ELIPEPA LIPUMA
NGOLWESI-TATU
IVEKI ZONKE.

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

IMVO ZABANTSUNDU

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.

(NATIVE OPINION)

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

IXABISO 3d.] KING WILLIAMS TOWN, CAPE COLONY, NGOLWESI-TATU, SEPTEMBER 26, 1894. [Vol. IX, No. 518

THOMAS BAILEY & CO.,

ABALUNGISELELI BENTO YONKE

WEST END, QUEENSTOWN.

EYONA Venkile ITSHIPU apa e Mazantsi e Afrika

Kwimpahla Yamankazana,

Kwe Yamadoda,

Izihlangu nama Lungiselelo

Abantsundu abafuna ukuichitela into . ebonakalayo imali yabo mabatenge konke aba-kufunayo ko

THOMAS BAILEY & Co.

IVENKILE ZE "KASH," E WEST END,

QUEENSTOWN

PEACOOK 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-ortyis, Umbona, Amazimba, bahlele benawo.

JOHN LUMSDEN~ & CO.,

E GCUWA, TRANSKEI.

BAZISA Umzi Ontsundu okulo lonke ela Pesheya kwe Nciba okokuba BAZIKETELA NGOKWABO IMPAHLA yentlobo ntlobo zonke e SKOTILANE, engalungela imfuneko zomzi; nokokuba baya kuzingisa ukunikela

Abantsundu Abatenga nge Mali,

into ezifanele ixabiso layo.

BAVAVANYENI! NIBALINGE!

BON MARCHE

JOHN W. BAYES & CO., GHAHAMSTOWN.

IVENKILE ENKULU ENTSHA,

(Ene Veranda ne Tawa ekoneni ye Bathust Street ne Bala le Tyalike ka Bishop.)

Yeyona VENKILE ITSHIPU kwimpahla Yendidi zonke—KUMADODA NAKUBAFAZI.

Ifelane, Amabhayi, o Matros Boboya, Ingcawa, Ifurini (Winseys), Iflenelana 3 ½ d ngeyadi, Itaweli 3d inye, Izinto Zokugqubutela Ingcawa, Iprinti Ezibukali zama Jamani 6 ½ d ngeyadi, Ikeshmiya ezi Blanket nezimabalabala, Ityali Ezimnyama Nezimabalabala, Idyasi Zamadoda Ezinzima 10s. 6d., Ibhulukwe Zekodi 4s. 9d., Ibhatyi Zekodi 6s. Neminqwazi ezi Felt.

Ibhaso Lesheleni linikwa kwi Ponti nganye umntu atenge ngayo.

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NGAPAMBI *kokuba nitenge kwezinye indawo yizani kuzibonela impahla yetu EZITYALI ne PRINTI esand ukufika-*

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DYER& DYER, Limited E-QONCE

ITYALI ziqala kwi 4/- zise kwi 30/-inye. Ezoboya zipela ezima Cala-Mabini ziqala kwi 10/-inye.

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IMICAKU ebuhlungu yona namabala ainalile 5d. iyadi. Imiqulu Emikulu ye Printi, ezibambe ukuba blow (Navy Blue). Ifashoni Ezintsha 6 ½ d. iyadi, bezifanelwe kuba yi 9d.

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KING WILLIAMS TOWN,

BASOLOKO babanempahla eninzi ewu lungeleyo kanye umzi wonke

OMHLOPE NONTSUNDU.

INGCAWA ! ITYALI!
IPRINTI!
ISATINI! IKASHMERE !
IZIKAFU !
EZIKULU ne QIYA !

INGUBO ZAMADODA.

---o------

Imali itenga ushicati olunoku funyanwa ozi IBHULUKWE ZEKODI, IBHATYI ZEZITOFU, IMINQWAZI YAMADODA, IKRESBANTI, ne HEMPE.

BAKER, BAKER & CO, E Qonce.

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 YOKUQALA 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.

A. J. Cross & CO.,

KING WILLIAMSTOWN

Isaziso Esitsha sika TIKOLOSHE.

Kubaxhasi Abantsundu O A. J. Cross & Co.

Banga bangazisa Abahlobo babo Abamnyama kuso sonke isi Qingata sase Qonce, e Ngqushwa, nakwezinye eziraulayo ukuba Base kwi Sitora Sabo Kwigumbi le Marike. Basaligcinile igama labo lokuna batengisa ngamaxabiso angapantsi kwawazo zonke ivenkile

APA E QONCE.

IPULUWA, ISALI, IHEMPE IBHULUKWE, IBHATYI, INGUBO NEZAMANKAZANA.

Umgubo, Ikofu, Iti, Iswekile—ngazwinye Into yonke etyiwayo.

Basanika awona maxabiso nge NGQOLOW A, UMBONA, nezinye intlobo zokutya. ___

A. J. Cross & Co.

U

KATA!'

'IVENKILE

Enikelwe Ngamatyala

—KA—

KATA

KUYAZISWA apa ukuba YONKE IMPAHLA yalevenkile imelwe Kutengiswa.

ITOTYWE KAKUBI.

PAULA.—Onke amatyala kufuneka ehlaulwe kwangoku.

Signed J. LEVIN, „ J. C. KEARNS.

W. O. CARTER & CO.,

MACLEAN SQUARE,

KING WILLIAMS TOWN.

U

P. S. JEFFREY

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

Umzi ose Kamastone nase Hewu

Ukuba ivenkile zake ezise

Kamastone, Didimana: Donnybrook.

Zizele ngoku Yimpahla

YALO MCHEBO.

UHTENGISA NGAGQITISELEYO NGOBUPANTSI WONA AMANANI EIENGE NGEMALI UMNTU.

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

—o—

Yonke into etengiawa ngabantu itengwa ngemali, ngamaxabieo anokufunyanwa napi.

—o—

Uboya Begusha nobebokwe bufuneka mu.

—o—

ZONKE IZIKWELITI ZALOMCEBO KUFUNEKA ZIHLAULWE PAMBI KOKUPELA KWALO
NYAKA, okanye ziya kunikelwa kubaquki

LEMINYAKA I 18

IGQITILEYO

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

EZILUKWE NGOBUGCISA 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 lwemifa nekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENENE, kangelisa kunene ukuba ina wona 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 Iblankets ezinomfanekiso we Ngonyama.

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

APO ZIPAKULWA KONA KUKO.

PEACOCK BROS, and WEIR,

E QONCE.

Ngabo bodwa abanokubhala lomfanekisojwe Ngonyama.

Beauchamp, Booth & CO.

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YIZANI EVENKILENI YETU pambi kokuba nitenge napina nizokubona

IMPAHLA YETU ENTSHA

ESAND' UKUFIKA.

IPRINTI Ezibhetele no Patuleni 6d. iyadi

ITYALI ZOBOYA, Zamabala onke, ezibhetele kwayekwa zona ze 4/6- ne 35/- inye.

IQIYA EZIMNYAMA ZESILIKA (i squares zona) ezi Twill nezi Plain ze 3/6- ne 7/11-.

ILOKWE ZOKUTSHATA—esezanzi*we*— nanokwenzelwa umntu, Intyantyambo Zabatshakazi, Iveyile, nazo zonke into Zomtshato.

I-KWILITI—Ezimhlope nezinemigca ehonjisiweyo—ze saizi zonke.

IZITOFU ZELOKWE Ziqala kwi 6d iyadi—ipatuleni ezilungileyo.

IZIHLANGU ZAMANENEKAZI—Ezitungwa de ziyokuma ngemibala — 5_r ne 18 9 ipari.

ISHUZI ZAMANENEKAZI—ezenziwe kakuhle—ziqala kwi 4/- ne 15,9 ipari.

IBHANTI ZAMALEDI ziqala kwi 6d. de zibe yi 3/3 inye.

INGUBO:

Amanene ahlalele ukutshata makaze kuzibonela Isuti zetu Zokutshata ezimmayo umntu.

YIZANI KUZIBONELA NGOKWENU.IMPAHLA YETU YONKE

BEAUCHAMP, BOOTH &co.,

E-QONCE, KINGWILLIAMSTOWN

J. W. GARRETT & CO.,

LADY FRERE,

IZITORA EZITSHIPU."

Ingubo Zamaledi, Iswekile Nekofu, nento zalowomkondo Izihla Ingubo Zamadoda, Isali nempahla yalowomkondo, Ubugoxo ezifunwa nangumzi Obomvu.

Kunikwa amaxabiso angapezulu ngo BOYA. IZIKUMBA UKUTYA MPAHLA EHAM B AYO.

BANTSUNDU! BANTSUNDU!

NASI ISIMANGA

—KWA—

PASCOE, (U FOLOKOCO)

A 200 ETYALI ayachitwa, ziqala kwi 2/6; bezisakuba zeze 5/-.
A 500 EZIKAFU ZEQIYA (ezinepituleni) ngo sheleni empoqa (One Bob), bezisakuba zeze 2/- ne 2/6.
I BLAWUZ nazo ziyachitwa, ngokunjalo ziqala kwi 6d (itiki ezintyanda).

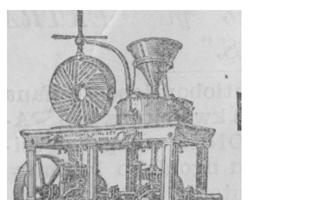
ZINTOMBI BENIYE PINA KODWA?

ILOKWE ZOKUTSHATA

NIKE NAZIBONANA?

Zingummangaliso Zitungwe. ngu Dresmeka ovela e Ngilane.

Kumbula apo uya kumbona kona ngenqu (Saluf) ngezantsi kwe Tyalike yezi Kotshi e QONCE ; nase Baleni le Malike e OALA.



ILITYE

LOKUSILA,

E CALA,

DISTRICT XALANGA.

U TOM R. HAMBIDGE,

UNOVUYO ukwazisa umzi okokuba uya kuvula Ilitye lake Lokusila eliqutywa ngomlifo ngomhla wokuqala ku JULY, 1894, e CALA, nokuba ufumene bonke omashini abagqibeleleyo ukulung' eku Ekusileni, Ekucokiseni, nase ku Sefeni ozi Nqqolowa no Tiya, kwanokwenza Iflawa.

OUFUNGELWE UBUHLE WONKE UMSEBENZI.

Ngendawo ezifun' ukuqondwa kubhalelwa ku

TOM R. HAMBIDGE,

Umsili no Mnini Mashini Wokubhula, CALA, TEMBULAND.

KAYE'S WORSDELLS PILLS;
KAYE'S WORSDELLS PILLS
KAYE'S WORSDELL S PILLS
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I They are a Certain Cure for Indigestion, Biliousness, Headache, Dyspepsia, Liver and Kidney Complaints.

Sold by all Chemists and Stores at 1s. 1 ½ d. per box.
Proprietors, JOHN KAYE, LTIX, LONDON.

Sold by G-. E. COOK, Chemist, Downing Street, Kingwilliamstown.

ISAZISO

ESIBALULEKILEYO

W. M. CUTHBERT and CO.,

BASE QONCE,

Bapezu kokudwelisa IZIHLANGU EZITSHA.

Omaqateni (Shuz) Bamaledi abatungwayo baqala kwi 3s 9d
be Kanvas abamfusa (brown) naba blow 4s 6d
" Ishuzi ze Kid ne Calf (Oxford Shoes) bayi 8s 6d ne 10s 6d
Imbadada Zamadoda ezibomvu neziminyama ziqala kwi 5s 6d
Izihlangu Zamadoda ziqala kwi 5s zise kwi 12s 6d
,, Ezitungwayo ziqala kwi 7s 6d
Ishuzi Zamanene 6s 9d

EZI ZIZIHLANGU EZIBUHLUNGU.

YIZANI KWA

MARKET SQUARE,

Cuthbert & CO., King Williams Town.

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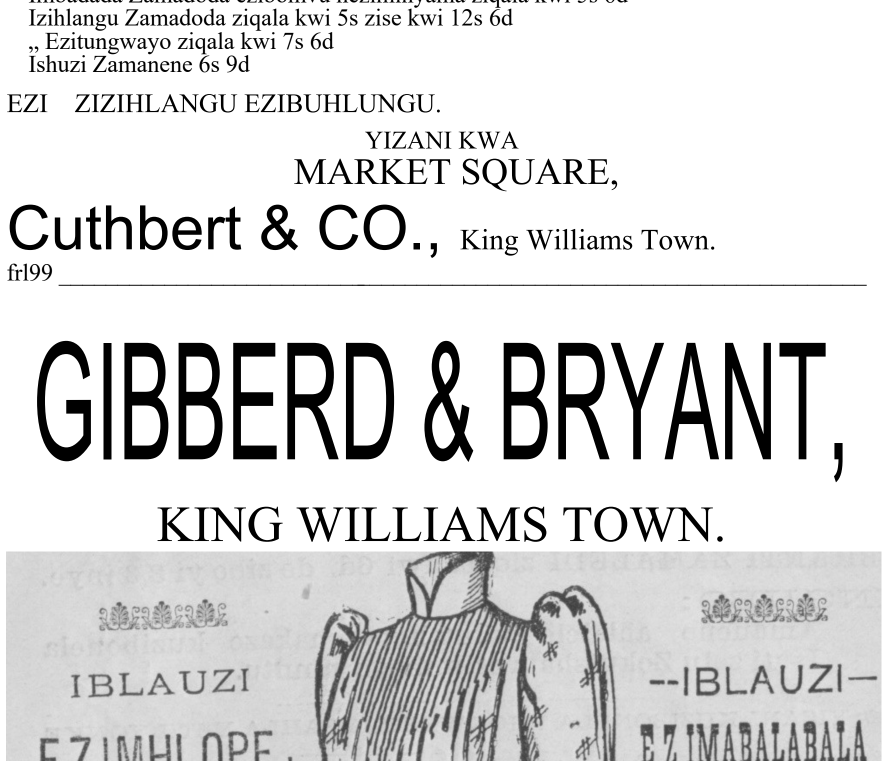
KING WILLIAMS TOWN.



IBLAUZI EZIMABALABALA EZIZIHEMPE (zinekala ezomeleleyo nozihlahla) 2/6.

GIBBERD NO BRYANT

KING WILLIAMS TOWN.

UKWAZISANA KWEZIHLOBO

Abatshatileyo

MAYEZA-PAMLA.—Ngomhla we 19 July, 1891, e Tembeni, Umzimkulu, Sast Griqualand, kutehatiswe ngu Rev. Charles Patnla (uyise wentombi) wase Tembeni, encediswa ngu Rev. Paul Sepamla, vase Matatiele—u Mr. ISAIAU J. MAYEZA, vase Mfundisweni, Pondoland, ku Miss MIRIAM MABEL PAMLA, wase Tembeni, Jmzimkulu. " Yaba ngumtshato omhle imkulu." 269

Imibiko.

NTLATI—E Culunca, ku Qumbu, ngo 30 August, 1894, kubhubhe ngumkhulane u MALIWA NTLATI. Izihlobo ziyabikelwa. 3269

BOTTOMAN.—E Dundee, kwa Bhaca, kusitele kukufa ngomhla weshumi wale imiyo, u ERNEST MLAMBANE, unyana omkulu ka Jamas no Alice Bottoman, ominyaka mitatu nentsuku eziaitoba ubudala bake. Izihlobo mazamkele lombiko. 226

NKAYI.—E Rautini ngo 12 September, 1894, kusitele kukufa Inkosikazi ka Benj. B. Nkayi ebitandwa kakulu ngabo bonke abayaziyo. U Benj. B. Nkayiubulela ububele bama Wesile ngexa lokufa. Izihlobo ziyabikelwa Banoyolo abafele e Nkosini utsho u Moya, Imisebenzi yabo iyabalandela."

MASIZA.—E Mtwaku (St. Matthew's), ngobusuku bo Mgqibelo, September 8, 1894 kusitele kukufa u MELVILLE DOUGLAS, obudala buzinyanga ezi 16, unyana ka Alexander Douglas no Jane Masiza. Ubeliwele nowasvelekayo u Adelaide. Ayc ngamazibulo abo. Kubulelwa u Rev. P. Kawa no Mr. D. Gudula ngencwadi zabo kubazali. Isipelo sake sibe luxolo.

KULAHLEKE OR KUBIWE

BONISANI.—Kwesika Zibi, e Ngcwazi kwa Nxasana, ekuqalekeni kuke August kulahleke INKABI yam ENGWEVU YEHASHE enesitomo, ebungwevu buzi zisihla ukususela ezingxaleni kuse entloko Xa ityebileyo iba yiugwevu eluhlaza lutloko seyifun' ukuba mhlope. Linomvu mbo ongati wasikwa yintambo kwitanga lase kunene ngasemva kwaliqula lingeuf boya kakulu. Linentloko elukuui xa likwe Iweyo, liyisingisa pambili ngokupakamileyo " Litelepela " ngokufutshane. Olifumene yo wofumana utnvuzo omhle ebhalele ku ALEXANDER M. NICKWENI. Newtondale, Peddie. 310

KUFUNWA

EQONCE— ITITSHALA YE SIKOLO SANGOKUHLWA esipantsi kwe Piko lika Rulumeni. Iya kufundisa Iyule ent halafu ngobusuku, okanye iyule ezimbini intsuku ezintatu ngeveki. Abayifunayo londawo bachaze (I) Indawo zokuwufanele umsebenzi, ongapatelela ekuziqubeni intsapo de kube kwi University Elementary Examination; (2) Baxele nomvuzo abangawubi zayo.

Kubhekiswa ku

J. TENGO JABAVU, Hon. Sec. School Committee. Kingstown,

15 September, 1891.

INTLOBO-NTLOBO

UTAKA MLAU obeseleneminyaka emibini kwelase Mashona wazisa izihlobo zake nabamaziyo ukuba ubuyela e Mtombe Mount Coke, near Kingstown. Usuka kwelama ma Suna, September 6, 1894. 23

NDICOLELENI!—Ama Xhosa amabini namatatu abekwele emahasheni kule ndlela isinga kwilitye elingapesheya kwe Qonce ngakweli zibuko linesiziba esikulu, ayacelwa ukuba acholele unilungu IDYASI EMDAKA YELEDI abonwe eyitata. Ovuzwa kakuhle eyizise ku Mhleli we MVJ.

R. J McCALLUM

ONE VENKILE

E D0HNE nase MGWALI.

Ilokwe Zokutshata ziyasikwa.
Iminqwazana Yokutshata (Bonnets) ne Minqwazi), iyenziwa.
Izonka Zokutshata nazo ziyenziwa
Ingeji Nemisesane Yokutshata iko
Izigqubutelo Zabatshakazi.

Ndenzelwa ITYALI e Skotilane ze Venkile yam.

R. J.

MCCALLUM.

G.P. PERKS NO NYANA

E QONCE,
YEYONA NDAWO YOKUTENGA

Imisesane yoku "Ngeja"

Imisesane Yokutshata, Amacici Namehlo (Spectacles).

KANANJALO XA UFUNA

UKUHLAZIYA. IWOTSHI.

MARKET SQUARE,

Kingwilliamstown.

ABATATI-PEPA.

Eli lixesha lokuba kutunyelwe imali ze nyanga ezintatu ezipela ngo 30 September, 1894. Sifumana ukuba kuko amajingxela angekaqoshelisi no Nyanga-ntatu ka June! Abanjalo mabalungise kwakuzo eziveki.

ISELA LEMALI.—U Job Ntliziywana usentanjeni e Dordrecht ngokulinga ukuba imali ka Dr. Rowland wakona ngetsheke. Kubotakala ukuba urazule amapepa amabiui etahe. ke, waza walibbala elinye £5 14/ atume omnye ukuba alise e Bankini. Indlela elili. bhala ngayo igqira igama lalo upautse wayichana ; apo buzokuqondwa kona ubumeuemene kukukupelwa kwegama u "five " ate unkabi " fife."

I SAZISO !

Kubaxhasi Abantsundu

BASE

BHAI, TINARA, MDULUSWA, NQWEBA, HANKEY, NAPI - PI - PI,

HLAKANYANA

(J. P. CASELY)

WAZISA abahlobo abantsundu ukuti usabambe zimi ukutengisa ngamaxabiso angapantsi kwawazo zonke Ivenkile

APA E-BHAI.

Ihempe, Ibhatyi, Iprinti, Ityali, Ibhulukwe, Ikeleko, ilezinye ingubo Zamankazana zicolwa nje. Zeziketwe nguye salufu Pesheya (England). Ziqata, Zilushica, Zintle kuba uyayazi into efunwa NgoNtsundu.

Kuzibonela upete ipepa le MV0, akunayi kurana Istru.

J. P. CASELY,

PARLIAMENT STREET.

PORT ELIZABETH.

IMVO ZABANTSUNDU

(Lihamba bonke olwesi Tatu) Ixabiso 3d.

Ziqutywa nge Posi ngo 3s. 6d. nge Nyanga-Ntatu zisaqala: 13s. 6d. ngonyaka usaqala.

Zamiswa 1884. Zipete Umnyaka we 10-

NGOLWESI-TATU, SEPT 26, 1894.

Iveki.

ULOLIWE uya kuvulwa e Mafikeng, kwelaba Rolong, ngo 3 October.

INOMLUNGU wevenkile embambileyo ingqakaqa e Dikeni, noko kungemandla.

KUKO abantu abati bafumene impawu ze goli kufupi nendlela kaloliwe ngakwi Ntaba Yoluzi kwi siqingata sase Batisi.

NGEZAYO iveki Ijaji iya kusingata amatyala e Monti ngolwesi Bini, 2 October, ze ngo Mgqibelo, 6 October ibese Cathcart.

UPUMLO olulutshane Iwe Zikolo luqale ngolwesi Hlanu lwepelileyo iveki, 21 September, ukuze zipinde zivulwe ngo Mvulo ozayo, 1st October.

URULUMENI we Nkosazana uvakalise ukuba uyavuma ukuba adibane ubuso ngobuso nabatunywa besizwe sase Swazini e London.

IMANTYI yase Mtata iqaule umtshato ka Hargreaves Ntikinca nomkake u Maria " ngokurweqeza " komnikazimzi netyendyana abati ngu Lolo wakwa Qumbu.

UMQUBI nombaseli treni babulewe, yenzakala kakubi igadi ngo Mgqibelo e Elandsfontein ngase Johannesburg ngokusuka itreni leyo—ebiyeyomsebenzi—ipume emigaqweni.

ABATENGISI botywala o Mr. Quarmby no Mr. Bartlett base Qonce badliwe £5 ne £7 10s. ngokulandelelana ngolwesi Hlanu lwepelileyo ngokungxenga utywala ababutengisayo. Bacutshwe ngu ntaminani.

KWI Komponi eyi Croesus e Johannesburg i Netevu ituleke inyawo ezilikulu elinamashumi asixenxe emngxunyeni yaya kucolwa ivikiveke kakubi ezantsi, sekwafunjwa ukufa. Oku kwenzeke ngolwesi Tatu lwepelileyo.

U CHARLES SIWUNDLA unikwe unyaka ngolwesi Hlanu olugqitileyo yi Mantyi yase Bai ngamaqinga awenzileyo ekubitleni kwincwadi zempahla yevenkile yo Messrs. Baker & Co. Ite imantyi xa imgwebayo amatyala okubala ubumenemene ayanda kwabantsundu abafundisiweyo—akuzipasi, akuzitsheke.

KWIMFAZWE ekoyo e Korea kuxelwa iduli elikulu eliliwe ngo Mgqibelo wengapaya pakati kwama Tshaina naina Japan e Pingyang, awoyiswa ama Tshaina asantsuliswa. Aye nga 20,000 kona kodwa abulelweyo natinjiweyo a 16,000; kuma Japan kufe 30 kwangxwelerwa 270. Emva koko kuliwe elenqanawa iduli kwatshona zane macala omabini. Isipumo seliduli siyabangwa.

ELAMA MFENGU.

KUKO usinga oluvakalayo lokuba u Rulumeni uhlalele ukuwuquba kwangoku nakwelama Mfengu Umteto wase Glen Grey. Site sibe sisand' ukuva ngo Capt. BRABANT ukuba kunjalo, safumana inqaku kumhlobo opesheya kwe Nciba elingqinelana nelo. Kubi ke, kuba awukaqondwa nentsebenzo yawo kwase Glen Grey apo. Kulento akaqubi kakuhle kanye u Mr. RHODES. Iqondo lokuqala lo Mteto lo lalungiswa yi Palamente ngendlela yokuze ungashunyayelwa kwe zinye indawo ezingapandle kwe Glen Grey; waye umnqweno we Palamente ungowokuba ungaqutywa nase Transkei ngapandle kokuba kucelwe kuyo. Akalungisi ke oyi Nkulu ukuwushumayela pantsi kwe meko ezinjalo nakuba singatshoyo ukuba wapula umteto ngokwenje-njalo, kuba ngomteto okoyo u Rulumeni unokuwushumayela nawupina umteto okoyo nongekoyo e Transkei engabhekisanga nto kubani. Kodwa siti tina ngengangxami ngepika, ngokukodwa njengokuba kuko indawo angamgiba ngazo ama Mfengu kube kuko. Umhlaba wawo uqiniselwe kuwo ngezipo esezigqityiwe: lo Mteto ungowokucombulula ezo zipo kuba uvulela iroba lokuba elowo abe nekasana lake angalitengisa nakumlungu ; okanye utengiswe ngamatyala, kanti ke kukunyunyeka kwesipo. Anokuti ke ama Mfengu abhenele ku Kwini ngalento; abe esiti u Mr. RHODES makaye kuyilinga lemigqaliselo yake kwim'hlaba emitsha eyakumiwa ngalemigaqo yake. Mayingaqutywa kumhlaba osekugqityiwe ngawo njengowama Mfengu. Sova ke ukuba ayakutinina. Siyakuwadela engemanga njengamadoda.

IMFUNDO YENTOMBI E BENCUTI.

ISIKOLO Sentombi asiqali kubako e Bencuti (Shawbury). Iyindawo efanelwe kakuble ngumsebenzi onjalo kuba kungeko sikufupi naso isikolo onokuqeqeshwa kakuhle kuso umtinjana. Kuba mabayazi lento abantu bakowetu ukuba ukuqeqeshwa komlisela entweni zase mlungwini kuyawanyanzela ukuba nomtinjana awuqeqeshe ; kuba kungeko ndlu isangana ngapezu kweyabantu abamfundiso isaduleleneyo. Oko kukuti amabongo abantu abafundisiweyo nabangafundisiweyo awajonge kwicala elinye; kwaye kungekuhle ukuba abantu ababandakanyiweyo bamane becukelana ngento zokuba omnye engaqeqeshwanga entweni zentlalo yelixesha. Iseyibinqelwe kakade ke imfundiso yekuba kulo lonke elo lase Mbo; besekufuneka indawo enjengale yase Bencuti, ukuba ne ntombazana zibe semfundweni. Kwabalusizi kunene ke kuti sakuba isikolo sentombi sase Shawbury kuvakala ukuba asanelisi ngenxa yobuqitala babo sati sapatiswa bona. Kodwa ngoku siyavuya ukuti kufike indoda kakuble kuso u Rev. SAMUEL CLARK; saye isikolo siba siso ngabasipeteyo —ingezizo izakiwo. Oku ungakubona kwesentombi sase Ngqushwa. Besingento; ngoku pantsi ko Rev. A. J. LENNARD siwuxolisile umzi, Kuyasivuyisa ukuti nase Bencuti kufun' ukuti kube njalo, ngenxa yemigudu ka Mr. CLARK obonakala ukuba uzimisele ukuba sibe yinto esiba yiyo pantsi kokupata kwake ; esingatandabuziyo ukuba kwinyangana ezimbalwa siyakuba yinto esiyiyo apo e Mbo. Singavuya ete amawetu amele elo amboleka izandla ezishushu kulomsebenzi. Siyakuhlala ngolindelo ukuva inqubo entle yaso.

Impawana.

Unyulo lwase Stellenbosch-

Olunyulo, olubaluleke kuba lwaluqutywa ngamapepa azibalela engabonwa umntu, lupumelele ekunyulweni kuka Mr. G. Krige. Usele pandle u Mr. Peter de Waal owayexaswa yi Bondi. Lonto yalata uncedo lwalondlela yokuvota ukuba ade umntu ongewa Bonti abe nendlela e Stellenbosch.

Impikiswano Yosiyazi

Abambene nzima amagqira e Cradock ngesifo ekutiwa yingqakaqa kona. Amanye ati yiyo, u Dr. Molman uti lirashalala kodwa (chicken-pox). Nabeputunywe kwe zinye indawo awavumanga kuteta—tyatyasini—ngesifo eso. Amawetu ayakuti nantso into ekade siyixela.

" Umhlobo."

" Okade enamatuba okumlongalonga " umantyi wase Sidutyini uti abeini base ba Tenjini bomzi owonganyelwe zinkosi u Matanzima Mtirara no Gwe Ndarala bamnike u Mr. Bunn, R.M., Cofimvaba igama lesi Xhosa elingu " inhlobo." Elogama liya mtetelela u Mr. Bunn, laye limfanelekuba ubumantyi bake abukete bala, lunqulo; opantsi opakamileyo bonke ubenze into enye, akana lucalulo. Yiyo ke lento bamte gidli ngegama elinjalo. Ngumfo onobubele kanye. Ngauiana zinganje ngaye zonke, waye naye enga akangejiki kulo moya.

Ubu Ruluneli base Kapa-

Ukuwela kwake u Sir Henry Loch inteto yayingadibene mayelana nokubuya nokungabuyi kwake. Bako abaye besiti umke mpela, abanye abayikolelwanga lonteto baye beyipikisa kanjaqo. Ngokuke kuvakalisiweyo ukuba nyabuya kwakona akuko umangalisiweyo, kwaye kungeko nanteto—into ebonisa ukuba inene yayiko kuwo omabini amacala. Ngoku pesheya u Sir Henry wenziwa umntu owaye langazelela ukupuma, ate ke walutshonisa olwake uluvo ngesicelo sezipakati zase Ngilane. Siyazi tina ukuba yinteto kodwa leyo kuba bebaninzi abebenga yitsibelayo — bayifanele—indawo yobu Ruluneli base Kapa entlaulo iku £10,000 ngonyaka. Usengati Umhlekazi uya kusuka Engilani ngo 6 October ukuza kwakweli lamazantsi-Afrika.

Inqubo yobu Wesile-

Ingxelo zonyaka zeli Bandla likulu pakati kwamawetu eziti zisbiuilelwe emva kwe Komfa zisezihanjiswa pakati komzi. Zibonisa ibambiselo pambili enkulu kuleminyaka ilishumi igqitileyo yati yabako i Komfa eyaqala ngo 1883. Into ebuye umva linani labafundisi abantsundu, kuba, ekubeni ngo 1883 baye be 80, namhla banga74 ; zaye indawo ezikulungeleyo ukwamkela abafundisi ezingenabo zi 10. Kwindawo yengqeqesho yabafundisi ngamadodana a 5 kupela akoyo. Kuyabonakala ke ukuba indlala yabafundisi abantsundu inkulu kweliblelo. Abamhlope abancipile bona kuba ekubeni ngo 1883 baye be 91 abamhlope nainhla ba 110; kweli qela ama 61 aquba umsebenzi wabamhlope, 49 ongamele owabantsundu. Into eyandileyo kwabantsundu ngabavangeli: ngo 1883 babe 44, namhla ba 118. Noko lincipileyo inani labafundisi iramente yona yande ngokupindiweyo, ngo 1883 amalungu aye 20,742, namhla a 39,314. Kwicala lemali encedisa kumsebenzi wabamhlope imali i £1,000; eya kowabantsund £8,000 ngonyaka. Bonke baya kulinqwenelela umsebenzi omhle nangapezulu ibandla eli kwixesha elizayo.

Ukuxokozelelwa Komteto.

Ingxokozelo ekoyo kwabantsundu ngendawo ezibungozi zo Mteto wase Glen Grey ingenise ivuso kubapati bamapepa ebamhlope beqela elivana no Mr. Rhodes. Bayayoyikela into yokuncetezwa Engilani. Lengxokozelo ayenziwa naugayipina enye indlela ngapandle kokubhalwa ko Mtandazo owaye ukwipepa le Mvo ZABANTSUNDU lombla we 15 August, ubhalwe amagama abantu kwakwelo pepa libhaliweyo lawo, nakwamanye alandelayo ngokobuninzi babantu. Mayelana nababhala ngopawu—ukubanjiswa usiba—mikwenziwe lento, umbambisi lusiba makangakulibali ukulibhala igama lake ekoneni yesekohlo yepepa ezantsi njengengqina *(witness').*

Inqubo Yengxokozelo

Sekuko indawo—njenge Qonce ne Herschel—eseziyiqubileyo imitandazo zapendulwa. Abase Gala ahalungisanga ukuti bakukov' ukuwubbala bawutumele ku Mhleli we Mvo ZABANTSUNDU. Imfanelo kukuba bawubhale bawutumele ngokwabo e Rulunelini, kwanjengokuba benjenjalo abase Gqili. Amawetu mawazamele ukuba azenzele ngokwawo into ezingaba zilula njengezokutumela imitandazo, ngokukodwa xa sazeke yonke into yesiko lawo seyicacisiwe njengalo oya ku Kwini. Owase Cala ke siwupindisile ukuba uyokungqinwa amagama abhalwe ngempawu ngababhali, ukuze sebewutuma ngokwabo e Kapa. Sivuya ukuva ukuba owamaranuga ase Cookhouse utunyelwe ku Sir W. Cameron unam igama a 60. Singatanda ukuva nangeminye equtyiweyo ukuze kwaziwe ngabantu bonke into eyenziwayo. Kungati kanti kuxokozela kwesiqingata, babe abanye betalalisile ngokungati bona baxolisiwe. Ngokupatelelo kwabakwa Kama, sagqibela umcebisi wabo u Mr. Joseph J. Yates ete akabom nto yimbi xa ngaba bazimela ukugcina umhlaba wabo, mabatelele nabo kulomtandazo; kuba lo Mteto we Glen Grey usisitya esivuziyo oya kupuma ngapantsi umhlaba ababewupiwe abantu ; bayotuka sekuze.

Lenzantonina i Glen Grey.

Ifun' ukuti ibange isitukutezi emzini into yokuba kuti-xum kanye mayelana nento eyenziwa ngamawetu ase Glen Grey kulento yengxokozelo. Abanganceda umzi wonke ontsundu abakwaziyo ukubhala kona bewuchazele uhlobo ekuqutywa Iona kona. Kunokuti na kanti ngokusitela kwento zo Sotsbozana nezo Sigeuu, akuseko noko amnye onokuwublabela ikwelo umzi wakowabo e Glen Grey ukuba udibane uyikangele impilo nokufa kwiuto enjengalo Mteto, ucele amacebo nakweminye imizi. Tetani, Denti, nani bo Kali pa nabo Zwedala, ude uqonde umzi into ekuyiyo ? Oludukiso aluluhle !

AMANANI EZINTO.

Emtata itapile 'kezada zafikelela kwi 16/ ngekulu leponti. Umbona wakwa Bomvam ubafunisa kona nge 9/ ingxowa.

—o—

UBOYA PESHEYA —Kumsito woboya obuse London ngeveki egqitileyo kubonakale ukuba buyafunwa kunene, ekude kwako nabasq, Amenka abatengi. Ngamaxabiso into emi kwinto awayeyiyo ngowandulelayo umsito.

—o—

Bafumene ukumangaliswa abantu kwifandesi lempahla ebelise Mtonjeni ngolwesi Tatu lwepelileyo akuba umteteli walo efumana iponti ene hafugolweni ne ponti ene sheleni nge hamile enye, wazi, wateogiea kwakona amashumi amabini enkabi zesilara ngaxesha uye nge £10 iukabi iuye.

—o—

IMALIKE E QONCE, SEPTEMBER 22:—Ibho. tolo, iponti, 1/, 3/; Amaqanda 4d, 8d idazini ; Ihabile 2/9, 4/6 nge 100 lsa ; Itapile 4/6, 10/ nge 100 lbs; Umbona 4;3, 4/10 ngekulu; Inkuku 1/, 1/7 iaye ; Ikwakwini 5/9, 8/ inye ; Amatanga 3/6 ngedazini; Imbotyi 7/3, 10/ nge 100 lbs; I ertyisi 7/3 nge 100 lbs; Inkuni 5/, 26/ ngeflira.

—o—

IMALIKE E RINI, SEPTEMBER 22 :-Ibhotolo, ngeponti, 2/, 2/8; Isemile, ngengxowa, 4/, 4/6; Amadada 2,5 lilinye; Amaqanda, ngedazini ; 6d, 1/; Ihabile, ngekulu, 2/6, 3 6; Inkuku, inye, 1/5, 2/6; Inkuni 12/, 41/ ngeflara ; Ubusi, ngebhotile, 1/4, 1,6; Ama. zimba, ngengxowa, 8/, 9/; Umbona, ngengxo. wa, 8/, 8/9; Umgubo ngenaxowa, 25/; Amatanga 2/, 4/ ngedazini; Itapile 4/, 7/6 ngekulu ; Ikwakwini 4/, 7 6 iuye ; Ingqolowa, ngekulu, 6,9

—0—

E MONTI, 21 SEPTEMBER —Isemile, nge ngxowa, 3/10, 4/5 ; Imbotyi, ngekulu, 5/, 9/; Ibhotolo, ngeponti, 1/9, 2/11, enetyuwa 9d, 1/2; Amadada 1/9, 2/1 lilinye; Amaqanda 6d, 8d ngedazini; Inkuni, ngeflara, 5/, 20/; Ihabile, ngekulu, 2/6, 4/9 ; Inkuku, inye, 1/6, 2/; Amazimba, ngekulu, 4/, 4/6 ; Umbona, ngekulu, 4/6, 4/9 ; Ihabile ezinkozo, ngengxowa, 12/ ; Itapile, ngekulu, 5/, 11/3 ; Amatanga, ngedazini, 2/3, 3/10.

Abantu Ngabantu.

INTSWELA KUTANDA. LUHLANG A.

MHLELI,—Sifakolc lamazwana etu kwelo pepa lomzi. Isisusa salamazwi yinteto yomkuluwa u Nqandela ebonakele kwelomhla wamashumi omabini anesitoba ka August, nge " Ntswela Kutanda Luhlanga." Singabatandi luhlanga noko kungebonakaliyo kuba sivaleleke kwindawo enje, ekucingwa okokuba abakuyo abalutandi uhlanga. Kuti ke ngoko kwakubako izikalo epepeni, ezenziwa Uyabetu o Nqandela'ba, sibe nemincili endululwa lelohlombe. Yaudile intswela kutanda luhlanga kumzi ofundileyo; ngoko ke sifuna ukuhlomela kwisikalo sowetu. Ubeka ndawo-ne, ati zibangwa yimswela kutanda luhlanga. Siya kubuya nganeno kweso sine tina. "Silumke sonke bamnyama akuko unokufundiswa ngomnye; " utsho, anyanise, kuba uti wakumbonisa uweuu apo aposisa kona, akubulele ngentshuntshe. Ubuya ati: " Ayimanga i Babiloni zakupambana ilwimi," ne Afuka ayisakuma kwakurutwarutwana. Masikotane. Sitsho kuba sibona ukungabiko kovelwano. Kunamhla ofundileyo ngofundileyo. Aka wakumbuleli amaxego namaxegokazi. Woti namhla abhalela epepeni azame ukubavimba abanga fundileyo ngokuti namhla abhala isi Xhosa asipitikeze nesi Ngesi, kanti ipepa eyimvaba yomzi upela—oxwebileyo noba ofundileyo nongafundileyo. Sinosisiba ubanene balenteto yetu buboiwieala bubonakele, ngokukodwa kwinewadi ezinjenge zaba bhaleli base Dayimani nabase Bhai. Ukuba siqubela pambili masiqubane njenge ntlanga zonke ezinyukileyo. Umabatabate umzekelo abababhaleli kwi nteto zobawo u Falati nomkuluwa u Nqandela, zona zinokuqondwa ngumntu wonke. Okunene ayimanga i Babeli zakupambana ilwimi, njengokuba ne Afuka le ingasukuma xa zipambeneyo. Xa sitshoyo asiteti kuti amadodana agazi lisatsaulayo makangabhali ngesi Ngesi, kuba siyalikutaza lona elolinga, kuloko siti isi Ngesi masibhalwe sodwa nesi Xhosa sibhalwe sodwa, njengoko u Mhleli enjenjalo yena x i abhalayo. Makube njalo ukuze sibe noncedo emzini. Amaxego akala ngokuti sifunda ubuqinga. Kobonakala kuyinyaniso oko akmetayo xa siwenjenje ukuwapata, sakukov' ukufunda. Umkuluwa u Nqandela upeta ngombuzo oti " Yiutoni na u kutanda uhlanga?" Ukuwupendula siti (1) Uku- tanda uhlanga kukulwenzela amalungelo, (2) Kukuba kubeko amadodana abhala incwadi ngesi Xhosa. Ama Ngesi la akafanang'enyuka, ageina inteto yawo Ati akuba oyisiwe ngama Fulentshi, yakuba inteto epokeleyo isisi Fulentshi, kwavela amadodana abhala incwadi zesi Ngesi ukwenzelelela ababe ngasazi isi Fulentshi nesi Latini. Nati ukuze sinyuke abafana mababhale inewadi zesi Xhosa ukwenzelelela abangasaziyo isi Ngisi nesi Bhulu. Wati u Somgxada pambi kokuba aye e Mombasa —fundani inteto yenu neyesi Ngisi. Angati kuti omnye sakutsho, bhalani kambe sibone niuina base mfundweni. Simenjenje ke ukumpendula—kaloku sivaleleke apa tina, kulungelo nina senipumile nangapandle. Okwanamhla sisahlomela lenteto yomkuluwa, ngoko make siyeke. Singamankwana enu,

T. B. S., G. W. T.

Lovedale, September, 1891.

NGEZOMBUSO KWABANTSUN DU.

MHLELI OBEKEKE KUNENE,—Ndivumele itutyana kwipepa lika ntsundu ndenze lamanqakwana ambalwa nangani bendiyakwenza inteto ongati ibebundana, koko ke ndiyoyika kuba ndingulomntu wadinisayo epepeni. Nantsi ke intloko yenteto yam: Sisigqibo esaleqwa ngobumenemene ngobusuku yi Palamente ngomteto we Glen Grey uamauye amazwe abantsundu ; hai bo kona sibi kumntu oqondayo onokulela elakowabo, kwaye kulilungelo kuye wonke umntu ontsundu ukuba enze into yengqondo ngalomteto endite pakati kwenteto zamanene akowetu adumileyo, ndapaula nqaku kwi pepa le 5 September lite lafuna lenteto iyokutatyatwa emva kanye, liti lalike layalata lento yo Nozikakana or Tribal Titles ngexesha lika Sagodini, kwatsho kwalumeza umzimba. Nangu ke umbuzo, Yayijonge pina lombutumbutu ? Ewe inteto yomnumzana intle kanye kodwa ndawana ukankanyo nabafundisi kuba besikade sifuna abafundisi bohlanga. Mna ndiyachasa kulondawo, ewe bangako ezintlanganisweni kodwa bangatunywa. Ngani? Kuba sesipaule sazi apo ajonge kona emva kobunqinanqina lilungelo lake yedwa. Kufuneka kona amadoda ohlanga (patriots) aya kujonga kwizizukulwana, ingengawo ati anga ayayikota kanti ayayixatula. Ndilusizi yinteto yeciko u Mr. Merriman ete ukuba o Tengo Jabavu bebe ngamawaka alishumi bekuya kuba yinina kwabamhlope, kanti bako, nto ibatintelayo kukuba befuna awtbo, betintelwe yimpanda. Ungafike upaule kumntwana wegazi ebukosini kungengabo ubutyebi, uve kwa umpunga wenteto. Asazi ke siva ukuba u Sagodini no Rhodes ngababafundisi, ukuba uyakumbula ngeuteto yo voti lakudala eyati ngomhla ombi indoda enye iyema ewakeni. Kutshiwo kuwe ke namhla, mdak' omnyama omibele imunywa ngu m-Xhosa, m-Sutu, Mfengu, Mtshangana, Mnyembana, Mtwa engeui naye, ntong' esekosi ku Jabavu, halala nalo ihlazo. Kulilungelo ukubhenela ku Queen. Uxolo ngento ende. Owenene,

J. B. MGWEBA.

Johannesburg, 13 Sept., 1891.

" OMNYE WE BHODI."

NKOSI MHLELI,—Ndifumeue opeponi lako lo 29 August impeudulo yozibiza ngelogatna lingasentla. Ngapambi kokuba ndize kungeua engxoxweni ndicela ukuba aze abonise obobungozi bokulanda ete inteto ndayibeka emngcipek woni ngabo. Umphunga wobutshantshalala abhale ngawo andiwuse liso, sobuye siqelane emzuzwini: eli iigxaba labandlini-nye, elifana nelo uke ulibone mhlaumbi, pakati kwenkosi nesidalwakazi sayo esibutataka, ude uti namhla intambo zomtshato ziyaqawuka, kanti ngomso ubona. sekuluxolo, nokuzola notandano: isaqwitana enditi mna akuko ndlu ingenaso, ngokukulwana okungangokunganeno, endisikangele mna ngoluhlobolo kuba

Au, obu bumnandi bekaya ; Ngumsana
kosukub' etshaya : Yinyongo kwinyama
yokosa, Ipepile yetu Maxosa.

Owam umsebenzi ngoku kukumhlangabeza, "Omnye we Bhodi," ndidibane nayekuleyo ndawo ayiketileyo, nakulomhlaba awubaluleyo, Amazwi amabini: Intsimi, Isisimi; Ihashe, Isihashe, ngawo ati makabe ngurnlinganiselo oyakugweba ubunzima bewonga lika *1st.* Ngani *yena* ubona okokuba awesibini amagama anewonga, nobukulu kunawokuqala, ngokuba amasimi angapezulu kune ntsimi: Isihashe kune hashe elinye. Eloku- guqula kum liti, *isikali* sake *aveyisha* ngaso asilunganga, siqoboshekile, Ukuze sibe silungile, igama lenqu yento enyo malitelekiswe negama layo elalata kwa into enye elino *1st.* Igama lenqu ye *zinto* litelekiswa kwanelogama lobuninzi elino *Isi.* Ngoluhlobo ndiyasikulula *Isikali,* ndiya *veyisha'.* amagama ema ngokuujeIntsimi, amasimi, isisimi; Ihashe, amahashe, isihashe. Nokuba sesidlula silinganisa amagama ano *Isi,* nalawo angenaye angeinga 'nye, siyakumfumana u Isi futi ngokungapezulu, enewonga elinganeno, kunelilinganayo, okuuye kunelidlulileyo kunawo, andazi nokuba angabhaqeka enelingapezulu: kangela apambi kwetu, Intsimi, Isitiya (ngokwaBambo ngokuba utiya ngumbona), Isife, (ngokwa Maxosa livela kweli-

gama eliti, imfe): telekisa, Ihashe, isitokazi ngenteto yama Baca. Njengokuba ndiwamisile lamagama kusekuhleni ukuba akangapezulu awesitatu kwawesibini, oku kwanele kulengxoxo, Ndinokubonisa ukuba angapantsi; yenye into ke leyo kotandayo. Indlela eveliswa ngowase .Bhodini iyalahlekisa kanye: esake isikali siti, Umkiwane, amakiwane, ngoko la anewonga ngapezu komti oxakate wona, U Sirayeli ungapantsi kwabantwana bake ama Sirayeli. Kanjalo mandalate ukuba eligama *iwonga* ngokungxamela ukupitizelisa ingcalulo eyiyo yamazwi ulidwabulule waya kufaka ingcingane yalo apo ingaqelekanga. Asitsho ukuti amasimi ka Kalipa anewonga kuneka Songelwa. Isihashe sake sinewonga kunaka Hlwempu, kodwa yingxam yenteto ukuti, u Ngangelizwe une wonga kuno Xelo. Apa eligama lisesizinzweni salo, liyicana lilodwa into eliyitetayo, Kuye lisesibolekweni, akayicinganga lento ukuze alahleke: ngokuba isisimi sinewonga *lobuninzi* kupela kune ntsimi: njalo nange sihasbe. Kwakona niengoko ndalatileyo, endaweni yokuba alinganise inqu yento nenqu yento, ulinganise inqu *yento* nenqu yezwito, indlela ke leyo emhlope nebalulekileyo yokupikisa nabani kwingqibo yokuemga ebadamekileyo. Masiye kuhlola emasimini: le yeyombona, le yeyamazimba, ixesha lelase kwindla; ndalata isikwebu, uti owe Bhodi yiyona nto inewonga apa: ndipendula ngelitu igama elipambili ngumbona, nga????? mba, sona singaneno, Akuko nto yezikwebu. Isikwebu nguruaibsKelo wenkozo azingumbona, ekuti xa zingekoyo ibe sisikwebu akuko, kodwa esiputileyo. Isikwebu sisenzeko sexeshana, esipela kamsinyano kwakubhulwa: ngoku ndalata ubulima, nditi isigadi, isihumba, isihlava, ndimkumbuza ukuba isihlava senziwa yintlava. Masipume sobatatu ; he, ngapandle ndalata isihashe esikwelweyo nesifunziweyo. Sibukela olcgqatso, nditi imbaleki ipambili *isifede* sisemva. Emmangweni wesipelo selipakade masime: sigibisela amehlo ngapesheya kwe Yoredane yobu bom, sibona amasango amabini :—

Pezu kweli, nakweliya, kuk' umbhalo.
Pezu kweli amagama yi golide,
Engqongolo, yangqongolo njengegazi,
Elemvau' eyasifel' e Kalavari;
Njengelanga likazimia ngobubomvu
Xa lingcangca emveni kwesipango
Zid' induli zine ngati ziqatyiwe
Ngelobala, kwanentaba namahlati;
Siwafunda lomagama at' *Izulu.*
Nakweliya ngapezulu kubhaliwe,
Amnyama amagama ngokom'le
Amagama ad' angati enz' itinzi Lobusuk' obunenkungu emfuleni
Osikota sisindwayo livukazi
Lemibete yokulila nenyembezi
Zabahamba kwisihlambo sokubhubha
Abatshoyo " Sifikile ekufeni " ;
Lomagama wona ati *Isihogo,*

______________ HADI.

Ihlelo Labazili.

Pezu komcimbi wokudweliawa kwendaba zaba Zili, omnye usibhalele lencwadi ebinga ingakangelwa ngengqondo entle ngama Tempile akuzo zonke indawo ezifikelelwa yi Mvo

MHLELI WE MVO ZOHLANGA,—Nceda undifakele lamazwana am kulomvaba yoinzi wakowetu. Ndinoluvo oluhlala lafika futi kum. Ke njengokuba elipepa lilelimele amalungelo nenqubelo pambili yomzi nje : le yenye endinga ingacingwa ngutnzi—inga ke ingahlala ivakala epepeni. Nditeta engomcimbi wozilo, ukuze abaqubi bawo bakntazeke. Kambe Mhleli umlimi ukutezwa kuenma kwentsimi yake, umfuyi nkutazwa kukwanda kwemihlambi yake. Kuyakubanjalo ke nakubaqubi bomcimbi wozilo xa beyakumana beswa futi ihambiselo pambili yozilo kwindawo ngendawo. Ndinga ke ngoko lendawo yehambiso yotywala ingaba yenye yezibhengezwayo epepeni — nditeta into enjengokuti xa bekuko intlanganiso yczilo emzini otile zibhengezwe tzo ndaba—njengoko kwenziweyo ngaleya ib'se Mgwali. Anditsho ukuti ayenziwa lento Mhleli: kodwa ayenziwa njengoko ibifanele ukwenziwa ngako. Imbangi yokuba ndenjenje, kukuba pakati kwezinto ezifuna ukusetyenzwa emzini kuko le yalombbubhisi ngqiba umzi, baye beyakukutazeka nabashumayeli bozilo kukuva ukuliwa kolutshaba, bengenandawo yimbi ke bayakuva kuyo ngapandle kwe "Mvo" le. Ndixolele Mhleli ngokuntyuntya, ndibangwa buqitala. Ndibulela isituba epepeni lake, —UMZILI.

Siyavumelana kanye nalom'bhali, saye sibleli sikulungiselele ukuziquba kumhlati wazo zodwa indaba zehlelo lama Tempile xa bayakuti abahlobo balowomsebenzi bazitamele ; kuba siyazi ukuba yinto engade ibange abantu abangabazili abakutyesheleyo uku. tata ipepa ngoku babe ngabaxhasi balo.

Nge Tempile yakwa Ndlovukazi kuko elinqaku :—Le Tempile ibityelelelwe ngu mfo ka Rubusana (Rev. W. Rubusana) wase Monti, Umtunywa Wendlu Enkulu—ufike apa nge 14 September ngexesha lakusasa, kwaza kwati ngokuhlwa sanentlanganieo evulekileyo. Inteto yake uyiseke pezu kwamazwi awatate kwinewadi yama Ro.ua isahluko se xiv: 2-3, amazwi la wo abe makulu kakulu, kangangokuba nabapumileyo ababepantsi kwawo bamane ukuzibuza ukuba, yintonina ukuba banga Tempili. Ute akugqiba ukushumayela wacela abangaba nemibuzo ukuba babuze, ekuyipeuduleni imibuzo : utsho bancama—kwabonakala ukuba banele. Kwabako abazinikelayo emva koko; abazinikeleyo babengamashumi ama bini amantandatu (26); basangcembile ke nangoku ukueukela kulomini, kuba lomfo wayengumkombe. Bebonke aba Tempileyo ngoku apa kudibene nababe Tempile kakade banga 80. Ngazwinye singati Inkosi isincedile kakulu ngesosicaka sayo ukuza kuhlanganiaa amatambo awomileyo, kuba lento besingasayilindele apa; u amana singanyawo ntle esosicaka se Nkosi, kuba simtandile apa lomfo ka Rubusana.—D. T. M.

MR. J. H. HOFMEYR, M.L.A.—Elinene lifike e Kapa ngeveki epelileyo ngenqanawa eyi *Athenian* ukubuya e America nase England.

IZILIMO ELWANDLE.—Ifama etelivela malunga necweba le Xesi, liti kona sebegqibile ukulima, zaye nezitombo zikangelcka kaku hie kunene.

INGQAKAQA E MONTL—Ngamashumi asixenxe aselugcinweni kwisiqingata sase Monti ngetuba lengqakaqa; batatu kowe dolopu umblaba.

INUOZI YEHASHE.—Indodana engu Mr. R. Douglas y ase West Bank, e Monti, iwe ehasheni nge Sabata engapaya yaroboka ukakayi. Sigqibele amagqira engekatsho ukuba seyipumile engezini.

U MR L. A. VINTCENT, M.L.A — Abahlobo abaninzi belinene kumawetu (kuba wonke otetelela ubulungisa ngakwabantsundu ungu mhlobo) bayakuva ububi ukuba liseloko lingenampilo intle oko labuya Engilani.

ITITSHALA YASE MKANGISO.—U Mr. John A. Ntsiko, enye yetitabala ezindala, eziqube kakuhle, unike isaziso sokuwuyeka umsebenzi Emkangiso ngokudinwa zixovuxovu amana ezenzelwa agumfundisi wakona.

IHOTELE ENKULU E KAPA.—Kusand' ukuvulwa e Kapa i Hotele ekungeko ilingana nayo ngobukulu nobuhle kona. Igama layo yi Grand Hotel. Umblaba emi kuwo watengwa nge £20,000, saye isakiwo ngokwaso sidle £25,000.

IBANDLA NABANTSUNDU.

Ngokwedinga esalenzayo siyakumane ukupakela umzi onyamekele ezombuso izimvo zamadoda e Bandla lase Kapa njengoko azityile xa kwaye kupezu kwe ngxoxo yomteto ongeniswe ngu Mr. Rhodes, ojonge ukumisela imigaqo yokumiwa komhlaba ngabantsundu base Glen Grey nabezinye indawo. Umteto lo wona sewupunyelelisiwe sekulindeleke kupela isandla sika Kwini kuwo. Kodwa sicinga ukuba kuyimfanelo yodwa ukuba amawetu abekwe enqineni lokuza kwamkelwa kwawo.

Ingxoxo eyenziwa umbeko ngo 30 July indululwe kwakona ngo 2 August ngu

MR. INNES ote unomunyu ukuba umcimbi omkulu ngangalo uxoxwe licala elinye le Bandla, Into yokuba sekusekupeleni kwentlanganiso zabo, neuto yexesha ongeniswe ngalo umcimbi azibateteleli, kuba kwakuzo ezintsuku xa babexubusha imicimbi ebukulu bungangokupeliswa kwenyosi, ukunxitywa kwezinja ngentsontelo, ukukalimela inteto yomntu emhlabeni ongewake, baxambule ngapandle kokutelekelela ixesha. Kodwa nangu Umteto osingete intlalo yexesha elizayo yabantu abangengapantsi kwe 40,000, noyakuti kungemzuzu mkulu uqutywe kwabanye abamalunga na 750,000 nangapezulu, kanti noko kucingelwa ukuba kuyinto efanelekileyo ukuba Umteto onjalo uqutywe ngonyanzelo e Bandla, uxoxwe licala elinye kupela. Nyani-nyani kungumongo wengxoxo ye Bandla ukuba ingxoxo ibe macala mabini; kubeko ukungati kwahlulelwene ngezimvo, kuba kungalonqubo abanokufikelela kweyona nto iyinyaniso, nakweyona nto inqwenelekayo ukunceda umzi Walate ingozi enokubako ekusebenziseni intc yokuba izigqibo zentlanganiso ezinkulu ze Bhonti nezama Fama nezinye zinokutabata indawo yengxoxo yemiteto kwelo Bandla. Kwangokunjalo inqubo ngamagumgedle pakati kwamalungu, ete yanda ngokugqitileyo nonyaka ifun' ukuti ingenise uloyiko kwabo bakolwa yingxoxo ekululekileyo yento ezisondezwe pambi kwelo Bandla, Into abayibonayo kugqitywa kwemicimbi pandle, ingxoxo ihanjiswa emagolongxeni, ze bati bakungena e Bandla Umteto uposwe pambi kwabo, uyekelwe icala elinve ukuba liwuxoxe. Into zakuma ngolohlobo azanelisi kanye. Abo kubo abanolangazelelo ngalomcimbi banyanzelekile, noko zikoyo ingxakeko ezinkulu azalatileyo, ukuba balinge ukuba bizityile izimvo zabo pambi kwe Bandla.

INTETO EZITENXILEYO.

Uyipulapule ngocoselelo olukulu kunene inteto ezimasekileyo nemnandi yomhlobo wake obekekileyo Inkulu, ewusondeze ngayo Umteto lowo, ate xa apulapulayo kwati tyaba kuye into yokuba, kwanjengokuba kuko kulomteto amanqaku atenxileyo, kukwanjalo nasentetweni, kuko indawo ezizezasemzini kweyona nto kungayo. Angallnganisa ngonyeliso lwabafundisi abantsundu, indlela engeyabunumzana yokuteta ngo Aflileli wepepa lendaba labantsundu, nomgibe obekelwe ilungu lase Bhololo—obudala newonga kwelo Bandla lingelimkusele kwinto ezinjalo—zonke ezizinto zibe zingafuneki nganto encazweni yemimiselo yo Mteto lo, kwanjengokuba indawo ezingerafu yomsebenzi nokubhalwa kwabavoti zinxam kweyona nto uzama yona umteto lo. Ezindawo zingeniselwe nje ukukolisa izimvo zabatile ngendlela yokubatenga, acinga ukuba bangaba baquba ngobulumko ukungazikatazi ngazo xa bacikida inteto ye Nkulu kwanemigaqo yo Mteto.

LOMCIMBI WE GLEN GREY

awuyiyo into entsha. Uneminyaka emininzi umana uba pambi komzi. Yiminyaka eininínzi kumane kulingwa ukuba kupunyeleliswe izigqibo zokuba lomhlaba we Glen Grey awunguwo wabantu abangabemi bawo: kodwa ezizigqibo zibe zimana ukuqetulwa, ekude ekupeleni inkani yalanyulwa yingxelo ye Komishini eyamkelwe ngamacala omabini eli Bandla. Kodwa pambi kokuba indawo yokuba ungokabanina umblaba ilanyulwe, kuvuke pantsi ingxokozelo yokuba maucandwe, abantu banikwe igunya lokutengisa ngeziqwenga zabo ngokutanda, ukuze ngalowomjikelo ibe nokucitwa yonke impi, uhlutwe umhlaba kubemi bawo: oko kwenziwa kuba kungenakupunyeleliswa ngendlela ete tye kwelo Bandla. Lowomblaba wamelwa ngowaye ngu Mpatiswa-Bantsundu oko, exhaswe ngokushushu, ukuba ukumbula kakuhle ngu Mpatiswa-Ndyebo lo. Okunene ke kungeniswe icebo e Bandla nyakenye lokuba u Rulumeni akupe iziqiniselo zeziqu, avulele ukuba kutengiswe ngemihlaba emva kweminyaka emitatu. Zabambini kupela inteto ezenziwayo zelocala labo (le Opozishini) le Bandla—lilungu elibekekileyo elikulu lela Maqwelane (Mr. Merriman) no Mr. Solomon, ongelilo ngoku ilungu lelo Bandla, kodwa ezonteto zakwanelela ukulichita lonke elocebo Inkulu yabona ukuba inkulu into ebekwe pambi kwayo, ayabi saquba ngomgaqo weloxesha. Kute kwa oko i Opozishini yabeka pambi kwe Bandla awayo amacebo eyayibona ukuba aya kuhlangabeza into ekungayo. Amakaxolelwe ke amalungu elo labo icala akuba esalata kwelocebo ngokutomalala, esalata ukuba ubuninzi bento elungileyo nefezekileyo kulo Mteto yecapule kulawo macebo, yaye indawana embangela ukuba abe uyatandabuza ukuwamkela kanye lomteto iyetetwe ngumhlobo wake obekekileyo i Nkulu ekuwungeniseni. Umhlobo wake obekekileyo i Nkulu ite ayikuba sawuquba umteto lowo ngapaya kwebanga lokufundwa kabini kuba kuse kulati, yaza yati upindiwe seyingawuqubayo wonke upela e Transkei ngendlela yokuwushumayela, Yena (Mr. Innes) ucinga ukuba ingayinto elusizi liyehzile inene elibekekileyo leyonto. Kakade linawo amandla ngomteto omiyo ukuyenzela imiteto i Transkei ngentshumayelo, kodwa lento iyakuba liqalo elitsha empatweni yabantsundu, yaye iyinto eyona inkulu ebe linokucelwa i Bandla ukuba liyikangele, ngokoke kuyanqweneleka ukuba ingabi simbuku kupela, kodwa nengontsingontsi zalo Mteto mazixutyushwe kwelo Bandla, wandule ke ukuqutywa kwindawo ezinjenge Transkei. Ingayinto elusizi ukuba uti ungacikidwanga abe umhlobo wake obekekileyo selewushumayela kwelama Mfengu nakwezinye indawo. Ke eyona ndawo inkulu kulo Mteto yileyo imisa indawo

YOKUMIWA KOMHLABA kuba ungu Mteto oya kulibhakaxa lonke. Woti ke, ukuba umhlobo wake obekekileyo uyamvumela abonise indawo yokungaqondi mayelana nesihlahla ngomteto eziyimi ngaso i Netevu imihlaba yazo. Kwindawo ngendawo kwelilizwe kuko amabala awaneleyo amiwe ngabantu abangema Yuropu. Lamabala emihlaba amiwe ngezimiselo ezitile nangetaitile zentlobo ngentlobo. Eminye imiwe ngeminqopiso ebhalwe yi Ruluneli nenkosi zezizwe. Imihlaba egcinelwe abantsundu e Ngqushwa imiwe ngolohlobo; neminye ngokunjalo, enjeugeyase Loriesfontein ne Witteklip ese Humansdorp; eminye imiwe ngezipo ezingapandle kwemigaqo njengomhlaba wama Kama. Incwadi awubambe ngayo umhlaba wake u Kama ayipumanga kwi otisi yo Nocanda omkulu, kodwa ipume kwi Ruluneli ne Bhunga layo. Kubeko ke i Glen Grey. Abantsundu kona baqiniselwe ngentshumayelo ze Ruluneli eyati nayo yabaqinisela emhlabeni abafunyanwa bekuwo kakade abantu. Ute ke ngalenqubo umhlaba ngemianelo wangowabantu noko aneliso kuwo u Rulumeni. Ukutsho ke u Rulumeni ukwisituba sompatiswa obagcineleyo abantu aba into yabo, kwaye kungeko Palamente ekucingeni kwake

engabahlutayo abantu, de ibe ibananela ngeminye, okanye babe babonise ubumpi ngakwi Koloni. Kungoko ngo 1889 ekwati kwakuba kungeniswa icebo lokuba basuswe kulomihlaba abantu base Glen Grey, lesuka inene elibekekileyo laso Mbo lati elocebo lelingayibekileyo Inkundla, ngelingaxoxwa nokuxoxwa.

U SIR J. SIVEWRIGHT: Saye singazi apo singababeka kona.

U MR. INNES: Liqalile ke ilungu elibekekileyo ukumdanisa. Uqube wati nyani-nyani yayingesona sizatu eso sokuba litsho ilungu elibekekileyo; nesibange ukuba alikankanye ngendlela entle enjalo. Uliknmbula kakuhle ixesha elo. Ilungu elibekekileyo lesuka lema bubomvu ubuso bufudumele lati, iyintswelambeko e Bandla ukuba icebo elinjengelo libekwe pambi kwalo. Uyazi ukuba ilungu elibekekileyo liluguqule kunene uluvo lwalo. Kodwa ngenyan'so aliteti kuba liyaroxa entweni elaye liyimele oko eyona iyimfanelo nobulungisa. Akakolwa ukuba oko lawateta lomazwi kuba laye lingazi ukuba bangabekwa pina abantsundu. Ekuwuxoxeni lo Mteto mabangasitelwa yinto yokuba esi sesona siseko sengxoxo ukuba ababantu bateta ngabo bangabona banini-mhlaba, nokuba bona abanalungelo lokuwaba umhlaba wabo ngapandle kweyabo imvume, okanye babe bapakamise intonga ngaku Rulumeni.

I GLEN GREY.

Lomhlaba seloko wemiwa zizizwe zaba Tembu iminyaka emininzi. Wamkelelwa ku Rulumeni emva kwemfazwe Yegwatyu ngu Sir Harry Smith, ekwati njengokuba inqubo yake ebunyantsula e Free State yabanga idabi lase Boomplaatz, nakulomcimbi ibange ukuba enye yenkosi ingene elutulini lweka Mlanjeni, ite inxalenye yalomhlaba yahlutwa, oseleyo waqiniselwa ebantwini ngeminqopiso ngo 1852, Emva koko izizwe zahlala koua ekute nabate batelela ezimfazweui zamva bayekwa bahlala kwakona, ete ne Komishini ewusingatileyo umcimbi kutsha nje yacinga ukuba kusekusemva ukuba kubuye kwenziwe nto kulonto. Kunganqaba ukuketa abalwayo kwabalalayo yatsho yati—ne Bandla layamkela lonto—ababantu mabayekwe bahlale emihlabeni yabo. Ke ngoku bazimisele ukuwutabata umhlaba benze abakubonayo ngawo. Kulungile ke. Kulilungelo labantsundu ngokwabo ukuba benze into ebonakalayo. Kodwa

LUHLOBO LUNINA AMABAQUBE NGALO?

Yintonina amabajonge yona? Uyavumelana ne Nkulu kweliti into amabajonge yona kukuba bangavuli tuba ukuba upalale umzi kulemihlaba, bangavumeli abamhlope ababuhlwempu ukuba bangene pakati kwabantsundu, kodwa lemizi igeinwe njengamadam abayakumana ukufumana kuwo abasebenzi abayakuba luncedo lokuhluma kwe Koloni. Uyakumbula kakuhle ukuba ngo 1892 wenyuka waya apo e Glen Grey, waza e Queenstown, kwinteto awayenza edinaleni ebalulekileyo kona, wateta amazwi ati, lomcimbi banokuwuvelela ngenkalo ezimbini, enye yeyokuba uqutywe ngendlela yokubacitana kanye abantu kwezondawo nokuba yeyokubagcinela zona. Okwesake isiqu wati, uvumelana nokuba lemihlaba igcinelwe abantu. Wagxwagxushwa kunene ngokusuke atete ngolohlobo oko. I *Cape Argus* ne *Ons Land* zeza nzima pezu kwake, kodwa namhla uyavuya ukuboua ukuba lonqubo uyakolwayiyo umzi, yaye Inkulu ibambelele kunene kuyo. Kuko indawo abona ingeko Emtetweni engeyingenisiwe, yeyokuba umhlaba wedlelo upatiswe i Bhodi ze Lokeshoni ukuba ziwugcinele abantu. Abo ke banento nabamnyama abanakuba bangabuboni ubukulu belo nqaku. Lonto ayingonakalise nto enqubeni yomteto, ngalo lonke ixesha kugqitywe indawo yento oyakwenziwa yona umhlaba ongaliny wayo, kumiselwe ukuba kungenziwa nto ngawo ngapandle kokuba kubeko oliliso lika Rulumeni. Umhlaba ongapandle kowedlelo bayalungisa ukuba bawabe ube ngamasimi kodwa ngendlela engenandleko inkulu abanokuyifumana. Akasakungena elucukwini ngalondawo, kuba Inkulu seyite ivisisene nabo bayakuwuquba Umteto lo abate ke bayaleza amaqoudo abekwe pambi kwabo. Kodwa, nangapandle kokuba ade aqayise ngokwake ukuqonda pezu kokwabo, ngati ngekubeko indlela elula, engenazindleko yokugeinwa kwamagama ababelwe imihlaba kwi ofisi ze mantyi kunale yalatwe ngu Mteto. Kuba inabakumbule ukuba indleko yczitaitile iyakuba yenkulu kunene. Iponti ezintlanu ngendleko yo Nocanda igqite le lonto kwindleko yemfanelo enokutwala yimihlatyana engako, yaye nemali eyakurafwa ngonyaka inzima kunene : ati akongezelela neyokutshintshwa kwamagama kuyakubonakala ukuba ababantu babahlaulisa nzima kunene ngemihlatyana engepi. Ucinga ukuba xa bayilungisileyo lonto kuyakufuneka benze amacebo okuvalelwa ukupulukwa kwabantu ngumhlaba, kuba asele kulo Mteto awanele, Bekungafuneki ukutengiswa nje nakubanina, kanjalo mauugahlutelwa izikweliti umhlaba. Abayituni into yokuba umboleki ngemali awuhlute umhlaba abemi kuwo ababantu. Bengayivelelanga londawo, bayakubanyauzela ebuhlwempini bokugqibela abantu, yaye yonke into abebezaina yona ingasakupumelela. Mabafake inqaku Emtetweni eliyakwenza ukuba lonto inqabe ngokupindapindiweyo. Abangefumane, bengamadoda ateta into yengqondo bavakalise uloyiko lokuba bayakuba benza umteto wocalulo, kuba wonke lo Mteto into oyiyo ungowocalulo, yaye irafu yomsebenzi iyinto yocalulo ebuhlungu kunene, ke ngoko akunakuyekwa ukunqatyiswa komhlaba ngendlela epilileyo. Ngebetabata icebo laba Picoti bamasiko abantsundu, elikwalicebo abalangazelela lona abantsundu, wayeke Umteto lo uyakuba ngowamkelekayo kumzi obanzi.

(Isayakuqutywa inteto yalomnumzana.)

Indawo Ngendawo.

[NGABABHALELI BETU.]

ISIQINGATA SASE BHOFOLO.

ONORAUZANA :—

Bati, amageza ahleli kulomzi wawo. Onwabile lotnanene, ungeva intswahla yencoko, pofu lowo nalowo ushwaqa ezake izinto. Yavakala enye into isiti—" Wa mfondini, Bati sisalusa igusha ekungeneni kwe Nxukwebe lingena e Mgwalana, kwati gqi u Xoxo ehamba no Ngqika, betsho ngezimnyama zobufundisi, izihlangn ne kausi bezifake engxoweni zabo zebbokwe— O, kupel' Oku ke wena akupulapuli, uteta ezako izinto. mandiyeke gxebe."

Bati, elinye lipika nabantu aba badlnlayo limana Haiti—" Bana b' esu, le re rapelle go Moren' a laeraele a legolimong." Litsho livelise iliso pantsi kotango lwama zingi. Licela umtandazo. Sitinina makolwa kweso sicelo samageza ?

Bati, sekubhubhe mahlanu kuwo, amabini angewatywo nje, kungeko nomtandazo, elinye elase Wesile, kucelwe umfundisi wakona nguningewabi wawo. Amabini angowaty we ugumfundisi wase Rabe e Sigingqini, ote uyavuma ukulwenza oloncedo xa sukuba esekaya, kunokuba bafumane balahlwe ababantu ngakuba kungeko mali izuzwayo.

Bati, impi yakwa Nondyola imba indlela yenqwelo namhla. Izindlu zengxande uza kuzibona ngoku. Kupume ingwevu, abafana bagogotyile. Ute omnye edlula lati kuye elinye ixego, " Nidlula nje sisebenza anazi na ukuba siyemka tina siza kufa zisale nani ezindlela ? " Ipendule into yakwa Tenza yati, " Andiswele msebenzi mna," yatsho yahamba. Pambili bafo base ntabeni kwa Nondyola—pambili. Knmhla naka umzi namhla, kuba zingasa linywa nje ihabile kungenxa yale ndlela.

Bati, intle iboloro yase Nxukwebe e Drayini; enjenjalo amadoda ukuze angahlutwa umhlaba.

Bati, i Nxukwebe inonyana abatatu : Owama zibulo ngu Rabe, opakati ngu Wesile, isinci ngu Tshatsi. Kute ke kwakukangelwa kwabonwa ukuba u Rabe noko ayinkulu ngokubona knqala ilanga akazange abelwe lifa, akanaso nesikonkwani, noko anosapo oluninzi. Lendawo ke ayimxolisile u Wesile no Tshatshi kuba bona bayamtanda umtaka yise. Umcimbi lo kusahlinzwa impuku ngawo sobuye sive.

Bati, i Gqugesi liyavuka, isikolo sakona simi kakuhle eiyatembisa pantsi kwento ka Ntshona u Henry, nentokazi ka Muller u Rachel. Into epazamisileyo yi Ngqakaqa, ete ingekabi yiyo yanika ivuso kubazali abasemiblabeni yabelungu. Ngoku kwakiwa indlu ye Titshala. Inani labantwana yi 75.

Bati, u Mrs. Makaba, umzukulwana ka Mavubu, utsho kwashushu entlanganisweni yabafazi bomtandazo nase Tempileni e Sigingqini. Senga angake ahlale apa—hi? Ulini Timoti !

Bati, um Shumayeli otile uke wacela ukuba angene entlanganisweni " Yabafazi bomtandazo." Wangena, wapuma eno nchum kulila—enetile wanga ube cukumise itsili. Uti xa abalisayo : " Kushushu paya ! —u Tixo singasabonani naye nje wala nabafazi bayambandeza, kaniye bafondini uiyoknfudunyezwa ; umfundisi akafumane ewuyalezi lomtandazo e ramenteni, ubona into, kushoshu paya ! "

Bati, u Loliwe wase Bhofolo uyeza

Bati, umfana ka Silwangangubo ute kwakuziwa kuye ngomcimbi we Glen Grey ngamadoda ambalwa, wabuza ukuba baya lamkela na ipepa lendaba—IMVO, bate hayi, wati yena akafuni kuchita amaxesha ake ngomzi ongaxhasi mapepa endaba E Bhai ebekutele ntenxa yokuba umzi ubusuka pezulu ukuxhasa zonke izinto Zohlanga. Apa kade eshumayela nge Mvo nase Pulpe tini akazange azuze nalinye igama. Kule ramente yake mane kupela amadoda anepepa—ngu Msaseni, no Dunjwa, no Congwane, no Ntshona. Koke kutete lomadoda ukuze apulapule. Watsho wala kwapela.

Bati, kuko amare okuba uyeza u SOMGXADA. Umpongomele umzi ontsundu. Kukuza kuka Nxele. Makaputunywe ! Yini ukuba asishiye enyanyeni—masimputume !

Bati, ilele into ka Mcuco yase Macwereni e Bhai. U William Wauchope (Dyoba ka Citashe), no Simon Balla, no Thomas Mcuco lo ufayo, ngamadedana awaya emlungwini kwa nge 1817 engama qaba akwa Ngqika, alike alamkela kona Ilizwi azeka ekona. U Dyoba wabhubha nge 1879, washiya abane nentombi ezintandata, zabhubha ezimbini ; u Balla kusele intombi ezintatu, abanye bonke bapantsi, ku Mcuce kusele intombi iuye—u Betty, kubhubhe lonke usapo kunye no mfazi wokuqala u Gembeta intombi enkulu ka Ranuga wase Xukwane. Iseko intokazi ka Heka u " Novivila," no Nkoloza, nexhaka lika Balla.

Dyam-em Dyam !—Ndtm,
DYABHUDYABHUSHE.

IMVULA E NATAL,—Kune imvula ezinobom kulo lonke elase Natal ngengapaya iveki.

ISISELE SENTO EZtLUHLAZI.—E Natal ku sand' ukunq'kwa isisele *(Silo)* ekwaye kungxalwe kuso ngokacinezela, into eziluhlaza ezityiwa yimpahla ngo 1886. Abantu bafumene uknmangaliswa ukufika ezonto ziseluhlazi, kunjalo nje zityeka empahleni.

I TINARA NE BHAI.—Ipepa lendaba lase Bhai lite lakuba lincoma ukuba kona bamana ukufumana imvula ngeziveki, elase Tinara lati, noko bangemgama ngangokuba bangaweva amaza ukubeta kwawo, sekuzinyanga bagqibelayo ukufumana imvula.

INTABA EYI AETNA.—Lentaba ibuya ilivuso kubantu abayimeleyo ngokungati ihlalele ukubuya ikupe um'ilo nomsi. Udaka olubilayo seluqalile ukuhla emacaleni, ziye izingcangcazelo zomhlaba ezimana ukubako ngakona ziwungonisale igxube umzi.

INGQAKAQA.—Sifumene incwadi, esingena ndawo yokuyingenisa kwelanamhla, eti umzi ubolile yingqakaqa e Gqugesi.—E Somerset ixelwa e Commadagga emazintsi Ommandi. —E Qonce i Netevu engu Tom Hendricks izixele ukuba ibanjwe sisifo ngo Mvulo, yakauleziswa ukusiwa e Xesi. Iti amadoda amatatu amanye anaso akwele kuloliwe aya e Transkei.

" OMANKA."—O Jean Szathmary nomkake kwelase Hungary basand' ukuhlauganisa iminyaka 100 batshatayo. Incwadi zomtshato zibonisa ukuba batsbata ngo May, 1794, zi. buye ziti batshata sebesexabisweni lobudalo. Okoke e Hungary ibibalelwa exabisweni indoda yakuba 20 iminyaka, inkazana 15, ngokoke indoda mayibe ubuncinane i 120 iminyaka umfazi 115.

EZINYE INDABA KWIPEPA 4.

NATIVE OPINION

(Published every Wednesday) Threepence.
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WEDNESDAY, SEPT. 26, 1894.

Topics of the Day.

" Umhlobo "

" Umhlobo " (Friend) is the Kafir name that the Tembu tribes under Matanzima and Ndarala, residing in the Magistracy of St. Mark's, have agreed to confer on their esteemed and deservedly popular magistrate, Mr. II. H. Bunn. An observant Native friend of ours remarks that the name is descriptive of what Mr. Bunn is, and sits well on him ; for, as a magistrate, he is marked for his extreme impartiality ; neither colour, creed, high or low estate, receiving special treatment from him. He is kind to all. It is for these characteristics that they have given him so magnificent a name. The wish of these people is that all magistrates were like Mr. Bunn, and that he may not change this worthy attitude. We very much felicitate our people who are fortunate enough to have such a magistrate.

The Cape Governorship

When his Excellency Sir Henry Loch left these shores on his present furlough, it was generally stated that he would not return. There were not wanting those who disbelieved and contradicted the report, But that there was a certain amount of truth on both sides is evident from the fact that no surprise whatever, and but little comment, has been evoked by the announcement that Sir Henry Loch is to return to South Africa. It is stated in the conventionally inspired fashion that Sir Henry has for a considerable period been anxious to resign his appointment, leaving the public to assume that he has graciously consented, at the special request of some power, to swamp his personal desires and oblige the Government and the Colonial Office. Th's is all very line, but who does not know that if Sir Henry desired to get out of harness Lord Ripon would probably be able to find without much difficulty a suitable person to accept an office worth about £10,000 per annum. At present it is understood that his Excellency leaves England on the 13th or 20th prox, for the scene of his labours.

The ' Journal" on Inspiration-

Somehow the *Journal* (Grahamstown) has of late thought it an unanswerable argument in dealing with matters on which itself and IMVO have differed to say that the latter was inspired by the *Cape Mercury*. For ourselves we confess we fail to discern the force our Grahamstown friend appears to attach to such an argument. But this is what the *Cape Mercury* has written on this score: — " The *journal* says that the *Mercury* influences the IMVO in political opinion. It did there is really nothing to be ashamed of, but as a matter of fact the proprietors of this paper have exactly the same connection with the Native organ as the *Journal* has with the periodical of the Law Society—a printing contract. All the claim we have on the IMVO is the payment of the monthly account for printing, and we do not control or influence it in any way."

The Watchman" Wincing-

That the *Kaffrarian Watchman* should wince as it did in two paragraphs in its last issue owing to our pointing out the unreality of the Colonel's and its own politics we quite expected, but -were hardly prepared to hear it say our article was a whole bushel of chaff; without a grain of sense in it. The very fact that our remarks have made it wince thus is proof positive that our local contemporary in its heart of hearts believes nothing of the sort. But to show that there was abundant reason for what we said about the Kaffrarian free lance politicians, with the swashbuckler Colonel for their fugleman, we may cite the *P. E. Telegraph,* with which we cannot be said to be in league to run down the Colonel's claims as a politician. The Bay organ to hand says, " When the Colonel ventures on an attack one is tempted to think that the attack is merely a sham one. undertaken merely out of a spirit of sport, or in order to raise a momentary dust ....We are afraid that the country will never learn to take him seriously." This is no more than what we said in our article; but the *Watchman*— the dullest of dullards—finds nothing but chaff in our article. Well, we can't help it even if we would.

A Singularly Generous act-

The *Frontier Guardian* (Dordrecht) reports an act of rare liberality on the part of Colonial farmers towards Natives, as follows:—" The Natives resident in the Location here have been anxious for some years past to have a building in which to worship, suitable to their wants and requirements, but the bad times and general depression so prevalent all over the Colony have stood in the way of their accomplishing this object. Not long since several Europeans who take an interest in the Natives came forward and made an arrangement to the effect that if the Natives succeeded in making 40,000 bricks and raising a certain amount of money—something like £40—they (the Europeans) would provide the means for completing the building. But the times getting worse, instead of better, it was found impossible to do even this. And so matters remained until Friday evening last, when our Wesleyan friends met together to welcome and consult with the Rev. R. Lamplough, District Superintendent, upon the occasion of his annual visit to these parts. At this meeting the building of the proposed Native Church at the Location was one of the subjects for discussion, and it was thought that it would have to remain in abeyance until things improved somewhat. Our good friend Mr. J. K. Stretton, however, camo to the rescue and solved the difficulty. The brothers Stretton (Messrs. John K., James, George, and W. Henry), had only recently to deplore the death of their revered and affectionate father, who had left them ail in very comfortable circumstances. The brothers met together, and, after taking counsel with their aged and respected mother, came to the decision that, as they knew the project would have been most pleasing to their father had he been alive, they would build the Native Church at their own cost and hand it over to the Trustees. The work will be undertaken almost immediately, and it gives much pleasure to be able to chronicle the noble generosity displayed by the Messrs. Stretton, who are almost foremost in good deeds,"

THE COLOUR LINE.

MR A. S. DORASA.MMY PILLAY, who styles himself " Chairman of the Indian Poli- " tical Association, Kimberley," has discharged a by no means inconsiderable service in giving to the world a letter he received from his Excellency the ADMINISTRATOR on the subject of the position of British Indians resident in this Colony. Mr. PILLAY and his friends had their suspicions raised during the late Session of the Cape Parliament by provisions in the proposed Public Health legislation—a Bill to introduce which, however, was strangled still born by successful Opposition —for dealing with Indians and others of colour as a class apart. It would appear that he forthwith communicated his suspicions to the SECRETARY of STATE for the COLONIES, and Lord RIPON has referred the letter to the authorities in Capetown with peremptory instructions presumably that they should deal with the matter complained of. Now, as all our readers are aware, there is legislation that is positively forbidden even to a Colonial Legislature possessing self-government, namely legislation opposed to the letter and the spirit of the broad laws of the British Empire at large, and we believe that such a *caveat* exists in regard to measures conceived in a spirit antagonistic to British Indian residents on grounds of colour. The SECRETARY of STATE for the COLONIES must evidently have called the attention of the ADMINISTRATOR to the existence of these general provisions when he referred the letter to Capetown. The fear which prevails among the coloured subjects of Her Majesty's in this Colony that Her Majesty's representative is always invariably a tool in the hands of the Ministry of the day, would seem to have affected British Indians also, for, owing to its existence, Mr. DORASAMMY PILLAY had had the grievance of the Indians communicated direct to Downing Street. Thus his Excellency the ADMINISTRATOR is asked by his chief " to " explain that by Colonial regulations communications to the SECRETARY of STATE from persons " resident in the Colony must be " forwarded through the officer ad- " ministering the Government." Mr. PILLAY'S association has, however, lost nothing by this little informality ; and the assurances he has obtained are very valuable to all people of colour in this Colony. His Excellency's reply appears to us as a pronouncement on the whole question of legislating on colour lines; and the letter will, no doubt, have due weight in the future when such distinctions as were sought to be imposed on our own people under the East London Municipal Bill come forward for consideration. In regard to the allegations contained in the Indian letter, Sir WILLIAM CAMERON has been advised to allay all fears on the score of colour distinctions in public legislation, for we read : " His Excellency is ad- " vised that neither in the Public " Health Acts at present in force, " nor in the Bill to amend those " Acts which has recently been " under the consideration of the " Legislature, is any distinction made between the Indian and " other classes of residents. Certain " provisions," the ADMINISTRATOR adds, " were included in the Bill to " enable the Government and local " authorities to deal with cases of " overcrowding and general uncleanliness, but they are intended " to apply to all classes of the community alike." To show how extremely anxious to remove all mis understanding on these matters the authorities assure the complainants that " the Bill had, however, not " been passed by the Legislature at " the close of last Session, and previous Acts, which have been in " force for a number of years, are " therefore still in operation." If we are not much mistaken the provisions complained of by the people of colour were not in the Public Health Bill, but in the East London Bill—also not passed by Parliament, and the reply to the Indians should squelch the obnoxious provisions in that ill-fated measure.

' GLENGREYING ' THE TRANSKEI.

IT will be learnt with general regret that Government proposes at no very distant date to proclaim the crude Native Act of last Session in the Transkei—by which Fingoland is understood. This is evident from remarks recently made by Captain BRABANT, M.L.A , at a Farmers' meeting at East London, and from private advices received in town. We are well aware that it was Mr. RHODES'S intention to have the Act enforced in Fingoland simultaneously with Glen Grey. The point was, however, vigorously contested in Committee with the result that it was modified to the extent that the Government were bound to intimate to Parliament the intention of proclaiming the Act anywhere outside Glen Grey before they actually put it in force. The reported move, therefore, is in direct opposition to the decision of the Legislature ; although, with the vast powers they possess of legislating for the Transkei by Proclamation, it will be contended that the Ministry are doing nothing particularly illegal. Nevertheless they are about to perpetrate what is morally wrong. It would have been a wise thing to do to have waited to see how the experiment succeeded in Glen Grey before proceeding to introduce the measure in Fingoland, but Mr. RHODES'S whole attitude in respect of this matter is unaccountably precipitate and utterly unworthy of his statesmanship, and we confess with reluctance that we wish him nothing but dire failure in the whole business. There is just a possibility that the Prime Minister may proclaim only portions of the Act to be in force in Fingoland. This picking and choosing of the provisions of such an Act is to our mind arbitrary and revolting. But if the alienation clauses arc eliminated from the portions to be proclaimed in Fingoland, then our people may consider themselves lucky in having escaped the most dangerous part of a *very* dangerous measure. Although with the rest of it they may be made as miserable as possible for the rest of their natural lives, yet if they keep their lands it is a great gain.

Current Opinion.

THE NATIVE LANDS AGITATION.

The *Free State Express*

IMVO'S proposal to stump the United Kingdom and rouse the public conscience on the Glen Grey Act reveals the fact that the champion of the Natives has failed to read the signs of the times. A few years ago, when the fear of Boer expansion was still in the air, Exeter Hall spoke frequently, and was something like a power in politics. Since, however, the job has been taken in hand by Mr. Rhodes, Bishops ride with the invading hosts, and the Churches are more concerned in getting contributions and grants from the Company than in reporting to their London angencies the trifling eccentricities of the Chartered freebooters. IMVO should bear all this in mind, and not try to fool away the Natives' savings in what will only amount to a veay second-rate form of notoriety-hunting.

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The *South African Methodist* (Gahams- town): —

The Glen Grey Bill has passed into law, and has been proclaimed. I must confess that in one particular it is a decided disappointment, namely in the fact that the lands granted to Native erf-holders are to be rendered liable to be taken in execution for debts. This provision has caused great alarm to the Native people themselves, and a petition is spoken of to the Queen, to be taken Home by a deputation of Natives, to urge that this clause should be abrogated. The Bill was a compromise ; and I am assured on good authority that it could only have passed in the present form, and had it been proposed that the lands should be exempted from being attached for debt, the majority in the House of Assembly would have rejected it. That majority were perhaps not without difficulty brought to do justice to the Natives at all, and their argument is that there is no reason *or* fairness in granting to Natives a special privilege which white men do not possess. They further say that if idle men in Glen Grey get into debt, it will be well to be rid of them. This would be a good argument, if the lands were secured for at least a certain term of years from being transferred to any other than Natives. Probably the Legislature would be willing to look at this matter next session, and grant some additional security to Native holders of title. Native locations there must be, centres to which they can resort when not looking for hire; and it is not for the good of the community that they should be liable to be deprived of portions of such locations, and the locations should perhaps by-and-by be broken up by the intrusion of white men into them. This whole matter, and any other objections which can be made to the Act, will how-ever, I am told, have the careful attention of Mr. Rhodes, who purposes to make a stay of some months in the Transkei, on his return from Matebeleland.

Tie *Eastern Province Herald* (Port Elizabath) gives publicity to the following letter-: —

SIR,—Recently a most important measure, called "The Glen Grey Bill," was forced through Parliament, dealing most unfairly with the Natives, and, worst of all, the Natives to whom the Bill will apply, were never given a single chance to express their opinions. Natives know perfectly well what was done in the House of Assembly to be unconstitutional, and, in consequence, they begin to doubt the honesty of white men.

In spite of three powerful and brilliant speeches, full of facts taken from statistics, delivered by the three leading stars in the Opposition, the Bill was passed. The speeches were read and appreciated by the Natives, but they did not think for one moment that facts so vividly put by Messrs. Merriman, lunes, and Sauer could have been overlooked by the Prime Minister. The attitude and action of the Premier has caused considerable doubt in the Native mind whether Europeans care for the truth. Vote is not known to the Natives. In their Councils they speak and plead whole days till they get at the bottom of the truth.

When Pondoland was annexed and the Glen Grey Bill passed, it reminded me of a speech delivered some time ago by the Premier at a banquet of the Bond Congress in Kimberley, when he was reported to have said he preferred land to Natives, or something approximate.

Pondos have no more rule in their country. The Glen Grey Bill is a nice way of robbing the Natives of their lands.

The Premier said in moving for the second reading of his Glen Grey Bill, " This is a Native Bill for Africa." That has to be seen yet. He said, " They were sitting on judgment for Africa."

I hope to live and see the working of his Native Bill for Africa and see the effect and result of the so-called judgment delivered to the aborigines by the notorious session of Parliament of 1891.

Will the Bill be acceptable to the Native? Is it for their good? No, I am inclined to think it is a Bill of oppression, a Bill to encourage slavery, the effects o which will be felt heavily by the inhabitants of the land, not Natives but the judges, or more precise by the legislators of the country.

It was rightly said by Mr. Merriman in his brilliant speech on the second reading of the Glen Grey Bill. "The question is a most difficult one. We can do something to make it more difficult, but at the same time we can do something to make it more easy. The way to make it more easy is to fling away our prejudices, and deal with it in a spirit of right and justice." I say after that Amen ? for that is the only way of solving this Native problem. We are now watching the attitude of Her Majesty the Queen towards various petitions sent to Her Majesty by her poor and law-abiding subjects, the aborigines of Africa.

I am, etc ,
GEO. A. ROSS.

Ina still later issue the *Eastern Province Herald* writes :—

Mr. Don [Ross?] again writes us on this question, and throwing a glance into futurity declares that the operation of the Act will be to create a mulatto population in the Cape Colony. We cannot but think that the fear is somewhat farfetched, for the operation of the Act, even if Natives were dispossessed of their holdings would not be to create a class of small white settlers in the midst of a location. The evil would be confined to the fact that certain Natives would be bereft of their holdings and that the title would pass into the hands of Europeans to whom the Natives would be beholden as tenants. From the Native point of view, that we take it is the grievance. From the point of view of the Colonists ac large, the grievance is that the dispossessed Native would be thrown upon the country without means and without occupation, and that he would be driven to swell the ranks of the criminal clas6. If the Natives stick closely to their point they should win, and they have the powerful circumstance in their favour that the Prime Minister thinks with them. Under the old law they held their land by an unalienable communal title. Under the new law their land is liable to seizure for debt. They fear therefore that traders will be tempted to give them credit first and seize their lands afterwards. That is a real and valid objection to the law. and there is no real and valid reason why it should not be removed.

IZINTO NGEZINTO.

KWABAYA KUVELELWA

Singa abahlubo balomsebenzi bangazi ukuba ekuqutyweni kwawo kubako amaxe- eba esiba bafutshane ngemali yokuwuqubu (kuba ingumsebenzi ongomeleleyo ngoku yekelwa ngowona mzi mninzi wabetu); esiti sinyanzeleke ukuba sizibike nge Zigitshimi zase Posini kwabanye abanamatyala. Baya celwa ke abavelelwe ngolohlobo ukuba balu- hlangabeze ngoxolo balufeze olumemo; abanganceda umsebenzi wabo opetwe siti, bazincede nabo, ngokwenjenjalo.

September, 1894.

ISIVUNO SENGQOLOWA.—Sisengati siyaku ba sesihle isivuno sengqolowa kwelilunge ngase Kapa.

U BOKLENI.— Oko le Nkosi yase ma Mpondweni kwaye kuke kwaliwa igula nzima, kuvakala ngoku ukuba ibe nokubuya ipakame.

UMJIKELO KA REV. R. LAMPLOUGH.—Lom- fundisi wongamele izi Qingata zama Wesile exilanhwa e Queenstown, uhambo umjikelo we Sekiti zaae Dordrecht, i Cala, Sephu, Cofimvaba ne Mount Arthur, acinga ukuba se Komani kwakona ngo 27 September.

AMA SWAZI NAMA BHULU.—Ipepa lase Goli i *Star* linengaku ukuba Ikumkanikazi yama Ngesi ayikwazi ukuyidukisela into yokuba ama Swazi awakufuni kanye ukungena pantsi kwatna Bhulu kuba inqubo yama Bhulu ngakwabantsundu ingazanga ibentle.

IZIHANGE.—Ekuseni ngolwesi Hlanu olu- ngapaya u Mr. Edward Hutt, umcebisi ngemingxuma e Johannesburg, ungenelwe zigeleleke zama Kafula amabini: elinye lambinza emhlana (kancinane lingatsho entliziyweni Uqubela empilweni ; kodwa izihange ezo zele kwantsiza.

INTLALO E GCUWA.—Okumaudla wase Butterworth uti: " Asihleli kakuhle, um- kuhlane wabantwana mninzi kakulu, abanye balele pantsi nzima; abanye bayemka. Kunzima kakulu ebantwini nonyakanje Libalele, ayiko imvula ; ite nentwana eke sayizuza ngo Mgqibelo (8 September) ye- ncinane kanye."

U MR. SAUL SOLOMON.—Lendodana engu nyana womnumzetu odmnileyo welogama ibuyele kwase England ngenqanawa engu *Scot* ukuya kufundela ubuteteleli pambi kwe Jaji kwi nkundla yemfundo yase Oxford. Uya kupelekelelwa luluvo oluhle lwabo bonke kweli lizwe abanga angabuya state indawo yoyise.

INGQAKAQA.—Ifunyenwe e Lokesheni yakwa Daliwe. Sebebahlanu abanayo kona — Kufunyenwe abantu abatatu abagula yi ngqakaqa e Hertzog kwelase Katala ; omnye ukwindawanana abati yi Upshire.—Kuvakala ukuba iko kunene e Harrismith ingqakaqa. Kuko ifama ekutiwa inamashumi amane abantu abagulayo ; kanti u Rulumeni wa kona ubetise ngomoya akanaqinga alizama yo.—Kwi hospital yayo e Rini ba 8! ngoku.

IZIGANEKO ZOTANDO.—E Muyence utando Iwabantu abatsha lupele kaluéizi. Indodana eminyaka i 19 ihliwe buhubele ngakwinzwa- kazi, abate abazali abamamkela umfana. Bagqibe ke ukuba ize intombi iz'nty wilisele esizibeni somlambo oyi Rhine, elixa umfana ayakuzidubula ngepistoli. Intombi inge nwe bugwala yakufika emlanjeni yabuyela ekaya. Kwaye kulelixa asale ekayeni lake wazidubula umfana;

INCWADI EPOSINI.—Ezi zincwadi zaba- ntsundu abangacelwayo abanimizo eposini yase Qonce ngo 15 September, 1894 Wm Bombala, Joel Bongeza, Jim Dondatshe, D Grotjohn, Alice Gqulwana, Mrs Emma Kalmans, Makai Jock, Mrs P Koshla, Spurhe Mahlaza, Peter Mooney, Ben Maboza, Mkilaye Makabla, Jacob Mfuku, Sarah Nyindo, Klass Nobekile, Mswani Ombalo, B Tyatanga.—J. HALLOCK, Post- master.

IMFUNDO YABANTSUNDU E NATAL.—Ingxelo zomiselwe ukukangela imfundo yabamnya- ma e Natal zibonisa ukuba umzi uyakauleza ukuvuleka amehlo ngokufunda iyimfundo. Ngonyaka ongapaya abantwana abebe sesi ncwadini zezikolo babe 3 829; kwelinani ababekolisa ngokungena babe 2,802;

nonyaka abasezinewadini ba 5,064, abakolisa ukubako 3,913. Uti ke u Mr. Plant umhloli wemfundo yabantsundu, ukuba kuyakuquba ngolohlobo baya kubehle abantwana baba- ninyama abasezikolweni babe 10,000 ne .15,000.

UBUSELA BABE LUNGU.—U M. F. Holland (i Ngesi elifanelekileyo ebeke lifama e Quru " lireya ne transport ") no L. J. Lom- baard no G. F. van der Merwe (ama Bhulu amabini awazekayo esitlhili sise Monti), ebepambi kwamatyala ase Monti ngo Mvulo ongapaya, ebekwa ityala ngempahla eyayi kwi bhah lipela elali layishwe ngu Holland kwa Savage lisiya e Mount Frere ku Davis. Ixabiso lempahla leyo kutiwa zi £95. Alifikanga ke apo lalisiya kona. Kute ngokufunwa yafunyanwa ngamapolisa inxenye yempahla ezindlwini zalamadoda ; abake ayabanjwa. Ayakuteta e Jajini.

ITSHATSHI.—U Rev. William Philip wase Gwaba unduluka kuleveki ukusinga kwelase Lusutu ngenkonzo yokuvelela Iramente zeio. Ucelwe ukuba eze aqube inkonzo kwi Navestile yomhla ka Mikayeli, e St. Michael's Herschel ngo 29 September. Ngu Rev. P. Kawa oyakuvelela i Tshatshi ese Gwaba—Abafundisi bomandla we Qonce, Monti ne Qumra bayakuba nentlanganiso ngolwesi Ne, 27 September, eyakuhluza ingxoxo eziyakuba ngo Synod ngo January ezayo. Kuya kuqala kudibane eyabafundisi abahambisa IHzwi kubahedeni. Kucingwa ngokuba kubeko amagosa kuyo, into eyakuba yeutsha kule Dayosis. Amagosa antsundu aya- kuba kwi Synod yeminyaka emitatu aselenyuliwe ngo Messrs S. Gudula wase Mncotsho oya kumela iramente yase Nxaru- ni, no D. Gudula we Mvo oya kumela eyase Qonce. U Mtwaku (St. Matthews) uya kumelwa ngu Mr. T. W. Irvine. Emva kwe Sinod i Bishop iyakuke iti gxada e Ngilane. Indawo eziya kufunelwa abafu- ndisi abantsundu li Qonce ne Nxaruni (urn Dikoni) ngati baya kutshintshwa nabanye. Ingxoxo eshuehu ye Sinod iyakuba ngoku- hanjiswa kwe Lizwi kwabantsundu.— Ku Archdeacon Llewellyn umnihiko wase Rini une Archdeacon ekukutala kukumbuza imini zomfi u Bishop Merriman xa wayengu " Matshdikini " wawo. Ekuhambeleni kwake iramente nzimisele ukuba avelele nezabanteundu. Wamkeleka kakulu kwa- bantsundu. Uncoma ukuqubela pambili komsebenzi ka Mr. Catechist J. Nkomo wase Humansdorp apo abequba kona inko- nzo nase mizini yamaqaba.—I Bishop yase Bloemfontein iteta kwi ntlanganiso ye SP.G. e Ngilane ngobufundisi babe Su'tu ite : Nangona sebenexesha elinobotu bewu- quba umsebenzi kwelozwe ayingeke ilinge ibeke um Sutu ewongeni lobufundisi, nga- bantu ababutataka kakulu clukolweni, bakolwa msinya ze bagwilike mainya. Amafura aminyaka mitatu kupela enomfu- ndisi wo Msutu kanti awuqala umsebenzi ngo 1833.—Kwa Salman; e Gqili, ngo August kwakuvulwa indlu yetyalike-eikolo ekwakuko Odade be Tahatshi abahini no Rev, Father Sanderson owashume.yela nge Sisutu no Rev. Mr. Cox wase Mbihli. Lera, mente ipatiswe u Mr. Catechist Stephen Louw. Ngumzi omtsha ominyaka mihlanu kodwa amalungu e Ramente seku 40. Intsapo ehamba isikolo ikufipi nama 70. Zaziko zonke ititahala zakwa Kokisi.

NGEQWESHE NANGAYIPINA IMINI:

Kwakuko indoda eyati ngokoyiswa yinkolo, yabanjwa ngu Rulumeni ongalunganga yaposwa entolongweni. Ikangele indouga zamatye ezomeleleyo evalelwe ngazo, yaqonda ukuba iya kusichita isisalela sentsuku zayo kulondawo imbi kunene iyodwa. Kanti nakuba yayinokuncama okunjalo, yayitutuzelwayingcinga yokuba ısisisulu njesokubandezelwa, ayoblwaywa kuba yapula mteto ulungileyo wemfanelo. Noko kunjalo yayingatandayo ukupuma, ekubeni ibinelungelo lokwenjenjalo ukuba ibinako.

Kanti kodwa yahlala koko kungcu- ngcuteka iminyaka elishumi elinesitandatu. Malunga nokupela kwelixesha ngenye imini icinge ukuba iqabele nge- litye elivele eludongeni ilungnze efestileni epezu kwentloko yayo. Yenjenjalo, yafumana izibonda zeutsimbi zinokushenxiswa neqoqa lingabotshelelwanga. yafikelwa yingeinga kakade. Kwala ntoni ukuba ndingaqweshi ? Iyivulile ifestile yatsiba inyawo ezintandatu emhlabeni, yemka kweso siqingata kwako. Ngeyenjenjalo nangalipina ixesba kuno kuhlala ixesha elide ukuba ibinetamsanqa lokuba nengcinga esebenzayo.

Nasi isiganeko esifanayo nesingafaniyo nesi salo ubetwe ngenxa enobulungisa; njengaso kuba wayeptilukwe yinkululeko, singafani naso kuba olu usizi lwaye lungaposwe entolongweni njengolo Imbali ingenecwadi eyiyenye yezinewadi esitanda kakulu ukuzifumana—zimfutshane, zinteto ikapukanu. Umbbali wayo linenekazi, liti: " Okwale minyaka ilisbumi elinesitandatu igqitileyo bendibandezelwe yinyongo nobutataka. Bendisoloko ndiziva ndidiniwe, nditayifle, ndidakumbile, ndingatandi kutya, nditi ndakupiwa ukutya ndingakucukumisi. Intsuku ezininzi bekunzima ukuba ndilye nokuhamba yintonina. Ngamanye amaxesha bendiva nesisu esibi, ndixuxuzelelwe sisisu, ndikupe izikohlela ezihlukuni. Ndikatazwa lukohlokohlo olunentlungu esifubeni, ndifepfumla nzima. Ndaba nobutataka, kunzima ukuba ndipume ndingeze evenkileni. Ngo December ogqitileyo (1891) ndiqale ukuseia iyeza endeva beteta kakuhle ngalo abaninzi ababetenga kwenkomi yam, iyeza elibizwa ngokuba yi Mother Seigel's Curative Syrup. Emva kokuba ndilitabate amaxesha ambalwa ndeva ndinokuncedeka, akubanga veki mbini ndilisebenzisa eloyeza ndeva ndipilile kunento endandiyiyo iminyaka eminınzi. Ndikutazeke ngolohlobo, ndite qho ndada ndabuyela empilweni entle. Unyana wam u Arthur wayetwele ubunzima umnyaka wonke yintlungu nokucinezeleka emva kokutya, nentlungu ebukali enkabeni. Wayalelwa ukuba alinge i Mother Seigel's Curative Syrup saza isiqamo soko sanjengakweso wam umkuhlane. Ndazi ngela labantu kwesi siqingata abapiliswe yile Syrup emva kokuba bewagqibile onke amalinga abo. Kuvumelekile ukuba uyibhengeze lenewadi yam ukuba ucinga ngokuba iyakuba lunceddo kwabanye abakwi mbandezelo endandikuyo nam. Owako wenene (ibhalwe) (Mrs.) M. Ward, 174, Ilkeston Road, Radford, Nottingham, April 1, 1892."

Siyavuyisana kwe Mrs. Ward ngokukululeka kwake kwisifo esibandezelo nesinengozi. Asikuko nokuba kulusizi ukuba abe akayivanga msinyane indlela angapiliswa ngayo ngokulula nangokuqinisekileyo. Iminyaka elishumi elinesitandatu yinto enkulu ebomini bomntu ukuyichitaebubini bomzimba nengqondo; Bambalwa abantu kuti abanokubuzuza ubutyebi nangayipina indlela, kodwa impilo ifanele ukuba yintsikelelo ekululekileyo ebanzi njengokukanya kwelanga. Inganjalo ukuba wonke umntu ubeyazi indlela yokuyilondoloza xana anayo, nokubuye ayizuze xana impulikileyo. Isilo selinenekazi ibisesamandla okusebenza kwesisu—ukungahambi kakuhle kokutya, —isifo esibandezelayo nesincinitayo kuzo zonke kuba sicukumisa wonke umsebenzi womzimba, esisasaza ityefu kuzo zonke indaw'o ezihamba igazi. Zipantse zonke izifo ezimagama nembonakalo eyahlukileyo ukuba ziziqamo zalomzali uvulelekileyo wobubi, Okokuba eiiyeza lilihlekaniyleyo elinenekazi lilipilisile abasokumangalisiwa abalaziyo inyaniso yokuluqaga kwalo. Nezidluleleyo zizo ziyoyiswa futi lilo. Umhlobo wetu umfeli-bulungisa wakwe kanyiswa sake awayevalelwe kuso ixesha elidinisayo kuba wayengayazi indlela elula yokupuma. Ukuba umfundi walemigca ungumbanjwa wesifo akanasizatu soku- fumanc ahlale ngololohlobo. Kwincwadi yelinunekazi emfutshane netembekileyo umbbaieh weva ukuba ukcango oluvulelekileyo

"ILOZENJIS zika KEATING.'
'ILOZENJIS zika KEATING."
" ILOZENJIS zika KEATING."

" INYANISO ESEMHLOTSHENI NGEZIKA " KEATING ILOZENJIS (papulmente) ZO- KOHLELO. Ungabuza kwelimiweyo lipela kwilizwe elinokukelwa uya kufumana zite- ngwa kakulu. Ngokwenene ukuba eyeza elinceda ngokumsinya, nelinyisinisekileyo ekupliseni, iyiyeza ngenene, ukanti ke noko none- bulwelwe obukulu unokuzitya.

"UKOHLELO OLOYIKEKAYO."
" UKOHLELO OLOYIKEKAYO."

94 Commercial Road, Peckham, July 12.

" Nkosi Etandekayo,—Ndingonge nasipiwo uku- vakalisa izimvo zam, kodwa ndiyakutanaa ukuku- bulela. Ilozenjis zako zenze into zamehlo ekupiliseni ukohlelo lwam oloyikekayo. Soloko ndati ndavulwa irotyana nje ku qoqoqo (njengo mfi u Kumkani wama Jamani, endibulela u Tixo kuba ndisadla ubomi mna) ngo gqira kwi Hospatala eyi St. Bartholomew, akuko bani ubengaba unolungako ; belunzima kngangokuba ngamanye amaxesha bel'uye lundidinise kupele. Into ebumkunyura ebininzi kakulu yomile, itanjisiwe, ipele ngapandle kwenkatazo. Ndim, zinkosi, owenu wenene J. HILL."

AZIGQITWA YEZA.
AZIGQITWA YEZA.

Lenteto ingenil apa iyazitetelela. Ekomelezeleni ukubuzisa kubonakala nkuba ukulunga kokusebenzisa ezika Keating Ilozenjis Zokohlokohlo kuxelwa ngaaneno kwento eziyiyo. Ukuxilongwa kwakubu- hlungu kakulu, yinjonjeli, u Dr. H. T. Butlin, we St. Bartholomew's Hospital. Ati waxilongwa nje ke eyona nto eseyimneeda kukusebenzisa ezi Lozenjis. Zinceda kangangokuba umntu upila ngokobo nokuba umqala sowungoniri kakubi.

UMLINGO WE GOLIDE
UMLINGO WE GOLIDE.

Ngomhla we 8 September, 1891 ubuye abhale u Mr. Hill ati: " Ngeba sekudala ndafayo ukuba bekungengenxa ye Lozenjis zako—*umlingo wazo ufanele otoe golide.* Ndiyakubona ngevuyo ndixelele wonke umntu ukulunga kwazo elukofilokohlweni."

Ezika Keating Ilozenjis Zokohlokohlo iyeza elingagqitwa nto eki KOHLELENI, UKUTSHA KWE LIZWI, NENKATAZO ZOMQALA zitengiswa ngebhekilana nange bhotile ngabo bonke Abapitikezi- Michiza. 7518'd 26

KULUNGISELELWA

UKUSHICILELWA NGOKUTSHA

UKUHLAZIYWA KWE

"LOYEDALE, PAST and PRESENT,"

(Incwadi ebalisa ngabo bonke abafu- ndiswa apa e Lovedale,)

BAYACELWA BONKE ABAKE BALAPA ukuba *baziwakalise* apo bakona okwakaloko nje, nemisebenzi abayipeteyo.

Incwadi ezo bazibhalayo ize zitunyelwe ku

3110 DR STEWART, Lovedale, Alice, Intlobo-ntlobo.

INGUQULO-GAMA.—MNA, PHILIP DANISO POSWAYO, wase Nyanga (All Saints) e Ngcobo, ebe ndifudula ndisa- ziwa ngokubangu PHILIP DANISO TSHACILA, ndazisa bonke ukuba ukususela kulemini ndiya kubizwa ngegama lika Bawo-Mkulu u POSWAYO, endaweni yelika bawo u TSHACILA.

P. D. POSWAYO.

Engcobo, 20 August, 1894. st 2410

IBAPILISE BONKE

I RHEUMATICURO!

NKOSI ETANDEKILEYO,—Kwinyanga ezi 9 ezidlulileyo kwincwadi endakubhalela yona ndangqina ukusebenza okulungileyo kwe RHEUMATICURO kwisifo sam. Ubudala bam yiminyaka e 60 bendibulawa ngu Mbefu nakuku Qaqamba kwamatambo iminyaka e 23, ndafuna uncedo kumagqira azekayo, ndalinga konke, endapila noko, ndagqiba kwelokuba andinakunceda mntu, ukuze ndide ndilinge i RHEUMATICURO, ngoku nje Ihlaba noku Qaqamba kwamatambo nokwentloko obebundite nzumbu nase busweni kupelile kanye, indaba sezizahse lonke ukuba " u Ou Meester VAN ROY amper heel te maal gezond was van de wonderlijke medieijn," oka kuyinyaniso, wonke oke walilinga uliyaleza emzini.

U Mr. JACOB VAN ZYL, wase Vlakfontein (enquleni yase Steynsburg) upiliswe kwi Ngqaqambo matambo namalungu ebiseyi buncanywa. Ngokuteta kukanina uti akazange abone isifo esi " Keortsz- iikte," zingabula bona, njengeso Idosi yokuqala ye RHEUMATICURO yamena' umfana lowo ukuba alale kamnandi, abayekanga ukumseza, nangona umelwane nezihlobo zati kum a ikolwa ukuba uyakupila, *seke wandivelela kabini emva koko*, wangqina intsebenzo ye RHEUMATICURO ne PILLS.

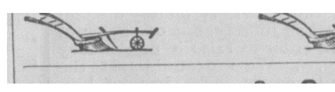
Ixego u Mr. VAN DER WALT, wase Red- dersburg, wapiliswa yibhotile enye.

U MR. A. COETZEE, wase Brandvailei, oyi Mantyi yase Metele, wapila kamsinya. Unyana wam u John, no somfazi wake, u Mr. J. A. SMIT, wase Wonderboom, e Bhekesdorp bapiliswa nabo, mandiyeke ngoku, —Owako obulelayo u J. C. VAN ROOY.

Eka JONES

I-RHEUMATICURO

Lelona Yeza Likulu lase Mazantsi e Afrika kwi Ngqaqambo Zamatambo, Isinqe, Namahleza, Ihlaba, njalo njalo, ipilise intapane yezifo ebezikulu ngapezu kwezi sezikankanyiwe. Inokufunyanwa kubo bonke Abapitikezi Mayeza nakuzo zonke Ivenkile zalapa e Mazantsi Afrika.



W. SAVAGE & SONS

E CALA,

BASOLOKO befikelwa yimpahla entsha, okwangoku ngabona bancmpahla egqibeleleyo kulo Mandla

I PRINTI,
I SATINA,
I KESHMIYA,
ITYALI.

Ezona zibhetele nezitshipu kanye ezinokutengwa ngumntu.

IQIYA. ZESILIKA, IZIKAFU ZOBOYA
IZIHLANGU,
NOMAQATENI (Shuz;
NJALO, NJALO.

-----ZENTLOBO ZONKE BETU.---------

ISEBE LAMADODA.

IBULUKWE zo Kodi, I molskin, Izitofu, Izitafu Ezimdaka EzilushicJ (Whipcord).

Iminqwazi nezi Catyaru (Caps), nento enimzi yezihlangu zempi yase Zikolweni.

IZINXIBO ZOKUTSHATA ZE NTLOBO ZONKE NAMAXA BISO.

KUKWAKO NENCHAWA, NEZI BHALALA

ZELILIZWE, NJALO NJALO.

IMBOLA! IMBOLA!

EYONA IBHETELE.

WM. SAVAGE & SONS

KWI

BALA LABA TEMBU,

E CALA

Abemeli-Micimbi

E. J • BYRNE,

(ATTORNEY, ETC.)

UMTETELELI-Ematyaleni, Umbali Mingqiso yengqesho neyente ngiso mihlalaba. Ukwa yi Arente yi Gresham Life Assurance Society. No 33, Maclean Street,

E-QONCE.

FRANK E. ELLIS,

(SOLICITOR, ETC.)

UMTETELELI-EMATYALENI, Mbali-Minqopiso ye Mvumelwa- no, neye Mihlaba.

UNOMAZAKUZAKU WE NKUNDLA YE VICE ADMIRALTY

EDUTYWA.

Amatyala uwateta kuzo zonke i Ofisi za Pesheya kwe Nciba.

Yi Arente ye Commercial Assurance Company (Limited).

QONDANI —Amakwenkwana ahambisa elipe- pa e Qonce akavunyelwe ukuba atengise ngalo. Abafuna ukulitenga banokulifu mana kule Ofisi kupela nakwa C W, BLUHM

J. LAMONT,

NKATULA! NKATULA!

QUEENSTOWN.

UKUPELA 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, Isali, ngazwinye yonke into enokulangazelelwa ngumzi ontsundu, ngamaxabiso angazanga avive ngapambili e Queenstown.

—o—

Ukuze uyinakane nawe into esiyenzayo elifezekileyo ikuba 75 Eagle litengiswa nge 30/ ; Imixokelelwana yokutsala, yenkabi 10, 10/. Iswekile elungileyo emtubi 30/ nge l00lbs ; Ikofu 1/ ngeponti.

—o—

Kwakona unemfumba yengubo ezingonoxesha, zonke ngamaxabiso abaluleko ngobupantsi. Lilo eli ixesha labahlobo beta bangapandle ukuba batenge.

—o—

IMVELISO.

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

J. LAMONT,

Kwi Boloro yakwa Komani,
(QUEENSTOWN .

IKAYA. LABANTSUNDU

NE VENKILE

E QONCE.

SIYAWAZISA umzi wokowetu ukuba livuliwe

I'BHOTWE LAWO

Elinamasebe onke e Business.

Ivenkile kaloka innto yonke ngamanani alula, sinokutengela sitengiRele abakude nabakufupi. IQIYA zetu ze silika zintle, zinkulu, kwanetyali zohlobo. ICUBA letu lama Mpondo nelama Xesibe libalulekile ngokulunga—silitumela nakwindawo ezikude.

IMPAHLA YEBHOLA ne Tennis ne Foot Ball, itshipu kakulu. Incwadi zonke zeei Xhosa, rko namaculo ase Weaile.

Ingoma ezimnandi zifika i Kwata zonke.

Kuko ne Sebe Lezihlangu elipetwe ngu Mr. C. P. Matyolo, ingcibi kakuhle.

PAUL XINIWE,

General Agent, Market-Square.

IKAYA LASE MONTI SELIVULIWE.

J NEWING,

E QONCE.

Yizani kuzibonela

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Oka

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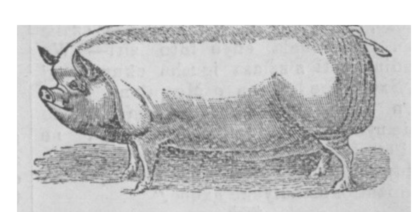

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IZAZISO ZAKOMKULU

ZISHICILELWA NGE '.GUNYA.

ISAZISO SIKA RULUMENI—No. 583, '91.
Isebe Lokulima, e Kapa, 28 May 1891.

Inkonzo zo Gqira be Mpahla bakwa Rulumente.

KUYAZISWA ukuba kwazi wonke umntu ukuba o Gqira Bempahla bakwa Ru- lumeni baya kumiselwa kwezindawo zika- nkanyiweyo ngapants' apa, ngangoko umsebenzi obukali ungati nbavumele, ukuba bawufeza kwinqila ezenza ezi ziqingata zixeliweyo, nokuba namkele ngezifo zempahla, kubhalelwe kuwo ngenqu nokuba kukwe Likulu e Kapa (Col Vet. Surgeon). Akukuhlaulwa nto ngnmacebo nokunyanga impahla, ngegifo kwamayeza, nezinto zokusebenza, njalo- njalo, angati ugqira mazifunwe, ngamaxabiza okanya i Posi kari.

Babiwe ngolohlobo : —

Mr. J. W. CROWHURST, uyakuhlala e Stellenbosch, esebenza kwezindawo : Cape town, Paarl, Stellenbosch, Piquetberg, Tulbagb, Worcester, Robertson, Caledon, Bredasdorp, Ceres, Sutheiland, Clanwilliain, Van Rhynsdorp, Calvinia nase Namaqua, land.

Mr. H. A. PATTISON, uyakuhlala e Mossel Bay, asebenze e Swellendam, Riversdale, Ladismilh, Mossel Bay, Oudtshoorn, George, Knysna, Uniondale nase Humansdorp.

Mr. R. W. DIXON, uyakuhlala e Bhobhofolo, asebenze e Prince Albert, Bhobhcfclo, Willowmere, Fraserburg, inxalenye ye Carnavon, Victoria West, Marraysburg nase Richmond.

Mr. J. D. BORTHWICK, uyakuhlala e Somerset, asebenze e Aberdeen, Jansenville, Bhai, Tinara, Somerset, Rafu, Metele, Kradok, Nyara, Bhofolo, umandla wase Rini, Emnyameni, Badisi, Hanover, Kolsberra nase Stensberera.

Mr. OTTO HENNING, uyakuhlala e Hopetown, asebenze e Kenhardt, inxalenye ye Carnavon, Prieeka, Hay, Britstown, Herbert, Kimbali nase Betkly West e Ligwa.

Mr. J. F. SOGA, uyakuhlala e Qonce, asebenze i Dike, Nqgnshwa, Qonce, Monti, Cumakala, Qumra, Tsomo, Ngqamakwe, Gcuwa, Centane, Gatyana, Idutywa, Elliot-dale, Mqanduli, Emtata, Engcobo, Tsolo nelasema Mpondweni.

Mr, M. A. HUTCHENCB, uyakuhlala kwa Komani, aseben e i Talika, Komani, Kati- kati, Albert, Wodehouse, Alvani, e Gqili (Herschel), Batli, Stockenstroom, i Sidubu, Xalanga, Ndenxa, Qnmbu, Mount Frere, Mount Ayliff, Matatiele, Mount Currie no Mzimkulu.

Ugqira Omkulu Wempahla we Koloni, Mr. Duncan Hutcheon, e Kapa.

CHARLES CURREY, Umpatiswa-Kulima Ongapantsi.

ISAZISO SIKA BULUMENI—No., 725.

Kwi Ofisi Yomqondisi Mteto, E Kapa, 17 *July* 1894.

KUYAZISWA apa, ngokwemimiselo ye Sishumayelo No. 229 salomhla okoku ba Ijaji iyakuteta amatyala kwezindawo zilandelayo zibalulwe ngezants' apa, iqale ngentsimbi yesitoba yonk' imihla.

Umjikelo wase Maxhoseni.

E Rafu, ngolwesi Bini, 4 September, e Tinara, ngolwesi Hlanu, 7 September, e Bhai, ngo Mvulo, 10 September, e Somerset ngo Mvulo, 17 September, e Nyara, ngolwesi Tatu, 19 September, e Bhofolo, ngo MgqL belo, 22 September, e Qonce, ngolwesi Tatu 26 September. Ngo October iyakuquba ngolohlobo: e Monti, ngolwesi Bini, 2, e Katikati, ngo Mgqibelo, 6, e Komani, ngo Mvulo, 8,e Dordreri, ngo Mgqibelo, 13, Gala ngolwesi Bini, 16, e Gcuwa, Ego Mgqibelo 20, e Mtata, ngolwesi Hlanu, 26, e Kokstad ngolwesi Hlanu, November 2.

Umjikelo Welipezulu.

E Richmond, ngo Mvulo, 24 September Victoria West, ngolwesi Tatu, 26 September, Kolsberera, ngolwesi Hlanu, 28 September Ngo October iyakuba kwezindawo ngezintsu ku zibaluiweyo : Aliwal, ngolwesi Bini, 2 Batli, ngolwesi Tatu, 10, Bhekesdorp, ngo Mvulo, 15, Stensberera, ngo Mgqibelo, 20 Metele, ngo Mvulo, 22, Kradok, ngolwes Tatu, 24 October. Gqibi ke.

Xa ate Umgwebi akafikelela kwezindawo ngalemihla ibaliweyo, angaselewuquba umsebenzi ngexa angafika ngalo.

HENRY H. JUTA, Umqondisi-Mteto.

ISAZISO SAKOMKULU,—No. 855, 1894 *Isebe Lokulima,*
E Kapa, 29 August, 1894.

UKUBULAWA KWEZILO.

KUYAZISWA apa ukuba kwazi wonke ubani okokuba imivuzo ngolohlobo ludweliswe ngapants' apa iya kunikelwa elowo ote wabonakalisa ku Mantyi wesi Qingata akuso okokuba ubulale ezi sili zichazwe ngezants' apa.

Imisila yazo yodwa iyakuba bubungqina obaneleyo bokuba elowo okwenene uyenzile lonto :

		F.	d
Ngo	Xhwili	10	0
„	Ngwe	6	0
„	Hlosi	5	0
„	Mpungutye ...	6	0
„	Sandawana ...	6	0
„	Lynx	€	0
„	Mfene ...	1	6

CHARLES CURREY, Umpatiswa Ongapantsi.

ISAZISO SIKA RULUMENI—No 123
Kwi Ofisi ka Nocanda wa Komkulu, E Kapa, 9 August 1894.

NGOKWEMIMISELO ye siqendu so Mteto 26 No. 15 ka 1887 ohlaziywa nge Siqendu so Mteto ka 1891, kuyaziswa apa okokuba lemihlaba ilandelayo ka Rulu meni ekwi Siqingata sase WODEHOUSE iyakuqeshiswa efandesini pambi kwaMatya la e DODRERI ngo " ten " kusasa, ngolwes TATU, 3 OCTOBER 1891. Ingqeshiso leyt ayinakuta ngapantsi konyaka omnye, inge nako nokuba ngapezulu kwemihlanu.

Kwi Siqingata sase Wodehouse.

Kwi Lali yaba Tembu.

Lot No. 2 umhlaba okwisiqingata sase Wodehouse, kwi Lali yaba Tembu, ongu Lot 12, Block 2, ubukulu 2 553 morgen, 81 square roods.

Lot 4, ongu lot 3, Block 3, ubukulu 1.621 morgen, 471 square roods, upakati kwe Nd we.

Lot No 5, ongu Lot 4, Block 3, ubukulu 1,322 morgen, 584 square roods.

Let No. 6, ongu Lot 11, Block 3, ubukulu 1,316 morgen, 188 square roods, ute xha nge Dorn River ngezintsi.

Lot No. 7, ongu Lot 12, Block 3. ubukulu 1055 morgen, 502 square roods, ngase Mpumalanga ute xhaxhe nge Dorn River.

Lot No. 8, ongu Lot 15, Block 3, ubukulu 1,711 morgen, 505 square roods, ngase Mpumalanga ute xhaxhe nge Dorn River.

Lot No 11, ongu Lot No. 18, Block No. 3, ubukulu 1.5G9 morgen, 371 square roods.

Lot No. 12, ongu Let No. 19, Black 3, ubukulu 1,165 morgen, 37 square roods, ngase Mpumalanga umi nge Ndwe.

Lot No. 14, ongu Lot No. 13, Block 2, ubukulu 2,040 morgen, 346 square roods, ngezintsi umi nge.Ndwe.

Lot 15, ongu Lot 94, oyi Dorn Kop, ubukulu 3,038 morgen, 523 square roods.

J. TEMPLAR HORNE, Unocanda Omkulu.

ISAZISO sika RULUMENI—No 559, 1894
Kwi Ofisi Yompatiswa Koloni Kapa, 21 *May*

NGENXA yengqakaqa ekoyo pakatiki kwabantsundu kwiqola lezithili zale Koloni, zonke ' izipata mandla ' zendawo ngendawo zicelwa ngokakula ukuba zome- lezele ukuhambisa kwinqila ziso imigqaliselo yo Mteto Ongemphilo Yoluntu ka 1883," opatelele eknaqandeni ukwanda kwezifo ezisulelayo, ngakumbi imigqaliselo ye Sahluko 47 salomteto malunga nokupumelelisa ukupindapinda ukuqapula abantu. Kushicilelwa ke Komkulu indawo ezitile zalomteto ukuze izipata mandla zibe nokuqonda kakuhle ngendawo Zokutintela Ingqakaqa nokuyinyanga.

HENRY DE SMIDT, Umpatiswa- Koloni-Ongapantsi.

ISAZISO SIKA RULUMENI—No 167, 1893.
Kwi Ofisi Yompatiswa Koloni, E Kapa, 14 *February* 1893.

IMIGQALISELO yo Mteto enge Mpilo ka 1883 iteta nge Ngqakaqa nange Kolera,

Icesina Enzalu, Inkabi Engwevu, Ifiva, izifo esezashunyayelwa ngemimiselo ye Siqendu 7 BO Mteto lowo. Lemida ke yentloko zemigqaliselo ye Siqendu 3 so Mteto sibhengezelwa ukuze kwazi wonke umntu. Uku qwalaselwa kwesahluko sipela someteto kuyalezwa kuzo Zonke izipata mandla zendawo ngendawo.

Ngokuti "Izipata mandla zendawo ngendawo" kuqukwa

(1) Ibhunga okanye i Bhodi yabatunywa be Dolopu.

(2) I Bhodi yokufeza Imicimbi yabemi nokuba ngabayipina indawo apo '' Umteto ongo Kupatwa Kwemizi ka 1881 " uhanjisiweyo.

(3) Imantyi okanye Iinantyana ekumandla otile elaulayo iti xhaxhe ngemida yalodolopu okanye umzana ongena Bhunga le Dolopu nokuba lo Lomzana.

(4) I Bhunga lo Siqingata leso Siqingata ngapandle kwenqila ezipantsi kolaulo lwama Bhunga e Dolopu, e Mizana, e Mantyi ne Manlyana ezezikankanyiwe.

Kuko amalungiselelo malunga nokwabiwa kobu Patamandla base Kimbali ku Mteto No. 10 ka 1881.

HENRY DE SMIDT, Umpatiswa- Koloni.Ongapantsi.

ISAZISO SAKOMKULU NGE NGQAKAQA

URULUMENI utumelo isaziso soluhlobo lulandelayo kubo bonke omantyi be Siqingata ngenxa yale Ngqakaqa ikoyo:— Kuyaziswa apa okokuba Umteto omalunga ne Ngqakaqa uyakunyauzelwa ngamandla kuzo zonke Iziqingata ekoyo kuzo; kanjalo kuyaziswa okokuba ote akamxela kwi Zipatamandla kumntu onayo emini nasendlwin; yake, uyakudliwa ishumi leponti (£10), engenszi ahlale inyanga ezintatu entolongweni esebenza nzima :—

1. Ohliwe yingqakaqa wahlala pakati komzi.
2. Ote engumgcini wone ngqakaqa wanyeka wahambahamba pakati kwabantu.
3. Nodele okanye wateta kakubi kwi Gosa elihambisa lomteto.

ISAZISO SIKA RULUMENI—No 598, '94

IMIHLABA ELAHLIWEYO.

KUYAZISWA apa ukuze kwazi wonke ukuba, ngemimiselo ye Siqendu sokuqala so 'Mteto Wemihlaba Elahliweyo'

No. 3 ka 1879, nobuye wahlaziywa ngo Mteto No. 24 ka 1887, okokuba lemihlaba idweliswe ngapantsi apa, ekutnandla wase Komani, ikangelwe njengelahliweyo ngenqo. ko kubhaliweyo kulomteto, nokokuba u Rulumeni uyakuyitateka kuye ngomhla we 17 NOVEMBER 1891 ukuba abaniniyo abatanga kubakuleze bayihlangule bahlaule ezumali ezimfanelo ku Mantyi we Siqingata njengoko kufunekayo kwesisi qendu sikankanyiweyo salo Mteto.

CHARLES CURREY, Umpatiswa Kulima Ongapantsi.

Imihlaba Elahliweyo e Oxkraal kwi Sithili sase Komani.

Adam Sekwant: Isiza nentsimi Lot No 75, Kei and Bullhoek ; ityala yi £3 15/ elitatela ku 1 January, 1888.

Sicutu Masiza : Isiza Lot No 19 kwi Didima Elipezulu, nontsimi Lot No 107 inye yi £3 15/ inye elitatela ku 1 January, 1888.

Setini Thawland: Isiza Lot No 76 Romanslaagte, intsimi 168, zombini ityala zi £3 15/ inye elitatela ku 1 January, 1888.

Mahloti Hlati : Isiza Lot No 87, intsimi 287 o Wakuwa zizombini zi £3 15/iuye ityala elitatela ku 1 January, 1888.

Jan Mtombeni : Isiza Lot 113, intsimi Lot No 216 e Mousa, zizombini yi £3 15/ inye, ityala elitatela ku 1 January, 1888.

Nonkondala: Umhla we Taitile 18 November 1879, intsimi no isiza Lot No 59 e Romanslaagte, ubukulu bontsimi 2 imokolo 141 square roods, 100 8 Square feet; irente elityala £4 10s. itatela ku 1 January 1888.

Mafu Hlankomo: Umhla we Taitile 22 Ji no 1880, isiza Lot No 112, intsimi Lot No 309 e Hukuwa, ubukulu besiza 141 square roods, 100 8 square feet; obentsimi 2 imo. kolo 348 square roods 100 8 square feet. Ityala £3 15s. itatela ku 1 January 1889.

Zongela Skosana: Umhla we Taitile 11 October 1886; isiza Lot No 45, intsimi Lot No 145, ubukulu besiza 141 square roods 100 8 square feet, obentsimi 2 imokolo 501 square roods, kwesika Mtwakazi. Ityala £3 15s. litatela ku 1 January 1889

Petrus Mateza; Umhla we Taitile 28 August 1858, isiza nentsimi Lot No 59 Lot No 290, e Mousa, ubukulu bentsimi 3 imokolo 61 square roods, obesiza 141 square roods 100 8 square feet. Ityala £3 15, litatela ku 1 January 1889.

Booy Mateza: Umhla we Taitile 28 August 1888, isiza Lot No 41, intsimi Lot No 291, e Mousa; ubukulu besiza 141 square roods 100'8 square feet, obentsimi 2 imokolo 487 square roods. Ityala £3 15s. litatela ku 1 January 1889.

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