ELIPEPA LIPUMA
NGOLWESI-TATU
IVEKI ZONKE.

Lijonge Ilungelo Lomzi kupela.
Limele imfanelo ya Bantsundu ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

Imvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories,

Lirolelwa 3/6 nge Kwata (itunyelwe ingekapeli)
4a ipele i Kwata ingarolwanga.
Unokuhlaulelwa wonke Unyaka ekuveleni kwawo nge 13s 6d.
——o
Izaziso Zabazelweyo, Abatshatilayo, Nemibiko, irolelwa 2s 6d. zingene kanye ; 3s 9d kabini; 5s katatu.

IXABISO 3d.] KING WILLIAMS TOWN, CAPE COLONY, NGOLWESI-TATU, JANUARY 17,1894 [Vol. IX, No. 481

DYER AND DYER

(LIMITED.)
KING WILLIAMSTOWN.

Impahla Entsha Yasehlotyeni.

Isuti Ezintsha zeTwidi ziqala kwi 16/6.
Isuti Ezintsha ze Diagonal Tweed Emnyama ziqala 25/.
Isuti Ezintsha ze Blue Serge ziqala kwi 25/.
Iminqwazi Emitsha, Ihempe, Izitadi, Izihlangu, Amaqhina, njalo-njalo.
Ibhulukwe Zamadoda Zekodi ziqala kwi 4 6.
Ihempe Zamadoda Zokusebenza ziqala kwi 1/ inye.
I Flanellette Zamadoda ziqala kwi 1/3 inye.
Ngokubalulekileyo-Ibhulukwe Ezilungileyo Zamadoda ze Whipcord 6/6.
Ibhatyi Ezilungileyo Zamadoda ze Whipcord 10/6.

Impahla ye Kriketi ne Tennis,

ISANDULUKUFIKA :

IBHATI ne BALLS, IZITAMPU, I-LEG GUARDS, I-GLOVES—zokudlala nezokunqanda emva kwe Wikiti—I RACQUETS ze TENNIS, IBHOLA, i NETI, njalo-njalo, yonke into efunekayo.

AMAXABISO AHLISIWEYO KWI CLUBS.

Eyona igqitiseleyo neyona itshipu kuzo zonke ngempalila eyenziwe Ngabasiki, no Mpahla Zabafundisi, njalo-njalo.

DYER NO DYER,

E QONCE.

ITUBA LOKWENZA IMALI.

Zisani bonke UBOYA benu
Zisani bonke UBOYA BEBHOKWE
Zisani wonke UMBONA wenu
Zisani onke AMAZIMBA enu
Zisani yonke INGQOLOWA yenu
Zisani yonke IHABILE yenu.

Nayo yonke enye imveliso eninayo naniya kufumana amanani Apakamileyo e Cash ngayo—YIZANI KUBEKANYE, naniya kuhlala nisiza ko

JAMES HODGES and CO.

QUEENSTOWN

Iyeza Elingummangaliso.

BEECHAM'S PILLS

Zikulungele Ukuqunjelwa nezinye intlungu, ezinje ngo Moya ne Ntlungu e Siswini, Intloko Ebulalayo, Ukuba nasi Yesi, Intluta nokuqunjelwa emva Kokutya, Ukupitizela kwe Ntloko, Nobundongela, Ukuqaqazela Yingqele, Imfudumalo Zobushushu, Umnqumi, Ukupefumla Okuqupayo (Ipika), Ukungayi Ngasese, Ukujaduka Komzimba, Ukungalali Kamnandi, Amapupa Awoyikekayo, nako konke Ukungcangcazela, njalo njalo. IDOSI YO- KUQALA INOKUNCEDA KWISITUBA SEMIZUZU ENGAMASHUMI MABINI. Asintsomi lonto. Utulwelwe ngamnye ucalwa ukuba utate ibhokisana yezi Pills, ziya kuvunywa ukuba ibhokisana yazo ''ifanele i Ponti enesheleni. ”

1 PILLS zika BITSHIM, zitatwe ngemigaqo emiselweyo, zibehle ziwapilise ngqe amankazana, Azedendi ukupilisa inqu nizimba.

Kwi Sisu esi Butataka; Nokungatandi Kutya; Nesibindi Esingapilileyo: zisebenza ngobugqi idosi ezimbalwa zetiza impiliso engummangaliso kwanamalungu Ayinqobo Emntwini; Zomeleza imisipa ; zibuyisa intlahla yomntu obesekudala yatusabayo ; zenza ukuba ubani abuye akutande bukali ukutya, zivuselela BONKE UBUHLE BE MPILO NENKUTALO YOMZIMBA womntu, ezi Pilisi zidume ngokukodwa ekupiliseui Icesina kmnazwe ashushu. Ezi “ zinyaniso ” ezivunywa yinyambalala yabantu, kuzo zonke indidi zabantu, obunye ubungqina obupeleleyo ngobutataka bobu bokuba i *Pilisi zika Bilshlm lelona yeza litengwayo ngapezu kwawo onke akoyo apa emhlabeni,* Incazo ezeleyo ebhokisaneni nganye.

Lenziwa ngu THOMAS BEECHAM kupela, e St. Helens, Lancashire, England.

Litengiswa ngabapitikevi bamayeza bonke ezi Kolonini.

PEACOCK BROS. NO WEIR,

E KOMANI.

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

Ihabile, Ezinkozo, Inqholowa, Irasi, Imbotyi, I-ertyis, Umbona, Amazimba. bahlele benawo.

KWABAKUFUPI
-----NABAKUDE

(Ngoku kodwa AMA TRANSPORT)

IMIXESHO Y ENYMA

NE ZONKA,

NINOKUYIFUMANA KO

Smith & Gregg

UMELENE NAMAGQUBA AFAKATI

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxaza.

1/6 ibotile.

COOK Iyeza Lukokohlela (Lingamafuta).
1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile

Eliki

COOK Lepaka Iyeza
1/6 ibotile.

Ezika

COOK Ipils.
1/ ngebokisana.

Eka

COOK Incindi Yezinyo. 6d. ngebotile.

Oka

COOK Umciza Westepu Sabantwana.
6d. ngebotile.

Oka

COOK Umgutyana Wamehlo.
6d. ngesiqunyana

Oka

COOK Umciza we Cesine. 8/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Ngawenkohliso angenalo igamalake

Owatengisayo e Mount Erere, kwa Baca, J. J. YATES, “ Umatendela ”

P. S. JEFFREY,

UNGA angababulela abatenga Evenkileni zake ngobubele bokumxhasa kwixesha eligqitileyo. Unqwenela ukwazisa

Umzi osa Kamastone nase Hewu

Ukuba ivenkile zake ezise

Kamastone, Didimana nase Donnybrook,
Zizele ngoku Yimpahla

YALO MCHEBO.

UYITENGISA NGAGQITISELEYO NGOBUPANTSI WONA AMANANI E ENGE NGEMALI UMNTU.

—o—

Eziketiweyo zona Ibhulukwe Zamadoda—ezivulekileyo ezantsi.
Izihlangu zamadoda ezizitende zide
Izitofu—intlobo ezintsha.
Ityali Ezibuhlungu Zoboya-zamankazana.
Intlobo ze Printi.

—o—

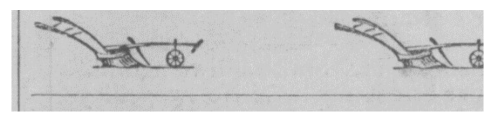
Yonke into etengiswa ngabantu itengwa ngemali, i gamaxabiso anokufunyanwa napi,

—o—

U boy a Begusha nebokwe bufuneka mu.

—o—

ZONKE IZIKWELITI ZALOMCEBO KUFUNEKA ZIHLAULWE PAMBI KOKUPELA KWAI.O NYAKA, okanye liya kunikelwa kubaquki.



KWAZISWA

UMZI OMELE I CALA

UKUBA Ivenkile ebihanjiswa ngu MR. JOHN WILSON, isezandleni ngoku zo

WM SAVAGE & SONS

Abazimisele ukuwuquba umsebenzi NGOHLOBO OLUPEZULU; kunjalo-nje IZAKWANDISWA KWINTO E-BIYIYO.

ISEBE LAMAQABA

LAHLUKILE KANYE KWELABE

SIKOLO.

tyali, I Printi, Ingubo zokuvata—
Yinto eninzi.

I-BLANKETE, AMAFELANE, AMABHAI NEZIBHALALA.

Sinegama elidumileyo kuyo yonke i Transkei nge Blankete zetu kwane Zibhalala.

IMPAHLA YOKUTSHATA:

Elisebe lipantsi kokulaula kuka Mr. BATTERSHILL wetu onamava amakulu ngeyona nto kanye ifunekayo kwabalungiseleli Imitshato. Ngoko imicimbi epatiswe yena iyakwanelisa kanye.

INGUBO ZAMADODA:

Intlobo zonke zezitofu, ne Twidi, Ibhatyi, Ibhulukwe—ngazwinye into yonke angayifunayo umntu.

W. SAVAGE & SONS,

GEO. HATCH.

Enyutawuni, Cambridge Read.

TENGANI NGEMALI

KWI

VENKILE YOMZI,

Naniya kuyilondoloza imali Yenu.

Ikofu erwada yase Rio 1/ ngeponti.
Kanilinge i Tei eyazekayo ekutiwa yi Souchong (Shushwana) 1 9 qa ngeponti

Ubuscagalala bonke bento ezinje nge Swekile, Kufa, Jam no Tiya, njalo njalo, ziko

KWI VENKILE YOMZI
Ka
GEO HATCH,

E QONCE.

N. MEYER,

Inchibi Yentsunbi Zamaxesha, Imisesane, cama Jikazi,

CAMBRIDGE ROAD, Kingwilliamstown.

Wonke umsebenzi endiwupatisiweyo wenziwa msinyane ungowenene.

LEMINYAKA I 18

IGQITILEYO,

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

EZI LUKWE NGOBUGCISA OBU BODWA, Iyama lazo yi EXTRA NAVY or MATTROSS.”

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

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

ZONKE EZI BLANKETE ZIZEZINGATANDATYUZWAYO.
ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkile enitenga kuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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

PEACOCK BROS, and WEIR,

E QONCE.

Ngabo bodwa abanokubhala lomfanokiso we Ngonyama.

Beauchamp, Booth & Co.

EYONAVENKILE INKULU

NETENGELAYO

KINGWILLIAMSTOWN & QUEENSTOWN.

ITYALI

IPRINTI

ISETIKI

IKELEKO ISHITI ZEKOYI

Impahla Yomtshato Yonke

BEAUCHAMP, BOOTH&CO.

E-QONCE, KINGWILLIAMSTOWN

J. W GARRETT & CO.,

LADY FRERE

IZIT0RA “ EZITSHIPU.”

Ingubo Zamaledi, Iswokile Nekofu, nento zalowomkondo Izihlangu Ingubo Zamadoda, Isali nempahla yalowomkondo, Ubugoxo bento ezifunwa nangumzi Obomvu.

Kunikwa amaxabiso angapezulu ngo BOYA. IZIKUMBA, UKUTYA, MPAHLA

PASCOE, (U FOLOKOCO)

UKE wayibonana IMPAHLA YAKE YOMTSHATO?

Ibhulukwe (ezisikiweyo), Ibhatyi (eziyi Salvation zona), Ibhatyi (ezimfutshane) Nendulubhatyi.

Ingubo Zabafundisi, Isuti zenziwa njengomyalelo, Imisesane Yomtshato neye Ngeji (intlobo ngentlobo), Ibhutsi ne Shuzi (ezikalayo nezingakaliyo).

IMPAHL A YAMANENEKAZI YOMTSHATO

-Ilokwe Zomtshato zenziwa kakuhle yi Dresmeka ye Ngesikazi. Odola Ilokwe yako ngexesha le Bhulakufesi uya kugoduka nayo uyipete ukutshona kwelanga-

Imela Nefolokwe, ne Mpahla Yokupeka,— Itshipu Ngokungummangaliso.

Ningalibali ukuya apo niya kumbona kona ngokwake (Saluf) e

QONCE, EMONTI nase CALA,

U-FOLOKOCO.

BON MARCHE

JOHN W. BAYES & CO., GRAHAMSTOWN.

IFANDESI LEMPAHLA KUMASEBE ONKE.

I Blanket zamabala ziqalela kwi1. 7 ½ d., Amabhayi abubanzi bupindiweyo ll ½ d., Imiqulu Eqaqambileyo yokwenza ilokwe iqalela kwi 11 ¾ d. nge yadi, I ' Tweed ' eziqaqambileyo zelokwe ziqalela kwi 3 ¾ d. nge yadi, I Flannelettes 2 ¾ d. nge yadi, Ezona zilungileyo I Printi zama Jamani nama Bhulu 6 1/2d. nge yadi, Ityali zoboya ezona Fishini zintsha ziqalela kwi 3s. kude kube nga 30s. inye, I Quilts zamabala ziqala 1s. ll ½ d., I Quilts ezinihlope ziqala 2s. l1d., Amakulu amahlanu e “knitted skirts” Is. 2d. inye.

Zonke impahla zibhalwe ngamanani acacileyo. Akuko nkohliso. Kwisebe le lokwe {Drapery) ngexesha le Fandesi i It *ebifudula isapulwa nge xabiso le ponti iyakuyekwa.*

Isebe Lezinxibo lakwa BON MARCHE:

400 ibhulukwe zamadoda (Bedford Cord) ziqala kwi 4s. l1d. inye, I Sati zamadoda ze Tweed 21s. inye, I Felt Hats ezimapiko abanzi 2s. umnye, Ibhatyi zamadoda ze Tweed ziqala kwi 6s., I Bhulukwe ze Tweed 3s. 6d.

QONDISISANI KAKUHLE-Wonke ubani otengeizinxibo zexabiso eliyi ponti (£1) uyakwapulelwa isheleni ezi ntatu (3s.)

JOHN W. BAYES BON MARCHE GRAHAMSTOWN

IFANDESI

LEMIHLABA E. RABULA.

Kwi lifa lomfi u JAN MBINZA.

OGAMA lingezantsi eyalelwe nga Babi-Lifa kumhlaba wo-mb ogama likankanywe ngentla, uya kutengisa nge Fandesi, ngo

MGQIBELO, 27 JANUARY, 1894,

NGO 12 O'CLOCK EMINI,

Lemihlaba ilandelayo inexabiso:--

Lot No 73 (Freehold), ubukulu 34,926 acres.

„	„ 86	„	„	15,033
n	„ 91	„	„	9,302 „
»	„ 307	„	„	18,606

--- Yonke le mihlaba ise Rabula

T. W. HEYWOOD. Umfandesi.

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

I-PRINTI EZINTSHA,

3d., 4d., 5d,, 6d , 7 ½ d.

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

KUFUNWA

KUMZI OSE BEIAI,—Ndi'ce'eui z' nkosi uindsz'se r gon faua enzu JAMANI A DON I apo hkonn. Wngqitj e iwaekwa JLssts Mackay &8O'B. Bnnbi hati ase t i .titweni, abanye b. t' wawela n , N\esi ; ngati wayesebenzu ezii q-naweni. Unir.a ngu Nomnqinga Ngq-za, e Qonca. Ngutnzukulwana ka Jan Murcia. Olondi-sayo angabhek sa ku Mhleli. 1

ISIKOLO SENTOMBI

(GIRLs' INSTITUTION)

ISINALA ye Ntombi yase Mgwali (ka Soga) iya kuvulwa ngomhla we 29 January,1894 2t211

WANTED,—A Teacher who is a local preacher and married for Engcobo School.

Apply to

Rev. W. S DAVIS,

3.311 Clarkebury, Idutywa.

UKWAZISANA KWESIZIHLOBO

Abazelweyo

BINASE.—Inkosikazi ka Mr. J. J. Binase izuze UNYANA nge 29 December, 1893.
“ uvukile u Vikilahle engcwabeni.”

2t24

IMVO ZABANTSUNDU

NGOLWESITATU, JAN 17, 1894.

Iveki.

KUZAKUMISWA i Komishoni yeQenqa.

IMITSHONTSHI yengqakaqa ayikapelie Rautini.

U SIR SAMUEL BAKER esinye isidwa- ngube sasema Ngesini, ububile.

U SIR GORDON SPRIGG ugaleleke e Monti ngolwesi Bini lwepelileyo.

ISIXEKO sase Rini siza kulunyekwa nge *gas,* amalungiselelo seleqalwa. , U MR. EWALD HERBERT obekwi Ohsi ye Mantyi e Monti utshintshelwe e Bai.

AMALUNGU abeko kwi Ntlanganiso yo Manyano nge Mfundo e Rwarwa ebeli 12.

NGU Dr. Batchelor omiselwe endaweni ka Dr. Berry yobu Gqira Besiqingata e Komani.

UXHONYWE kusasa ngolwesi Bini lweveki egqitileyo umbulali u Job De- rosier e Rini.

INDLU ka Mr. Smith idliwe ngumlilo e Roper Street ngolwesi-Ne lwepelileyo e Kimberley.

I KOMISHONI Yomsebenzi iyakuha- mbela pesheya kwe Nciba ekuqaleni ko March ozayo.

ILANGA langolwesi-Bini Iweveki epeli- leyo lipaulekile ngobushushu balo apa nakwezinye indawo.

I ALMANAK ye “Mvo” ayikapumi isalungiselelwa. Sazisa nempi eninzi eseyide yasibalela ngayo.

INTLANGANISO yabafundisi base Wesile yesiqingata sase Komani iwuqala namhlanje umsebenzi e Qonce.

U GIDEON CORNELIUS DURAND, i Bulu elibe ama 56 enkomo ngase Cradock, ulindiselwe i Jaji e Komani.

ISITANDATU sama Xosa ngetyala lokubulala omnye um-Xosa sigwetyelwe ukuxhonywa e Johannesburg.

AMEHLO omzi acelelwa kwisaziso esi-kwelanamhla sika Mr. T. W. Heywood ngefandesi lemihlaba e Rabula.

E MAFIKENG kudlule isipango esikulu nge Sabata engapaya umbane wabulala i 12 lenkabi kwenzakala zambini.

KUBANJWE igwangqa elingu Henry Dawes e Kapa ngokudubula esitilatweni lingxwelere abantwana abatatu.

NGENXA yokulumana kwezinye izinja e Bai, i Mantyi yakona iwuvuse shushu ummiselo wokuzibopa imilomo izinja.

I TRAM inyatele umlungu ongu Avery e Johannesburg yamqwenga kakubi nge Cawa engapaya, akatembisi kupila.

E KIMBERLEY kubanjwe ibastilekazi ngokuhlamba umhlaba wendunduma lifuna idayimani ngapandle kwemvume. Lilindiselwe ijaji.

U BISHOP STROBING umiselwe kwinda- wo yomfi u Rev. Ik. Ricards e Rini yokongamela ihlelo lase Roma kwi ziqingata zeli lase Mpumalanga.

KUMNGXUMA oyi Metropolitan Mine e Rautini i Netevu ite inyuka ngompo- ngolo yangqubeka entsikeni—kwakud' ezantsi inyawo ezi 800; ucblwe selefile.

I NETEVU icinezeleke pakati kwe troko zikaloliwe ebhitsini e Monti yenzakala ; isiwe e hospatala, kuyatandabuzeka ukuba yopila ngolwesi-Hlanu olugqitileyo.

KHE kwenziwa ilinga lokuwisa itreni nganeno kwase Tekwini nge Cawa engapaya ngokubekwa kwezikubekiso zentismbi emgaqweni. Zibonwe ku- ngekenzeki nto.

NGOLWESI-TATU lwepelileyo kutshe ihlati e Kapa, umlilo waludwadwane emapandleni wabubisa indlu ka Dr. Von Oppel nezinye ezimbini, umsi walaula esixekweni.

INGOZI ebuhlungu ihle emngxunyeni oyi New Croesus ngokukanda ngengozi idamaneti edubule yewajukutya mgama ama-Xhosa amane enzakala kakubi, ngolwesi Hlanu lwegqitileyo e Johannesburg.

UKUTABATELA kolwesi-Bini kude kube lolwesi-Ne kuleveki ipelileyo, abafundi- si be Rural Deanery yase Qonce bebe- gcine “imini ezizolileyo nezokuzikwe- bula elizweni.” Abantsundu abebeko ngo Revs. Wm. Philip no P. Kawa.

U MR. SAMPSON NGOBULUNGISA

U MR. VICTOR SAMPSON ngobulungisa I Nantsi i-ncwadi yake kwelipepa lanamhla. Iza nofefe olungaqondakaliyo ivela kwindoda emacebo awodwa mayelana nonyulo lwaseba Tenjini abelugxeko olugqitileyo kwabangamke-laniyo naye—agxeke u Mr. T. A KING ngelinye ixesha, ngelinye uColonel GRIFFITH. Uvelwano namhla lwenza u Mr. SAMPSON ukuba abenakile etetelela u Col. GRIFFITH, kodwa akulapa napaya. Okwesiza-tu sokurora kombhaleli wetu, inene, asiteni ukuba u Mr. SAMPSON ufuna ukuqhala imfihlo. Uluvo olutyilwe kwinqaku lesi Xhosa alwalata ngokubalulekileyo beluvakalisiwe nangesi Ngesi kwakwelopepa ; saye singaqondi ukuba alulunganga nangayipina indlela. Sisigqibo esihle ukuba ngokuba ingu Mr. SAMPSON e Rini ongakatalela intlanganiso I yabantsundu e Gala yokwalata indoda emayinyulwe, anganemfanelo vokubetelwa ingcingo ngumzana lowo, saye ke nangoku singena kubona ukuba angatinina ubani ukubhala ngapandle kokupefumlelwa nguye. Kodwa xa kungenjalo akunani kuba naye akabukanyeli ubunyaniso balongxelo. Malunga namazwi okuba, “ nakuba yena engenguye weqela(labantsundu),” ngawo Mhleli lawo, abengatetelwe ukuba ange apuma ku Mr. SAMPSON Kanjalo asinantloni ngawo, kuba ayi nyaniso ebalulekileyo ayaziyo naye u Mr. SAMPSON ukuba elunyulweni lwake—kunye nolwabanye—wonakaliselwe yiyo mayelana nabantsundu. Abantsundu babhinqele ukuziposa ivoti zabo kwabo bayakusebenza e Bandla ukuqubela pambili amalungelo abo kunye kwananga-'Mbahlobo babo asebekona kade. Abanankolo kubantu ngabanye abakohliseke ngokwaneleyo yinkolo yokuba, ngobulolo babo, banokoyisa amaqela angevaniyo ; umhlaimbi kwabo batemba ukuba banokusebenzela amalungelo abantsundu ngamaqela angavelaniyo nabantsundu ngokubonakalayo. Ivuka apo incaso yabo elukuui, ngelinye icala, ko Messrs. KING, GRIFFITH no SAMPSON abazifumanele igama lobu dlopatyapa ” kwinto zolaulo ; nangelinye icala ukunamatela kwabo ku Mr. J. C. MOLTENO, ozimisele ukuquba amalungelo awahlukeneyo abantsundu ngeqela labahlobo babo nangoncedo lwabo olunamandla. U Mr. SAMPSON kumhlope ukuba akasazi kakuhle tina ngokwetu umhlaumbi abantsundu ukuba ucinga ngokuba bayakoyikiswa zizisongelo zokuba bekangelwe “ zintshaba zantsundu ” njalo-njalo. Abantsundu babukali kwinto zombuso. Bayazi ukuba kuxa balahla abahlobo babo bavotele amadoda I achasene nabo elulaulweni ukuze bazoze ukudelwa ngenyaniso zintshaba zabo. Kunyulo lokugqibela e Qonce baba yimbumba ukumchasa u TSHAMBULUKA, owayelilungu lo Rulumeni ka SPRIGG ngeloxa namadinga achininikayo alomtandi wezombuso uchaitileyo nezisongelo zake ezingendawo azibaguquianga abantu; nangokunje akuko nawupina u SAMPSON, osebenzisa kwa ezo zirweqe, uyakubanqanda ekunikeni ivoti zabo kwinene elimgaqo ite tye, itembekileyo kwinto zombuso, elilitemba kubo pakati kwabo bapambi kwabanyuli belaseba Tenjini ngoku. Kanjalo sikukangele nje-ngengcapukiso kubanyuli abanengqondo abamhlope ukuti abanakuvotela bambi ngapandle kokuvotela “ amadlopatyapa ” ento zolaulo ; nokuba bangaqunjiswa ukuba abanye abakolelwa kumaqondo o Messrs. SAUER, INNES no MERRIMAN balande'e ingcinga zabo ngokuxhasa u Mr. MOLTENO omele lomaqondo kumnyhadala welaba Tembu.

IZIKOLO NAMASIKO ONTSUNDU.

IPEPA lokugqibela le *Southern Cross* linenteto enamandla nge sitembu. Uwetu ukokela ngenteto yokuba isiko lokuzeka isitembu
“ liyabatoba libenza namakoboka
“ abafazi abantsundu. Bayatengwa
“ batengiswe ngentlaulo yenkomo,
“ iti noko ke lontlaulo iqunywe
“ ngendawo yokuba sisonka, isi-
“ qhamo kukuba abafazi bamadcda
“ azeke Istanbul bangamakoboka
“ kwakanye.” Kuyinyaniso eyaneleyo ukuba barolelwa inkomo abafazi bezitembu; kodwa uwetu wase Lizwini ngati ucinga ukuba ngabezitembu bodwa abakupa inkomo. Nomntu onomfazi omnye naye uyazikupa inkomo; nangapezu koko, inkomo ziyabizwa ngama Krestu kanye pambi kwamehlo abafundisi. Kwaka kwako ixesha, kwiminyaka epambili, ekwati kwenziwa intlanganiso efanelekileyo ngamahlelo yokuchaaa isiko lokabiza inkomo ngabafazi; kute sekukufupi ukuba kufikwe encamini yokupumelela kwalontshukumo yayekwa, laza elisiko labuya laqina ngokungapezulu ezikclweni kunangapambili. Ukuba kuko mpumelelo ingenziwayo ekoyiaeni ubuhedeni pakati kwabantaundu, abafundisi mabaqale balinge ngenyameko ukulungisa izindlu zabo mayelana namasiko obuhedeni apakati kwamagqobhoka abo; ngenye indlela abarwada, bengapauli nto yahlukileyo pakati kwabo nabasesikolweni malunga nokwenza lamasiko madala baya kusuke bacinge kancinane ngawo wonke umsebenzi wabafundisi. Ke, kuti kubonakala ukuba kuhlala kuko iroba malunga namalinga anjengala avakaliswa yi *Southern Cross.* Umfundisi no Rulumeni bacelwa uncedo lokupelisa eli neliya isiko labantsundu, kodwa into engazange iqwalaselwe kakulu kukuba mabanikwe ntonina endaweni yalomasiko. Ukungapumeleli ngexesha eligqitileyo ekuwaxhamfuleni la namanye amasiko abantsundu esimo esidlulileyo

kudalwe ikakulu lelituha. Abakuseli betu abangabafundisi bayakauleza ukuponongа ukukutshwa kwenkomo, kwimitehato yabantsundu, kodwa bayasilela ekunikeni abantu inzuzo yesiko labamhlope endaweni yelo labo. Lenqubo ibhubhisayo ukuza kuti ga kwesi situba iLobona bulungisa bukula bezihlobo zetu; kodwa besingazivu sitembele ngakumbi kumalinga okubuyisela abantu bakowetu ukuba bekunokuyilwa inqubo epilileyo. Okwangoku i *Southern Cross* iti ingapelisa isitembu ngokubahluta ivoti abazeke ngololhobo. Elicebo aliso kuyichukurnisa nakancinane lenkohlakalo, kuba, ngenene, abazeke isitembu ikakulu baliqela elingazinto, kanjalo bengakatali kakulu yivoti, bekolisiwe nakukungabi nanto yckwenza nezinto zama Yerepe nentlalo yawo ; kwa nalendawo yokuba besiti naxa bafuna ukungena evotini impahlana yabo ingafikeleli exabisweni iya lichita lonke elicebo. Kulogama anfandla awaziwa kakuhle e Gospile eshunyayelwe ngamadoda anomonde azichitile izindlu zesitembu; yaye into ekubonakala ifuneka kukukangela ukuba kungabekwa *amakotama* kodwa kubekwe abasebenzi benene emingxunyeni yobuhedeni ukuba kuyakuhlala kusenziwa ubulungisa. Apo umteto ufuneka kona kukwicala lokuqhuba nzima, endaweni yokubiyela njengoko unjalo umteto wama Ngesi, nenkchlakalo. Koti kwakwenziwa oku, nendlela yenziwe lula ngokubulala leminqopiso inukayo yokukupa inkomo emitshatweni equtywe ngomteto, koba kutatyatwe inyatelo elikulu ekuhlambululeni intlalo yobuntu pakati kwabantaundu. Ngokufutshane kubenzima ukwenza okukohlakeleyo, kubelula kokulungileyo.

ESIGQIBO SENTLANGANISO. KOMANI umzi ontsundu wenze intlanganiso yokwalata amalu-ngu e Palamente. Ivumelene ngo Dr. BERRY ngapandle kwenteto kuba engoweqela elikusela amalungelo abantsundu. Ibe sebushusbwini bengxoxo kwakuba kwinqtnam levoti yesibini ; ngokuti arnanene apambi komzi angabi ngawo aweliqela. Isipelo kodwa site kukuba u Mr. ROGERS amkelwe nga 49, akubon' ukuba u Mr. FROST ubefunwa ngaba 45. Isigqibo sentlanganiso ke sibe sesokuba ngu Mr. ROGERS abona amawatu onke ase Komani ukuba makanyulwe kunye no Dr. BERRY. Ukuba bekuhanjiswa umongo wonyulo, ngete asekwenza u Dr. BERRY ivoti enye, ayibamba enye kuba ingenamntu uyifaneleyo ngendawo yokuba emnye umntu akolwa nguye amawetu. Awasenjanganjalo ke. Esiyaleza ukuba anga angaseleba yinto enye kwisigqibo nge ntlanganiso yawo. Abantu ukuqela ukuqekeka — yingozi enentshabalalo ekupeleni kwayo, kuba kuyakusuka kudlalwe ngabo ngabazintahaba zabo. Nokuba ukuqekeka bekungede kucingwe, makungabi kulento yamalungu amabini ayame kwi Bhonti e Komani. Maselilahlwa elingamkelwanga ngumzi— babe yimbumba yamanyama abantu bakowetu entweni abayenzayo ukuze kulunge.

Impawana.

UBUPOSTILE BEPEPA. ISAZISO sika Mrs. Sarah Metlakela wase Coles-berg ebesibonakele kwelipepa ecela umkondo womblobo wake. Nantsi impendulo yaso“Ndipendula inteto ebendiyiva epepeni ngomfana ongu April Motlakela, umfana ogama linjalo no fani injalo uko apa, ndimzamile kakulu ngokumbuza kwam, ude wavuma ngokumzama kwam. Uhlala ku Mongameli we Claims ku Mr. W. A. Wilson.
Ke mna nditi nguye kuba uvumile xa ndimbuzayo, neminyaka exelwa lipepa uyivumile, uti injalo. Mandishiye apo Mhleli ngombuliso.—Ndim owako umlesi ngentobeko, J. G. NKOMO, Jagersfontein, January 5,1894.”

UKUTSHONA KWEPEPA. IPEPA lase Natal i *New Castle Herald* liwile nge-nxa yokungaxaswa; ekutshoneni kwalo liyolele ngamazwi esingatanda ukuba abafundi beta abangawuqondiyo ubunzima bawo umsebenzi wokuqutywa kwepepa. bawapaule; lite:—“Kuyinqaba ukuwuzingisa umsebenzi wepepa xa kungeko zaziso (ngapandle kwesomfandesi xa elo nesinye nezibini zomnyeumxasi) neqela labamkeli (?) abacinga ukuba imbeko yokubakonza ngepepa ifana ne ‘ mfanelo,’ esixelelwa ukuba‘ inomvuzo wayo.’ Abo basixasileyo (bahlaula) siyababulela.” Simana ukungati siyabuda tina xa sibika ukubamba nzima komsebenzi wepepa xa bawuyekelelayo abaniniwo umzi.

I EFFENDI NONYULO. U AHMED ATTAOULLAH EFFENDI u s a b i n qele pezulu ngonyulo lwase Kapa, uselekupe nesi-shumayelo sake. Besizimisele ukwenza inqaku elinye namabini ngaso, kodwa i *Cape Register* ilikupe selisemlonyeni izwi letu. Ngoko ke malisitetelele. Uwetu lowo uti:—U Ahmed Effendi seleyibekisile inteto yake kubanyuli, yaye inamanqaku amabini kupela: elokuqala, kukuba le Koloni yinxalenye “yobukumkani obukulu ” obaziwayo ehlabatini; elesibini, kukuba “ ubuhlobo obushushu nobungapeliyo ” yiminyaka emininzi buko pakati ko Mntan' Omhle ne Sultan (i Kumkani yase Turkey). Kodwa ezinto ziyintonina neyona micimbi yento zombuso wase Kapa? Azinanto nayo. I Palamente ifuna amadoda anokuyiquba kakuhle imicimbi epambi konizi engazinto ngayo i Effendi. Imfundo yonyanzelo malunga namabanga alinganisiweyo, ingomnye walemicimbi. Omnye ngowentlaulo zonyaka zemali ezinkulu ezihlaulwa likomkulu ngokucokiseka oku-nyanzelweyo kuzo zonke izindlu e Kapa. Omnye ngowokupumelelisa imiteto enjengalo upunyeleliswe ngu Mr. Innes kwi Palamente yokugqibela. Omnye ngowonyanzelo lokungcwaba ngemikumbi. Ufuna isihlalo e Palamente ukuze alinge ukuqubela pambili intlambuluko na, umhlaumbi unqwenela ukuba i Kapa libe likaya lengqakaqa ne kolera ? Le yeyona micimbi icukumis' abonqulo lwake, kungengakuba bengamaSilamsi, kodwa njengabantu abapantsi kombuso wama Ngesi. Ubukumkani bama Ngesi buyinto obuyiyo kuba bungawona mandla akanyiselayo ehlabatini. I Kapa kufuneka lihlambuluke lafikelela kwiziqibi zama Ngesi. I Effendi itabata yipina indawo mayelana nentlambuluko? Xa apendule lomibuzo singati sibuze ngamaxabiso ake abalaseleyo anawo okumela i Kapa elixa kuzakusingatwa ingxoxo ezibalulekileyo ngemicimbi enzulu nenabileyo yento zolaulo.

IPOSI YOMHLELI.

IMPATO YE BHOBHOTYANA.—Ebhala e Johannesburg um-Auwa uti:—Umnta ontsundu kulo lonke elase Transvaal apa upetwe njenge nja ngama Bhulu nama Ngesi angamagxagxa. Uti ukuze afumane umzantsi wonyawo, ade abe usebenza kwinene le Ngesi. E Bhulwini nase gxagxeni uinntu akugqiba ukusebenza akamkeliswa; kupela isabhokwe nesixatula. Igama lomntu ontsundu, kutiwa yiinfene, ubhobhotyana, nokuba yi orlam nokuba ngumfundisi, kuyafana ezitilateni zalapa; iyodwa indlela ehamba ontsundu, angakweli ezikebini (igigi) nokuba unemali. Ngumteto lowo umisiwe ngoku apa. Ungenapepa (pass) esitalateni: sowubanjwa upangwe imali youke yako ungasoze uyinikwe; e ofisini xa unetyala umbuzo wokuqala ngulo: akuzazina ukuba ungubhobhotyane ? Zininzi izinto endizibonayo apa, kodwa andinaxesha. Kuvuke kuvo ubugwinta obudala awayebulala o bawo ngabo. Abantu bayapela ezitilatweni. Siti sipuma eiyalikeni yakwa Wesile, imihla le, ama Bhulu selemi: valisi ipasi, Bhobhotyane I Viza kubona impato embi wandule ukulivotela elo Bhulu lako wena wase Mbo.

HUNTSHU GWABA, WEYISILE !—Ndincede kendenze amabal' engwe kwelopepa lamanene ngento entle endiyibone kwisikolo sika Rev. William Philip e Gwaba, mhla nge Nibidyala. Umhlalowo we Nibidyala, yayingumhla omkulu kakulu e Gwaba. Ngumhla ekwakubekwa isiseko se *Buto* lika Tito (St. Titus' Association); ibuto elichase elisiko lingcole kakulu lolwa *Luko* kubonakalayo ukuba seligqibe into eninzi yododana olufundileyo nolugqobokiieyoezikolweni, Elibuto namhla litelela kwi “ Birt's Memorial Anti-Circumcision Association ” i *Buto* lase Ncemera elineminyaka limelene, lichasene nesiko lolwaluko. Impi yase Gwaba ilitiye eyalo ngegama lokuba ii *Buto lika Tito,* kuba inguye lomfo wase Greece owati akuguquka yena nabanye banyanzelelwa ngaba Farisi ukuba baluke baza abavuma, lati ue Bandla laba Postile naba Data ek wakubhenelwe kulo e Yerusalem, layichasa indawo yokuba baluswe. Ihlanganisene ke impi yase Gwaba ngalomini, neyeminye imizi engapandlo, yatsho indlu yetyalike yazala. Isihlalo satatyatwa yinzwan' enkulu into ka Mhalla, inkosi yakulo Gaxa yama Ndlambe, umfo osebenzela ukuba umzi wakowabo uhambele pambili kwizinto zokukanya nentlambuluko, noko ngati kute cwaka nje. Ndipaule kwabebeko basemzini u Rev. W. II. Parkhurst wase Qonce, no Rev. W. B. Rubusaua wase Monti. Ivulwe intlanganiso ngenkonzo ngutnninimzi u Rev. W. Philip, etandazela into ekungayo. Kusuke Umhlali ngapambili into ka Mhalla (u Nathaniel *C.* Umhalla), yacikoza kakulu ibonisa ukungafaneleki kwelisiko ngoku ngecala lakwa Lizwi nangelase mtetweni. Utsho lomfo umzi wazixonxa indlebe. Kucelwe u Mr. Rubusana, watelela kwakulonteto, ebonisa ukuba elisiko lite lakubon' ukuba lingcolile labuye labenza amagwala, amanqenera, nento ezisebenzela isisu sodwa kwabo balenzileyo esikolweni apa. Yimpi engenambheko kubazali. nengoyiki mntu mkulu kunayo. Kusuke u Mr. Parkhurst wati, mpindini, elisiko asilenu, nalitabatela kwezinye intlanga, ngoko ke Hyekeni, alinifanele, Utsho lomfo wase ma Ngesini wati, kwimpi eyoyika ukuhlekwa ngobukwenkwe, mayazi ukuba ayikuba yodwa ebukwenkweni kuba iyakuba ngamakwenkwe apeteyo kunye namanye amakwenkwe angama Ngesi apete amadoda awalukileyo elilizwe. Uvulelwe umzi ukuba utete,'labe lisiti ilizwi akuko seia lake alabuzelwa kowalo. Eli libuzeieni nani mzi wase Gwaba. Zisuke ingwevu zabulela ubuko babafundisi bohlanga nenkosi enjengalomfo ka Mhalla kuba namhla zibona ukuba u Tixo umzi wakwa Xhosa uyawuputuma ngabafundisi bebala labo. Itsho tempi yanyelisa elisiko lolwaluko noko yona yalenzayo isiti yona yayingazinto isebuhedenini, kodwa bona abantwana bayo bayazi. Bapikela ukutyoboza intango eziyalo besukela ubuhedeni besazu Akubangako namnye ulitetelelayo elisiko, laba ke namhla liyabulawa, liyapeliswa, liyangewatywa e Gwaba. Kuqutywe ke inkonzo yokungeniswa kwamalungu ayakuba ngawokuqala e Gwaba apo kolu Manyano lwe Buto lika Tito. Kungene amadodana asixduxe, ngekungene ngapezulu ukuba abanye bebengatanga baxakwe zindawana zangasemakaya, eseziyakuti zakulungiswa bangene kwezayo. Iroshwe kwa oko impi emalungu ngumninimzi nelopawu lwe Buto elo oluyi ribini *ebomvu neruMove,* ite kaloku lempi yasuka yancamlsa ukaba title, zancuma intonabi sabona nemihlantla, kubonakala ukuba zivuye kakulu lipelisiwenje e Gwaba elisiko limana ukucheba itiwele zodiya libaqabe ngefuta inge zimfene zigcelwe emlungwini xa ziza kudanisa. Zite kaloku intokazi ezingonozala zanxakama zangxama zifuna ukubetela i Buto lika Tito ingqongqo yomtanuazo ku Mnini-Nto-Zonke kuba namhla ebahlangulele onyana ebuhedenini. Ite impi yasebuhlanti engonozala yawapelekelela lamadodana ngemitandazo, inyembei izibambe ngenkope, yawaqutisa lamkwenkwe ngamazwi abukali, nawobulumko. Emva kw'emibulelo ungene wakumbela umninimzi, yaba iyapela intla-nganiso emnandi kakulu," ate kunye nokupela kwayo umnikazi u Mrs. Philip wayibhasela indoda ngobhelu lwenkwenkwe.—Ndim, UMBONELI.

E STELLENBOSCH.—Ipolisa elingu Thompson lenzakaliswe ngumbhaxa lisalusa ababanjwa e Jonker's Hoek. Liwushiye etyolweni umpu ungxashiwe laya endlwini; lite libuya lapampata kumnyma kanti liwuchukumisile wadobula, imbumbulu yemka necala lonke lengalo yalo.

ISIHANDIBA SENGOZI.—E Ashton kufupi o Viista kuhle ingozi ebuhlungu ngokudubula kwekasi ezimbini zu damaneti ebezilayiahwe kwinqwelo yama csile. Inqwelo ivitwe yazingceba, inkwekwaua ye Bhaetilo yanziwa iziqwenga, umnininqwelo wenzakala kakubi. Into engummangaliso kukuba akwenzakalanga nanye imboogolo kwesi sibongobongo.

UNYULO KWELA BATEMBU.

IMINI ENKULU E CALA.

Usuku lwe 10 January 1891 lusuku olu-ngayi kulityalwa ngabaninzi ababese Cala ngalomini. Yayiyimini yokudibana komzi onyulayo waseba Tenjinino Mr. J. C. Molteno owayepelekwa ngu Mr. Sauer. Kwakusasa amaqela akweleyo abonakala evela kuwo onke amacala ukuya edolopini yase Cala; ekubeko nabavela koma Ngcobo, kozi Khoba, dekwako namatsha- ntliziyo avela e Glen Grey nase Qonce awayenqwenele ukuzibonela azivele inqubo yomcimbi omkuhlekwaye kuxhomekeke kuwo okulahlwa nokwamkelwa kweqela labahlobo babantsundu ikude
lisiwa livuka namalungelo abo e Bandla eKapa,
Inene lodumo,
U HON. J. W. SAUIR,

ubeselefikile ngobusuku obandulelayo evela ngase Dordrecht, njengokuba waye suka e Kapa ondele lentlanganiso akubon' ukuba utete kubantu besixeko namafama amhlope (ngesicelo sabo) eMolteno ngo 8 January. Kwakusasa ate efika amabandla waselewupatele pezulu umzana wase Cala omhlope eyaleza inxaso yendodana ayizisileyo, kwaye sekuko izanxu ezimhlope aselezoyisile ; ate emka ngemini elandelayo baye abantu abazintloko bomzi, nabanye sebezimisele ku

MR. MOLTENO.

Lomnumzana ugaleleke yena e Cala ngebhulakufesi evuka e Ndwana, kuba kaloku ubeselequba umsebenzi wokuhlangana nabanyuli awuqalu e St. Marks apo amkelwe yintlanganiso egqite ezaka zenzelwa amanye amadoda agqatswe nawo. Kona ufumene iqaqoba elimnandi labaya kumnyula; waye wona ontsindu unga
senanteto uminyelekile kuye. Enyukele ku Lubisi iwomele kuye inela kona ema Ngesi kuba kona ibe ingekagqibi nangakubani. E Ndwana ube nentlanganiso ngokuhlwa kolwesi-Bini (sekuko no Mr.Tengo-Jabavu) ijonge ikakulu iqela elituba Bhastile. Ibeko kanobom nentsundu, ote wonke lowo umzi awabisafihla ukuba
wona besekutete abahlobo bawo abazekayo nje ube ungasenanteto,

INTLANGANISO

ingene ngamaxesha ayo (entlazane) itshayelelwe ngesigitshimi sase Ngcobo sokubi kona bonke abavoti abantsundu (46; besosithili bagqibe entlanganisweni abebenayo ukuba bayatnamkela u Mr Molteno bengainbonanga seleyalezwe ngabablobo ba bo o Mr. Sauer nje, Evele ku Mr. Feltman Bikitsha incwadi (Butterworth kwisiqingata esibavoti ba 21) ite uzibopelele ku Faku de kuvakale indawo aposise kuyo. Kunge kungako inteto kwezindawo sangena isiqingqi sika Sauer sikunye nogxiba luka Molteno, umfo ongade uti unite tahe ngu Mr. Tamplin ilungu lase Dikeni: balandelwe sigxuzulu esingu Mr. T. A. King, esite sakubona singena kubafumana abantu kuba benga- sabeli sasesicotela lentlanganiso ukuze
naso sibbekise. Umongameli (Mr. Sol Kalipa), eyibeke pambi kwentlanganiso lento "yokundawonyiswa" kwentlanganiso ngu Mr. King, iqgibe ngecebo lika Rev. P, Sihlali, kwelokuba imve yedwa ngo 4 p.m,, xa bayakuba o Mr. Sauer no Mr. Molteno beye kweyama Ngesi. Ugqoshonqe kunene u Mr. King kuse ngxokozelweni yo " Puma ! " njalo-njalo. esiti makatenjiswe ukuba ayiaokugqiba ngokwamkela u Mr. Molteno ningamvanga. Yaye intlanganiso inomoya oti, ibingasalindele nto kuye.

INTETO KA MR. SAUER.

U Hon. J W. SAUER esukile ute ubumbe indlela ende kunene ukaza kulentlanganiso, uyavayake ukubona bebaninzi kangaka abakoyo. Into alasizi ngayo kukuba engenalo ixesha, unonyulo lwake amakaye kulo ancede nakwezinye indawo Ukuta bekungenjalo obeya kuhambela nezinye indawo ozilunge kwelo ngonyulo. Uziva ekwisiganga selungelo njengokuba eteta nabantsunda, kuba engenguye wodidi lwamadoda e Bandla le Palamente amelwe kukoma imilomo eqondisa ngento azenzele abantsundu. Uminyaka imashumi mabini namhla yena waba lilungu la Bandla Ngalo lonke eloxesha akazanga waters*
nakarcinane kumgaqo wokumela ukuba abantu balaulwe ngobulungis nonyamezelo ngokukodwa abantsundu. Seloko waziba ndakanya amadoda azimanyela ukuwa evuka nalowo mcimbi:—oko kukuti yena ungowomlibo, kwezolaulo, omdala owaye nno Saul Solomon, to Sir John Molteno. uyise wenene alizise kubo, elino Mr. Innes nabanye namhla. Ngumkondo lowo owasoloko ukusela abantsundu kwinto ezihlukanikisayo Ngoko ka boqonda ukuba ubuhlobo bake nabo asibubo belixeshi lonyulo, njengokuba tunjulo obabanye abantu. Niytzi nonka auuba xa umntu asengxakek? eni utembi Ba nantorina ukuba afumana into ayifunayo Akutjalo ke kubo. Into abayiyo namhla yileyo basoloko beyiyo kwanini. Namhla baninzi ke aba
funa ukunyulwa, bahamba bettta into ezimnandi. Unosizi ukuba betgena kubafumana bonke ababafuna benyulelwe indawo e Bandla. Into ke ebeshiyekeleyo kukututnela eyona ndoda igqitiseleyo kwamanye. Indoda ke amabatume yona yezimvo zite ngcam kwezabo, inge ilo ihlohlampalo elifike 'ingatsolisi ntweni Indoda amabatyumbe yona yengasakundi -baza mayelana neqela eya kupakamisa isandla konye nalo. Amadoda angenzi ntlabisa kclendawo yamaqela awamkeleki Alike ati awenacala kuni, kanti kukuba enyetelezela ukuze ati akufika e Palamente angene nakulipina iqela ayakufumana kulo ilungelo leziqu zawo—elingelilo Labantu ababatumileyo. Okwatetwa yi Bhaibhile, kwiminyaka emawaka mabini eyagqitayo kuseyinyaniso namhla kwanjengokuba kwaye kunjalo oko—umntu akanako ukukonza inkosi ezimbini. Kanjaqo akuko uncku- kwela amahashe amabini ngaxesha nye Abantu abalungdeyo abayilungeleyo leyonto bafike tawa. Yena kunye nowabo abazanga bayilinga lonto; aboyiki ukuzityila iqela abalilo; nokuba sebelahlekwa zizitulo bangaxo'ela lonto kunokuba balahlekwe zizimvo zabo. Ubazi abantn abantsundu
bengumzi owahlala unyula amadoda alungileyo; lento ingapandle kokuba naye enyulwa ngabo, Ukuba nimnyale u Mr Molteno niyakuba mngezelele enye indoda kwelo qela. Ukuba ninga ningaeincedisa zenikulumkele ukwahlukana ningakwenzi. Ubenzele umzekeliso wokwapulwa keswazi
lulunye ukuba lula kwalonto, nenyanda yentswazi engena kwenziwa nto. Ukuba nite vutu nonke namnyula, uya kungena pambi kokuba eze unencwadi awazifumana kubo zimcela ukuba abatumele umntu ongaluncedo kubo; nguye lowo ke. Uyatemba ukuba uya kupumelela. Lento bangayitemba beyitabata kuye (n Mr Sauer) uya kuzivelela kakuble izixakeko zabo kwezolaulo u Mr. Molteno kwaneza
bamblope ngokuujalo. Wayengumpatiswa wolaulo yena (Mr. Sauer) kunye noyise welinene maluugana nokupela kwemfazwe, imfezwe esileyo ababezama ukuba ingenziwa ngabo abasileyo abahluta imipu ebantwini. Wala umsebenzi wokuhlaliswa kwabantu malunga naye. Wazamela ukuba
oko akwenze ngendlela yelungelo labo bonke; kodwa ngapandle kweqela labahlolo be Netevu ngawayengakupumelelisanga oko. Uyaleze ukuba bayigcine
imihlaba yabo bangatengisi ngayo kubelungu. Utete ngokuba yena uyakumela ukuba banikwe iziqiniselo nemigqaliselo yokuba batengiselane bodwa abantsundu. Uqube waqukumbela ngokuti, kwimicimbi yolaulo I Bandla liqekezelene lamaqela mabini oluti ulaulo lojonge ukwenza into etandwa liqela elikulu. Elabo iqela umnqweno walo opambili kukunga bonke bangapatwa ngezandla ezimhlope, lubakumbulele ngukukodwa abantsundu kubume abasekubo, bancediswe ngovelwano ngangeko kunokwenzeka. Elo cala labo lelisoloko lachasa impato erabaxa, imiteto yezitropu; limele ukuba i Bandła libe namadoda antliziyo zintle ngakumzi wonke ; irafu zincitshiswe kwinto ezinjenge sonka, ingubo, ne kofu, zibekwe pezu kotywala. Ukupumelelisa ezi nezinye izinto abanga zingako empatweni yeli bafuna amadoda amvo ziqaqambileyo, angenabuso bubini, aya kuzinyulela icala ayakuba ngakulo—ingengawo aya kudungudela —ngoku ate ne Bhonti; ize abuye akekelele kwelama Ngesi icala; abuye abonwe sele
ngakubahlobo babantsundu. Kuya kulunga ke ukuba bancedise icala eilsoloko liban- eda abantsundu. Niya kuwunceda umsbenzi ngokuba luqilima ekuvoteleni. Ningaziqelisi ngokwahlukana kuba kuya kuniswelisa amandla kwilangelo lenu lombuso. Ufuna ke bexhase inene eliya kubambisana nabo umsebenzi; abaseze babe losizi ngokwenza oko. Basembalwa okwangoku, yaye iminqweno yabo ingipumeleli kakuhle Kodwa banoluto esebelwenzile ukunqanda inzima ezingapezulu. Ngezindawo ke uyatemba ukuba baya kulincedisa namhla eloqela elasoloko libanceda abantsundu ngamaxesha enkatazo namaxesha oxolo. (Kwadunywa kunene).

INTETO KA MR. MOLTENO.

UMr. J. C. MOLTENO uvuyiswe kunene ukubona bebaninzi kangaka—into eyalata ukuba banayo incasa kwinto ezipatelele kulaulo abakulo. Yena ke akakabinalo ituba lokuba axele U Mr. Sauer ukwenza amaziko; kodwa angati ngalo lonke ixesha bezenza ezizinto o Mr. Sauer seloko avana nabo. Lonto ke asiyiyo yayizolo. Kwamzuzu yena (Mr. Molteno) wayesisandla soyise oko wayesebupatisweni bo-
mbuso kunye no Mr. Sauer. Umazi ixesha elide u Mr. Sauer oseloko waba ngumhlobo onexabiso kuye, U Mr. Sauer linene elincame ukupakanyiswa ngabatnhlope ngenxa yokumela imfanelo yabantsundu. Kolunyulo uvisisa ukuba bafuna indoda yezimvo ezingembaxa, kuba imikulu imicimbi ehlalele ukusi ngatwa yi Palamente. Ukuba bate bamnika imbeko yokunyula yena abaxalela emhlotsheni ukuba uyakuzibhunga izinto ezililungelo labanyuli bake nalamanene ango Mr. Sauer ayakujonga ukuxhaswa naye ngawo. Okwangoka—into yeqela ayakusebenza nalo umntu yeyona ipambili. Ziko ke izinto eziyakusondezwa. Ukankanye imfundo—ayakuyixhasa de kube kwepambili engafunwa ngabaya kwimisebenzi yobuchopo: yaye kanjaqo ibonakala ukuba ijonge nokufundiswa rabaxa kwimisebenzi yezandla. Imali yokuyixhasa mayibe ngokomlinganiselo werafu ezirolwa sisiqingata ngasinye. Ngotywala ukolelwa ukungqunyuzwa kwabo ngendlela zonke, wave etanda ezinje irafu zipungulwe kubo. Ngomhlaba itaitile ezinemigqaliselo nokutengiselana kwabantsundu bodwa kwinqila zabo—njengokuba selalatile u Mr. Sauer. Uqoshelise ngeliti utcmbile ukuba baya kuwaxhasa amanene akada bowaxhasa akanaloyiko ngento ekuyakuba yiyo imayelana nolunyulo. (Kwadunywa.)

Imibuzo ilandele mayelana nendawo ezingacukunyiswanga zinteto zalamanene
—ngebhula ependula u Mr. Figlan u Mr. Molteno ute, njengefama uwuqonde kunene ukusebenza kwalomteto: kwaye kuko nabapicoti abangxelo iyakusondezwa ngokuhlala okulandelayo kwe Palamente. Olwake uluvo kukuba elixa ufunekayo umteto wokuhlanjululwa kwe gusha, kufuneka ivelelwe into yokuba kuko umahluko kwifama edlisa impahla zayo kumhlaba wayo yodwa, nabantu
abemi ndawonye abamihlambi idla ndawonye amabapiwe atnaroba okuyisebenza
ibhula. (Kwadunywa,)

Intlanganiso emva kwenteto igqibe (kungeko upakamisa kwelinye icala) kwe lokuba iyamamkela u Mr. Molteno egameni lika Mr. Levey umzi ukuba nguye oweqela labahlobo. (Kwadunywa,)

Inani labavoti bezithili ebezimelwe yile ntlanganiso—i Cala, Ingcobo, neSidubu— linga 635. Abavoti abantsundu bona bo- mandla lo welaba Tembu nama Mfengu bi 771 bepelele. Ngoko ke kungatiwa lentlanganiso igqibile.

Ibala Labadlali.

Umhleli webala labadlali upumle nonyaka nje kule sizini, ubet' ongqele kuba ingxelo zemidlalo—ibhola —ziuqabe njengokwenda. Ukuzisa kwelixesha kumnye nokuba akuko nto iyingxelo yolohlobo ifikileyo kodwa sekulixesha ibhola ivuliwe. Kutenina? Imidlalo itilena pakati komzi? Ukuba idle makube kudlalwa ntoni lulutsha? Ukungapumeleli kwe Tumente yase Bhai kungaba kuko okubangele esisimo? Ukuba ingaba ngonobhala abafanyaulayo ukutumela ingxelo—dli, talakumeni nati ke, kuba ibala silivulile.

* *. *

Bangazaneka ngangoko bana'ko abadlali izityuzi zabo ngebhola, kodwa yona isizini yanonyaka iseyedlolileyo kweli ayibanga shushu kwasekuqaleni njenga kweminye iminyaka egqitileyo ebekuti kusiza ku December kube sekukudala kunuka ibhola yodwa macala onke izimatshi. Qonda ngalento yokuba imatshi yokuqala idlalwe selefikile u December, yabe nesizini kungatiwa bekuugekabi nantsuku zatywala ivuliwe. U August eyona nyanga yokuvula—ngemfanelo— udlule impi isaman' ukuncoma amabali ayo e football, ipata iyeka kwi Nteuetye ;
yimbi ilibele yi hopisi necuba lama Mpondo—kamalilisi, nezinye izinto ezingumnt'untloni ukuzibiza okwakaloku- nje; yonka lonto ibonisa ukuba umlisela uwudangalele lomdlalo table kunene, pofu ingabonakali neyona nto ulibele yiyo elunge nanganeno kwebhola, ufumane waqota pantsi kwe nikisi kwezilungileyo izinto.

* * *

Ngazwinye, i Qonce (sizishiya ezinye indawo) kude kuzokuba lelixa nje ibhola elidume ngayo ayincomeki nto kule sizini ekungeko temba lokuba kuyakuba sancomeka nto ngohlobo eseyifumane inqapaza ngalo impi ukuchita isitukutezi nje kodwa—ibholana ekoyo iyadeleka kanye. I club ezifumane ziqwalelisa nazo noko kungaxeli nto yi " Frontier ' ne " Champion" eseke zanematshi ezimbalwa; ezinye, ukuba ziseko, zisabanjwe ngumfula wenja.

* * *

Kanti ke ukuba abadlali abalumki, ngati iroba elibi kunene liyangena, ngati ibhola iyabapuma ndikangele nje; ngoku ungabka ezandlali zidumileyo zalapa
kube ngadlalwa imatshi zipume namaqanda qho, kunzima ukwenza no *wani* lo umpoqa—kwezimatshi zigqitileyo lomkuhlane uzibambile ezona ndlali. Imatshi ezibalulekileyo eseke zadlalwa bezipakati
kwe Qonce ne Monti; ngetamsanqa lidliwe i Monti lajikwajikwa yi Frontier ne Champion, emalibe Iona lihleli ngoku ncama ngoku. Kanti ke ne Qonce liko-
lise ukoyisa ngamabona-ndenzile kwezomatshi—no Mtwaku bawugxota usjtibhasop Frontier, sekukubi bo.

* * *

Kukabini kudlalwa nabamhlope yiFrontier, idliwa. Eyesibini imatshi ibi- ngo Mgqibelo ogqitileyo, kwaye kukhetwe abadlali ababalulekileyo kwi Frontier ne Champion—ngazwinye kungan^ima
ukunyula i *team* ebhetele kunale ibike- tiwe—ndisatsho ke mna. Bangene abe- lungabatsala nzima azabisiso isonka ne bhotolo ibhola zesiqepu esibhityayo sika Bopi nogxibha oluxandayo luka Ngcu-
mbe—zibe ngamalahle la; apuma ama Yerepe ne 62 ngamangeno okuqala. Ingene imidaka, yehla indaba embi —ngabula wena wase Bhai: ready, play, dlum ! yageqa igeqile intwana ka Dickenson, impi ayanamatela iman' ukutiziya *breka !* Ipume' ne 32 nakona ihlangulwe ngo Bopi no Haya no Menze u Jeffery ehlazweni engelilibi ngokunye. Bapindile bangena abelungu banganzinga ebunzimeni ngakumbi, lapela ixesha sebenze 32 klufe i 7 —mababulele ukupela kwexesha kuba inguqu ebingati yenziwe yimidaka ibingaziwa bani nakuba usapo lwakwa Xhosa lufumane lubopa amaxonya kulomdlalo kule sizini,

* * *

INTENETYA E KIMBERLEY.—U John Bull uti Bemka omana ka Sinuka, B., Fili, R., no Ranuga, Josh., namanenekazi amabini u Miss Qaba no Miss Pangeni, baya e Kimberley besiya kulwela wena Bhai. Bafika kwelozwe le Mbokotwe beleloqela limagama angentlani ke, bamkelwa li Kimberley ngemivuyo emi- kulu kunene, baposwa kweziqinisa kakulu ikalityi, waye umfo ka Gusha selengati ngunomazakuzaku ukuququzela kwake kuba batiwa ngxitisi emzitti ka Mr. Gusha, u S. D. Konwatywa yilempi yase Bhai, yaye itiomfo woxolo u Captain B. S., enomfo selemte kata pantsi kwe kwapa a Josh. Ranuga,omnye wamanene azolileyo amoya mhle kubantu bakowabo kubo bonke betu. UMr. Ranuga wamiselwa imisebenzi emininzi uku *mpayila* kwanokuba yi *substitude,* ate ke noko wawutunza umLosi wake wamanxele walwa kakuhle.

* * *

Ndingati ngokupambili, kwahlwa kwa si, olwesibini lwafika wayidibanisa u Joshua impi yase Zintlanzini neyase Zimbokotweui — nqatshu ! Iqubisene emva kweshumi 10 30 a.m.; into ka Sinuka ineponi ka Pangeni: hayi bo, mame! ndahle ndabona ukuba lilonke apa i Bhai. Kupume into ka Mzini ne ntokazi ka Johannes e Kimbili—hlasi lemka nayo i Kimbili 1 set; kupume enye injuze into ka Ranuga nentokazi ka Qaba layitata i set i Bhai kwinto ka Gusha iuo Mrs. Dunjwa; kanti ke ngoko i Bhai selifumene ibanga lokunyatela. Andingekuchazeli abantu ngohlobo abadlale ngalo; libi ikwele: amadodana ase Bhai omatatu ayakwazi ukuyipata lento kutiwa yi-Racket; nditsho mna (John Bull umfo we le! P'ey) kulamanene abeze apa e Kimbili omatatu namanenekazi omabini bonke (5 of all good players), enye into nase Bhai bakutshwe ngokwaziwa nesi- milosabo sesi good! I Ndeba Yobhedu (Silver Cup) lamagama akwazile ukuyitimba, isekayeni lawo—o Josh. Ranuga, B. Sinuka, R. Fili, i Champion ezifumene 1 Cup kumuyhadala wase Kimberley.

* * *

Impi yase Kimbili ibipume yonke; kanive! Kupume 8 players against 5 yala apo impi ka Joshua, ingenguye oka Nune, kodwa oka Ranuga, iponi e round njenge sheleni. Beuifanele Bhai ukuyitata lendebe yes'liva, ndivuya kunye nani nam ngenxa yalomsebenzi mhle wenziwe ii Kimbili —ukudibanisa olulutsha. Ke lento ma Kimbili intle, kukuxela ukuba apa e Africa nisepambili ngokuba nemali nezinto ezifanelekileyo, ukuze ancome u Mr. Joshua Ranuga akufika kwelo lake lase Koloni.

* * *

Impato yase Kimbili ibentle kuma Bhai kwade kwasekumkeni kwalo kubonakala usini nemivuyo. Betuni nakuba kuba kubi malunga nendawo ebezihudelwe, ezinye idolopu zoyike zaqoba kanti ziya kuzizonda exesheni; niyasala Qonce, Gilimistaweni nawe Komani nawe Bagasidolopu ; ko le kumtye yeyezitwalandwe zase Bhai. Lomdlalo ubumhle ngokummangaliso, kodwa zonke ezizinto zilunga xa kuko abantu baka Tixo abebeko ke o Rev. D. Alsikinya no Rev. Magaba : zonke izinto bezihamba ngokuzola; kwanga kunganjalo kuzo zonke izinto zetu midaka.

* * *

U " Xakat' Ugaga " e Dambulo, elilela ukumka kwe "Cup" ne Bhai, uti: — Sibone kufika ngomhla we 8 January 1891 intlaba mkhosi yezinto ngezinto, " Imvo " isiti i Silver Cup imke ne Bhai—yase Kimberley. Site sakucinga imbangi ebangele ukuba esisitya sixabiso simke kapukapu ngoluhlobo, safumana ezindawo tina mpi ikwa Mgibisa. impi ye Ntenetya esedolopini yatumela ekwa Mgi-lisi ikepekepe lepepa icela uncedo, iza kulwela 1 Silver Cup ukuba ingemki ne Bhai; ekubeni impi emadodana ikusabele oko ekwa Mgibisa, nditeta mna, inene, impi yedolopu ayenzanga nepetshana lokubulela, noko yati iminqweno yetu yanga ingati impi ese Dolopini midana idibene ne Bhai ingadliwa. Eyesibini indawo yekani ukudlala nge " nkau " mpi yase Kimberley xa nidlala nabantu abangena dedeleya nagevane, nina nimane ukuti nje ndiyakuke nditate *only one close* ye F.C.B, ukuze ndenze isi kora, inene, ngunotshe anisoze nibuye nidibane nayo le Silver Cup, ngu Amen kuni.

UNYULO LWASE BATENJINI.

[INCWADI ETUNYELWE UMHLELI.]

NKOSI,—Kwimihlati yesi Xhosa epepeni lako le "Mvo" yokugqibela, ndixelelwa ukaba wenze lamazwi alandelayo :— "Into esingayamkeliyo kukubona u Sampson ebhalela kwi *Journal* egqoloda pezu kwabahlobo babantsundu kuba esiti uziqepulele iqela lamawetu eliya kumxhasa noko angenguye owetu." "

Ke into yoluhlobo ifanele ukuba ityilwe. Kuba kwindawo yokuqala abafundi. bako ubenza ukuba mabakolwe ukuba okwenene ndibhalile kwi *Journal.* Indiela oyixela ngayo ayishiyi ntandabuzo kulonto. Inyaniso njengoko wazivo kukuba kubonakele inqaku nje, elingaveli kum. Ukuba ububuzile pambike kuba ubhale ngokuqonda ngowufumene ukuba andilibhalanga elonqaku, ndaye ndingacingi nakancinane ukuba liyakubonakala. Kodwa akwanele kubeka pezu kwam izimVo zombhali welonqaku kupela, kodwa ufaka amazwi emlonyeni wam " nakuba engenguye wetu " angabonakaliyo kwelonqaku. Ndiyazi ukuba ulinge konke onako ukwahlula abantsundu kwabamh ope base ba-Tenjini kumnqweno wabo wokunyula nayipina indoda abacinga ukuba yeyona iya kubenzela izinto abazifunayo. Abantsundu abafuna ukuvotela u Colonel Griffith kwanabo bafuna ukuvotela mna, kubonakala ukuba bayaqetulwa kwinto abebezimisele yona. Kodwa egameni labo bonke ubuiungisa bento zombuso obuhlale busemlonyeni wako,mandikucele ukuba wenze ngendlela zobulungisa, ukuba kwenziwa ngabo. Ngendlela zobulungisa andikolwa ukuba uya kupumelela, Kanjalo mandikuvuse ngokuba kupela uya komeleza igandla zentshaba zabantsundu, ukuba uyoyika, kuba abanye balujouge bukali olunyulo; nendlela olusetyenzwa ngayo. Nceda ulungise ingozi endiyenzelwa ngamazwi ako, ngokufaka lencwadi kwipepa lako langolwesi Bini, ngesi Ngesi nangesi Xhosa.

Owako wenene,
VICTOR SAMPSON.
Grahamstown, 4 Jan., 1894,

E TRANSVAAL—E Volksrust amakwenkwana amabini apume ayakuzingela ati xa amgama enye yawa ipete impu —wadubula, imbumbulu yangena egiswini yapos' enzaleni kwalapo—Igwangqa elingu Tello uqetulwe ngnmsindo liwela nenqwelo e Pienaar's River lemka kwape'a-—Umlungwazana ongu Berlha Spillmap obulewe yityefu yempuku ayisele ngemposiso e Johannesburg ngo Mgqibelo ongapaya.-. U Ahmed Effendi wecelwe isibandiba se dinala ngama Slams! e Johannesburg.

IZINTO NGEZINTO.

E RINI —I Netevu iwe e kwarini yamatye ubude obuzinyawo e i 66, icholwe seyifile, ityumka intloko.

ISIPELO SEDAKWA.—Igwangqa elingu Henry Faulkerner licholwe selifila e jetini e Kapa. Ubegqityelwe ezitshize kunene ngepezolo.

E BHAYI.—Umnta ontsundu unyatelwe nguloliwe eyantasa emgaqweni ngobosuka be 4, January ; esiwe e hospatala ubehle wuquka.

E BHOFOLO—Izhora zo Messis. J. Vaughan & Co. ziqekezwo ngamisela ebusuku, anyanka engatabatanga mpahla ininzi. se kubanjwe izixha toto izibini.

OBEZIRODOMSHA.—U George Palmer, igwa ngqa, ulinga ukuzibulala e Monti ngokuzi. dubula ngepigtoli, wagindlawa likonco lekili- sibhanti ukuba angabi unabele ingca ngoku.

ISIGANEKO SE NIBIDYALA.—E Wynberg ngase Kapa, u Mrs. Schroeder wenzakaliswe yinkweukwe ebidlala ngepistoli nge Nibi dyala imbumbula yamesela emhlana ; akafanga.

I. ESILBOOM KWAKONA.—Um-Xhosa uhlelwe yingozi elusizi elele pantsi kwe kari e Waaihoek ngase Tsurini. Kushukume ikari yabuya ngomva wabetwa yincam yedesilboom entloko waqekeka ukakayi; ubhubhe emva kweyule

E KOKSTAD—Isitora so Messrs. G Williams singenelwe ngamagela ngobusuku emka netyeya ene £5 imali, ne'sheki ze £8 9.6; usadukile umkondo—Iposi pakati kwe Kokstad ne Matatiele izakuhamba kabini ngoku ngeveki.

EZE LIZWI E RAUTINI.—U Rev. D. W. Drew uyaroxa ekupateni i Bandla le Congregational Church e Johannesburg, ngezizatu zokungapumeleli kwamacebo okwaka indlu entsba nokungaxhegwa kakuhle. I Bandla lisawoqwalagela lomcimbi.

UMQAPETSHU WEHASHE—U Mr. W. Carey Miller e Komani ute xa sqabelayo enkabini yehashe yavukwa ngumgodowi—yahla. Lihle linyuka ezitilatweni ligqotse ngakunye wada wazinceda ngokuzilantsha pantsi wenzakala entloko. Selebuye wapezu kwe milenze yake.

UGXWAL' INTLOKO KWAKONA.—U Mr. J Stanton e Rini uhlangene nengozi ebuhlangu ngokuwiswa lihashe. Lidlokove ekwele kwapuka amkala, lasisibhene ; upoqa waya kumisa ngentloko pantsi emseleni wapuka ingalo wafumana nezinye ingozi. Ungca mbazela ekupileni.

INGOZI YAKWALOLIWE.—Kupantsa kwahla ingozi embi pakati kwe Krugersdorp ne Witpoorije. Uloliwe obetwele abantu tte ehamba pezu kodonga olupakamileyu wagila inkabi yenkomo ebisendleleni kwabhukuqeka iuqwelo ezimbini, enye yatyumka tu abantu balantsheka pantsi akwabiko Lenzakalayo ngapandle kokukutuka.

INGOZI YOBUMNYAMA.—Umpati we Bhanki ongu Mr. Earle e Australia uta esalele wavuswa ngu Mias Wrightson (umlanyakazi wake) odanduluke ngokuti kuko amasela endlwini. U Mr. Earle ute kupululu waqwabula ivolovo'o wasinga epasejini apo aqubisene nomnta waseletshisi. Wotuke wafa intliziyo akufamana kwa oko ukuba ute kanti udubule u Mies Wrightson esifubeni, wabhubha ngemini elandelayo.

TRANSKEIAN TEACHER'S ASSOCIATION. — Lwahlangana olumanyano nge 19 December 1893 kwa Lutuli. Owona mcimbi wawusingetwe wawungongamalungu ukungezi kwawo entlanganisweni ; kufunwa ke icebo ekwabonakala ukuba ake athalelwe kutetwe nawo ngomoya wobnhlobo. Indawo yesibini eyaxoxwayo yengokuvuswa komteto No. 7 yintlanganiso ejayise Mgcwe ekubonakele ukuta yabamta ngapandle komteto ukundulula iugxoxo engomteto, iza iqutywe kwulomini; lento ipambene nomteto No 11 oii : Akuko nteto uyakucukunyiswa ngapa ndle kwesaziso nentlanganiso yangapambili. Oku ke yakwenza intlanganiso yase Mgcwe yaba ke ngoko yapula umteto. Kubonakele ke eqetulwa lomteto we 6d, emalidliwe yona ilungu elingezanga. Kwaye ko kunjalonje namanene awaye ewumele ingawo kanye namhla angezanga entlanganisweni; kwabonakala umndululi wamteto u Mr. Xababanisa maze azilungiselele ukuwuxoxa kwi ntlanganiso ezayo, kuba le inti mganiso iwamkela njengesaziso. Kwabhalwa incwadi elusizi ngokungabiko kwe Ex-President ezintlanganisweni kunye ne teachers zayo yatunyelwa keyo. Kwabonakala kuko uku tyesha okutile kwe Chairman yetu ngoku ngabik kwayo nomzi ozititshala, ekwavakala ukutintintelwe yiyo, ngesizatu eku tiwa tize'-e umlambo—ummangaliso ke lonto ukuti amadoda entlanganiso afane eme ngento enjalo, esizi kakuhle ukuba ate ananda anako uku wela, kuba siko isikitshane eTsomo; mna ndahamba ndingena mpilo kanye noko, rgsoxa yokwazi ukuba umsebenzi upezu kwam, ndahamba. Bandiba sifumene amadodana enene kwelicala lase Butterworth, kodwa namhla ndimile Intlanganiso ezayo iyakuba sa Ntsh'ogeni. St. Marks, subona amadoda wona. Zininzi indawandawana ozatetwayo; kwanyulwa nabapati, bema kwangolohlobo bebelulo kade. Yavalwangomtandazo. — I'. LUSASENI

I N D A BA.

E BHAI.

[NG M'BHALELI WETU.]

Noko lento ayikangeleki kamnandi ukuti umzi opambili kangaka njenge Bhai ube awunantlanganiso yamadodana soloko zati intshabaze " Rau " zalitshonisa kwati xum. Noko ngekusenziwa elinye ilinga, kwenziwe into esabu Local Parliament. Nitinina nina madoda. Ikhaba lininzi elifundileyo apa kunye namanenekazi odidi olupambili akwalapa. Hai madoda, mayicingwe lento.

***

Amanye amanenekazi ati, akanakuyidlala intenetya, asikabi loxesha layo. Ndiyatemba ukuba kwakamsinyane siza kuva ukuba abuyele emboleni kuba ingekabi lixesha lelokwe, noko liselincinci eloqela. Enye indodana isicubule intumbu ibiye kutata inenekazi isiya kwi " Concert," ' ite kanti ilibele ukufaka unasesane we " gold " ne chain, ite inkabi yakufika, lite inenekazi : My-! Do you think I can go with you? you are not sufficiently dressed sjr, kuba ziyakumsha ezalapa, yaba itshayile. Siti sakuti ibinxibile na, ati unkabi, madoda! nam ndite ndisangena ndatandabnza, kuhle into ebendiyilindele.

***

Bekuko into enkulu yemvuselelo e Rabe, bagqoboka kamnandi abantu, isenziwa ngumfundisi wetu into ka Pritchard umfo oshtishu, ungati wena ngum Wesile kuba yena akako apo, uyaguqisa ofuna ukuba abantu basinde nje ngomfo obukali, kanye very good "James" sebenzela inkosi yako.

***

Sisapila; asiyonayo imvula; sisenjalo isifo, ngokukodwa kubelungu, nditsho nakwabantsundu siko kakulu. Amadoda asalumana indlebe; kwo! uty wala bungxamile ukutshabalalisa, Kodwa akuko qinga limbi na. Ike yafuna ukunxika lemitshato itshatiswa ngamabhantinti, engasabonakaliyo yeyogcagco efike itshatiswe ezityalikeni, hai, leyo yapela.

***

I Location isemi ngolohlobo kodwa iqela elipambili liyashukuma kanobom kunjalo nje.

AMANANI EZINTO.

UMSITO WOBOYA —E Qonce amanani oboya emi ngoluhlobo :—Uboya obuhlanjiweyo 6 ¼ d, igrisi ne 4 ½ d, izikumba (ezomileyo) 3d ne 3 ¼ d, ezimanzi 1 ¾ d, imfele zibhokwe 6 ¼ d ne 6 ¾ d, uboya bebhokwe 3 ¼ d ne 3|d, ezidemetshileyo 3d, ezegusha 4 ½ d, ezilandelayo nezidemetshileyo 3d.

—o—

AMANANI EFULARA.—Ukusuka e Qonce ukuya e Qumra 9d, e Gcuwa 1/, e Bika 1/3, e Dutywa 1/6, e Mtata 2/, ku Qumbu 3/, Mount Frere 4/, e Ngqumekwe 1/, Tsomo 1/6, e Goso 2/, Alice 91 ne 1/, e Rini 1/3

—o—

AMAXESHA OKUHLWAYELA.—Ngo January (Ntlolanja) Yinyanga ekolisa ngobushushu, ibanazo kodwa imvulana ezilingeneyo Ikwalixa lokugelesha ukuze umhlaba ungenwe yimpepo. Hlwayelani ikoli ne kapa tshu, i ertyisi ne mbotyi, ityukumba neminye. Hlwayelani ihabile ne resi yasebusika, kwanetapile zeloxesha.

E MONTI.—Imalike yangciwesi-Hlanu, 12 January :—Irasi 3/6 ne 4/3 ngekolu leponti, eluhlaza 9-1 ne 1/6; Isecnile 4/ ne 4/6 ngengxowa; Imbctyi 7/6 ne 12/6 ngekulu le ponti; Umgubo wombona 7/3 ne 8/9 ngekulu leponti ; Ibhotolo 7d NE 1/2 ngaponti, entsha enetyuwa 6d ne 8d ; Amadada 1.9 ne 2/4 li inye; Amaqanda 1/ ne 1/7 ngedazini; Ihabile l/9 ne 2 9 ngekulu leponti; Inkuku 1/ ne 1/7 inye; Iranisi 2/6 ne 3/6 inye; Amazimba 5/6 ne 6/1 ngekulu leponti; Lamuni 1/6 ne 2 3 ngekulu ; Umgubo 10/ ne 13/3 ngekulu leponti; Umbona 4,6 ne 5,9 ngekulu leponti; Lorenji 3/6 ne 6/3 ngekulu ; Itswele 4/6 ne 7/6 ngekula ; I ertjisi eziluhlaza 6d ne 1/3 ngeqela ; Itapile 4/6 ne 9 3 ngekulu leponti; Amatanga 1/9 ne 3/4 nge dazini ; Ikwakwini 4/6 ne 7/8 inye; Ingqo lowa 7/6 ne 9/3 ngekulu leponti; Inkun 5/ ne 32/ ngeflura

NATIVE OPINION

WEDNESDAY, JAN. 17, 1894

THE ELECTION IN QUEENSTOWN

------------------------♦--------

IN a spirited article the *Queenstown Representative* rebukes us because of our attitude toward Messrs and ROGERS and FROST in connection with the Parliamentary election in its district. Let us premise the remarks we wish to make on this subject by stating that our contemporary is a warm supporter of Mr. ROGERS'S candidature, whom it should like to see returned along with Dr. BERRY. Thus it will be seen that whilst both our contemporary and ourselves are agreed on Dr. BERRY. we are at issue on Mr. ROGERS and Mr. FROST each of whom is a hanger-on to the Bond. It must be borne in mind that those of the electors of Queenstown who thought it necessary to use their second vote had before them in Messrs. FROST and ROGERS a choice of two evils. The *Representative* advises them to take Mr. ROGERS because, as would now appear, he is right on the Glen Grey question. For ourselves we recommended Mr.FROST for the purposes of maintaining the alliance, which we trust may last, with the Progressive farmers. It is no mean thing for those gentlemen to have departed
from their old traditions of opposing all candidates who held fair and liberal views towards the Natives in order to support Dr. BERRY, and we thought it would be a good
thing for our people to recognize this by helping them to return their favourite Mr. FROST. We leave it to others to judge as to the force of the respective arguments.
We wish, however, to say once for all, that we are totally indifferent to the return of either Mr. R GERS or Mr FROST, notwithstanding the argument if the *Representative* conveyed in the following :—

Where is IMVO'S freedom of thoughtand action when he advocates the support of Mr. Frost "although tacitly serving the ends of the Bond" for the sake of alliance with farmers? IMVO admits Mr, Frost's views to be heterodox on the Glen Grey- question ; Mr. Roger's views on that question he knows to be orthodox and yet with this infinitely important Native*question looming out ominously in the future session, hanging like the sword of Damocles over the heads of the whole Kafir race—IMVO erects the standard of heterodoxy and calls upon his people to rally round it, while he tramples the banner of orthodoxy under his feet. And why? Because he considers it better to vote for the wrong man than risk losing a few votes. He reminds us of the character in *Bleak House* who suggests it is better to hang "the w-rong fellar, than no fellar at all." It is impossible for the Natives to support Mr. Frost. By so doing they would sanction the egregious blunder he committed in the Glen Grey business and the ruin it then threatened ruin, which though happily averted far the time being, is still a danger to them in the near future. We know IMVO. too well to think he will plead the cause of heterodoxy against orthodoxy.

Let us at once concede the plausibility of our contemporary's argument. Still we fail to feel its force. If it were once admitted that one may pick and choose plums in a candidate's manifesto, in the manner the *Representative* has done in respect of Mr. ROGERS'S views on Glen Grey, we foresee great difficulties in arriving at a satisfactory conclusion in the discussion of public questions. Hence our well- known disposition to shun the examination of the views of those who stand before the electors for Parliamentary honours ; and merely exact an answer as to the Party a candidate intends to co operate with in the House ; for It is of the very essence of Responsible Government that individual members must work by and through parties if they are to succeed in carrying anything through a House composed of seventy-six members. Judged by the standard of Party, then, Mr. ROGERS fails to give satisfaction. He may hold orthodox views on many subjects likely to come before Parliament, but we maintain he cannot make headway in advancing them by isolating himself as one independent of Party, or by pretending under that title to possess so comprehensive a knowledge of things as to dispense with consulting others. The thing is absurd. A member without confidential friends with whom to consult and co-operate is a miserable creature deserving of public contempt So, also, is he who professes saving convictions, but hopes to give effect them by and through a party entirely out of sympathy with those views. Hence our quarrel with the Independent candidates so called ; and with those who enunciating satisfactory views end by joining with parties notoriously opposed to their views.

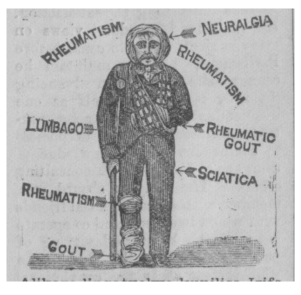
MR. MOLTENO IN TEMBULAND.

AS is well known Mr. J. C- MOLTENO is at the present moment making a tour through the electoral Division of Tembuland in the interests of the New Party of Principle in Parliament. He has just taken the field to glean support where three gentlemen owing allegiance to other and opposing Parties have for months past been working. It will be a matter of great satisfaction to all the friends of the Party to fight the battle of which Mr. MOLTENO has gone into Tembuland, to learn that by his able, straight, and well- directed speeches he is carrying everything before him. Mr. MOLTENO opened his campaign at St. Mark's on Saturday week by addressing a—for that village—very large European meeting. Although other candidates had been there, yet they have not been accorded a meeting anything so large. The result was that many who had not pledged themselves gladly promised him support, whilst some who had early committed themselves were sorry they had done so. On the Monday following, Southeyville was visited. This ward had not been looked up by any of Mr. MOLTENO'S rivals; the consequence was that he gathered in all the European votes in that vicinity. At both these places leading men among Natives paid the candidate their respects, testifying to the good wishes of the neighbouring Natives for his success. But the most brilliant success scored by Mr. MOLTENO was on the 10th instant, when the largest Native meeting took place at Cala to see and hear the candidate who was here joined by the Hon. J. AV. SAUER. For his long unflinching devotion to the cause of right and justice towards the Natives, in times of trouble and of peace. Mr. SAUER is undoubtedly the most popular politician in this country among that great section of the community. He is loved and respected by them far and near, his name being a household word among these people The opponents of Mr. MOLTENO had done not a little by promises and honied speeches to wheedle some of the Native voters; but the appearance of Mr. SAUER on the scene cleared,
the way for Mr. MOLTENO'S adoption, by the Natives. Th s great gathering, after listening to the weighty and well-put words of Messrs. SAUER and MOLTENO, heartily and most enthusiastically resolved that all Natives throughout the electoral division should vote for Mr.MOLTENO, and steps be taken to secure his return. These gentlemen afterwards met the European electors in the Court room, and promises of unexpected support poured in upon the lucky candidate. Those who know the constituency of Tembuland know that more than half the voters are in the area Mr. MOLTENO has traversed, whilst the rest 600 are scattered over the wide area consisting of Fingoland and Tembuland Proper. Taking the number of the Natives who, to their credit, have resolved in a body to support their friends in Parliament by supporting the candidate those friends have accredited, Mr. MOLTENO is certain of support from more than half the voters already, and judging by the phenominal success with which he is meeting, wherever he goes, he should come in very easily indeed. This should serve as a salutary lesson to those who desire to represent constituencies with large numbers of voters to consider well their views before coming forward ; and of this they may be assured that double-faced men, trying to ride two horses at the same time, need not apply.

ISEBENZA NGOBUGQI.

I-RHEUMATICURO !

IYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo.Isinqe, ingqaqambo Zentloko.
Lingqinwo ngamawaka.
Umenzi walo kupelu ngu
J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

G. P PERKS *NO* NYANA

E QONCE,
YEYONA NDAWO YOKUTENGA
Imisesane yoku " Ngeja," Imisesane Yokutshata, Amacici Namehlo (Spectacles).
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Yonke into intsha, ilungile, itshipu—Yizani kubona

Imveliso yomhlaba itengwa nge Cash ngamanani apqkamileyo e Malike. 6msfrl8109

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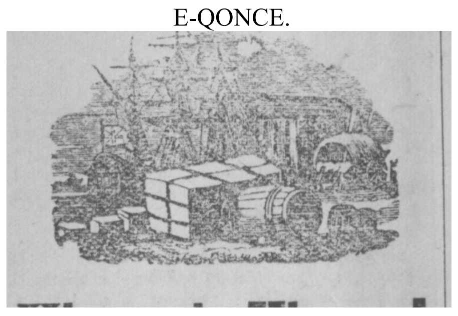

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OKA MELASS Umciza Wokohlokohlo.
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OKA MELASS Uhlikihla.
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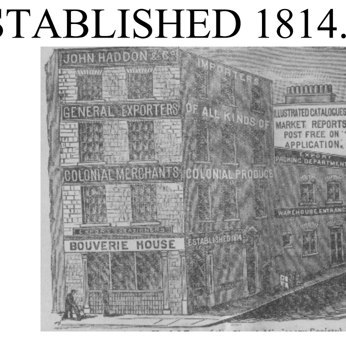

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KUPELA kwevenkile e Komani apo amafama anokuzifumana zonke izinto azifunayo.

U

J.L

Unga angacela amehlo ecelela imfumba anazo ze Tyali, Blankete, Izibhalala, Ingubo Zamadoda, Ihempe, Printi, Izihlangu, Tsali, i —ngazwinye yonke into enokulangazelelwa ngumzi ontsundu, ngamaxabiso angazanga aviwe ngapambili e Queenstown.
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—o—
Kwakona unemfumba yengubo ezingonoxesha, zonke ngamaxabiso abaluleko ngobupantsi. Lilo eli ixesha labahlobo betu bangapandle ukuba batenge.
—o—
IMVELISO.

Awona manani apezulu anokufunyanwa ngo Boya, Izikumba, Imfele, ukudla, njalo njalo, njalo njalo.

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Yizani bantu bakowetu, Batembu bangasentla nabasezantsi, Mamfengu, Magcaleka, Mabhaca, njalo njalo, Umbo no Mxesibe.

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Abafuna indawo bobhalela ku
REV. A J. LENNARD.

KUFUNWA

KU BATANDI BENGOM A

INGOMA ENTSHA NGE SOLFA—*" Her Last Words"*—esikumbuzo samazwi okuyolela kuka Mrs. Bokwe ; nenye " *The Peace of God* "—iculo elenziwa ngesiceio somfi u Hon. Charles Brownlee ukukumbuza ukubhubha kwentombi yoke. Zishicilelwe ngu Mr. Bokwe e Lovedale. Zombini zinokutengwa nge 6d. ; ize kudibene nendleko zeposi ibe 6 ½ d Owafunayo lamaculo abhalele ku
JOHN KNOX BOKWE,
Lovedale, Alice.

Imvo Zabantsundu.

IZALATISO NGENXASO YEPEPA.

Ngonyaka (irolwo xa uqalayo ... 13s. 6d.
Ngenyanga-Ntandatu (ekuqaleni) 7s. 0d.
Ngenyanga-Ntatu (ekuqaleni) ... 3s. 6d.

Ukuba zide zapela inyanga ezintatu "ngarolwanga intlaulo seyi 4s.

Abahlobo banga bangahlala beyisondeze ezingqondweni indawo yencito enkulu yemali, egqite neyamanye amashishini, yokuhanjiswa kwepepa; buti bona ubuncinane benyanga ezintatu, xana babafutshane, bahlale bebutumela. Oko kuya kubancipisela bona uintwalo, bapungule ixhala koquba umsebenzi. Yakuba lityala elikulu iba nobunzima ebantwini nasepepeni.

Umsebenzi ufuna iqela elitsha labatabati be "Mvo," kuba udidizelela ekuweni ngokuyekelwa kwawo kwabambalwa, kanti ungowomzi wonke ontsundu.
—o—
Kuyalezwa bukali ukuba abangekayi tumeli imali ye Kwata epelileyo, kwanale ipetwayo benjenjalo kwangoku.

J. TENGO-.TABAVU.

IZAZISO ZAKOMKULU!

ZISHICILELWA '.'NGE '.'GUNYA.

UKUCHITWA KWE PALAMENTE.

INTSHUMAYELO.

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

Owentshinga ye Knight Grand Cross, yodidi olubaluleke kunene lo St. Michael no St. George, Owamatshawe adume kunene e Bath, i Ruluneli no Mpati Oyintloko we Koloni yo Mtitan' Omhle yase Cape of Good Hope e South Africa, namazwana nezibhaxa zawo, ne Sandla so Mntan' Omhle, njalo njalo,

EKUBENI nge Siqendu sama 74 ngo Mteto wokumiswa kwe Palamente yale Koloni. kulungiselelwe ukuba kuyakuba ngumteto ukuba i Ruluneli yale Koloni, naninina xa ibona kufanelekile ukwenjenjalo, iyichite ngenteto nokuba kungentshumayelo kwipepa lakemkulu i *Government Gazette,* Indlu Yengwevu Nengapantsi yalo Koloni, umhlaimbi Indlu Engapantsi ngapandle kokuyichita eyengwevu. Nasekubeni ndibona ukuba kufanelekile ngokulunga okubanzi nezizatu ezaneleyo, ukuchita, ngalo elixesha, Indlu Engapantsi ngapandle kokuyichita Eyengwevu.
Ke ngoku, ngesisishumayelo ndiyayichita Indlu Engapantsi, nalo Ndlu Engapandle ndiyaxela ngokunjalo ukuba ichitiwe.

TIXO SINDISA INKOSAZANA!

Sinikelwe esandleni sam Isinamatiselo so Komkulu se Koloni yase Cape of Good Hope, ngawo lomhla we 18 December 1893.
HENRY B. LOCH,
I Ruluneli.
Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni.
J. GORDON SPRIGG.
No. 485, 1893.

UKUMISWA KWENTSHA I PALAMENT.

Ekubeni ngesi Sishumayelo sam No. 485, ndinamandla namagunya anikwe kum ngumteto, ndiyichitile Indlu Engapantsi yale Koloni, nasekubeni ngoku kwanele ukuba kuqutywe unyulo olutsha lwamalungu e Ndlu Engapantsi.
Ke ngoku, ngamandla namagunya endiwanikwe ngumteto, ndiyashumayela, ndixela ndisaziza ezindawo zilandelayo malunga nonyulo lwamalungu Endlu Engapantsi eziqingata zabanyuli zale Koloni, ngapandle kwesiqingata sabanyuli sase Kapa, oko kukuti:—
1. Amagosa evoti ezi ziqingata zabanyuli zale Koloni zixeliweyo (ngapandle kwesase Rini, Embo naseba Tenjini) ayakuba zimantyi zezoziqingata zixeliweyo, ngokulande lelanayo, umhlaimbi amagosa ate chu okwe. loxesha.
2. Igosa levoti e Rini iyakuba yi Mantyi yesiqingata sase Albany, nokuba ngaba bhali abababeleyo ngeloxesha.
3. Ababhali bevoti e Mbo sase ba Tenjini, iyakuba zi Mantyi Ezinkulu —eyese Mbo neyase ba Tenjini, ngokulandelelanayo, umhlaumbi ababambeleyo okweloxesha.
5. Ababhali bevoti beziqingata esezixeliwe (ngapandle kwesase Rici) bayakuba nebandla, ngolwesi HLANU, 19 JANUARY ozayo ngo 10 o'clock emini, lokubalula amadoda aselugqatsweni lonyulo, njengo myalelo we Siqendu se 48 Sommiselo wo Mbuso, ukuze apo nasemva koko ngomteto kuqutywe unyulo lwamalungu.
6. Umbhali wevoti kwisiqingata sase Rini uyakuba nebandla elikwanjalo ngomhla we 22 January ozayo aqube lomsebenzi uxelwe ngentla kwango 10 o'clock emini.
7. Nakuyipina indawo kwezizigingata zixeliweyo ekhte kwafuneka umnyhadala amagosa akubhala ivoti kwiziqingata esezixeliwe (ngapandle kwelase Mbo naseba Tenjini) iyakuba zi Mantyi ne Felkornet zezo ziqingata, nokuba ngamagosa abambeleyo ngeloxa; e Mbo nase ba Tenjini iyakuba zi Mantyi Ezinkulu ne Mantyi zezo ziqingata zikwezo ndawo, nokuba ngababambeli beloxesha, amagosa ayakuba nesiqiniselo esixela ukuba umiselwe ukubhala ivoti zonyulo lwamalungu Endlu Engapantsi kwindawo ekunyulwa kuzo ezikankanyiweyo kweso siqiniselo.
Kwakona ndiyashumayela ndisazisa ukuba bonke abantu abanetyala lokusebenzisa amaqinga awalelwayo ngumteto elunyulweni, bayakuti bakugwetywa batwale izohlwayo ezinikwa ngu " Mteto Onqanda Ubumenemene Elanyulweni, ka 1859," nanga " Mteto Wonyulo lwe Palamente ka 1883."

TIXO SINDISA INKOSAZANA.
Sinikelwe esandleni sam Isinamatiselo sa Komkulu se Koloni yase Cape of Good Hope, ngawo lomhla we 18 December, 1893.
HENRY B. LOCH, Iruluneli.
Ngomyalelo wo Mhlekazi e Bhungeni.
J. GORDON SPRIGG.
No. 486, 1893.

ISAZISO SAKOMKULU.-No 1930, 1893.
Kwi Ofisi yo Mpatiswa Koloni, Cape of Good Hope, 18 *Dec.,* 1893.

MALUNGA ne Zishumayelo Nos. 486 no 487 zomhla we 18 December, amehlo omzi acelelwa kwimigaqo yo Mteto Ohlomela Ummiselo Wombuso ka 1874, no Mteto Wokuhlonyelwa kwelase Griqualand West ka 1877, u Mteto Wokwahlula Umelo lwase Kimberley, no Mteto Womelo lwase Transkei ka 1887.
1 Ukwenzela ukunyula amashumi asixenxe anesitandu amalungu Endlu Engapantsi ye Palamente, i Koloni yahlulwe yangamashumi amatatu anesixenxe eziqingata zabanyuli, ngoluhlob:—Albany, Albert, Aliwal North, Barkly, Beaufort, Caledon, Cape, Cape Town, Clanwilliam, Colesberg, Cradock, East London, Fort Beaufort, George, Graaff-Reinet, Grahamstown, Kimberley, King Williams Town, Malmesbury, Namaqualand, Oudtshoorn, Paarl, Piquetberg, Pori Elizabeth, Queenstown, Rich, mond, Riversdale, Somerset East, Stellenbosch, Swellendam, Uitenhage, Victoria East, Victoria West, Wodehouse, Worcester, Griqualand East ne Tembuland.
2. Abavoti kwi siqingata ngasinye kwezi zixelwe ngentla, ngapandle kwesase Kapa, Kimberley, Embo, naseba Tenjini, bayakuba nelungelo lokunyula emadoda amabini anemfanelo ukuba abe ngamalungu Endlu Engapantsi, abonyuli besiqingata sase Kapa banelungelo lokunyula amadoda amane; Isiqingata sabanyuli sase Kimberley siya kunyula amalungu amane; Isiqingata sabanyuli sase Mbo siya kunyula ilungu elinye; Isiqingata sabanyuli sase ba Tenjini siya kunyula ilungu elinye; lamalungu aya kuzishiya izihlalo zawo ekopeleni kwemnyaka emihlanu kususela kumhla wokunyulwa kwawo.

3. Kwindawo ekute kwako ugqatso lwamalungu
(a) Umvoti ngamnye kwezi ziqingata zale Koloni, ngapandle kwe Kapa, Kimberley, e Mbo naseba Tenjini, uyakuba nevoti ezimbini anokuziba pakati kwabase lugqatsweni lonyulo, kodwa akakunika ngapezu kwevoti enye kwindoda enye.
(5) Umvoti ngamnye kwiziqingata zabanyuli zase Kapa, nesase Kimberley uyakuba nevoti ezine anokuzaba pakati kwabase lugqatsweni, kodwa akanako ukunika ngapezu kwevoti enye kwindoda enye.
(c) Umvoti ngamnye kwiziqingata zabanyuli zase Mbo naseba Tenjini bayakuba nevoti enye, ke ngoko unokuvotela umntu omnye.
4 Inyameko ebalulekileyo ibhekiswa kwisiqendu esihlonyelweyo so " Mteto Wanyulo lwe Palamente ka 1883" XXXV. Akuko mvoti uyakuti pakati kwenyanga ezintatu ngapambili mhlaumbi nangalipina ixesha lonyulo abe ubelityaziswe, eqeshiwe nokuba uqashelwe yonke, nokaba yiyipina into yonyulo ngonxa yomvnzo esenzela nabanina oselngaatsweni kulo lonyulo abe ligosa, umceli wevoti, umbhali, isitunywa, nokuba yiyipina ingqesho enjalo, akasokuba nalungelo lokuvota kulo lonyulo, ati ukuba uyakuvota kunjalo, uyakuti akufunyanwa enetyala atwale isohlwayo esingagqitileyo kumashumi amahlanu epont', ati ukuba akanakuhlaula afakwe entolongweni ixesha elingengapezulu kwenyang'. ezintandatu.
5. Nawupina umntu oyakuba nemfanelo nelungelo lokubhalwa abe ngumvoti nakusipina isiqingata sabanyuli ngapakati kwale Koloni uyakuba nemfanelo nelungelo lokunyulwa ukuba abe lilungu le Ndlu Engapantsi lesiqingata sabanyuli nasipina pakati kwale Koloni; xa angemntu ubambe i ofisi efumana into yoko pantsi ko Mntan' Omhle Inkosazana pakati kwale Koloni, ngapandle kwabakutshwe sisiqendu III so Mteto 1 ka 1872, no Mteto 14 ka 1893, kanjalo akuko mntu ubankroti ungena siqinisielo, ne vezandlebe, eyakuba ebhalwe ????ngomvoti ingendlela nje yokuba efumene ipi. qinisielo, uyakuba nemfanelo yokunyulwa abe lilungu le Ndlu Engapantsi.
6. Akuko mntu uyakungena eluggatsweni de abe ubalulwe ngumvoti ebhaliweyo weso siqingata angena eluqqatsweni lwaso, kanjalo de olulubalulo lube lutelelwe ngomnye umvoti; kanjulo ukuba kute kwafumaneka ukuba abangene eluggatsweni balinani elingengapezulu kwenani lamalungu amakanyulwe, abo bantu basondeziweyo kuye. kwaziswa kwakuba banyulwe ngemfanelo; kodwa ukuba inani labantu abasondeziweyo lingapezulu kwamalungu amakanyulwe, nawupina oselugqatsweni, nokuba nguwupina umvoti osebenzela nawupina oselugqatsweni, uyakuti, emva kokuba kupakanyiswe izindla ngabavoti abebeko saxelwa isiqingo sitto, abize umnyhadala, igosa lokubona kokulichita ibandla elihlanganisele isilungu, limise, lazise imini ynnyulo, ukuze litabate isibambiso esanelayo (esingagqitileyo ku Mashumi Amahlanu Eponti) intlaulo yabaselugqatsweni esisabelo esilinganayo sendleko zololunyulo.
7. Amabandla okubalula abaselugqatsweni ayakwenziwa ngama Gosa amiselwo Sisishumayelo so Mhlekazi i Ruluneli, njengokulandelayo : —

Kwiziqagata zabanyuli zale Koloni, ngapandle kwe Kapa, isiqingata sase Kapa, Rini, Embo naseba Tenjini, e ofisini ye Mantyi yalodolopu nokuba yindawo ekuyo i ofisi ye Mantyi yeso siqingata. Ngolwesi Hlanu, 19 January.
Kwisiqingata cabanyuli se Kapa, kwi Volunteer Drill Hall Calendon Square, e Kapa. . . Ngolwesi-Hlanu, 19 Jan.
Kwisiqingata sase Rini, e ofisini ye Mantyi e Rini. . . Ngo Mvulo, 22 January.
Kwiziqingata zabanyuli zase Mbo naseba Tenjini, ezi ofisini ze Mantyi Ezinkulu ngokulande'elanayo. . Ngolwesi-Hlanu, 19 January.
Kwis'qingata sase Kapa, kwi Volunteer Drill Hall, Caledon Square, Capetown. Ngo Mvulo, 22 January.
HENRY DE SMIDT,
Umpatiswa Koloni Ongapantsi.

ISAZISO 8AK0MKULU,—No. 931, 1893
Kwi Ofisi yo Mpatiswa Koloni, E Kapa, 21 *September* 1893.

ESISAZISO silandelayo sibhekiswa kwabafuna ukuhamba besuka e Orange Free State nase Transvaal besiza kule Koloni ngololiwe bo Rulumeni wase Kapa, sibhengezelwa ukuba bazi bonke.
HENRY DE SMIDT,
Umpatiswa Koloni-Ongapantsi.

UKUVUSWA KOMZI.

UKUQAPULA.

Abafuna ukuhamba ngololiwe besiza kule Koloni bevela e Orange Free State nase Transvaal bayaziswa ukuba ngapandle kokuba babonakalise ngokwaneleyo ukuba baqatshulwe (uku entwa), bayakumelwa kukuba bati bakufika kule Koloni baqitsu- lwe ngonyanzelo; ngoko ke bayacetyiswa ukuba bangqinelelo ukuba mabaqatshulwe pambi kokuba banduluke kwezondawo.
U Rulumeni selelungiselele isitofu soku- qapula, esilungiselelwo li Gqira Lobugqi lase Rini.
I Gadi nabaqhubi bololiwe baka Rulumeni wase Kapa bayalelwe ukuba batabate ama- gama nendawo abaya kuzo abantu abehamba ngololiwe bevela kulamazwe.
HENRY DE SMIDT
U mpatiswa- Koloni. Ongapantsi.

UKUQAPUL A—QONCE.

KUYAZISWA okokuba i Gqira Lesiqingata liyakumana ukuba kwindlu yesikula kwa Bhuluneli (Brownlee Station) ngo Mvulo, ngolwesi-Tatu nangolwesi Hlanu pakati ko 9 a.m. no 1 p.m. emini, liqapnls ngesisa bonke abantsundu abeza kona.
B. H. HOLLAND,
Imantyi.
Kwi Ofisi ye Mantyi,
E Qonce, 27 September 1893.

ISAZISO SIKA RULUMENI.—No 1157, '93
Kivi Ofisi yo Mpatiswa-Koloni, Capetown, Cape of Good Hope, 29 *November,* 1893.

UMHLEKAZI Iruluneli, ngecebo le Bhunga, ibone ukuba kufanele ukuba kukutshwe lomteto ohlonelwa kwemiyo engokubotozwa kwe Zilepere (Leprosy Repression Act, 1884)
P. H. FAURE, Umpatiswa. Koloni.

UMTETO WOKUBOTOZA IZILEPEREka '84

ISIQENDU ESONGEZELELWEYO.

6. Nayipina Imantyi etunyelwe isaziso, ngokwemigaqo yalo Mteto, ngokushenxiswa komntu onelepere, inokubhala ukuba eso saziso sibe namandla okubamba lomntu nokuba ubalekele kuwupina nmandla, ize kengoko lomautyi situayelwe kuyu isaziso ezo ibe namandla angangokuba sasitunyelwe kuyo kwamhla mnene.

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