa, kuba ingawenza ukuba ablangane abe ngumkosi onoku puma nasetnini. Lomcimbi wobusela inkulu ungalibulala, kuba lakalafanguwo ilizwe ngeye Zembe; ifanele ukucingwa. Ungadinwa nangomso.—Owako otobileyo,

W. D. SOGA,

Qonce, 14 November, 1892.

IREMENTE YASE NCEMERA.

Ndandiko e Ncemera, zonke izinto ezatetwayo entlanganisweni ndaziva—inkoliso yazo yatolikwa ndim. Malunga ncpau kwindaba " Zamabandla " ndipaula ezinda-wo: (1) Impendulo ye Ronoskapu yafika isiti *asinanto nani, kodwa ukuba kuko into enixakileyo funani amacebo kwi Union* Afihliwe lomacebo, kodwa tins bafundiai abayilcyo *Union* akuko nto yaka yatetwa nge Ncemera. Lomoimbi wapelela kwi *Executive Committee.* Kwakuba njalo ku. bonakele ukuba i Ncemera miyenze ngo. kubona kwayo—yenzake; siteta nje u Mr. Bubusana ufumene isicelo esibhalwe ngamalungu akwi 243. Hsiposo ke ukuti, ute umzi uugekeva nes'gqito wapitizeli."

2. Abatunywa abo sisiposo ukuti " batu. nywe ngu Mr. Thompson," akazani nto nabo. Batunywe *yi Executive* yr so Bhayi ukuba baye *kucima* indawo yokubizwa kuka Mr. Rubusana. Bateta iyure zositoba bada bancama. Siteta nje i majority yomzi isemi ezwini lawo, enditembayo mna ukuba iya kuma kulo kude kuye apo kuya kona, nokuba ifile yoba ifola inyaniso. Umntu uyazeyelisela nnse sizibeni ngokutnnda omnye. Uyamtanda ke u Mr. Rubusana umzi wase Ncemera.

3.Umteto uti " Ukuba iramente yase Dipente ebifndula ixaswa yi Ronoskapu, ifuna umfundisi *esalindele ukuba axaswe yi Ronoskapu,* ayina kumbiza ngapandle kokucebisana ne Ronoskapu , kodwa *ukuba ifuna umfundisi eya kutirhasela ngokwayo ikulu-lekile ukwenza ngokivayo.* Yenjenjalo eyase Bbofolo, neyase Bbayi, neyase Tinara, neyase Bethelsdorp, nezinye. Inanina le yase Ncemera lento auga amagwangqa ingany iselel wa.

4. U Mr. Dwashu wazixela entlanganisweni apo zipuma kona ezinkatazo zase Ncemera. Bayalazi izwi awalitetayo ababeko. Namhla ngati xa kutetwayo ziko ngo Mr. Rubusana ezonto. Kodwa ndine- nkolo mna ukuba angati u Mr. Harper eke wakwelela umnyaka omnye entweni zase Ncemera ungalunga lomzi. Akavumi ke noko kutetwe futi naye entlanganisweni.

5. Ewe umzi mawnti cwaka kuba kugqityiwe—sibhaliwe samkelwa isicelo. Ngu mfundisi wase Ncemera u Mr Rubusana siteta nje. Mawnti tu umzi kuba ugqimli.

6. Isikula eso asinanto nomzi--lenkatazo yonke ingaso ipandle kobu Ramente. Kodwa ke ndisapika —ndisati mna angasimela umfundisi ontsundu kungafuneki nento le— sande, sihlume pantsi kwake. Ondipikisiyo ndingateta linye kuye nditi—TTeU *then, just try it.*

Zininzi izinto ekumana kutiwa asingebe nakuzenza, kanti akuvunywu ukuba eizili nge ukuzenza, Wati mhlana u Mr. Jabavu waqala ipepa kwatiwa ngabanye—" Mawo ! ezinto abantu abamnyama zifumane ziga. gamete." Kunjani nambla ? Nantsi *Imvo* isemi nanamhta, kunjald i je sizimisele ukuyixaea ngendlela zonke, kuba ipeudule umbuzo oti : Yintonina enokwemiwa siti bantsundu ? Nati bafundisi bantsundu siti, TRI US. Ezindawo ndizibhala kuba kum ngati esona sonakalo siya kuba rikulu kunazo zonke eke zako e Ncemera sesukuti iramente—eyona iyiyo ngamanani, nange. nxaso iti imbizile umfundisi kufike kumiwe pambi kwayo ngezoyikiso ezinje ngokuti sonihluta umzi, kutshiwo kusaziwa ukuba Rule Union yetu akuko gunya lingade lihlnte iramente umzi ewake ngemali zawo.

1. WAUCHOPE

INGUQULO YASE NGCOBO.

MHLELT,—Kawuncede undifakele inda- wa eiidipaula zona kwinguqulo yase Ngcobo ye Zibhalo Ezingcwele. (1) Ndi- bulela ukuzitoba kweloqela ngokumema wonke ovumayo ukuncedisana nabo kulomsebenzi mkulu. (2) Ukuzikupa ngazinye izahluko ukuze akwazi ukuncina wonke ubani. Ezam impau ikakulu ndizimisele ukulungisa nokucwanciss isi-Xosa nompunga waso, pezu kokula- ndelelana namazwi enguqulo ezitatyatwe kuzo ezetu inguqulo okuti kumbangele ukungaqondi umntu ngenxa yokumenywa. Andizimisele kubabuza ntc nam ekuboneni kwabanye, ndingalindek kupikisana nabo nganto. Ndiyakumam nkwenjenjalo xa ndinako: —

1SAHLUKO I.

Apo kutiwa : — *Kunjanina kwakutiwa :*

16 U Yesu " o-kutiwa " — " e-kutiwa."

23 Ngokukunyushwa — Ngokukumsha.

ISAHLUKO II.

1 " Emihleni " ka Herodi Ngemini zika Herod " ikumkani." — ukumkani.

Kwabonakala izilumko zi- Kwabonakata kuflka i vela e mpumalanga zifi- zilumko e Yerusaleir ka e Yerusalem. — zivela empumalanga

3 Utike u Herod ikumkani Ukumkani.

Wakatazeka nayo yonke i Wakatazeka kunyenayt Yerusalem kunye naye. yonke i Yerusalem.

4 Ubeya kuzalelwa pina Ufanelwc ukuzalelwt kanene u Krestu. — pina kanene u Krestu

5 Kuba kubhaliwe njalo Kuba kwenjiwe njak ngu mpolofiti kwatiwa. ukubhalwa ngu poloflt<

6 Nawe Betelehem use- zweni lakwa Juda " esezweni."

Oya kulaula abantu bam (u-Sirayeli) (o-Sirayeli).

7 Womelezela — Wacokisa

16 Watumela wabulala Watumela ukubulala Intsana (ezingamadoda) (ezingamakwenkwe)

Awayomelezele — Awaye cokisile.

ISAHLUKO III.

" 'o^uba nguye lo (kwatc- twa ngayej (Okwatetwa ngaye)

5 Kwaye kupuma kusiya Yapuma yaya kuye kuye yonke i Yerusalem Yerusalem nayo yo- nayo yonke i Judeya. nke i Judeya.

7 Kodwa ute akubona kodwa ute akubona a- baninzi) baba Farasi na- ba Farasi naba Sadusi ba Sadusi — abaninzi besiza.

15 Ngokuba kusifanele (u- kufeza ngokwenjenjalo bonke ubulungisa (ukubufeza)

16 Kwabonakala ke kuye amazulu (evuleka) waza (evulekile) wabona u Moya ka Tixo esihla (ehlala) pezu kwake (usihla) (uhlala)

17 Otandiweyo — Otandekileyo.

ISAHLUKO IV.

6 Zikahlele czantsi — Zilahle ezantsi

Zaziya (kusekela) — Kukusekela.

Hleze (nangalipi) ilixa — Nangalipina,

1 Ezizinto zonke ndiya ku- zinika wena ukuba uya kuwapantsi (uqubudekum) Undibhedcshe.

18 Beposa umnata (utambo) Izitambo.

21 U Jemse unyanaka (Ze- beti) eno Johane uinni- Zebedi nawe wake besenqana- weni belungisa intambo (Izitambo)

Basukake bazishiya ,,

23 Efundisa endlini zabo zesikungu (zokukunga)

35 Kwaza kwamlandela Waza walandelwa.

Owako futi,

J. MA8INGATA.

Regu, Middledrift, Nov. 11, 1892.

INDABA.

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EZASE QONCE.

(NGU GXAMPUZAYO.)

Napina akudli ngakwenziwa ndub.t kungabiko ukalayo kuba kaloku lento iludaba yinto eyenziwa ngomnye ize ibonwe ngomnye, itetwe ngomnye ize iviwe ngomnye. Injalo ke lento iziudaba. Yiyo lento kuti kungabhalwa akale unantsi, ancome unantsi.

Ngati inqubela ifun' ukuxaka kungoku kuba kaloku ikaba lenqubela endaweni yokweuza izinto lisuke lanyakama. Nditsho kuba yinyakanyaka, asizizo nentlangan so, yindimbane. Akuzintianganiso zebhola neze ntenetya, akuzi concert ne tea-meeting, yiutonina engekoyo.

Into exakileyo konkabi aba kukuba kutiwanina ukuxoxwa, kuba yona lento iyingxoxo elikaba lenqubela liyiswele kanye. Endaweni yokuxoxa izinto ezipambili kugangatwa ndaweni-nye. Endide nditi yiyo nalento ezintlanganiso zingeziwayo kukuba umzi usazi ukuba akuko nto intsha izakuveliswa. Amakumsha maninzi apa kakulu, kuba le dolopu ngati iginye awona madoda apambili encubekweni, nawona abekekileyo nasemawongeni obuntu.

***

Izincoko ezipambili ongeva kutetwa ngazo apa ziuqabile—ngapandle kokuva umntu esiti nine *challenge* yayipina i club namhlanje.

***

Ukungaziwa kwento ezililungelo lomntu wonke kungummangaliso. Ningakolwana ukuba enye yamadoda odidi olupambili apa ayimazi no Mr. Sauer lo ubelapa ngoku ukuba uyintonina.

**#

Ukuvana kododana kuledolopu kuyeyona nto ibukekayo. Nganina amadodana amane nokuba matatu ahlala ndawonye ukuba angahlanganisani atate ama pepa endaba nokuba mabini—ayi "Cape Argus" or "The Telegraph"—ndingasateti nge " Mvo," kuba fan' ukuba ayamkelekile emzini omtsha.

##*

Izimanga zininzi apa. Esinye isanxu sibuzasiti kwakutetwa ngo Tung'umlomo sibuze, kanene yiyipina louyanga. Lento asibubo nobudenge kukutyeshelwa kwento zomzi, into ke leyo eyingozi.

**#

Kowetu apa ndiyazi ukuba zininzi izinto ezingezisenziwa ez kohlwe ngumqali. Umntu uyahlala noiuvo Iwake mhlaumbi belungaba luncedo, kuba esoyika ukuba kuyakutiwa yinto efaue yenze, isityututvutu sento.

*#»

Kunjenjenje ukuma kwezinto ngeke ati amadodaua apambili elukanyweni enze amalinga okupembelela kwinto zenqubelo la angati asemya.

#*#

Noko amaninzi kangaka amakumsha asinto iqelekileyo ukuva umntu ekumsha kungehgakuba uhleli ngabom kungokungakwazi. Umntu wagqibela esesesikuleni ukuteta Isingesi, ngoku yinto eva ngendlebe ibe yinqaba ukuteta kuba ulwimi lute nqi. Ngati lendawo ngeyikangelwa ludodana olutsha o Messrs. Seti u William, no Mantsayi u Bob, no Tele, ekutiwa ngu "Tell," no Tshatshu, o George &c,, ukuba abenengxoxo zokuxoxa ezingati mhlaumbi zibe luncedo eluntwini — kunokuba kumane kucitwa ixesha ngentlebeudwane nokuti unantsi ute; waza unantsi wati.

KIMBERLEY.

[NGU DAYIMANI.]

HIGH COURT.—l'ambi ko Mr. Justice Laurence ingu Mr. Advocate Lange Umtshutshisi.—*Kleinjan* ngokubeta, izimisele ukwenzakalisa u Hans kube knnxilwa, unikwe inyanga 9 etsala nzima.—*Michael* ngokubulala II Isaac amhlabe ngemela, unikwe iminyaka 2 etsala nzima.— *C. Jacobs* ngokubulala ngengozi u Jack, unikwe iminyaka 2 esebenza nzima.—*George* ngokubulala u Gert ato yingozi, unikwe iminyaka 3 exambula naima—*Jim* ngokugqoboza ebe kwa Mr. Goodchild—kufumauiseke elikendle lamzuzu leukougolo, wanikwa iminyaka 3 ne mivumbo 25, etsala nzima.—*Jim Mikath* (i Lawn) ngobusela bemfele ezimbini, wafunyanwa kukasixenxe ebasentaugeni, wanikwa iminyaka 2 nenyanga 6 etsala nzima.—*Charles Nyland* no *Erasmus* (amagwangq ma) ngobusela benkomo eziutlanu, bavuzwe euinye ngeminyaka 3 betsala nzima.—*Hans Vanwyk* no *Arnoll Vanwyk* ngamatyala amahlanu obusela bempahla ehambayo banikwe emnye iminyaka 4 besebenza nzima. —-irilZiam *Twana* no *Joseph Grootboom* ngobusela bempahia, bafuuyenwe bemsulwa bakululwa.—*John Fingo* no *Charlie Fingo* kwangobusela bempahia, bavuzwe ngeminyaka 3 emnye betsala nzima.—*Sinasammy* no *Charlie Jan* (ama India) ngokubeta' u Koko—liroxisiwe ityala ngaku Sinasammy, u *Charlie* wanikwa umnyaka.—*Hendrik* Fos ngokulinga ukudlwengula isalukazi se Liwu u AnaZy, ubungqina bukanyile, wayalekiswa ngeminyaka 2 nenyanga 6 etsa'a nzima —*Dick Khama* ngokuba imbiza ne saucepan, unikwe iminyaka 2 nenyanga 6 exambula nzima.—*A. J. Brann* no *Leopold* TFar&s ngokufumana impihla ebantwini ngobumeneinene, banikwe umnyaka emnye betsala nzima.—*Jass* ngokubulala omnye wamcumza intloko esikwatini, uyalekiswe ngeminyaka 15 exeza nzima.— *Charles Judelman* ngokuti engenguye umbhi (digger) afunyanwe enesiquma segolide enyityilikisiweyo exabisi liku £8000 avela nayo e Transvaal. Elityala liqingqitwe kwahlwa alagqitywa ; i juri yokuqala ayibanga nakuvumelana, kwanyu Iwa eyesibini yamfumana enetyala, wagwetyelwa iminyaka 2 etsala nzima, ngapezu koko ahlaule £150, engenayo kongezeielwe unyaka. Aba ayapela amatyala.

SPECIAL COURT.—Abematatu qha amatyala asingetwe lelibaudla—U *Blarney* no *Teeth* (o " D.D." base Dayimani) ngamatyala awahlukeneyo okwapula umteto wokuziti "register" imbokotwe abazifumunayo nje. ngabembi (diggers)—e Ligwa ; owokuqala uhlauliswe £1 okanye abhode ngesisa intsuku 14 kweye Nkosazana i hotele ; owesibini £2 okanye inyaaga.—*Hendrick Colliers* ngokugweva, ute imbokotwe ibisisibanibiso (security) pezu koko uyalekiswe ngeminyaka 4 etsala nzima. Kwapetwa.

**

I EXHIBITION.—Pezu kwenteto ezishushu zokuba umboniso ungavalwa ngomhla owawumiselwe wona de kudlule iholide ze Nyibidyala; i Executive yona igqibe kwe. lokuba uvalwe ngomhla we 8 ka December ozayo ; kubonakele kungeko mpumelelo intle ngokungafumani nxaso kwi Koloni ! Nto ifunwa nini kupela kukuza kungqawa imali yodwa na e Kimbili apa ? Sinigxeleshile.

##*

ONYAWONTLE.—Ibeluvuyo kuma Wesile kwiveki engapaya ukubona amadoda amata. tu awazekayo elohlelo abeke ati gxada apa. U Rev. J. Scott i President ye " Nkomfa," ubuliswe ngentlanganiso enkulu e Town Hall ngabamhlope, kwawa inteto ezimnandi. E Malay Camp kwinkonzo yakusasa kushu. mayele u Rev. B. S. Dlepu wase Bhai; Kweyangekuhlwa ngu Rev. 8. Ntsiko wase Ladokwe oqube inkonzo ezukileyo yopehle. lelo nokwamkelela e ramenteni iqela labantu. Ame ngenyawo enjenje lamadoda abehle ajika sisaxonxe indlebe asishiya sisazityisa intshumayelo zawo ezimnandi. Akangepinde nje I

LIHLATINA NGOKU -Kapa kaloku le Ki mbili vile yaziwa ngokuba iti impi etshatiyo yakunyatela kwesi ifike isaduielane knqekeke izindlu iiehtibuchiti ; kodwa ngoku sibona kukwa ' Luzeko" umlisela nomtinjana utwaluni qha e Koloni ukuza kutshatela apa ey eti immangaliso xa kunje ukuba bati bakulahlekelwa ngamantombazana abazali besebevala amazibnko anganenw' apa Itreni iyayenza i *kontsikwentsi* kungavakab nje

**

"THE SOUTH AFRCAN STORES"—Yivenkile apa yakwa Zulu eke yanexeshana ini yo Messrs. Mbizana no Matthews, ekayabeta atnadodana aman' ukuginya amate eqasha amabhongo nge bhizinisi; ayibanga naknpumelela, yahliwa sisifo esibulele ezinye iziuto zenqubela yamawetu—hai bo, walile u Septemb r ukuba angadluli nayo—cimi ke.

A WEAK LOT.—Ngolwesi Tatu bekuqosheliswa im itshi ebipakati kwe " Red Crescent " yama Silamsi ne Team (provisional) ezakuya kwi Tournament e Qonce. Intoni, alile nje ama Silamsi ayibhulei' uboya bengxowa i Tournament XI ayileqa nge 5 wickets ukuyidla oku. Wena ! wena ke ! Ukuba kuyakuba nje case mnyhadaleni anisokunyushelwa nakubuya!

UMTSI.—Kukuba luyapumla nje usiba kuba umbhali euga angake enze oluhUza wona umtsi lo kwelasema Xhoseni ebutsheni buka Ntsinga. (Ndlela ntle).

Ibala Labadlali,

[YI SPORTS EDITOR.]

Ukungezi kwe Bhayi emnyhadaleni kuya kubangela ukudana kwimpi eninzi ebilangazelela ukubona umdlalo oqinileyo webhola, kuba enyaniseni inye kupela i match ekungade kutiwe kuyo kuyakubako uktibambana—yileyo ipakati kwe Qonce ne Kimberley; kanti ke ukuba i Bhayi beliyakubako ngeziba zintatu. Ke ngoko kungosizi olukulu ukuqonda ukuba i Bhayi alisayikubako.

* * *

Umdlalo we Ntenetya apa e Qonce umi ngazo zombini. Kungoku i club zintatu. I Kaffrarian seyibonisa ukudlala oktiqinileyo kanye; ne Komani ngunotshe ukuba lingabuye liyenze leyanto yokudla i Qonce ngendlela embi kangaka. Eyesibini yakwase town iyaquba; eyakwa Bhuluneli seyikufupi ukuvulwa. Ibinga ezi club zingadlala nqi ukuze kamsinyane sibe nokuzibona ziqubisana kumhlaba omhle kanene wakwa Bhuluneli. Ntwana imbana kuyo yonke lento kukusuke kubonakale ukuba i Ntenetya imka namalungu ebhola.

* * *

Ngo Mgqibelo ongapaya, 13 November, kwakudlala i Frontier C.C, ne " Champion C.C.," kukade zingxamelene ezi nkunzi, ate umntu " zidibene nambla soka siqonde. Kwicala le " Frontier " wadlala kakuhle u Ntshona no Rune noko owokuqala *walshona* evela amaxesha atile. Kwi Champion ngu Zondani yedwa owahlanganisa amashumi amabini ngokudlala okuhle, kuba i bowling yo Bopi no Rune yayilumke kakuhle. Isikora sozitetela.

\# # #

FRONTIER C.C.—Ntshona b Ngcumbe 19, N. Rune c Seti b do 0, Xiniwe c Zondani b do 9, Nobatana b do 0,' Pay! run ont 1, Bopi b A. Thomas 9, Matayo b do 0, D. Rune not out 14, Umhaha b do 0, Gc tbo run out 3, Mpu b do 2. Extras 15; Total 72.

\# # #

CHAMPION C.C.—D. Thomas b Bopi 0, J. Bali b do 1, Vena c Payi b Xiniwe 7, N. Zondani b N. Rune 10, Ngcumbe b Bopi 5, Seti b do 0, T. Zondaui lbw b Rune 0, A. Thomas b Bopi 0, Nini notout 2, Mantsayi b Rune 0, Tshatshu stpd Matayo b Bopi 1. Extras 11; Total 37.

* * *

Lapela ixesha nge 2nd Innings i Frontier 1 wicket for 20 runs. Yatyiwa ke i Champion kumangeno okuqala.

WIDE AWAKE C.C. vs. GAIKA. C.C. (Port Elizabeth).—Ngo Mgqibelo ite i Wide Awake yafuna ukuvula i season yebhola, ite ukuyivula kwayo yatshalenja i Gaika C.C., kwanzima kanye, ekute mva kwangonwa yi Wide Awake; zibe ngaqengqa into zo Ngcotoza nezo Pu nezo Goqo yaye isiti i Wide Awake namhlauje niyakuqesha o donki nixheshe ngabo. I wicket yokuqala iwe nge 13 yaza eyesibini yawa nge 31, eyesitatu 42, iwe eyesibhozo nge 100 besekuhlwile kanye, yapela yonke i Wide Awake for 127 grand total. Yangena 1 Gaika kuqala ayabhola into ka Vena neka Qubuda zarola inqaba le yona ekute amadoda alaudelelana, enye ipekwa ngomhluzi wenye, iudoda yokuqala iwe 0 eyesibini 4 eyesitatu 7 eyesine 11, ekute kweyesibhozo 14, yapela yonke i Gaika for 35 grand total. Into endiyipauleyo kulempi ye Gaika kukungayazi kakuhle imiteto yebhola ngenxa yokuba bate ngenxa yoku cela kakulu abantu kanti sebedlalisa ugetwelufu (12 members) ekuvakaliswe ngumgcini sikola xana azayo omnye we 12 esite bapelile, yati ke i Gaika mayidlale londoda, iko leva ibidlala kakade, yinto ke lonto kwi Gaika kwangokuba bengayazi imiteto yebhola, yala i Wide Awake ngomteto webhola.

* * *

Ngo Mgqibelo, 12 November, e Bhayi, bekuqubisene ezi club zingezantsi i Wide Awake C.C, vs. Try Again C.C. yase Tinara, yangena kuqaia i Try Again yenza 37. Yangena i Wide Awake yenza 48 for 6 wickets down. Lapela ixesha yaba i Try Again idliwe nge 11 runs ne 5 wickets. Ndiyoyika kauye mna, andazi unuba i Wide Awake yenza ntonina, zintsizi. Ndamana ndisiti kwinto ka Vayibom neka Dyudu, seza sobatatu e Gwali, siyakwela ngokuhlwa siya ekaya —ekaya—emadodeni.

* * *

U " Dokolwana" e Qonce, wenza lamanqaku :—Umlisela nomtinjana wase Qonce kubonakala ukuba weuz' inqubela bhetele, nditet' inqubela mna yamehlo, nomlomo, nokuba akusatandi na. Bekusande amabuto e cricket kupela, azite wambu ngamagama amakulu inxenye, anjengo "SIX GREAT POWERS," ne " NDEMONI," andazi nokuba *zisixenxe* na. Ngoku i clubs ze Ntenetya zintatu e Qonce, sezidlala zontatu. Kanti ko inqubela ayikapel' apo, umlisela soukwela ne bicycle ngoku, ungafika eyitshetshisa ngokwakowayo—uphinyi-phinyi. Sekufuneka " Inqubelazatshon " Society yokuxoxa nokubonisa ngezinto zayo, ingabi yi " Ntlebazeishon," ngabula " Ntambanani." Quba Kumkani.

* # *

Nge 12 November kaloku yatyiwa i Champion yi Frontier kwakubi, akwalalwa ngumzi; ndati ndakukangela kumyoli kwabakwa ntsasana. Wati umntu —Kwaka kwanje pina mabandla akulo Champion, kunokwenzekana ukuba nityiwe yile nkunzana u Frontier ? Kwabonakala ukuba i Champion mayiye kunqula emya kuminyanya yakowayo. Mazidibane kwakona nge 19 November, le nkunzana inyanga ntoni, gwalakaxa, gwaxa, gwaxa ! yawa ngedolo i Champion kwanjalo ne Frontier, qipu: Champions 55, Frontiea 55 !!! Nantso k' into yako, uinqa ke lonto. Sisati ukuba i last wickets zo Frontier zingaziti run out ngekuqiwuke kuhlangana. Andisakuba sabalula manani, nabadlali nditabate isituba sako esinqabileyo mhlekazi.

KUBABHALELI.—" Shareholder " owabhala e Mzitnkulu kwi *Mvo* yo 27 October, 1892 : utumele elona gatna lako ku Mhleli wokututnela incwadi ependula eyako angatandiyo oyitumeleyo ukuba ifakwo kwi Afro.

Native Opinion

THURSDAY. NOVEMBER 24 1892

STOCK THEFTS AGAIN.

LAST week we directed attention in these columns to one —and that the most important—of the proposals of the Government to deal with the stock-thefts evil This had reference to the increasing of the police force. We endeavoured to show how the utmost benefit from any additional expenditure could be obtained by Government starting in the direction of forthwith organizing a Native Police Force for the express purpose of sensibly diminishing this kind of crime. Let us now proceed to consider another proposal which the Colonial Secretary mooted during his late trip, and to which ready approval was given at all but Mr. SAUER'S meeting with the Natives in King- williamstown, that persons who had been convicted of stock-stealing should not be allowed to return to their locations if these be on communal lands. At the Native meeting, too, one speaker did assent to this view, whilst others evinced a concern, which it is easy to understand, about the future position of the outlawed ones. We hasten to point out that it is not because of any sympathy with the crime or the criminal that the Natives hesitated to approve. For the crime of stock-stealing the people reaffirmed their utter repugnance ; instancing how, under pure Native rule, for the theft of one head of stock the thief jeopardised all he had. The fear the people have on the score of the policy of making outlaws of convicted stock-thieves is one which it is easy enough- to understand. An up-country contemporary commenting on this Government suggestion commiserated, not without reason we think, the farmers in the vicinity of Convict Stations, on whom the social pariahs who may not-return to their homes, are to be turned adrift. But in our opinion it is the whole community that will suffer from the effects of such a policy. The outcasts will become a source of great danger and render life and property insecure all over the country when they band themselves for the purpose of revenge on the society that, allows auch vindictive punishment. We had thought Government had read enough of episodes such as those of ROBIN HOOD to take warning, and not make desperadoes of the criminal classes. It is all very well to say these people may go about in search of work ; but a little reflection would show that farmers and others would much rather do without such labour if they can help it; and the chances are that individuals with the stigma of the Convict Stations attached to them will be shunned by most employers of labour. Moreover the people who take to this species of crime are those who, lacking the will and the heart to work for their own living, take to stealing. So far from banishing them such people need to be under the eye of others constantly. The outlawing mooted by the Colonial Secretary is something so fearful to contemplate that we trust Government will before long see their way to discard it.

PONDOLAND

IT is very gratifying to note that recent information from Pondoland discloses a more sat isfactory state of affairs. A few weeks back Rev. J. AV. HOUSEHAM, the Wesleyan Minister at present stationed at Buntingville in the land of the Pondos, communicated the pleasing news that the murder of people who had been smelled out had been strictly prohibited in the dominions of the Chief NQWILISO. Although no such announcement has as yet been made in respect of the portion of Pondoland under the Chief SIGCAU, it is clear that the state of mind revealed by the action of the son of NDAMASE promises well for an improvement taking place on the other side of the Umzimvubu. Indeed the most recent accounts from that part indicate that the hopeful tone is general. Over the river it shows itself in earnest efforts on the part of SIGCAU to urge the minor chiefs to hand over to the Cape authorities what stolen stock may still be remaining in his country. In other respects too that chief is, in relation to the Cape Government, on his good behaviour. The newspaper published in Umtata has for years delighted in showing up in their worst aspect the faults of the Pondos. We are glad to remark a change in the tone of the *Umtata Herald;* and that actions of the Pondos which reflect credit on them are recorded in its erst-while hostile columns ; as for example the record of NQWILISO'S recent visit to Umtata to interview the Chief Magistrate, Major ELLIOT. We are told that he is at present in rather a good frame of mind, and wants all liquor stopped from entering his country, and his people prevented from buying on this side of the river. He bought two loads— this time be it observed, not of liquor as of yore, but—of mealies at a store in town, and brought several head of cattle to buy food for himself and people, as much as to show by deeds that he said what he meant. The Government can do much to help the Pondos in preventing liquor from going beyond its own borders, just as the Pondos can also prevent its introduction. We should fancy, however, the resolution of the latter would be weak, after such a long period of soaking in liquor But we are at present concerned with calling attention to the new order of things which promises well for the peace of the Pondos and of the Colony. It is practical efforts at improvement of this kind that take out the sting from the enemies of the Pondos in the Cape Legislature, and justify the patient policy of forbearance advocated by their friends, and which the Government has of late years followed in regard to the Pondos.

Topics of the Day.

ARCHDEACON OF KAFERARIA. THE announcement that Rev. Alexander Grant, of Queenstown, has been appointed to the post of Archdeacon of Kaffraria. in succession to the late Venerable Archdeacon Kitton, will be hailed with satisfaction throughout the Frontier. By assiduity and earnestness as Rural Dean of Queenstown the now Archdeacon lias won golden opinions from all the friends of Christianity, irrespective of denominations ; and the feeling is that in his new capacity the Venerable Archdeacon Grant will find scope enough for the exercise of the undoubted powers for doing good which have earned him preferment on this accasion.

THE KIMBERLEY ELECTION. IT is reported by the *Cape Times* that Mr. J. J. O'Leary landed at Capetown and proceeded to Kimberley with all speed, breathing threatenings and slaughter against Mr. Solomon's candidature. As nothing has been communicated to the world since his arrival there, the fire-eating gentleman must have found out what might have been expected, that, arriving so late, he would have to glean where Mr. Solomon had reaped. Kimberley has, however, become so notorious for sending to Parliament men who can be no credit to that body that, had Mr. O'Leary been at home when the vacancy was announced, we fear the evil genius of the constituency might have led it to reject Mr. Solomon, who would do credit to it, for Mr. O'Leary —of whom the less said the better.

SEQUEL TO THE EAST LONDON SCANDAL. IT may not be generally known that the civil actions which have for some time past been talked about as likely to be instituted against the perpetrators of the deeds of shame at East London have been begun ; and on Monday week, at Catheart, preliminary steps were taken by, and on behalf of, the injured parlies to demand, in respect of each party—and there wore eleven individuals concerned—£20 from Pohl Hart. The case had to be adjourned pending the taking of evidence at East London by interrogatories. We observe, moreover, that the Government have very generously ordered that the amounts paid in fines by the accused in the late trials be paid over to the victims of the cruel assault, and to the widow of the man Dubula, who died. Nothing has for many years given us as Natives greater satisfaction than the outburst of public indignation throughout the land over this wretched affair; and from this one escapade the Natives of the country seem most likely to reap no end of good.

MISCIIIEVOUS TALK. EVEN Sir Thomas ScanIan's seat in Parliament has been invaded as Mr. C. T, Jones' and Mr. Frost's by the busy tongues as one that should change its occupant. Strange to say this miserable talk is ever aimed at men whom the House could ill afford to spare ; and the men who cumber the ground escape. In regard to Sir T. Scanlen we have read with satisfaction what the Cradock *Register* has to say:—A rumour has been set afloat that there is some probability of Sir Thomas Scanlen being opposed at the next Election by one of our townsmen. Wo really cannot see what grounds there are for supposing that the voters in this constituency aro in any wav dissatisfied with Sir Thomas, or that they are likely to turn out a man of his ability and experience and who has done so much for this town and district in his day and is still co-operating with our public institutions whenever required, for an untried man. If there is any "agitation" going on against Sir Thomas it must be very quietly conducted as no one here seems to know much about it.

KING POLiTics. THE two representatives in Parliament of the constituency of . Kingwilliamstown met a large and enthusiastic meeting of the electors on Tuesday evening last. They were both well received, and were rewarded with a unanimous vote of confidence influentially moved and seconded respectively by Mr. H, Malcomess and Mr. J. J. Whitaker. Both Mr. Warren and Mr. SchermbrUcker were in accord on essential matters of public policy, and the major, yea, the most interesting portion of the Colonel's oration was devoted to showing that there was not, nor could there be, an Opposition in the present transition state of Cape politics. Now, this was what, in days gone by, kept the " King " members apart: and the wall of partition removed, we can only trust this meeting will be tho beginning of efforts to bring into one fold those who, while fearing the Bond as a common enemy, have still been kept asunder by mere personal jealousies and animosities. Such being the case, we trust the Colonel, who avowed himself satisfied with the way affairs were managed by the Ministry —always leaving out its composition— will try to get rid of his antagonism to mere *men,* while satisfied with their *measures*

IBHATIBHILE FUTI

LETTER TO THE EDITOR.

SIR,—In your last issue (November 17, 1892), 1 find a letter under the above he tding signed " Mgibis' onenkomo. Being tho production of an anonymous writer I. certainly would not notice it but that it affords me an opportunity oi giving some explanations relative to remarks of mine on this subject, made on former letters, namelv, the revision of the Kafir Bible. In tho first place I seem to have given mortal offence for insinuating in, as I thought, a very mild way, that probably few if any of the many who were raising such a cry against the present revision of the Kafir Bible knew anything at all of the languages in which our Bible was originally written and (so my maligners put it) for any one to pass anopinion of the Kafir Bible without a knowledge of Greek or Hebrew was nothing short of rank impertinence—that the indomitable pluck of the Briton led him to believe that he knew more of the Kafir language than the Kafir did himself —that if the Rev. C. Bekwa was considered by me an unlearned man he was not to be deterred for continuing to give his objections as I was equally unlearned— and other remarks as childish as untrue. Among all the many writers on this I know of none who write more to the point and less sueeringly than the same C. Bekwa. I despise none who write without a knowledge of any language except their own. I pity those who never take up their pen but to show their ignorance or to jeer at the labours of men who in the matter of education have probably fergotten more than these would-be wiseacres have ever learnt.

Again, before publicly criticising a work manifestly beyond the comprehension of the ordinary newspaper correspondent let me advise every intending critic to provide himself with a copy of the Revised Version of the English Bible. As I have already remarked in former letters, the translators ot the Kafir Bible have almost -without a single exception taken the marginal references in lieu of the accepted translations of the English Version of the Bible. inis alone has caused any amount of controversy, confusion and hasty conclusions on the part of many of your correspondents. " Mgibis'onenkomo " would not have added to the list of blunders if, having a Revised Version of the English Bible, he had consulted it before writing the wretched nonsense he did. He gives us, what I presume is, his own translation ot the old or authorised version of the English translation of 2 Tim. iv. 6 " For I am now icady to be offered,' or " I am now already being offered," or as in the margin : " poured out as a drink offering."

Turning to my Kafir Bible I find. Appleyard's and the Revised Versions as nearly alike as two translators could make them, without being guilty of plagiarism and both following the maiginal reading of the English Bible. 1 maybe wrong, but the copy of the New Testament which I have always quoted as Appleyard's translation was printed in Kingwilliamstown in 1853—" Ndise ndigalelwa njengomnikelo wokusela,^— 1853; "Sendituluiwa ngokwe dini,' — 1879 ; "Sendituluiwa ngokomnikelo otululwayo," 1888. It may interest some o your readers to know that the French Version, translated, reads " I or, for my own pait, I go to be sacrificed" or ' molated." Tho German reads: " 1'or 1 myself am already willing to be offered. Ho may not know French or German (I hope I give no offence), but assuming that he has a knowledge of Hollands 1 give him the text of the Dutch Bible. "Want ik word nu tot eon drank-offor geofferd," and leave him to translate it Into Kafir for the benefiLof your readers. The Greek word only occurs twice in the New Testament, see Phil. ii. 17, where the Dutch will also afford him food for reflection.

Again, I find reference made by Mgibis'onenkomo" to a letter of mine (see *Imvo,* Oct. 6) calling on any who had objections to raise against present version of'Kafir Bible to furnish me with a list of such words, phrases, constructions, Ac., Ac., for me to compile and forward to the Revision Committee, at the same time asking for (though not making it compulsory) the small contribution of sixpence for each to go towards defraying some of the expenses. Very very few have responded to this cHI, which I take to me in one of three things—either aro too lazy, or consider sixpence too much in which case they are at liberty to send a list or lists minus the charge, ortho number of unintelligible, obsolete or doubtful words is so small, few care to send them. I am preparing a list compiled from lists sent in this way to me, so if there are any still desirous to contribute they had better hurry up as I must send it soon.

I trust I have not taken up too much space. I would write oftener but as anything sent by me generally takes a fortnight to get into your paper by which time I have pretty nearly forgotten all about the communication, I get to lose interest in my subject. I know you have a great many to oblige, and you have already done a great deal for your Biblical correspondents. Please accept my thanks, and believe me to be,

Very truly yours,

C. FRED PATTEN.

CURRENT OPINION

The Queenstown *Free Press* writes :— If the Natives as such are to be maintained either as a race or even individually, landed property must always be set apart for them. Oace a severance is brought abiut between the Natives and the soil they now possess, they will bscome a roving people, and will fall easy victims to the evils civilization almost necessarily brings in its train.

. . . It is only fair, therefore, that tho Government of tho country should protect him and his property, and ss much as possible keep the land now in possession of the Natives intact. The Hin. J. Rose Innes is on a tour in this part of the country in order to make himself better acquainted with all the facts of this vexed question on the spot. He has been to Glen Grey, and he has, we believe, made up his mind as to what course to urge upon his colleagues of the Ministry, to pursue with regard to Native tenure of land in the Tambookie Locations. At the dinner given in his honour last week in Queenstown, he was very reticent in his remarks on the subject. From what he said, however, we conclude that he is prepared to advocate individual tenure with the conditions attached that the proprietor has not the right to alienate his land from the Location. If the hon. gentlemin is able to carry this opinion in Parliament, then we think the solution o tho matter is found. Titles hedged round with this condition at once and for ever do away with the possibility of breaking up the Locations. ......

Locking at this question apart from the point that we, a civilised people, conquerors of this country owe a duty to our fellow subjects, barbarians though they may be, original possessors of the

PASCOE, (U FOLOKOCO):

USAHLELI AKAFILE

Apo uya kumbona NGOKWAKE (SALUF') kuse

QONCE, EMONTI naseCALA,

Yizani kubona Imimangalisc yake engatetekiyo

Ngapandle kwe MPAHLA yake eyazekayo kunene, unga ningakumbula ukuba ngoku uno DRES-MEKA (Dress Maker) ovela e ENGLAND.

ILOKWE ZOKUTSHATA EZENZIWA LELI LEDI ZINGUMMANGALISO.

„ ;---------- ----------

Intombi enxibe enye YEZILOKWE ingatsho no Mlungukazi wayo angayazi; ngenene, ndifung'u "Rarabe," 'Strue! Blam kunganzima ukumazi.

NGUYE NGOKWAKE

FOLOKOCO (Salufu).

GIBBERD & BRYANT

KING WILLIAMS TOWN

LINDANI ISAZ1SO

ESITSHA.

GIBBERD & BRYANT.

ZONKE IMALI Z ESIKOLO,

NAWO ONKE AMATYALA,

Abanjwa kwi

SHAFTESBURY HOME, PEELTON

(iSINALA YENTOMBT, E NCEMERA,)

Makahlaulwe

PAMBI KOKUBELA KUKA DECEMBER,

1892

Kungabanganjalo onke aya kunike-]wa kubabuti-matyaln.

Shaftesbury Home, Peel ton,
November 12,1892.

IKAYA LABAHAMBI !

UWILLI AM. D.SOGA,

IBULELA izihlobo zake ebezikade zimbelekile, usacela isandla kwakona.

UKUTYA, INDAWO YOKULALA, IZITALI, IHABILE—zezona zilonge kwayekwa. Nangemalana encinane unokufumana ukupileka. E Marikeni ungu Mtengiseli no Mtengeli wento yonke. " Indaba yokutyelwa ikoli."

W. D. SOGA.

Address: Market Square, Kingwilliamstown,wazisana kwezihlobo

Imibiko.

NDWANDWA.—Kubhubhe e Zazulwana

U THEOPHILUS LAMPLOUGH Unyana, wamazibulo ka Theodore Ndwandwa, ngosuku l we Cawa kusasa, 9 o'clok, 20 Novembar, 1892. Wazalwa ngo 19 July, 1873

Izihlobo mazamkele lowombiko,

AMAZINYO AMATSHA

AFAKWA KW1ZIKEWU EZIDALA,

NGAPANDLE KWENTLVNGU, TSHIPU, AHLAZIYWE UMNTU ABEMTSHA,

MR. HERBERT HENRY

KWI OFISI ENDALA KA INNES,

E DOWNING STREET

E-QONCE.

UKUPILISWA KANYE KOBUTULU.—Inene elazipilisa Kubutulu nasekutini "Nzi" kwe Ntloko, ekwnknse kmnziizti linabo, ngendlela entsha, liya kuvuyiswa kukutumela incazelo ezeleyo, kwaneuteto zabancedakalayo. njalonjalo, ngokuti atumele izitampo ezibini. Ukusetyenzwa kobutulu ngendlcla enguinangaliso engazange ibonwe. Kubhalelwaku HEBBEKT CLIFTON, 51, Upper Kennington Eane, London, 8 E,, England,

Imvo Zabantsundu

NGOLWESI-NE, NOV. 24, 1892

Iveki.

ISIFO sochwane singene kwinkabi zama transport e Natal.

UKUVUTUZA okukulu komoya e Xopo, Natal, kubange umonakalo omkulu.

UGALELEKE e Kapa ngolwesi-Tatu u Mr. Sauer ukubuya kutyelelo nbcnalo kwelilizwe.

NGESIPANGO esiwe e Johannesburg ngohvesi-Ne lwepelileyo, kubetwe umfo ontsundu lizulu.

UMHLEKAZI Iruluneli ube nokunduluka kwelase England ukubuyela kweli ngo Mgqibelo.

KWELABA Hlambeli kuxelwa ezokufa kwenkosi enkulu yakona u Mankorwane ngo 15 November.

Kwi Boston lase Natal kutshe isitali, kwaye kube kulele i groom ne hashe kuso. Zitshelc apo zombini.

E ENGLAND Iruluneli no Mr. Rhodes bake bamenywa bayakuba zindwendwc zonyana omkulu wo Kumkanikazi e Sandringham.

IBHASTILE elingu Niekerk limisclwe amatyala e Jaji e Bhai ngokuti ngobu- suku be Guy Fawkes libopelele amadla- vu abefakwe epalafinini entanyeni ye nkwenkwana, lilumeke. Yatsha kunene intwana leyo eyati yabase Hospital kutabatela kulomini.

UBUNINZI bomzi wakowetu buhleli ebuxelegwini obukulu ngetuba leziziduli zezindlu. Ngenxa yazo asisazelwe nto zintlanga esimi nazo. Amalungelo abantsundu nasembusweni esemngeipekweni nje kungesizatu salama nqugwala. Akungatuba labuhlwempu ukuba kube kunje, kuba indlu epilileyo kanye unokuyimisa umntu ngokuncama inkomo ezine nezintlanu ; kodwa abantu bakowetu ngokubuka inkomo sebede bacingelwa njen gaba nge'na'ngqondo zezinye izizwe. Bangabona bahlobo bohlanga oluntsundu abazama amacebo okuba bapele ongqu-pantsi (pantsi kweligama sishwankatela namanqugwala tina). Simfumene engomnye wabo bahlobo ke u Rev. W. 8. CALDECOTT, ongumfundisi wase Wesile e Tsomo, sakuba silese imigudu ayibalisayo kwi *Christian Express* yokulwa ongqu-pantsi bezizwe ezintsundu kwanokunchola cwabo. Seloko sati nqa tina ukuba k jayekelwa abantu ngabafundisi k ikuhlala kongqu-pantsi bakuba nezinikele ukuba bazame intlalo a entsha yenguqukelo Kopezu-Konke, e ngoluhlobo kubleliwe ngalo ukuba i izindlu zamakolwa zibe kwangabaya Ngqupantsi bakudala. Kuyinto enzima ukwenza umda ngezindlu kwintlalo yoburwada neyomguquki. Mayibe ikwayiyo nalento amasiko asentlalweni endala —obakweta ezi- kolweni, nenkolo zokutakata, impu- ndulu no tikoloshe —engavumiyo ukwahlukana nengqondo zabati bamamkele u KRESTU. Siyamta-nda ke kakulu uinntu ovakalisa ukuba uzamela ukuba lendlu yaba- kweta ingungqupantsi ipele ; saye sikutakazelela kunene okuzanywa ngu Mr. CALDECOTT e Tsomo. Lo- mfundisi ubona yena ukuba kokona bayakude baqele umsebenzi abantu ngokuti bazakele kwabodwa izindlu ekunokutiwa zizindlu kunale mfe- keto yamanqugwala. Kukuba ama- wetu enobuqitala ekwakeni elona sindlu lento afumane afofobala kula- mapempe amdakana abakweta. Kekaloku u Mr. CALDECOTT ubone ukuba makwenziwe iqinga lokuba benele abaki pakati kwamawetu. Liqinga lobudoda elo. Ingcibi zokwaka aziko. Sekumzuzu kuko iqela labantu eliboniyo ukuba kuya- funeka lake izindlu ezibhetele. Kweli silunge kulo ungafika umntu elila ngo MAKOLOTA, okupela kwe ngcibi eseyisaziwa ngomsebenzi. Ewe, ziko—zimbalwa—ezizitshoyo ; kodwa azikangqinelwa yimisebenzi. Kukwisituba esilunge nengcibi ke avelavo u Rev. W. S. CALDECOTT ukuba ancede. Imizamo yake iya kujongwa yinto eninzi ngomoya wokuba., ukuba iyayiqonda, ise itelela ngokuzenzela. U Mr. CALDECOTT, akuba edidizelisene no Rulumeni ixesha elide, ude wafu- mana uncedo lokuba kubeko umfu- ndisi wamashishini kumzi wake wesikolo. Into ayizamayo wenjenje ukuyichaza : Kugqitywe ukuba kwamkelwe ishumi neshumi lina- mbini lamakwenkwe antsundu, nge- xesha lobudala ati apume ezikolweni zangapandle, akubona ukuba apu- melele ku Standard IV., engekafundi zimbi intlondi, aqeqeshwe ukuba asebenze ngeminwe yawo elishumi, nokuba kutambe imisipa. Eli lixesha elihle. Umti ugotywa usemncinane; lixesha elihle kwakona ukuwaqeqesha amakwenkwe anofifi ngemicimbi yokubala. Umsebenzi azakufundiswa wona ku- kwaka. Lendoda inyuliweyo yazi ukwaka ngezitena namatye, kwa nokucwela. Ngo August kwange- niswa ishumi lamakwenkwe aya kuhlala kwasemakayeni awo, abe sekuqeqeshweni iminyaka emitatu. Awabhataliswa awabhatalwa. Afandiswa ngendleko ka Rulumeni kwanangengeniso yomsebenzi wawo. Xa asekaya ayakukufumana kumfundisi ukutya emini—kusasa nango- kuhlwa emakaya: kube kuxa ase- benza mgama ukuze nokwakusasa nokwangokuhlwa akufumane nako kumfundisi, amadodana ekululana ngokupeka. Ngapezulu indodana nganye iyakwamkeliswa isuti ye molskin ngonyaka; ize yakuba iligqibile ixesha ixhotyiswe ngempahla yokusebenza. Eli linga alijonge ekubeni babe ngabasebe- nzi abacikizekileyo kanye. Into efunwayo kukuba babe nako ukuyaka indlu epilileyo ukutabatela esisekweni de kube setshimilini; bayenzele impahlana zayo enjenge tafile, izitulo, ishelufu, ne khabati. Ngubanina onokuwusinekela umse- benzi obukeka njengalo ? Kuyasivuyisa ukuti umfundisi omtsha kwa wase Wesile ose Ngqushwa u Rev. ARTHUR J. LENNARD ulalisile naye kwakumkondo wokuba amawetu abe nezindlu zabantu, ipele lentlalo yamapempe esenze abantu abangati bacopile, basahamba—sade sanga- bantu abazihlebileyo kubelungu esimi nabo.

IREMENTE YASE NCEMERA.

SIHLELI sipitizela Isikolo sase Ncemera—nama Zulu ayazi—nangapandle kokuba kude kongezelelwe ingxoxo kwi *Mvo.* Siva into embi ke, nangezinye izizatu, ukuba u Rev. I. WAUCHOPE, ati umcimbi onje ukubashushu kubaniniwo, awungenise epepeni. Amaxabano e Remente awanqwenelekile ukuba axutyushwe emapepeni; anjengemicimbi yendlu yomntu eteni naye yedwa. Kwangokunjalo irabambano ze Remente ziteni nabo zilunge kubo bodwa. Aziyiyo nento ebukekayo, kuba aziuanto zinokutetelelwa ngayo kumazwi nakumzekelo ka KRESTU, alandela yena amakolwa. Akuyiyo into emnandi-ke kuti ukurolelwa kwepepa kule " ndibongo ka Tisa yo." Kuba mnandi kuti ukubalisa ngokuvana kwama Bandla ENKOSI, kwanangokuqubela pambili komsebenzi. Kwezizipitipiti zati zamana ukubako kwi Bandla le NKOSI elise -Ncemera asizanga sivume ukuba " Imvo " ingene ngapandle kokunqalasha amatuba okuzama imvumelwano nemvisiswano, kunokuba kusadulelwane kube kanye ngamakaya ngezipitipiti ezinokugqitywa ngendlela eyakubenza into enye abantu. Inteto ka Mr. WAUCHOPE siyingenisa ngosizi; akungamnqweno wokuba sixhoxhw'e kwakona esisikuni sintlantsi ziqukumbela abalandeli be NKOSI e Peelton. Asizimisele kuvulela ingxoxo nge Ncemera epepeni. Kubuhlungu kuti ukuba abe u Rev. I. WAUCHOPE naye ungene ngentlontlo yokupendula inqaku ebelingene njengodaba — kuxelwa inene zodwa, ngapandle kwakwenza manqaku pezu kwazo, zentlanganiso esibe sivuyiswe kukuva ukuba isigqibile isipitipiti esikoyo ngoku pezu kokunyulwa komfundisi. Sinosizi ukuba asinyanzelele ukuba silwe nzelo izwi udaba esilufake ngendlela yokuba luzinene zodwa, kuba esiti luyimposiso. Seloko waba ngu mgudu wetu ukuba "Imvo" ingasasazi izinto eziyimposiso, kuba ukubanjalo kungabanga ukuba ingatembeki. Ngamanqaku ambaIwa singa singalata ukuba no Mr. WAUCHOPE akadanga ayalate imposiso kudaba; saye oku siyakukwenza kwangamazi ake. Umfundisi uti " Sisiposo ukuti ' ute umzi ungekeva nesigqibo wapitizela.' ' Isigqibo ateta ngaso sese *Union;* ati yena bona bafundisi bayiyo. Utsho esiti i *Union* yayinikela kwi *Executive*—Ibunga elikwa yi *tnwn* ke elo, elixa- yahlukeneyo yona. U Mr. WAUCHAPE yena simva ngati uyenza enye intlanganiso i *Executive,* enxam kwi *Union;* kanti enyanisweni inye. Akayalati ke imposiso okunje naye axelayo ukuba, " lomcimbi wapelela kwi " Executive " ; ekute " kwakuba njalo kwabonakala (kwangokutsho kwake) ukuba i Ncemera mayenze [qonda, i *Union* isawunikele "kwi *Executive* yayo] ngokubona kwayo—yenza ke " — oku kukwelisa isicelo sa 243 pezu kokuba lingekeviwa izwi le *Executive* eyi *Union.* Koko kupitizelisaebekusingiselwe kuko kudaba Iwe " Mvo." Kwakona ngenqaku labatunywa, ati u Mr. WAUCHOPE, " sisiposo ukuti ' batunywe ngu Mr. THOMPSON,' akazani nto nabo." Masiti kwinqaku alenze u No. 1, um'bhaleli wetu selete kwayena " impendulo ye Ronoskapu [u Mr. THOMPSON ke] yafika isiti .... *funani amacebo kwi Union";* i Union itume i *Executive* ; yaza yona yatuma " Abatunywa " Malivakale ke ngoko inqaku le " Mvo," lokuba batunywe ngu Mr. THOMPSON.

Isiqingata esikulu senewadi ka Mr. WAUCHOPE sjngento ezingapandle kokupikiaaImvo." Asingi singamlandela kwingxoxo ayindululayo kuba sesite kugqitisele ukuba ingxoxo zalemicimbi zibe ngapandle kwepepa. Masiluvakalise olwetu usizi ukuba kungengati kwezizintc kungxamele ukubako umoya wokwenzela abafundisi—nokuba ngabamhlope nokuba ngabantsundu—izilili ngeramente, endaweni yoku ba kupuhliswe ukulungiselelwn ukuhluma komsebenzi wo NKOSI Eyona nto ipambili ekaugelwe ngu mzi ongapandle kwalamabango eziulo sisiqamo ovuna sona—nokubs kukwabantsundu nokuba Lukwabamhlope abafundisi. Ukuba ungabc uyakuvuma ezizipitipiti — lluntshu kulowo ziza ngaye! Kulungek ukuba kunxityelelwe ilitye entanyeni aposwe ezinzulwini zolwandle

Amacapaza.

NJENGOKUBA sibc sili UKUPENDULWA ndele impendulo kw KWIZIBHENE. ngeingo nencwadi ze sili- kwi mpi ebipakamise isi beno ngomteto wevoti e Kimbili azixel nto. Nazi:—

10 Downing Street—Whitehall, 2! August, 1892 — Ally, Esq. — Nkosi,—Ndinqwenelwa ngu Mr. Gladstone uku kwazisa ukufika kocingo Iwako ngo mteto wevoti,—ndim, Nkosi, Isicak; sako esitobileyo,—H. Shand.

Elandelayo iti:—

10 Downing Street—Whitehall, 1-September, 1892.—Air. Robert Grendon—Nkosi,—Ndinqwenelwa ngu Mr. Gladstone ukukwazisa ukwamkela ucing< Iwabantu bebala base Kimbili, olufunje twe yinewadi yako yo 22 wefileyo, no kukwazisa ukuba ulutumele kwi Pakat elipatiswe Ikoloni.—Ndim, Nkosi, esito bileyo sako isicaka,—Spencer de Witton

ELINYE lamapepa ase UNYULO Kapa lixela ezokubs LWASE u Mr. O'Leary, owayi KIMBILI. 'ke elilungu le Pala mente lase Kimbili ugqito kona ngepika evela pesheya cfunzele c Kimbili, epefumla izisongek zokuba uyakungena emnyadaleni wevot apitizelise unyulo Iuka Mr. R. Solomon Ngati noko selcbambe uboya bentene tya; kuba sekumzuzu epambi komz u Mr. Solomon. Kanamanjazo wayt engelilo ilungu elibaluleke kangakc u Mr. O'Leary oko wayese Palamente Inga eyakowctu neyebala ingema ka kuhle ipakamise u Mr. Solomon ; asili ndele nento le betu ku Mr. O'Leary.

UMZI ontsundu osezi u RULUMENI fameni ubc usewungeNO MTETO nwe bubupakupaku WE LOKESIIONI. ngetuba kusebenza komteto we Lokeshoni we Palamente egqitileyo. Ngolwesi Hlanu u Rulumeni ugqibe kwindawc yokuba bangapitizeliswa abantu de bagqibe ukuvuna iziqamo. Lonto kodwa yavelelwa linqaku elangeniswa ngu Mr. Innes ukwenziwa kwawo. Apo simneoma kona tina u Rulumeni ukulunga kwake kukuba aqqibe ukuba awuqube ngobubelc lomteto angabushulisi umzi ngawo. Kungezindlela abano- L kude baqonde abantu ukuba bamkehve x njengentsapo ka Rulumeni — ukuba umteto ungaqutywa ngamandla awo epela.

U DABA lokuba ngu Rev. UBU-ARCHDEACON Alexander Grant wase e BASEMA Komani owalatelwe isiXHOSENI. hlalo esibe sinomfi u

Ven. Archdeacon is Kitton luya kwamkelwa ngovuyo ngabalangazelela ukwanda komsebenzi wamabandla kwelilizwe. U Ven. Archdeacon Grant ngumfo ovelele ngenyameko nenkutalo kumsebenzi abete 1 wawupatiswa wobu Rural Dean base Queenstown; kulo ubanzi wobu Archdeacon uyakufumana ituba lokwenza ubulungisa obungapezulu, yiyo lonto csivuyayo ukuba namhla epakanyisiwe.

UKUMIWA KOMHLABA

IMIGQALISELO YASE GLEN GREY.

Oko u lion. J. Rose-Innes, Umchazi-Miteto ka Rulumeni, way' ejikela efuna ukuqonda ngendlela zokuiniwa komhlaba, wapatiswa ipepa ngowase Glen Grey (eba Tenjini) umzi elixela indawo ekungati zivelelwe, usukele pezulu ukuzamkela itaitile—iziqiniselo emhlabeni ngohlobo Iwakwa Rulumeni. Yiyo leke imigqaliselo yase Glen Grey :—

Isininzi sabantu base Glen Grey siyavuma ukwamkela iziqiniselo zemihlaba] pantsi kwezi zimeko :

1. Ukuba knqala umblaba wabiwe ngendlela yenqila ezibanzi ezinamadlelo azo kwenziwe itaitile yazo.

2. Ukuba abantu bayunyelwe ukuba bazinyulele amadoda akwangawasekaya ; okupata imizi, ayakuti alaule idlelo, ne] micimbi yokuncenceshela, njalo-njalo.]

3. Ukuba kungavunyelwa mrwebi ukuba amise iyenkile, abe namasimi ngapandle kwemvume yabantu nabalauli bomzi abalatelwe oko.

4. Ukuba umhlaba ocandwe pantsi kwa leminqopiso ungabanjiselwa tyala, kwakona kungangeniswa mntu ngapandle kwemvume yabantu nabalauli bomzi (Ibodi).

5.Ukuba kungavunyelwa ukuba ubani atengise ngomhlaba ngapandle kwemvume yabantu neka Rulumeni.

6.Ukuba umhlaba ube ngowalowo uwunikiweyo, neudlamafa zake, de kube ke kuvukelwe umbuso oyakuti ke ubuyele kwaku Rulumeni.

7. Ukuba obepiwe ufe engenandlamafa mawuti umhlaba ubsselulaulweni Iwaba pati bomzi, kwanolomzi no Rulumeni, abangati benze eyona nto ibonakalayo ngawo.

Inkoliso yomzi yanelisiwo ngumsebenzi we Komishoni yase Glen Grey esand'-ukubavelela, yaye ke inga ingaleka ezindawo zandulelayo kwindawo ezikwi ngxelo ye Komishoni,

UDABA OLIDANISAYO

Lamacapaza siwatabata njengoko anjalo kwipepa lase Bhai i *P. E. Telegraph:* — " Kubeko ukumangaliswa okukulu kwabemi abaninzi abamhlope abazifumene sebepakati kwo Nkundla Yamatyala ka Mantvi kusasa ngo Mgqibelo, (November 12). Lubonakele lulukulu nosizi pakati kwababekekileyo kwabamnyama ababekwakona ngeloxa. Ukuba kungaba kuko i Netevu enye egqite enye ebikunjulelwe ngama Yerepe itenjiwe ngabantsundu apa — ngumbanjwa obesemkumbini, u Frank Makwena. Indodana epambili kwabakowayo, emfundo ivefeleyo nakweyabanye abantsundu ekutiwa bafundile, u Makwena ubetenjwe ngokufezekileyo ngabebemqelile kwanangnmzi. Kanti ke kuko izizatu ezalata ukuba uknpanga aniaxamba amabini eswekile asiknpela kwento azirwidileyo u Makwena. Ubungqina balate kwilimbi kanye icala, eknyakude kube kweyokugqibela imini voborn bake embulela u Mr. David Lumsden ukuba ete ukupandwa kwalomcimbi wakuqooshelisela kumaxamba amabini eswekile. Xa sitshoyo asilenzi intoengapezu kokuba linjalo ityala lotnbanjwa. Litetiwe, wagwetyelwa kwinyanga ezintatu obunzimeni — imantyi izenze isitulu ngemfanelo kumtandazo wokuba kuhlauliswe. Siyakolwa kakuhle ukuba akuko mntu ubenesitozela esikulu esigqite esake kubantu bakowabo kunalomntu siteta ngaye. Wamkele imfnndo egqitileyo, sisiteti; kwaye kufuti esalatwa njengomzekelo. Ubungqina kwanokuvuma kwake kuqondisa yirnbi into. Bati, njengokuba ebetenjwe kangaka u Makwena, nkuvela kwelinyala kuyakubenzakalisa kunene njengohlanga. Bekungebe sekuba yilonto; akusakuba yilonto ngapandle kwabambalwa abangacingiyo, abahlala bechopele ukuwugweba umkondo upela wabantu ngenxa yeziposo zabamfialwa. Kodwa into esinga singayalata yimpango elula enokuhlela isitora esikulu xana ngaba umntu opatiswe izitora ezingasemva ulibbedengu elinentloko entle. Kulomcimbi u Makwena ubepatiswe isitora, ekute kwemaqanda, ngexesha lomsebenzi, wanokunikela kwa batwalayo impahla, efakwe ezikarini, yasiwa e Bethelsdorp. Umtengi, orole ixabiso elifanelekileyo, eba konke kulungelelene, uyinikele ku Makwena itnali, ofike yena warola ilasiti. Njengoko atshileyo u Mr. I Dyason ute wakulumkela ukuyibeka i stamp ilasiti, kuba isazelo singamvumeli ukuba ampange u Rulumeni, kodwa sisesitwabulukayo ngangokuba akohlise inkosi zake (Blaine & Co,). Inene yona kukubalendoda ibinegama elipakamileyo lokukwazi ukusebenza, ukutembeka ne nkutalo, nenyameko ngangokuba kungabiko kuranelwa kwayo. Umbanjwa ukuba ityala lake beliye pambi kwe Jaji ngelengapumelelanga lula kangaka; kodwa kwangokutandazelwa ngokushushu kwangumzi awupangileyo, umelwe zi- > nyanga ezintatu kupela. Siyatemba ukuba ngeloxesha uyakufunda izifundo zokutembeka nozondelelo abekade ezishumayela kwabanye abantsundu. Nabo bakohliwe kwanjengomzi awudlileyo."

AMANANI EZINTO-

IMARIKE YASE QONCE.—Ngo Mgqibelo, 19 November:—Ibhotolo 9d ne 1/6 ngeponti; Amaqanda 6d ne lOjd ngedazini; Irasi elu. hlaza 8d ne ld ngedazini; Ihabile 1/6 ne 2/7 ngekulu ; Umbona 7/6 ne 12/ ngekula ; Inkuku lOd ne 1/7 inye; Amadada 1/7 ne 1/94 lilinye; Ikwakwini 2/ ne 10/ inye; Umgnbo 11/3 ne 16/3 ngekulu; Imbotyi 11/9 ne 14/ ngekulu ; Inkuni Sfne 33/6 nge-Sara.

ICETYANA LE KoMtlYt.—E Ladysmith (Natal) kuxelwa ezomntwana omiwe licetyana lekomityi abedlala ngalo—wagqita,

E QONCE —Amalungu e Palamente amele isiqingata—u Mr. Warren no Mr. Schermbrucker abebizelwe entlanganisweni yomzi ngolwesi Bini.—Ngo Mgqibelo emini umzi wotuswe " likwelo lengozi " elide lika loliwe xa afikayo ngase Hala, wabonakala umzi useselela, uba kuko ngozi, kanti i injini ipelelwe ngurophunga owenza ukuba ibe namandla okutsala ezinye.—Abahlaziyi bezi Bhalo,—o Rev. Dr. Kropf, Rev. E. J. Rarrett, Rev. E, Makiwane no Rev. W. Philip, badibene kwakona ngaleveki ngomsebenzi wabo,

Inguqulo yase Ngcobo

IVANGELI NGOKUBHALA

KUKA MATEYU.

ISAHLUKO VII.

NINGAGWEBI ukuze nanl ningagwetywa.

2. Kuba ngogwebo enigweba ngalo nani niyakugwetywa, nomlinganiselo enilinganisela ngawo abanyc nani niya kulinganisehva kwangawo.

3. Kanjalo yinina ukuba ukangele isibana esiselisweni lomzalwana wako kanti akuwugqah umqadi okwclako iliso.

4. Okunye uyakutinina kumzalwana wako ukuti, kawuti ndikupe isibana eso siselisweni lako, kanti kuko umqadi kwelako iliso.

5. Mhanahanisindini, kupa kuqala umqadi lowo eliswcni lako wauya kubona kakuhle ukukupa isibana elisweni lomzalwana wako.

6. Okungcwele msani ukukunika izinja, ne perule zenu ningaziposeli ezihagwini—hleze zizixovule ngamanqina zijike ziniqwenge.

7. Celani naniya kupiwa, funani naniya kufumana, nqonqozani naniya kuvulelwa.

8. Kuba wonke umntu ocelayo uyapiwa, nofunayo uyafumana, nalowo unqonqozayo uyakuvulelwa.

9. 9. Okunye nguwupina kuni umntu ongati unyana wake ccela isonka amnike ilitye.

10. Ati nokuba ucela intlanzi amnike inyoka.

11. Ukuba ngoko nina nikohlakelenje niyakwazi ukupa abantwana benu izipo ezilungileyo, wobeka pina u Yihlo osc zulwini ukupa okulungileyo abo bacelayo kuye.

12. . Zonke izinto ngoko eninga bangazenza abantu kuni, yenzani nani ngokunjalo kubo, kuba oku kungumteto naba Polofiti.

13. Ngenani ngesango elicutekileyo ngokuba libanzi isango ipangelele nendlela esinga entshabalalweni, bayc bebaninzi abangenayo ngalo.

14. Ngokuba licutekile isango, incinane nendlela esinga ebomini, bembalwa abayifumanayo.

15. Balumkeleni abapoloflti bcnkohliso, abezayo kuni bambete izintsu ze gusha kanti ngapakati zincuka eziqwengayo.

16. Nobaqonda ngeziqamo zabo, kekukiwe idiliya emqaqobenina, namakiwane emakakakakenina.

17. Kwanjalo yonke imiti elungileyo ivelisa iziqamo ezilungileyo, kodwa umti ongalunganga uvelisa isiqamo esibi.

18. Umti olungileyo awungcvelisi siqamo sibi, nomti ongalunganga awungevelisi siqamo silungileyo.

19. Wonke umti ongavelisi siqkmo silungileyo uyagawulwa uposwe emliIweni.

20. Ngakoko nobaqonda ngeziqamo zabo.

21. Asingabo bonke abati kum Nkosi, Nkosi, abayakungena ebukumkanini bezulu, koko ngulowo uyenzayo intando ka Bawo osezulwini.

22. Baninzi abayakuti kum ngalomini Nkosi, Nkosi, asitangana ngegama lako sapolofitesha, ngegama lako sazikupa idemoni, nangegamalako senza imisebenzi yamandla emininzi.

23. Ndandiyakwandula ukuti kubo—' andizanga ndinazi. Mkani kum nina benzi benkohlakalo.

24. Ngoko wonke osukuba eweva lamazwi am aze awenze, ndomfanisa nomntu olumkileyo owayakela elulwaIweni indlu yake.

25. Yatululeka imvula, yafika nemi- ' singa, kwaquta umoya zabeta kuyo . londlu, ayawa noko ngokuba ibisekwe , elulwalweni.

26. Naye wonke osukuba eweva lama- i zwi am aze angawenzi wofaniswa nomntu osidenge, owayakela entlabatini indlu yake.

27. Yehla imvula, yafika imisinga, . waquta nomoya zabeta kuyo londlu, yaya yawa, kwakukulu ukuwa kwayo, (sasikulu isiwo sayo).

28. Kwati akuba u YESU ewagqibile lamazwi, bamangaliswa abantu (yimfu- ' ndiso yake).

29. Kuba wabafundisanjengonegunya, . akabafundisa njengaba Bali.

IZINTO NGEZINTO.

, E CALA.—Ama Ngesi acinga ngokuzakela Town Hall entsha.

' REV, JAMES M. DWANE.—Lomfundisi uya kunduluka e England ukubuya ngo 2 December.

E BHAI —U Rev. J. T. Lloyd we Rabe yabamhlope usata gxada pesheya ngetube loknngapili ixesha lenyanga ezine. Ubanje. Iwe ngu Rev. R. E. Welsh,

INGQAKAQA KWA ZULU.—Kuyakala ukuba ayandi ingqakaqa kwa Zulu. Isituktezi ebeke sako kwimizi yase Natal ngokuti, ingati ngokwanda ide ingene nakona sida- a mbile.

UKUBETWA KWABANTSUNDU E MONTI,—Ngo Mvulo ongapaya imantyi yase Cathcart iqale ukupulapula izimangalo zabantu abantsundu abalishumi linanye emnye efuna £20 inxwaleko ku Pohl Hart. Ityala lizalwa kukubeta kwake e Monti.

a EZENKUMBI.—E Somerset kutiwa kwenye ifama kufa inyakanyaka yonkumbi, zibulawa - ngumbungu ongena esiqwini uye upume ngelinye icala.—Obehamba kwelingapaya kwe Vryburg kwelaba Hlamb uti, isituba semayile ezi 15 urwabsza pezu komqikela wodwa. — Kutiwa ziyaqala ukupupazela inkumbi esintsha kwo Qoboqobo.

E KOMANI.—Kuxelwa ukubhubha kuka Mr. James Fitchat ngolwesi-Tatu Iwegqiti. leyo. Elinene laye beke liyimai^i^apa e Komani nakwezinye indawo; kodwa ngoku ubeselepumle. Ngumfo ekuvakala ukuba ebesebenza ngobulangisa ate ke wamkeleka 9 kunene kwabebemazi.

' I LOKESHONI E NGQUSHWA.—Izigqingatana (Wards) zonke zase Ngqushwa zitumele kwi Bhunga le Siqingata izicelo ukuba, pantsi ' komteto omtsha, abantu abasezifameni babe [0] yimizi eugasixenxe kona engasakurafelwa iponti ngendoda. Izicolo ezinjxlo zifunwa ngumteto ukuba zenziwe pambi ko 1 January 1893, okanye kuyakuma ukuba bangagqiti esitatwini abantu ezifameni,

E RINI.—I Komiti ye Public School ebifudula ipetwe ngumfi u Rev. R. Templeton, esibesino Mr. Chubb Meredith oye kwi Grey Institute yase Bhai, ifumene u Mr. J, B. Angus, M.A., wase Linlithgow, e Scot- . land, ukuba yintloko yesosikolo.—Umzi wamkele ucingo luvela ku Hon. P. H. Faure lowubikela ngokupeliswa kwe . treni obeke kwapatizelisa. Azisa. kuba sancitshiswa ezangokuhlwa. Sezoba mbini ngeveki ezasemini; zipeliswe kanye ezange Cawa.—Umzi welitye lokusila lika Mr. McLaren utshe nqu ngumlilo. Ubu. . nqatyiswe kanye ngemali kwingozi zoku-, tsha.—U Hon. J. X. Merriman, M.L.A., ubelapa ngo Mgqibelo, ube nokudibana neqela labarwebi kwanelaba Limi.

ELIPEPA LIPUMA NGOLWESI-NE
IVEKI ZONKE

Lijonge Ilungelo Lomzi kupela.
ntsundu ngapandle koloyiko.
Alicaluli Sizwe nalu

Imvo Zabantsundu

(NATIVE OPINION)
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Lirolelwa 3/6 nge Kwata litunyelwa ingekapeli)
4s ipele i Kwata ingaro- lwanga.
Unokuhlaulelwa wonke U n y a k a ekuveni kwawo nge 13s 6d.
-----o-----
Izaziso Zabazelweyo, Abatshatileyo. Nemibi- ko, irolelwa 2s 6d, zi- ngene

IXABISO 3d.] KING WILLIAMS TOWN, NGOLWESI-NE NOVEMBER 24 1892 VoL VIII No. 422

DYER AND DYER

KING WILLIAMSTOWN.

Kungena into eninzi ye Mpahla Entsha:

KUNG-OKU BABONISA

EZona Fashini Zizezintsha,

Nengubo Ezifezekileyo ngamaxabiso apantsi anokufumaneka.

Ihempe, Amaqhina, Izitadi, Izihlangu, ne Shuzi; Ingcawa, Amafelane, ItyaiPli, Ikelekroi-, nti, njalo-njalo.

ITYALI EVATWA OMABINI AMABALA—IYASOSA. Intlobo zonke zazo, ngamaxabiso onke.
INGUBO ZOBUFUNDISI Ezihleli zitungiwe, Nezokumejela.
Uhlobo olubuhlungu kwi Ndulubhatyi Zobufundisi, 76 ne 96= Ikolala Zobufundisi, ne Minqwazi yabo, njalo-njalo.
Isuti ze Twidi ezintle ziqala 16 6—Ezimnyama Itwidi ziqala 25s.
Ibhulukwe Ezimejelweyo ziqala 13 6.
Izihlangu Ezizitende Zide Zamadoda 8 6.
Ibhulukwe Zamadoda ze Whipcord 6'- -Zilushica.
Ibhulukwe ze Kodi Zamadoda—zamanani onke.
Intlobo Ezintsha Zeminqwazi Yetwidi Yamaledi iqala kwi 1/.

ISIZINI YE CRICKET 1892:

Ibati ze Krikiti ezisipato siyi Cane enye. Ibati ze Krikiti ezisipato siyi Cane epindiweyo. I Gauntlets Ezi- ntsha—I Glove ze Wikiti Ezintsha—I Stamps ezitsha—1- bhola ze Krikiti ezitungwe-pindiweyo nezi " gut sewu zivela kwabona benzi bazo bagqitileyo.

AMAXABISO AHLISIWEYO KWI CLUBS.

DYER NO DYER

E-QONCE

The African and American Working Men's Union.

EKUBENI i "Orders" zempalila ziaatunyelwe Pesheyn, Abapati (Directors) ekuwuta- bateleni kubo umsebenzi banika ilungelo LENYANGA EZIN FAIL uknsusela kwi 1st SEPTEMBER kuye kwi 30 NOVEMBER, 1892 kwabafuna mahlulo, batengisa uge 2,300 shares kupela !

Bayaziswa bonko abantu abablanle imali yamangeno (Fees) kupela elunatnbeni lwabatunywa, nakwezinyo indawo okokuba imali yeaahlulo zabo mabayihlaule pakati kwesituba sezinyanga zintatu ; ukuba abakwenzauga oko ekupeleni kweloxesha limisiweyo Ziya kutatyntwa kobo, izeke lipele ibango labo kuzo, Abapr.ti bazitengise kwabanye.

Okwelixesba Abapati baya kuwuquba umsebenzi ngemveliso (produce) yeli lizwe, ukutenga nokutengisela, IZIKUMBA, UBOYA, UKUTYA, njalo njalo. I hishini Manyano liya kuvulwa ngo January, 1893.

etl512 GEO. A. ROSS, Secretary.

HOLMES-ROBERTS

AMAYEZA

-PILISA MANGALISA.

Wokunyanga amatumba ihashe Ukungenwa yi Ngqele, nazo Amadlala, Izilonda, Igcushuwa, Izifo ezibanga ubulwelwe Iqhabanga, Isibindi, nezinye iziku- . hlana ezikolisa ukuhla amankaza- Esifubeni nase Mipungeni.

IXABISO, 2/6 ngebhotile, iposi 3/2. IXABISO, 2/6 nge Bhotile, iposi 3/2.

LENZELWA ABANINILO KUPELA NGO

JOHN GAUNT & CO., CHEMISTS, KING W. TOWN

ANOKUFUNYANWA KUBO BONKE ABAPITIKEZI-MEYEZA.

Isaziso Esibukali nge 'Mvo.'

NGENXA yokungxwelerwa okukuhi kweshishini lokuliа- njiswa kwe *Mvo Zabantsundu,* ngokuti uninzi lungaku- nanzi ukuyitumela ngexesha intlaulo, abanyo bangabi satumela kanye :—iyaziswa yonke impi etunyelwa ipepa ukuba umpati- msebenzi ufumene enyanzelekile ukuba ancipise indleko ngokuti litunyelwe kwabalihlauleleyo kupela ipepa. Izaziso kwabana- matyala ziqalile ukuhanjiswa, ayakuti ke amapepa. abanjalo anqunyanyiswe naninina, ingatanga ifike imali, umhlaimbi kube kuvisiswene ngezinye indlela. Imali engamatyala kulungisele- Iwa ukuba ibutwe ngemiteto yombuso emiselwe oko.

J. TENGO-JABAVU.

LEMINYAKA I 18

IGQITILEYO

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

EZILVKWE BGOBVGCISA OBU BODWA, Igama lazo yi EXTRA NAVY or MATTROSS."

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPAULE i BLANKETE ZONKE ngopawu esiluqinisele na Komkulu ngohlobo Iwemifa- nekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENENE, kaugelisa kunene ukuba inawona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo.

ZONKE EZI BLANKETE ZIZEZINGATANDATYU- ZWAYO.
ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkile enitenga kuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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

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E QONCE.

Ngabo bodwa abanokubhala lomfanekiso|we Ngonyama.

BON MARCHE.

------:0:----

JOHN W. BAYES &C0.,

GRAHAMS TOWN.

1'FANDESI *LE * MPAHLA

KUWO ONKE AMASEBE.

----:o:---

I Blanket zamabala ziqalela kwi Is. 7d., Amabhayi abubanzi bupindiweyo lljd., Imiqulu Eqaqambileyo yokwenza ilokwc iqalela kwi Ijd. nge yadi, 1 "Tweed" eziqaqambi- leyo zelokwe ziqalela kwi 33d. nge yadi, I Flannelettes 2fd. nge yadi, Ezona zilungileyo i Printi zama Jamani na-ma Bnulu 6Jd. nge yadi, Ityali zoboya ezona Fishini zintsha ziqalela kwi 3s. kudo kube nga 30s. inye, I Quilts zamabala ziqala Is. lljd., I Quilts ezimblope ziqala 2s. lid. Amakulu amahlanu e " knitted skirts" Is. 2d. inye. *Zonke impahla zibhalwc ngamanani acacileyo. Akuko nko- hliso. Kwisebe le lokwe (Drapery) ngexesha le Fandesi i* Is. *ebifudula isapulwa nge xabiso le ponti iyakuyekwa.*

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Kanikwa amaxabiso angapezulu ngo BOYA, IZIKUMBU, UKUTYA, ne MPAHLA EHAMBAY0.

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Yizani kuzibonela ezimpahla ngokwenu- Ngapambi kokuba nitenge napina yiyani ko

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E-QONOE, KINGWILLIAMSTOWN.

PEACOCK BROS. NO WEIR,

E KOMANI

NGABATENG-I abakulu Bokutya, benika awona Manani alungileyo. E Komani apa wakuke uyekuva into abayi kupayo pambi kobuba utengise nokuba kupina.

UFI habile, Ezinkozo, Inqholowa, Irasi, Imbotyi, I-ertyis, Umbona, Amazi- mba. bahlele benawo.

MOSES D. FOLEY

UYAWAZISA umzi wakowabo Ontsundu cse BIIAYI nose MAXHOSENI, okokuba kwi Sliisliini aseb nexesha elipete, wongezelele IMPAHLA ENINZI EZIZITYA (Croc- kery) evela e Germany, kwane NTLOBO ZONKE zempahla Ezingubo Zamanene nama Nenekazi; asifumana Kubenzi Bazo KANYE Pesheya (Eogland). Ngokoke unokutengisa ngamanani afanelekileyo.

E MGWALANA (PEDDIE).

Uvule Ishishini lentlobo zonke zempahla EZINGUBO, IZITYA, SWEKILE, KOFU TEA, kwanayo yonke Impahla elungele Umzi Obomvu. Kanjalo nyatenga zonke intlobo-ntlobo ZemvelDo (Produce) Yelizwe, OZIKUMBA, NOBOYA, NOKUTYA, jalo njalo, NGEMALI. t3i

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