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, OCTOBER 10, 1894. [Vol. IX, No. 520

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,

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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.

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(Ene Veranda ne Tawa ekoneni ye Bathust Street
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Yeyona VENKILE ITSHIPU kwimpahla Yendidi zonke—KUMADODA NAKUBAFAZI.

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Ibhaso Lesheleni linikwa kwi Ponti nganye umntu atenge ngayo.

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

Ezinkulu kakulu zona zevolo ezima Cala-Mabini li 15/6 ebezi fanele i 25/- Akuko nto zingalinganiswa nayo kule Koloni.

ITYALI zenene zona eze nziwe ngoboya bama xwane, ezikanyayo Zenziwe ngohlobo olungazanye lubonwe

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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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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 ngababapitikevi 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.

JAMES ADAMS,
I SI LAR A
E QONCE.

R. J. McCALLUM,

ONE VENKILE

E DOHNE 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.

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,
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Ngabo bodwa abanokubhala lomfanekisojwe Ngonyama.

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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 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.,

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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)

E QONCE

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

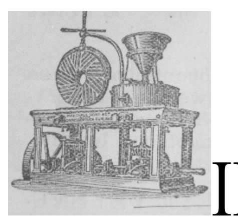
ZINTOMBI BENIYE PINA KODWA?

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 Maliks e CALA.



ILITYE LOKUSILA,

E CALA,

DISTRICT XALANGA.

U TOM B. HAMBIDGE,

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

UFUNGELWE UBUHLE WONKE UMSEBENZI.

Ngendawo ezifun' ukuqondwa kubhalelwa ku

TOM R. HAMBIDGE,

Umsili no Mnini Mashini Wokubhula, GALA, TEMBULAND.

KAYE'S WORSDELL'S PILLS
KAYE'S WORSDELL'S PILLS
KAYE'S WORSDELL'S PILLS
KAYE'S WORSDELL'S PILLS

They are a Certain Cure for Indigestion, Biliousness, Headache, Dyspepsia, Liver and Kidney Complaints.
Sold by all Chemist M and Stores at 1s. l ½ d. per box.
Proprietors, JOHN KAYE, LTD., LONDON

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

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W. M. CUTHBERT and CO.,

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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 nezimnyama ziqala kwi 5s 6d
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Ezitungwayo ziqala kwi 7s 6d
Ishuzi Zamanene 6s 9d

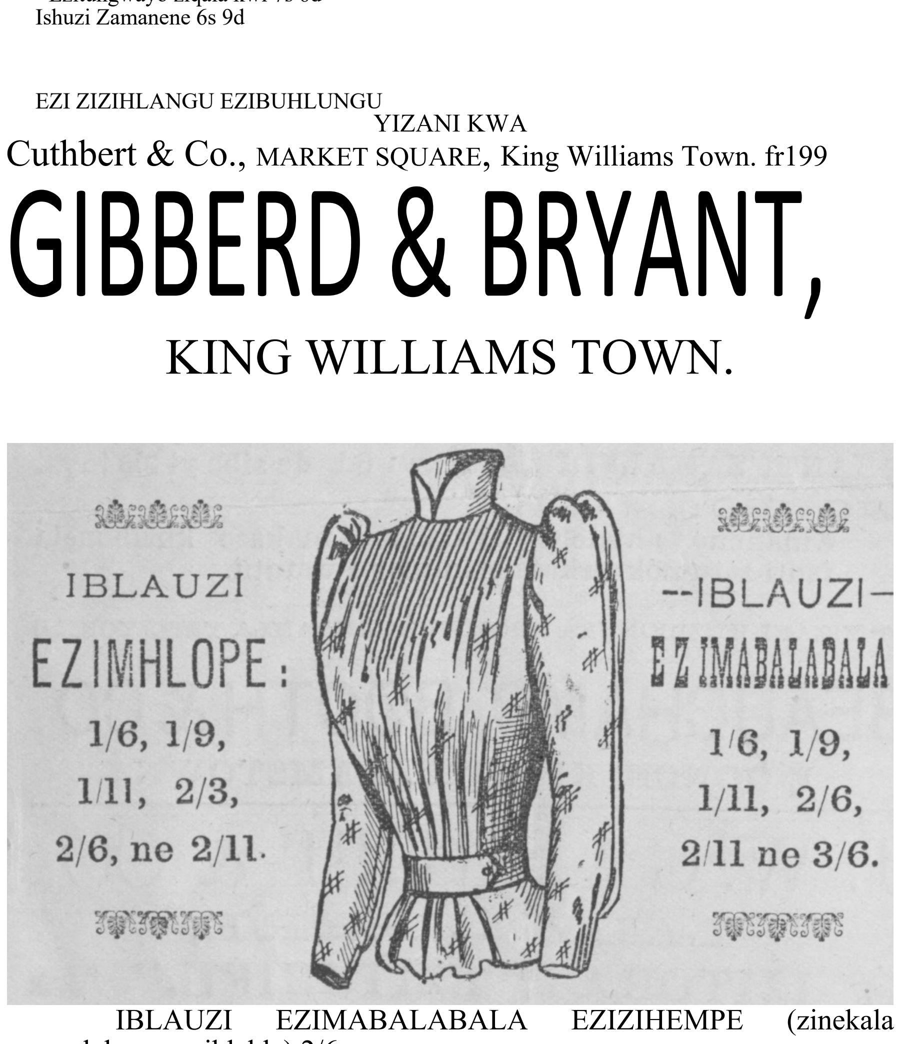
EZI ZIZIHLANGU EZIBUHLUNGU

YIZANI KWA

Cuthbert & Co., MARKET SQUARE, King Williams Town. fr199

GIBBERD & BRYANT,

KING WILLIAMS TOWN.



IBLAUZI EZIMABALABALA EZIZIHEMPE (zinekala ezomeleloyo nezihlahla) 2/6.

GIBBERD NO BRYANT, KING WILLIAMS TOWN.

HERBERT W. BOLUS.

Ummeli no Mbhali-Minqopiso

EMTETWENI,

WHITTLESEA.

Ukwazisana Kwezihlobo

Abatshatileyo

THU-KALIMASHE.—E Rini neo 21 1 September, 1891, u Rev G. Kukaza utshat'se etyabkeni yake nge Special Licence (Ipepa), u DIAMOND D , unyana wesibini ka Mr. Mlebe Thu, umTipe no SOPHIA, iwelekazi elincikane lika Mr. Mbabazana Kalimashe, um Mpandle. Ngabase Tinara. Umtshato useksve, waqulunqwa ngemvume yabazali kunye ne Special Licenco leyo. 210

Abazelweyo

SMITH.—E Seymour (Empofu) ngosuku lwe 28 September, 1891, Inkosikazi ka J A. Smith wase Cathcart ibeleke UNYANA. Kubulelwa kakulu o Mrs R. Giddo, B. Pholo, ngobubele nemigudu abayibonakalisileyo ngexesha lengxakeko.

Imibiko,

BOTTOMAN.—E Dundee, Mt. Ay'liff (e Maxesibeni), ngo 23 September, 1891, kusitele kwakona kukufa u MARIA SUSANNAH, intombi epakati ka James no Alice Bottoman, obudala buyirninyaka e 7 nenyanga enye enentsuku ezinga 24 210

NKAYI—E Rautini ngo 12 September' 1894, kusitele kukufa Inkosikazi ka Bet j. B. Nkayi ebitandwa kakulu ngabo bonke abayaziyo. U Beti. B. Nkayi ubulela ububele bama Wesile ngexa lokufa. Izihlobo ziyabikelwa. " Banoyolo abafele e Nkosini utsho u Moya. Imisebenzi yabo iyabalandela." 310

KUFUNWA.

EQONCE—ITITSHALA YE SIKOLO SANGOKUHLWA esipantsi kwe Piko Lika Rulumeni. lya kufundisa Iyule ene halafu ngobusuku, okanye iynle ezimbini intsuku ezintatu ngeveki. Abayifunayo londawo bachaza (1) Indawo zokuwufanela umsebenzi; (2) Baxele nomvuzo abangawubizayo. Kubhekiswa ku

J. TENGO JABAVU, Hon. Sec School Committee. Kingstown,
15 September, 1891.

Intlobo-Ntlobo

UTAKA MLAU obesele neminyaka emi- bini kwelase Mashona wazisa izihlobo zake nabamaziyo ukuba ubuyela e Mtombe, Mount Coke, near Kingstown. Usuka kwelama ma Sona, September 6, 1891. 23

IZIVATO ZAMA TEMFILE — Ndiyazisa kuma Tempile ukuba Izivato (Regalia) zinokufunyanwa kum ngamaxa onke. Sisinye sidla 2/6, kodwa xa situnyelwa nge Posi 3/ . Xa i Tempile ifona Izivato ezilishumi zama Gosa zitunyelwe nge Posi ingatumela £1 7,6. oko kukuti kwapulwe i 2/6

NANIWE WAUCHOPE.
Fort Beaufort, October, 1891. 2410

ISAZISO

Kubaxhasi Abantsundu

BASE

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

HLAKANYANA

(J. P. CASELY)

WAZISA abahlobo abantsundu u-kUti usabambe zimi ukutengisa Ngamaxabiso angapantsi kwawazo zonke Ivenkile

APA E-BHAI.

Ihempe, Ibhatyi, Iprinti, Ityali, Ibhulukwe, Ikeleko, nezinyo ingubo Zamankazana zicolwa nje. Zeziketwo nguye salufu Pesheya (England). Ziqata, Zilushica, Zintle kuba uyayazi into efunwa Ngo-Ntsundu.

Yiza Kuzibonela upete ipepa le MVO, akusayi kurana Istru.

J. P. CASELY,

PARLIAMENT STREET.

PORT ELIZABETH.

IMVO ZABANTSUNDU

(Lihamba bonke olwesi Tatu) Ixabiso 3d.

Ziqutywa nge Posi nge 3s. *6d. nge Nyanga-Ntatu zisaqala;* 13s. *6d. ngonyaka usaqala.*

Zamiswa 1884. Zipete Umnyaka we 10-

NGOLWESI-TATU, OCT. 10, 1894.

Iveki.

KUXONYWE e Durban (Natal) ngolwesi Hlanu lwengapaya amadoda amatatu—amabini ngama India, enye ngontsundu ngamatyala okubulala bobatatu.

ITRENI yase Pretoria yolwesi Bini lwegqitileyo, ipume emigaqweni xa ine maile ezine ukuba ingene esixekweni. Kutyumke inqwelo ezimbini; basinda abebekwele.

NGALEVEKI Ijaji iqale e Kontani ngo Mvulo, 8 October; ngo Mgqibelo, October 13, yoba se Dordrecht, ize ngolwesi-Bini ngezayo 16 October, ibese Cala, eGcuwa ngo 20 October.

E DELAGOA BAY kukangelwe mayela nokufa kwale irniyo ukufika kwenqanawa ezine zemfazwe zitunyelwa li Komkulu lama Putukezi. Ziyakuza nomkosi wamadoda amakulu matandatu.

KULWABICI olukoyopakati kwama Putukezi nabamnyama, eka Maputi yenze ukakakam'petu, yakupa amadoda ali 1000 ukuya kunceda eyama Putukezi ezonde u Marazula. Akukavakali kuqubisana kwayo.

IZIHANDIBA ezipete ulaulo lwama Ngesi e Ngilane kezahlanganiswa ngobungxamo obukulu ngeveki egqitileyo, ekubizwe nabase kuholideni, ngenxa yento ezivele kwimfazwe ekoyo kwelama Tshaina ezicukumisa abantu abalunge kwi Nkosazana.

E QONCE ngo Mvulo ibiyi bolide eyaziwa ngokuba yi St. Wiener's Day, kuba yamiselwa yi Palamente ngemizamo yelonene. Ibe yimidlalo kwimpi entsha, ekubaluleke kwentsundu imbambano ngebala yolutsha lwakwa Masingata (Nlinde C.C.), nolwakwa Bidli (Buffalo C.C.). Kakade badliwe kwamnyama abase Mgqwakwebe. Sasitshilo sati ikaba lakwa Bidli lizisikele enqateni.

KWIPEPA la Komkulu (I *Gazette]* e Kapa lolwesi Hlanu kushunyayelwe ukumiswa kwama Bunga ezi Bonda ne Mantyi ayakupata imicimbi yase Kaya kwiziqingata zase Gcuwa. Idutywa, Ngqamakwe ne Tsomo. Noko kube kudume ukuba usekwe ku Mteto wase Glen Grey, uye ngentsobi kodwa kulowo Mteto ubungozi. Ibetele into engeniswa e Transkei, noko siya kuyiqonda seyisebenza.

SIBULELA um'baleli ose East London nseli^qaku:—I *Deputation* yama Swazi ifike kweli kusasa nje (7 Oct.,) nge " Grantully Castle " ukuvela ngase Natal. Libuto elingo:—Messrs. Nongqanga, Zibokwana, Mhlonitshwa, Mabovu no Mnkonkoni—induna, no Mr. Cleopas Kunene. Amagwangqa ngo Mr. G. H Hullett, no Mr. James Stuart ikumsha. Lempi induluka ngokuhlwa nje ngo 7 o'clock nge treni ukuya kugqita e Kapa ukuya e Ngilane ngemicimbi yase Swazini.

ELOKUVUSA ABAFUNDI.

IKOLISILE kuleminyaka into yokupuma kolutsha lwetu ezikolweni lupumelele inqanamu le V., zeluhambe lufuna imisebenzi ye mfundo —okubhala ezi-ofisini nokutitsha—lusiba lukufezile ukufundu. Masiluvuse ke ngelinqaku ukuba lonto iya lugxeka kunene ezingqondweni zabafundisi nabapati bama shishini, kuba bona behleli besazi ukuba itiqanaqwana semfundo engako asinaluncedo kumniniyo nakwabo anga angayiquba kubo. Masenze eli kanjiqo kubapumeleli baka V. Bebenguba benze ubulumko ukuti, bakuba sebekwelo bakala, banyamezele okanye bazinyanzele ukuba sebetabata int'o enjenge Setifikiti solona lupantsi kwi Mviwo ezikoyo —i Elementary. Kuba masibaqo ndise ukuba lento i Setifikiti konaso kweso siqansqwana sake semfundo injengalento ilidam kumntu olifama kwilizwe elingumqwebedu—wena waka wabona amafama ase Kalu. Ke kwezondawo yinto efuneka kakulu ukuba amanzi ezipango anqakulwe ajikelwe emadamini ukuze kubeko uncedo. Lento imfundo injalo -injengesipango; xa umntu asepantsi kwayo. Ati ukuba amanzi aso awageinwanga kanti xa seyinga saniyo kongati yayingazanga yana kwezondawo. Kodwa i Setifikiti silidam elibamba lomanzi emfundo ekubako bapila ngaso emntwini noxa angasafundiyo. Ukutsho ke siti injengento epaleleyo imfundo yomntu ongalitabatelanga Setifikiti ibanga aye wati ga kulo amabakulumkele abetu ukuba bangatyafi bengasifumananga; okanye boke beve xa bahamba befuna umsebenzi kweyemfundo, bakuba bezilaula ngemilomo, ukusuka bazanyanishwe bengazilungiselelanga, elixa sekulele umhlwa ebucotsheni ngezinto zalomfundo bazixela yona. Njengesitshetshe esingasebenziyo nayo imfundo ilalwa ngumhlwa. Masingaviwa gwenxa ke : asitsbo ukuti onesi satifikiti se " Elementary '' uyakuba selewufanele umsebenzi. Siselibanga kodwa lokuqala angabanjiswayo umntu ukuba afundise o A. Sobuye silenzo inqaku ngasebenaso eso Setifikiti.

Impawana.

Imfeketo Ngamaculo Angcelwe.

Abafundisi namakolwa ngebewalela umlisela no mtinjma ukuba ufekete ngamaculo angcwele xi ukwele ezinqweleni zemitshato ekuyeni nasekubuyeni etyalikeni. Ide iti lento ukubambi kwayo edolopini incamise kuba ivuma ngamazwi, ayeke amaculo ka Sankey esaziwa ngama Ngesi. Xa ulutsha lungati lungavumi ukuva kungakuble umfundisi emxelele umyeni ukuba akakumtshatisa xa bezi bepoxa ngolohlobo. Maninzi amaculo angateti nga Tixo afanele oluraso. Lento imbi, mayipeliswe, ngamahlazo.

Imofu.

Ilongo, utshaba olukulu lwabafuyi bempahla, ivakala macala onke ngoku kude kuye kuma ngo Mzimkulu. Kwi mihlati yezaziso za Komkulu sinesitofu esibhengeziweyo asincoma kunene u Mr. J. Festire Soga, Ugqira Wempahla, kwingxelo yako enconywa ubugeisa bake, kuso engeniswe e Palamenteni yinkulu yabo u Mr. Hutcbeon. Logqira uyincoma ngati: —Amangontsingontsi esisifo achazwe ukuhle isimanga kwingxelo ka Mr. Soga, aye enexabiso elikulu kunene, ongezelele ukwazi okukulu ngelongo ngendawo ezininzi nasekuyinqandeni. Sivuya no Mr. Soga ngaiamanqaku saye sitemba ukuba owasema Xhoseni umzi awukuziyekela ukumbiza aqondisane nawo logama ase Qonce.

I Glen Grey kwelama Mfengu.

Sibulela um'bhaleli oti ungu " Ngqamakwe" ngelinqaku :—

Mhleli wendaba zabantsundu, kaundipe indawo ndifake elinqaku Nge 29 September, ngo Mgqibelo, ibingumhla wokuhlokonyiswa kwe Glen Grey Bill ema Mfengwini ngu Rulumeni ngomlomo we Mantyi Enkulu u Major Elliot, kutolika Imantyi yase Tsomo. Utsho ngocuku lwemitetwana emininzi engaxeli nto. Umzi wotuke kakulu ukuva olucinezelo. Umzi ucele ixesha ukuba uko ubhunge. Ibhunga ligqibe kwelokuba alizilungisele ukupendula namhlanje kubau Rulumeni uliqubule. Ungayi Mfengu, unga.vintoui, ofundileyo ubechaswe mpela, akulinga ukubonisa ngetuba lobheno osolwenziwe ngatnanye amahlelo. Uinzi wona ubonise ubutataka onabo, ngakumbi lentanga yazalwa ngemfazo ka Hintsa, no Mgca, nemfazweye Zembe, uteta ngokuti into egqitywe ngu Rulumeni ingatiwanina; ke kulontanga kuko amadoda apambili awona umzi ukangele kuwo. Ndiqonde namhlanje ukuba isimilo somntu siyalilandela igama atiywe ngalo: ungayi Mfengu ungayintooi. Umzi sobuya siwupakele isigqibo. Nge Bill le yona ibenza abantu amakoboka, ingena luncedo nase bantwini; kusekuhleni ukuba yenzelwa ukuze incede Isikwati sakwa Mgibisa (De Beer's Compound) ukuze kuti ngobuninzi babantu ehle amanani emali nokunceda amafama elingapakati ukuze afumane izicaka njengesimbonono sawo kakade.

Owase Cookhouse Umtandazo-

Hleliwenje nabase tolofiyeni e Cookhouse bawenzi umtandazo ngomteto ozonda ukuxengaxengisa intlalo yomzi ontsundu. Sesibona ngempendulo abanga unguziswa ngayo umzi, yiyo le : —

Kwi Bhotwe lika Rulumeni, Capetown, 24 September 1891. Ku Klaas Luzipo, Joel Sogobilo, John Masiza, nabanye abantsundu abahlala e Cookehouse, Cape Colony.

Osisandla so Mhlekazi Umpati Wolaulo uyalezw e ukubauazise ukuba umtandazo wenu eniwubhekisa ku Mhlekazi u Kumkanikazi, ngo Mteto omiswe li Bandla njengokuba jibe lidibene, ukumisela ukugqitywa koincimbi womblnba, nokuqutywa kwemicimbi yase kaya kwi Siqingata sase Glen Grey nezinye indawo ongashunyayehva kuzo lowo Mteto, uyakutunyelwa kwi Pakati Elikulu le Kumkanikazi Elipete Ikoloni ngenqanawa yencwadi enduluka ngo 26 wemiyo.

J. SMUTS, Isandla esibambileyo.

Oku kupapama e Cookehouse kwinto zelungelo lomzi kubangwa kukufa kona beliqela elimnandi abamkela IMVO ; kwayo kungeko nto inokukanyisela abantu entweni zentlalo esikuyo apo ityeshelweyo. E le siti yiyo lento kungavakali ntshukumo kwi " Ngqushwa Emnvama" ngelinqaku.

Eminye Imitandazo

Uyakuvoya umhlambi obalesi betu ukuva ukuba eminye imitandazo eyenziweyo yasiwa ku Kwini ngomteto lo Bokusizimisa indululwe kwi siqingata sase Ngqamakwe kwe lama Mfengu apo ungati usayinwe ngamadoda angapezulu kwekulu. Kwakuleyo mimandla ususiwe omnye Edutywa. Ibinga ingayintambo enye yenjenjilo ukuze aqonde nopesheya ukuba umzi awuvutwa yilento ijonge ukuwuchita. Mawujikele unyaka kuxokozelwa ! Baya kusinqena ngomso.

Isivato sobu-Tempile

Indlu Enkulu eyayihlangene e Qonce yenzi umteto wokuba—" Emveni kokuba i Tempile inomnyaka ivuliwe kulimleleke ukuba onke amalungu abenezivato ; kungavunyelwa lungu ukuba lihlale e Tempileai ngapandle kwaso." Izivato ke konke oku bezifunyanwa Pesheya, zifike apa sezihamba kwi *7/6* sisinye. Ovuyiswa kakulu ama Tempile endawo ngendawo ukubona esazisweni sika Mrs. Wauchope esikwelipepa lanamhla, ukuba anokufumana izivato ezihle kunene nge 2/6 ne 3/ ngokubhalela kuye atumele nemali, U Mrs. Wauchope ngum-Tempile omdala, lomsebenzi uwenza ngokunga bungahluma ubu Tempile, buhonjelwe ngabantu babo. I Tempile engayikuba nazivato emva koku yoba ibaujwe bubuxumbululu bayo. Amaxumbululu tina siwazela ezinkantini nase mitayini.

Lovedale.

Ipetshana elincinane lendaba zabafundi kwesi sikolo *(Lovedale News)* livakalisa ngo Rev. Dr. Stewart ukuba usaya equbela empilweni e Scotland noko engekapili kanye. Mayelana nokubuya ukangelwe ekupeleni kwale Seshoni.—Lixela ukufika kwabancedisi abatsha emsebezini o Messrs. Stanley W. Sinclair, ovela e Zonnebloem College, no F. A. Weakley wase Colesberg. U Mr. Andrew Gray naye ungene kwiqela le Titshala waye u Mr. W. G. Bennie otate umsebenzi wokuncedisa Ukuhlolwa kwe Zikolo kwi ziqingata zaseba Tenjini nez kufupi nezo. Noko i *Christinn Express* yabike yati, ukupendula inqaku le Mvo ngokungamiselwa ekufundiseni kwabantsundu emzini wabo, lonto ayinjalo, kolunyikizo lokwabiwa kwezitulo asiqondi kuba kuko abantsundu, de ke babe o Air. Sinclair no Mr. Weakley—esingabaziyo—bangabantsundu.

IMANTYI YASE QONCE.

U Mr. B. H. Holland, Imantyi yase Qonce unikwe ngu Rulumeni, wamkela, i ofisi yoku Gcina Iminqopiso (Registrar of Deeds) e Kapa ebisakuba selugcinweni luka Mr. II. Tennant, opakanyiselwe kweyomfi u Mr. J. C. B. Serrurier yomququzeleli wamatyala amakulu (Registrar of the Supreme Court). Indawo ka Mr. Holland ikankanyelwa amadoda anjengo Mr. Garcia wase Komani no Mr. G. C. Bayne wase Bai.

Abantu Ngabantu.

IZIPROFITESHO ZIKA NTSIKANA.

NKOSI,—Kaunditele xwa izwana lobuquza bam, pofu ndondliwa ngamagqoboka okuqala ka Ntsikana. noma, omnye wawo, eseko. Mr, Mgqumi Mahashe uzivusela uyikiyiki intliziyo zetu, xa zityutywe tu li Dodo elingasena kunyangwa gqira, Imbali ka Ntsikana ayinge bhalwe nqu m-Xhosa obutandayo" ubu Xhosa kunye namashwa abo, esapilileyo emhlabeni apa, waye kanjalo epesheya kwe Nciba, kanjalo eyigxabuzile equty wa lutsbaba ngasemva, kwa Hoho ebedumisa u Tixo, ati kwangoko apalaze amagazi ngabom. Yonke lento yayixeliwe ngu Ntsikana mayelana nge 1826. Wati igqobaka lom-Ngqika elipesheya kwe Nciba liyakuba yinto yentsini, iziqhwana ngeziqhwana ziyakuba zininzi, zizezamayelenqe embokoto ezilungiselwa lona ngamakolwa acinyelwe lolona lukolo lokukolwa kulo " Mntwana ka Maliya we Sazikazi." Ungumnina mfondini? Uyi Titshala na? Ishicilelwe yangumqulu wencwadi ongade ube nezahluke zayo, ayinge dingi na, ibe yinto ehleli kuba shicileli ingananzwe ' bani ? Intsimbi yamaxabaxu akusasa ngekwezi lesibini, ibu " Sele-sele sele," njaio njalo, "Sabelani niyabizwa ngu Yihlo wenu owanidalayo." U " Sele-sele." ubevunywa, umntu emana esima pambi kweminyango. U " Sabelani niyabizwa," njalo njalo, ubetetwa pambi kokumka komntu ukuya kwenye indlu, njalo njalo, Imbali ka Ntsikana kumbhali wayo inganje nge Zililo zika Jeremiah ese Babiloni, ngokuba intlanga zakowetu zizizikemekeme zezinxandanxanda eziwunguza pakati kobuntu bakowazo nobase mlungwini. Pofu aziseko kobakowazo kwanobase mlungwini, seziugamabavu omoya, kangangokuba ade angcikive Inguqulo yase Ngcobo, engum Xhosa ebinzwa emfazweni agcine ukungalali pezu komxaka wake ukufa kwake. Lomfo uzivusela udushe intliziyo zetu. Zitshaba, ndim

NKOHLA FALATI.

ABANTSUNDU NOMSEBENZI.

DEAR MR. EDITOR,—Kwelopepa lako loblanga ndicela ituba lokuba ke ndenze abembalwa ngenteto emfutshane malunga " Nabantsundu no Msebenzi." Ke sikulu sakowetu andizikungena malunga nohlobo ongeniswe ngalo lomteto ungabantsundu nomsebenzi yi "Nkulu" awubiza u Mr Merriman ngokuti ngumteto ka *Lizibedi.* Ndifuna ukwenza mbalwa kudodana Iwapesheya kwe Nciba ukubonisa ukuba impembelelo yako iza kuvuta. Kumntu wonke onenkangelo kwinto zombuso, ndiyatemba ukuba uyaqonda ukuba lilikile ixesha lokgba abantsundu bemo ngenyawo zabo bangatantaswa njengentsana. Udodana olufundisiweyo lakwantsundu luyakalazelwa ngokuti luyalonakalisa uhlanga, kodwa ke mna ndiyalubongoza ukubi izinto zonke ngoku luzijonge ngeliso elibukali. Kucacile ukuba umhlaba uyapela wokondla abantsundu, akuko masimi okulinywa ngaba batshatayo, *Yintonina ke eyakunceda uhlanga?* Lo ngumbuzo. Ungandipondula ke Mhleli ngokuti; *yimfundo.* Eyakuza nomhlaba sinina lemfundo ifiko iwunike kwababawusweleyo na? Ilayi; bosebonzisa yona ukuze bazuze into yokupila. Luhlobo luniua? Konk' ukupila angapila ngako emhlabeni. Ke kucacile ngezimponduio ukubasakuba nokupila ngemfundo ngokuyisebenzisa kakuhle. Ke ndize kwinteto yam c:r o- msebenzi kwabantsundu. Ndinovuyo ukuti impembelelo ebikade izanywa yi Mvo ngati izakulunga kwimisebenzi yonke enokwenziwa lulilanga oluhlambulukileyo, ''isbishini" likokele pambili, kuba linokutwala into enitshi yamadodana ayingeswele zikolobo : kanti kwalapo yintonga enamandla ukunyusa uhlanga uktipuma ebublwempini. Ke ekulucele ni kwam udodana ;wakowetu, ndinovuyo ukuti olubacweli, nabenzi zihlangu, lumise i "shop" endaweni yokuzula lifnna ukuqashwa. Kwinto enintsbi efundisiweyo kufanelekile ukuba amasbishini entlobo zonke siwenze. Kulula ukuvula ivenkile xa umntu angati kupela asebenzise "ingqondo" ngapezu kokuhamba umntu elaia esindwa yihabulusaka eya e Rautini. Kananjalo sekutshiwo zingqondikwatiwa: *Union is union, nothing is better than union.* Ukutsho ke umzekelo sesiwubomsiwe ludodana e Bhai, Ikomponi, kusalindwe ntonina ? Kupandwa ngazo zonke kuba ungalwazi olozuza ikomponi ayitintele mntu ukuba angabi titshala, kwanokuba angazenzeli elake ishishini elahlukileyo. Izinto zokneinga sesizibonisiwe zinto zo Jabavu no Xiniwe. Indoda yindoda ngokucinga. Kananjalo akuko nto inceda umntu ngapezu kokusuka euze lonto ayicingayo endaweni yokumana eteta ngomlomo engade enze nto kuba ukuteta asikuko ukwenza. Ke ! Mhleli obekekileyo, lamazwi ndiwabhekisa kudodana olungaba lucinga "amashishini ne komponi," ngetemba lokuba kode kubeko isiqamo esilungileyo nge mpembelelo yako.—Ndim isicaka sako,

UM-TRANSKEI.

August 20 1894.

INTUNGULULO.

NKOSI MHLELI wepepa lamanene alapa emazantsi e Afrika. Kusezintsweni zam okokuba ndenze lamazwi ambalwa endiwabhengezayo namhlanje okokuba oviwe ngamanene alomhlaba ngokukodwa azintanga zam. Nanga ke lamazwi: Nkosi yam Mhleli ndibe ndikade ndihleli emnyatyeni etunzini lobudengo (ndinje ngomntu ovalelwe kwindlu emnyama engenazo nofensitile apo angaboni nento ekukukanya, engaliboni nelanga okanye engakuboni konke okwenziwayo emhlotsheni, engeva uokuva okutetwayo ngabasemhlotsheni, ati namhla ade wapukaneka eve sekukade isehlosehla, ize ke lonto ingamneedi nto nokuba ibingamncedayo). Ke ndibe ndinjalo oko ndandingekalitati ipepa lako lendaba, kodwa ndite ndakulitata ndaziva ndilinene, ndiziva indaba ezikoyo, ezibeko, nezisaza kubako. Ndaqouda nokuqonda nam ngoku ukuba ndise kukanyeni ndipumile etunzini lobudengo, enditi mna ukulibiza kukwa Dumfumfu." Enditi ke madoda, bontanga tatani elipepa nobona nani ilifa, kwanobudoda boneno apo bukona. Likukudla wakulamba, liliyeza xa ufayo, anditsho yini? kunjalo. Ndim oso ba Tenjini umntwana wenu.

J. MAHLASELA. August 16, 1891.

UKUSEBENZELA UHLANGA,

DEAR MR. MHLELI,—Noko ndizakuke ndipose izwana noko ndingekakupi zwi lilelokudela umsebenzi wamadodana. Umntu ukuze abe usebenzela uhlanga, umfana mna okwam kuqala makabe ngu mKristu, kuba kutiwa ukoyika u Tixo kukuqala kobulumko ayakuti ngabo obo bulumko asindise uhlanga lwakowabo njengo Modikayi kuma Peshiya noko enewadini lingeko igama lika Tixo, nditeta eka Esiter, Inzilo ka Esiter iteta lona. Kanjalo u Nehemiya wazaka indonga ze Yerusalem ngobugqoboka obo. Nawe Mhleli lomsebenzi mblekangaka ukuba wawupase i Matrik leyo yodwa ngewungawuqubi lomsebenzi, bubugqoboka lemito ikumke ukunonelela kangaka uhlanga, kuba ndiye ndiqonda ngokuqonda, nabanye baseza kuqonda. Enye indawo ebanga ukungavani kwamadodana noyise uti uyise; Nyana zeka intombi ka Sibanizeshe angavumi lonto ke eluhlangeni umntu ukungeva abazali bayigxeka kakulu ; nokuti akusebenza augangenisi nto kuba kufuneka umntu onqwonisa abanyo babono ukuba imtundo yimpilo, umzi umntu uwuzuza engatwalanga habusaka. Uxolo kuko noko umntu osebenza kakuhle ngapezu kwendoda enkulu sendikalazela ntonye yobugqoboka kupela. Ndim mhlobo wako futi,

E. NYQVANE.

All Saints, 21 September, 1894,

Indawo Ngendawo.

[NGABABHALELI BETU.]

ISIQINGATA SASE BHAI.

21 September, 1891.

Umcimbi wokugxotwa kwa Maxamba ubuyo wavuswa kwakona ekutiwa ngoku upetwe okokugqibela. I Location Committee yaneke ingxelo yayo pambi kwa Council ngolwesi Tatu lweveki edluleyo. Lengxelo ayixoxwanga isafukanyiswe iveki ezimbini. Lengxolo ye Location Committee iyanambitisa kuba iyavuma ukuwagxotela kwa Ntambomvuna Maxamba, ngamaqondo omteto 17 we 1883 wokagxota umzi. Kuko indawo esipene noko knlengxelo kutiwa isiqendu 5 sona asikupunyezwa. Esi siqendu ke siteta ngembuyekezo yetyalike nezi kolo. Kwakona kulentlanganiso ye Council kwakwanekwe isicaso esenziwa ngamagxagxa apandle kwe Bhai ango Messrs. Wills Wynne, Griffin Williams abati abantu abantsundu mabati ukuba abasiwa elwagcibeni makutengwe i Cradookstown, ukuze abantu abantsundu basiwe kona. Indlela yokubasa kona kufuneka benzslwe extra favours abaya kaya kuqala pakati kwenyanga ezilishumi elinambini bakaya bonke. Kananjslo bati baneqela abalaziyo elingayayo e Cradockstown,

Ngo Mvulo odluleyo yayiyi ntlanganiso enkulu yamadoda ukuxoxa lomcimbi wa Maxamba. Yay z le ityalike yase Wesile zaye ingxoxo zibukali zamadoda. Kwenziwe izigqibo eziyakuba luncedo kwi Location Committee xana lomciinbi uya knbuye ube pambi kwe Council ngolwesi Tatu kwiveki ezayo.

Intlanganiso yamadodana yengxoxo itiywe ngegama lokuba yintlangauiso yengcingane zimadodana. Kuyaxoxwa likaba kuyaxetyulwana. Sektike kwenziwa ipike nge cuba ukulnnga nokungalungi kwalo. Sekuke kwenziwa i Essay nge nena ne nenekazi; Kwiveki elandelayo iyakuba lipike ukuba yiyipina intlalo elungileyo eyase dolopini neyase ma Xhoseni.

I Ruluneli ipendule ukusixelela ukuba umtandazo esawenza nge Glen Grey salutenyelwe kwi Secretary of State for the Colonies. Asazi kambe kude kona ebakuba sova yakufika emkona apo Ngamana urn. tandazo wetu lusipo oluntsuudu uviwa, ze siyihone lento soyikiswa ngayo ngabe lungu ukuba yinina yobanjanina. Kodwa kuqinisekile ukuba iyakuza siyikangele.

October 3, 1891.

U Mr. Williams ongowukuqala owakankanya ukuba abantu abantsundu base Maxa. mbeni nase Dukula. nakwa Ntambomvu mabaye pandle kwe Bhai elwageibeui waye nentlanganiso nomzi obomva kwa Ntambomvu. Umgqaliselo walentlabganiso kwaye kukuchazela abantu abantsundu ngokugxotwa kwama Xamba. Lentlanganiso yayingawafuni amanene ase Maxambeni kuba kneitiwa alahlekisa amoqubi. Kusasa ngo Mgqibelo zivakele indaba e Maxambeni ukuba umzi wakwa Ntambomvii uza kubiwa kuko umlungu ozimisele ukuba uyakubacacisela ababonisa amalungelo apandle kwe Bhai. Eyivile lento Amaxamba agqiba ukuba ayakuya kulilwa elidabi. Kuye o Messrs. Dlapu, Mkoti, Kama, Mbambani, no Ross namanye. Abantu ababeko babe kwi 200. Kube nzima ukuba u Mr. Williams ateto nabantu ngenxa yobushushu bemibuzo yamadoda. U Mr. B. Sakuba wamisalwa ukuba abe yitoliki, Isiteti sokoqda

U MR. TILANA

ute lomlungu uza kwenzi ntonina apa ebizwe ngubanina kona ?

Mr. Williams : Ndize kuleta mni ngokugxotwa kwa Maxamba, ndaye ngoknbalapa kwam ndicelwe yi Committee yenu ngo Mongameli we Locations.

Mr. Tilani : Besiba tina usizisela itayitile Zetu eziya wati masize kulomhlaba niya kusinika zona. Kananjalo besilindele ukuba ushisele ipompo Vamanzi leya wawusitembise yona. I Committee le uti wena ikutumile asiyazi, kufuneka ize kuma pambi kwetu ixele ukuba eligunya lingaka difnmene pi bekungabangako ntlanganiso nje yomzi,

Emveni kwengxoxo ende inkala ingena kupuma etyeni intlanganiso ite iyavuma ukuba u Mr. Williams ayitete into afuna ukuyiteta ngegunya layo, kungengakuba ubizwe yi Committee, kuba lonto ayaziwa ngumzi. Kananjalo i Committee le ayifumane yenze ingagunyazwanga yintlanganiso ebanzi.

U Mr. Williams ute kuqala uze kuteta no Ntameomvn, angati Amaxamba ukuba ayatanda nawo ukuba atete nawo, angayenza ngovuyo into leyo; kodwa namhlanje zekutete u Ntambomvu yedwa, Uqube waxela ukuba zine indawo ezikankanyiweyo, waxela amalungelo azo kwanendawo ezingalunginga kwezondawo. Ekupeteni kwake intsto yake ute yena utelela kwi. ndawo epakati kolwandle no loliwe, waza wati abantu baya kunikwa umhlaba 30x40, binikwe netayitilo, benzelwe izitrata, banikwe nemiti, kwanamanzi, yonke into abayi funayo boyinikwa abaye kweso sizi kwi situba senyanga ezilishumi elinambini.

U Mr. Tilana: Akuko nto intsha kuyo yonke lento uyitetayo. Zonke ezizinto uti niza kuzinika abantu abantsundu wati niyakubanika zona mabeze kwa Ntambomvu. Inanamhlanje anikabaniki kanti nabatembisa. Uze wena use elilizwi kwi Council— sifuna itayitile namanzi.

MR OQINQI

Uze nento ebesingayilindele wayishiya ebesiyilindele; uze uti kwi Council, nokuba seyide yaka indonga ezinkulu ezingange ntaba zokunqanda umoya, asiyi emanzini, asiyi entlabatini, asiyi ezinyokeni. Uze uti kutsho tina.

U Mr. Williams, make siye kuwubona, mhlaumbi aniwazi.

Mr. Oqinqi, asiyi, siwazi nje, kuba sikulela e Bhai apa.

Mr. Williams, aakubalwe abavumayo nabanezindlu.

MR. NDOLO

Wena uzokuhala abantu ngoku, look out. Nati niasisuke e Ve'i emacibini, pandle kwe Bhai, kuba nisiti siba igusha zenu, ngoku niti masiye kuzibana ?

MR. PIKOLI

Ndifuna ukwazi ukuba u Mr. Williams elapa nje utunywe yi Council na; kuba asifuui tina ukubona emapepeni ku^e^itiwa ama 500 e Netevu ebesiti esiti.

Mr. Williams, ndilapa ngegunya Ie Mayor, ndi'apa kuba ndiyi Councillor, ndilapa ngokuhlelwa ngokucelwa yi Committee yenu.

Mr. Pikoli, siyayazi into eningxamele yona nisiti masiye pandie kwe Bhai nje, yi business, nifuna imali yetu.

U REV. B. S. DLEPU, le yintlanganiso yabantu bonke, ke akuko mntu unokundivala uinlomo, ndiyakuteta. Akuko Committee yakwa Ntambomvu kuba i Committee yezi locations inye; le icele u Mr. Williams asiyiyo. Makuvotwe ngoku ipelo inteto.

U MR. Ross, nguwena lo Mr. Williams wabhala i scheme ngokugxotwa kwa Maxamba ?

Mr. Williams, ewe.

Mr. Ross, nguwena owati uneqela labantu abantsundu abangayayo pandle kwe Bhai ?

Mr. Williams, uyifumsne pi lonto?

Mr, Roas, ndiyifumene emapepeni.

Mr. Williams, ubuzela ni uyezi nje. Ucinga ukuba ndiyaxoka na P

Mr. Ross, anditsho ukuti uyaxoka, musa ukuqumba sakukubuza, nati asiqumbi xana usibuzayo. Tina besingakwazi ukuba ungubanina, ke namhlanje sifuna ukuba sikwuzi K wakona, uze kwenzani apa ?

Mr. Williams, ndizokufuna imvo zabantaundu.

Mr. Ross, akukolwana zeziya zigqibo zazi. tunyelwe kwi Council yintlanganiso ?

Mr. Williams, babebangapina abantu kulo ntlanganiso ?

Mr. Ross, yayizele ityalike yase We Bile.

Mr. Dlepu, londlu ibamba 600.

Mr. Williams, bangepina apa abakoyo ?

Mr. Ross, andiyi kuwupendula lomibuzo, baza wena kwintlanganiso ukuze ukolwe.

INGQIBO,

Intlanganiso yonke: sasiko. Nditeta umlungu wasnka wehiya; aye amadoda salami pezu kwake. Kuta kwakuvotwa akwabiko noko amnye oti ufuna ukuya pandle kwe Bhai.

Asikolwa ukuba lendoda yoze ibuye ipinde izinake iye kwintlanganiso yabantu aba-Dtsundu.

IDIPENDE.

Intlanganiso zelibandla lingentla bezihlangene e Kapa ngalenyanga ifileyo, baye bekufupi namashumi amatandatu abafundisi nabatunywa Zaye zonganyelwe ngumfundisi wakona u Rev. W. Forbes. Ibe mininzi kakulu imicimbi epambi kwentlanganiso. Kukangelwe indawo engokupuma komfundisi

U REV. T. D PHILIP

e Dikeni. Intlanganiso yagqiba kwelokubo abhalelwe incwadi yombulelo ngomsebenzi wake omhle awenzileyo. Kukangelwe indawo yabafuna

UMSEBENZI WOKUVANGELA,

ekute kwabonakala nkuba akukabiko tuba lokubamkela ngenxa yokupuma komfundisi wekqela e Dikeni. Kukangelwe indawo

ENGENXASO YERAMENTE

zelilizwe zezipesheya, kwagqitywa ekubeni kutunyelwe umbulelo kwezo rauente. Kukangelwe indawo

YENCWADI ZAMACULO

eyayicelelwe, imiselwe i Committee ezo nengxelo yokuba akukabiko nto iyenzileyo Kukangelwe indawo

ENGETYALIKE EZIZAKWAKIWA kutsha—ukuba i Union ibe nonyameko olu. ngapezu kcku kwimpahla nelungelo iomzi lowo. Kukangelwe umc'mbi onge

SINA LA YAMA DI PEN DE.

Yanyulelwa i Committee ukuba iyiqwalasele indawo leyo, iyafuneka i Sinaia. Kukangelwe indawo

YENCWADI YOKUQUBA INKONZO.

Yafumaniseka ibhalwo isi Ngesi nesi Dutch itengiswa nge ndaliso, mhlaumbi kozayo unyaka yobako esi Xhoseni. Kukangelwe

UMCIMBI WE GILTON

owawunyulelwe i Committee—kwamkelwa isigqibo eserzileyo sokuba uqutywe umsebenzi ngu Rev. E. Makiware xa eseko. Kukangelwe

OWE TINARA

umcimbi owawunyulelwe kwa i Committee. Umzi awukahlangani wakona, yayalela ukuba iyokulinga kwakona. Kukangelwe indawo

YOMANYANO NE NATAL

ekubonakele ukuba indleko ziyayala indawo yokuba kudityanwe.

UMVUSELELI.

Kukangelwe indawo engomzalwana onqwenela ukuke atyelele kweli ngokuhamba evangela, kwagqitywa ukuba acelwe ukwenze oko,

EZAYO INTLANGANISO.

Kukangelwe intlanganiso zezayo unyaka zafunyaniswa zise Rini, zonganyelwe ngu Mr. Hughes.

Yapela ngomhla wamashumi mabini ane eixenxe.

AMANANI EZINTO.

Eqonce ngeveki egqitileyo—Ibhotolo 1/2, 3/3 ngeponti; Amaqanda 4d. 6d, ngedezini; Ihabile, ngekulu, 2/10, 4/11; Itnpile 6/3 11/ ngekulu; Umbona 4/, 4/5 ngekuln; Amazimba 3/6, 3,9 ngekulu ; Amatanga 1/1 3/6 ngedezini ; Umgubo 6/ ngekulu ; Inkuni 6/ 25/ ngeflara.

—o—

E Komani, 6 October.—Irasi 2/ ngengxo wa; Isemile 3,6 4/ngengxowa; Amaqanda 6d, 1/ngedezini; Inkuni 23/, 49/ ngeflara; Ihabile ngezitungu ezilikulu 23/6, 31/; Inkuku inye 1/4, 1/7; Ubusi ngebhotile 1/6; Amazimba 4,9 ngekuln ; Umgubo 8/6; Umbona 4/ ngekulu; Ingqolowa ngekulu 5/3.

—o—

E MTATA.—Into yonke ibambe ukuti irwaqelele kumaxabiso apezulu. Ngumbona yedwa obonakala nkuba usapapela pantsi kuba urolelwa 8/ ngengxowa. Lorenji zirolelwa 12/6 zili 100. Ngoku amatanga afunyanwa nge 1/ lilinye; iponti ezintlanu ubunzima zetapile zitengwa nge 1/; Ihabile 20/ ngekulu ezitungu. Impahla yokuxhela irolelwa amaxabiso apakamileyo, ncko angaxelwayo.

—o—

Kunokuba ludaba mhlaimbi kubarwebi ukwbzi ukuba awanyukanga kuyapi amanani ezinto eziliny wa eiti bantsundu nakwindawo ezikude (njengokuba singabantu abatambe kele kwinkolo yokuba eyona ndawo ikude yeyona inenani). Sitsho kuba ngembona e Vryburg kurolwa 8/6 ngengxowa ; ngamazimba 9/ ngengxowa. E Kimberley 9/ ne 10/ ngombona amazimba 6/6, 7/6; kwaye kulelixa e Johannesburg umbona ali 12/ ne 13 ; ingqolowa 23/; amazimba 11/, 12/.

AMAXOSA NE LIZWE LAWO.—U Mr. Russel, Umpatiswa Mfundo e Natal uti, Amaxosa afika kweli ngo 1686. Ngoko ke aminyaka i 200 aba kweli.

U JUDGE LAURENCE E COLESBERG —Usitabate apa isihlalo lo Mgwebi ngo 28 no 29 September.—U *Schalk Louw,* ntambo-dala, ngoknba ibhokwe ezimbini. Lninyaka 3 — Boot uvume ityaln lokuba igusha ezimbini. Inyanga 30 —*Ruyter Daman* kwangegusha. Unyaka.—TFillem *September* uvume elokuba amahashe amabini, ebeseleke abanjwe kakade. Iminyaka 2|. — *Cobus Venfoli* ngokugqoboza ivenkile e Nauwport. Inyanga 9 nemivumbo 10—*Tim Hendriks* ngokuba impahla yomhambi wakwaloliwe. Inyanga 18— *LTaatje* ngokubulala exabanweni. Inyanga 4—*Slamna Slammat* ngo kungeolisa umntwana. Liroxisiwe.—*Joseph Jooste,* ifama, uvume ityala lokuba inkabi ezintandatn zamanye amafama. Iminyaka 2J.—*Gert van* Wyk ngokubulala exabanweni indoda yonina, awayibulala iquba into zonxilo kunina Usuku olunye *David Boni* ngokuqekeza inkanti ebe ibhotrle e Philipstown. Unyaka.—*Joseph Chitlin* umsebenzi wakwaloliwe ngokubeka isikubekiso pambi kwetreni. Usindile.—Elokwahlulwa komtshato wo Van Blerk liroxiswe ngokusuka kucace ngokungalungi kuwo omabini amacala.

IBANDLA NABANTSUNDU.

Ngokwedinga esalenzayo siyakumane ukupakela umzi onyamekele ezorubuso 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.

U MR. JOUBERT (Albert) ute uyazi ukuba umnqweno ka Rulumeni ngowokuwupumelelisa Umteto lo, ngokoke akasakwenza nteto indo, kodwa akanakuti cwaka pezu kwalomcimbi. Waka wawushukumisa umcimbi wase Glen Grey ngo 1889, wabonisa ngokumhlope oko ukuba i Netevu ezimi kona azinalo nelincinane ilungelo emhlabeni, kuba zazanane ngawo umhlaba ngexesha lika Sir Philip Wodehouse, zanana opesheya kwe Ndwe. Ngo 1889 waye ngaqubi nto yake yedwa, kodwa wayetunywe ngabantu abayaziyo yonke lento ; waye kanjalo engasebenzeli kubagxota abantsundu angabaniki ndawo yakuhlala. Abantu abaninzi bafuna impato ifana, kodwa ayina kwenzeka lonto elixa abanye bawufumana ze umhlaba, babe abanye betenga. Akanakutsho ukuba lento yenziwa ngu Rulumeni yeyona nto ilungele ukwenziwa; kodwa njengokuba kungeko nto yimbi angayenzayo u Rulumeni uya kuwuvotela lo Mteto. Kolwake uluvo abantsundu ngebengakuselwa ngendlela eyodwa kwabamhlope, kodwa njengokuba izimeko zicaseneyo nabamhlope akayi kuwuchasa umteto.

U MR. WEEBER (Beaufort West) ute uyavuya ungenisiwe lomteto, uyavisisana nomongo wawo; kodwa akavumelani nendawo zokuhlaulwa kwendleko yabenkanti xa ziroxisiweyo ilasenisi zabo. Ngerafu yamavila uvumelana ikakulu nelungu le Cape Division (u Mr. Innes).

U MR. WARREN(Iqonce) akazamkelanga indawo ezingembuyekezo ngokuvalwa kwe Nkanti. Indawo yokumiwa komhlaba iyena mandla kwabantsundu belase ma Xhoseni. Yena nabanye bake batwala izanzwile zokugxotwa emakayeni abo, baqale pantsi ngenxa yokupatwa ngemposiso kwabantsundu, abangayiqondiyo into engengxakangxaka yokumiwa komhlaba. Pantsi kwetaitile yeziqu abantsundu abaqubeli pambili. Uya kuwuxasa lo Mteto.

U MR. J. C. MOLTENO (elaba Tembu) ute njengelungu elimele isiqingata esibanzi sabantsundu isizatu esikulu angawamkeliyo ngaso kukuba umzi unganikwa nga tuba lokuwucikida lornteto. Ilungu elibekekileyo lilese amanqaku enewadi eliyifuniene kwi Nkosi u Veldtman, eti inkosi loyo itaitile ekutiwa mazenziwe zingaba zililungele i Glen Grey kodwa elarna Mfengu azililungele kanye. Bona banga bangawuma ngesiqiniselo sabo bonke abawuini ngaso ngoku. Inkosi iquba iti ukwenzelwa kwabantu itaitile yeziqu, kunokuti kube yingozi kwitaitile enkulu yabo. Umcimbi wetaitile ungowona mkulu kulo Mteto, waye ufuna ukangelwe ngocoselelo olukulu. Ucinga ukuba ingayinto elunge kunene ukuba uke uyekwe Umteto lo ukangelwe ngabantu bonke. Uyavumelana ne Nkulu-Balauli ukuba ingayinto elungileyo ukuba ababantu babenento abapatiswa yona kwezolaulo zento ezisemakayeni abo, U Veldtman, kwincwadi amtumele yona, uyavumelana nalondawo ; kodwa uyoyika ngati Inkulu ixobele ieto ezininzi nakwindawo ebezingati ziyamkeleka. Abantsundu abatandi kuti kuyo yonke into babe bepetwe ngabantu abayakumiswa ngu Rulumeni kupela, yayo nendawo ezipatiswe i Bhunga lesiqingata zizezigabadeleyo kuba abantsundu bapatiswa nendawo abangakatazwayo ngazo nabamhlope. Akavisisani nendawo kakuhlaulwa kwenkanti zakuba zivaliwe. Ucinga ukuba endaweni yoko kanye bebengade bazinike inkanti ixesha lokuba zivale. Yinto engena kwenzeka ukuba abantsundu bapatwe ngokufanayo bonke, kuba elixa kuko abasebequbele pambili kakulu ekuqondeni, abanye basaqala ukupuma; yaye iko inqimbilili yama Xosa yona abomvu eserwada wona kanye. Kuyinto enqabileyo ke ukupata ababantu ngendlela efanayo kanye. Kuko indawo kwelilizwe ezinabantu abamhlope abapantsi, bapantsi ngangokuba baqeshwe ngama Xosa, into nangapezu kwaleyo bayabatengisa abantwana babo kuma Xosa. Ngoko ke umele into yokuba bayinqabise kunene lemihlaba ngangokuba kungenzeki ukuba iwele ezandieni zoluhlobo lupantsi lwabamhlope; ngoko ke uyatemba ukuba ayisakuvunyelwa into yokuba lemihlaba ibenokutengisa ngenxa yamatyala. Ubengatanda kanjako uguqulwe ulungisiwe Umteto lo kwakuba se Komitini ngendlela yokuba abantu babe nokuyibhatala iziqingata imali ye rente. Ixabiso le £5 ngesiziba acandelwe sona umntu libonakala kuye lilikulu ngokugqitileyo ukuba lirolwe ngabantu, kwaye kunokwenziwa ukuba indleko ingegqiti kwi £3 3s. ngesiqwengana somhlaba. Lento uyayiyaleza kunene ku Rumenni, kuba ukuba banga bangabafumana ababantu ukuba bazitate itaitile mabangabatwalisi nzima. Ngokubhekiselele kwinteto eyenziwe yi Nkulu ngendleko eyiyo i Transkei kwi Koloui, ilungu elibekekileyo lalata ukuba e Transkei indleko yemisebenzi emikulu yakwa Rulumente ihlaulwa kwimali ezenziwa lolo lizwe, ukuba ibingenziwa lonto ezindawo ngezibonisa ukongamela kwengeniso pezu kwencito.

U MR. FULLER (Kapa) ute angeva ububi ukuba lornteto upumelele uyinto oyiyo, waye ikakulu evumelana nendawo ezibhekisiweyo ngawo, Kweyake ingqondo ukulungiselelwa komhlaba ngekusekwe obulungiseni kwapela, kungabi nanzima zandleko ngangoko kunokwenzeka. Akawamkeli Umteto kwindawo ongabanikiyo necapaza lokunyula abantu bokutanda kwabo abantu base Glen Grey kumabhunga amiswayo, Ngebenikwa sona isiqingata abangakusinyula ngokwabo se Bhunga, ukuze ingangi ngati babaquba ngokutanda ngabanyulwa baka Rulumeni. Lo nomcimbi wotywala mnye ukuba kungaba kuyafuneka ukuba kubeko irafu yamavila mayiqoqelwe udidi olutile, kuleminyaka kuko amabakala entlambuluko atatiweyo ngabantsundu, yaye eyona mali ininzi ekupilwe ngayo ema Xoseni iyeyabantsundu.

U MR, JONES (omel' i Bhai) uyaleze shushu ukuba kufakwe inqaku kulomteto ukuba umhlaba xa ungaba uyatinjwa, ungatengiswa nakubanina ngapandle kokuba kube kwakumntu outsundu. Yenziwe lonto akungebe nani nokuba uyatengiswa ngetuba lezikweliti. Njengo kuba lemihlaba ibihleli iyeyabantsundu kakade akayiboni kanye into yokuba barafiswe ngokunzima ngoluhlobo kutiwa mabarafe ngalo; kanjako ucinga ukuba nabantsundu ngebeba netuba lokuvakalisa uluvo lwabo kwinto ezinjengokuvalwa kotywala.

MR. BEARD (ummeli we Kapa) ute ucinga yena ukuba ngaboba netuba elizeleyo kanye ukuxoxa umcimbi ogose nyongweni njengalowo kwi Koloni. Bekungatiwanina kwi Bandla lelama Ngesi ukuba umcimbi omkulu kangako ube ungeniswe ekupeleni kwexesha lokuhlala kwe Bandla? Ukuba u Rulumeni ubeya kuyiyeka lento iye emzini okwesituba sonyaka, angatati manyatelo wambi mayelana nalomteto, ucinga ukuba lonto ibiiiganelisayo kubo bonke. Akateti ngabutshaba kumteto lo, kodwa ucinga ukungebengapumi ecalenikumgaqo wenqubo epilileyo yokuwuxoxa ngokuzeleyo umcimbi onje e Bandla. Akuba ekumbula ukubaInkuluisand' Ukungena kwiwonga lokupata imicimbi yabantsundu, ekumbula kanamanjazo imicimbi emikulu ebite yayisingata ngengqondo, ucinga ukuba akunakwenzeka ukuba ibe Inkulu ite lomcimbi yawuqwalasola ngangoko kufunekayo. Yena akacingi ukuba abantsundu bangabantwana njengokuba kusitshiwo. Okokwake yena seloko wamqonda um-Xosa engumntu ongqondo iqaqambileyo. Bekungalunga ngapezulu beyilahlile lonto yokulahlekisa, baquba mayelana nabantsundu njengoko banjalo, Ute into efunekayo kukuqonda okungapezulu ngokwanda kwabantsundu okuxelwayo. U Rulumeni ngeleyipanda lonto ngangoko anako komantyi nakwabanye abanolwazi. Ulese inteto ka Sir George Grey eyalata ukuba umcimbi wokupatwa kwabantsundu kufuneka ungabuduzelelwanga, kuba uyakutabata ixesha elide. Ngoko ke uyatemba ukuba u Rulumeni woti aqube ngecebo lokuba anike ixesha.

U MR. TAMPLIN (ummeli we Dike ne Ngqushwa) ute into yokuba kutiwe ukuba 1e Mteto abawupumelelisi ngalonyaka kuyakubako ukuxinana emizini yabantsundu ayanele. Ukuba lo Mteto njengokuba ushishinge bonke abantsundu, ungxanyisiwe ngalonyaka uyakubanga ingxokozelo enkulu pakati kwabantsundu bonke. Kutiwa mabawuqube ngengqondo lo Mteto. Kuko ingqondo na kwinqubo yokuba elinye icala le Bandla libe ngu sikulume, elixa elinye kubonakala nkuba malitaruzise ngokuma okulitete? Akaboni yena ukuba makubizwe imali ezinzima kangaka ngocando, Akazamkeli izimvo ze Nkulu ukuti umntu ofundisiweyo outsundu abalelwe ukuba ungumntu orwada. Angatanda ukwazi ukuba imbuyekezo kwi nkanti ezivalwayo izakuqutywa kwi Koloni ipela na ?

Kubete u 6 laka lawuyeka umsebenzi i Bandla,
Lihlangene kwakona ngo 8 p.m.

U MR. TAMPLIN uyiqube inteto yake wati ubunzima boluvo Iomzi, kungekuko kweli lizwe kupela, kodwa nase England buchasene nenteto ye Nkulu-Balauli kumanqaku ayo okugxeka imfundiso yabafundisi. Uyicebisa Inkulu-Balauli ukuba ike ihambele i Lovedale, yaye iya kufumana kona ukuba imfundiso asiyiyo yanewadi kupela, kodwa ikhaba lifundiswa imisebenzi yokulima nemiuye yobugcisa bezandla. Uyabutandabuza yena ubulumko be Nkulu-Balauli ukurafisa amavila antsundu abe ewayekile amhlope azalise eli lizwe. Ukuba kububulungisa ukurafisa nzima amahlwempu ngebeyikangela neuto yokurafisa izityebi ezikoyo zeli lizwe. Seleke wabona i Jury esite isixenxe sipela esitobeni sangabantu abamnyama. Abantu abanjalo ababantwana amabaqutywe ukuze basebenze. Uyakolwa ukuba i Bandla belingatike lisiqwalasele isiqamo sokupumelelisa imiteto eburalarume, yokucinezela nebungozi— enjengokuba ekolwa ukuba lo unjalo— ubungasakwamkelwa umteto onje. Ilungu elibekekileyo lilese iqela lencwadi zoo ngo elizifumene kwiqela lentlanganiso ezenziwe ngabamnyama kwindawo ngendawo. Enye ide iti i Bandla maliwuroxise Umteto "ewukangele yona ukuba ungowokungenisa ubukoboka.' (Ukuhleka.) Uyayibongoza Inkulu-Ba- lanli ukuba, njengokuba zinkulu kangaka nje iziuto ezixomekeke kulo Mteto, maseke iwubuyisa umva okwesituba sonyaka. Asibubo ubulumko ukuba bahambe beshnmayeia into yokuba eli malibe lilizwe labamhlope kuba yonke inqubelo pambili yelilizwe ingaxomekeke pezu kohlanga olunye kupela. Akayamkeli into yokunxuduzelelwa kokupunyeleliswa kwalomteto kuba ingumteto oye engcanjini yentlalo yeli lizwe neyoluvo lokumelana kwentlanga ezahlukahlukeneya zeli lizwe.

U MR. DOUGLASS (Irini) ute eyake inkolo kukuba ixesha lifikile ukuba abantu beli lizwe banikwe itaitile zeziqu. Ngoku bazipelisile imfazwe zabo zobuzwe bakwelelise nengozi zobuhlwempu ne ndlala, lixesha ke ukuba bati ababantu bandileyo kunene mabaye emsebenzini. Unga angayincoma kunene Inkulu etike yawupakamisa lomsebenzi ngengqondo yobudoda. Indawo yendleko zenguqulo magama eziqiniselo seyalatwe kakuble. Ukuti ga apo Umteto lo mhle, ekuyakuti bepononge into eninzi engenamsebenzi kulomteto, angati namaneno angu Rulumeni ayavuma ukuba ivutululelwe pantsi, abe nokuwuvotela. Yena uvana nokuba Inkulu ime kakuhle iwupumeleliso lo Mteto nonyaka nje. Ukuba bawu- yeketise kwelonqanam kuya kuvuka ingxokozelo enenkatazo eyakuhambiseka wouke unyaka. Umteto lo uyakuba lilungelo lake wouke, Uyakuwuvotela. (He, ke.)

(Isaqutywa.)

INQUBO EMA MPONDWENI

[NGUM'BHALELI WETU]

Intlanganiso ka Mongameli u W. E. Stanford, Esq., nama Mpondo ibise mantyini ese Ntlenzi ibe ngo 6 September. Ute

U MONGAMELI ma Mpondo ndinibizela ukunazisa ukuba u Rulumente ufudusa imantyi apa uyisa eZalu, Uti lendawo iyi Ntlenzi ingapandle kwesizwe sale District ipetwe ngu Mr. Leary, R.M., ubona ukuba eyona ndawo ifanelekileyo li Zain (Palmerton) eyakuti imantyi ibe kufupi nakwabase lwandle.

ISIZATU.

Ama Mpondo abuze isizatu esibangele ukuba u Rulumente akalazele elinxiwa, ati akakolwa, u Mongameli makawaxelele ukuba u Rulumente unento ayikalayo nayirorayo ngase nkosini enkulu yama Mpondo engu Sigcau ; ate nakuba u Mr. Stanford eyiteta lendawo yokuba bucala belinxiwa Use Ntlenzi asikolwanga, ngesizatu sokuba u Rulumente ete elinxiwa waliteta ngendlela ezimbini ezingaqondakaliyo kuti, kukuba esondeze imikosi yamaqakamba ngapandle kwesizatu nangapandle kwendelo yama Mpondo ; kukuba esiti ikampu iyanduluka kusasa ukuhla ukuya e Zalu. Zati ezindawo zafana neyamhla sangena, esangena nge *mbizo mbumbulu,* namhlanje ngu *nxiwa mbumbulu.*

IBHUNGA.

Sisuke saya kubhunga kancinane, sibuye nelokuba makaye kusicelela ku Rulumente ukuba makasivele nge Zalu, lise nkundleni Komkulu, asiboni ukuba imantyi ingade ibekwe kulondawo, kanjako kulapo impahla zakomkulu zidla kona, njalo-njalo.

IMPENDULO.

Ute u Mongameli, ewe, isicelo senu ndiyakusitumela, kodwa amaqakamba ayakuba ehamba wona. Emva kwenteto ende yamacala omabini, site kuba asifuni lucuku nobawo u Rulumente: siyekele ekuboneni kuka Mongameli no Colonel Grant; saya kufuna indawo yokulala nokulindela impendulo. Kuse ikampu ifuduka ukuhla ukukumbula apo e Zalu. Kufike ipolisa ngolwesi-Hlanu ngokuhlwa ukuza kuxela ukuba impendulo ibuyile. Saya ke e Mfundisweni, ngenxa yokuba imvula yayisina kakulu ngo Mgqibelo; Inkosi u Sigcau uboleke indlu yesikolo ku Rev. P. Hargreaves, wasiboleka,

U MONGAMELI

ute impendulo ibuyile, ute u Rulumente usivumile isicelo sokuba imantyi ingabiko e Zalu, kodwa uti mayibe pakati kwe Zalu nasesi Paqeni (Flagstaff).

IMPENDULO, siyibulele kakulu sati, kodwa lendawo ikwasenkundleni Komkulu, sonke esisituba sipakati; kanjako apa e Sipaqeni kuse ngcwabeni lika Nkosi u Ndabankulu umninawa ka Kumkani u Mqikela endlwini, Kanjako usapo luka Ndabankulu, u Nkosi u Langa, kulapo wake kona ; umzi ka Nkosi u Langa ungasentla ngakwicala elivela imitombo eza kulendawo kutetwa ngayo iyi Flagstaff.

U MONGAMELI ute, u Nkosi u Langa akayi kusnswa enxiweni lake, uyakuzakela njengokuba ebakele kade.

INTO ENGAPAMBILI.

Asikolwanga yilonto ngokuba kesabona ngapambili; ute umantyi wase Ntlenzi efika nje wacita imizi emibini eyake ngentla kwake, neya ku Ntabankulu kuyavakala ukuba ikwaseso, ngati iyabacita abangentla kwayo,

U MONGAMELI usibonise kakuhle kuyo yonke lenteto yetu, neyobuciko noyobuyilo, wanyamezela u Mr. Stanford kwabonakala ukuba nguye owayala lomntwana mhla wabekwa ngama Mpondo ukuba abe ngu Kumkani wawo ouke engaka nje.

UKWAHLUKANA.

Site kuye, o, noko lendaw'o siyibeka kuwe Mongameli wetu. Asitsho nokuti siyala nalo, siti ngauke uti xha kancinane kekubikelwe amakosi nama Mpondo, abanini-balomzi abavuma u Rulumente, abanika amanxiwa abako apa ngokuba lombizo ibingaziwa ukuba yenje, Ke asitsho nokuti lempeudulo yitumele ku Rulumente, siti simele ixesha kufinyelele lomadoda, abikelwe lomlomo ka Rulumente ukuze ngomso angamsoli lonyana wako ati, iziuto zigqitywa ngapandle kwawo, ngokuba elinxiwalisalayo namhla walinikwa ngama Mpondo epolele onke nentloko zawo.

U MONGAMELI

ute lonteto yenu yokubikelana andiyisoli nakancinane, kodwa kona okwo kampu andinakuyibuyisa umva. Yapela apo ke inteto yetu no Mr. Stanford.

AMANQAKU.

Lomongameli uteta ngelinye ixesha uve kute ncam kamnandi, akuyeke wopele utete yonke into oyicingayo, abuze ukuba ugqibile na, uti wakuti ewe: akupendule ngamazwi anqotolayo obuciko nazolileyo nangenamsindo, afuna, nateta inyaniso yakowawo, yakwa Rulumente. Sinenkolo yokuba u Rulumente uya kungena ezindlekweni ezinkulu ukuba uyakupika nalamaucetevu abhala into angayaziyo ahamba eyiqokelela emoyeni apa lo uvutuzayo pandle, nalamaqakamba ake ayakudinwa kukuhamba ukuba ayakusukelana nezindaba zabantu abazintshaba zika Nkosi u Sigcau. Ukuba tina bekuya ngati ngekuti kwakuviwa olu lwimi lwezi newspaper kusuke kutunywe u Mr. Stanford, kunokuba kube kufane kuruqwana ne nkanunu, kuhanjwa kungcoliswa igama lomntwana we nkosi ka Bangwayo ka Mtunzi wabantu nowenkomo, kuba kwa Mqikela kulapo kufike kupumle kona intlanga zonke zomhlaba, nomlungu wayetike apumle kona xa exinwa kowawo. Naba benjenje bayakupumla apa bazigodukele kakuhle bengenziwanga nto ngama Mpondo.

Ukumkani wama Mpondo ufike ekaya ngolwesi-Tatu ehlika ngomgaqo, wedlula ikampu zimise o Flagstalt—wati kuba ngu *iSonani akaqali mntu,* wedlula ngendlela kuba esoyika ukuti, wati u Sigcau, wati u Sigcau ; ufike wakulula kancinane kwivenkile esecaleni kwe kampu, wafumana iblakufesi, wati umninivenkile wayihlinzela inkosi kwagqitywa lonkomo — kwahanjwa kwagodukwa ngumnumzana.

12 September 1891.

EZINYE INDABA KWIPEPA 4.

NATIVE OPIN ION

(Published every Wednesday) Threepence.

Posted to all parts of the Colony for 3s. 6d. for Three Months or 13s. *6d. per annum,*

ESTABLISHED 1884. TENTH YEAR OF PUBLICATION

WEDNESDAY, OCT. 10, 1891

Topics of the Day.

Fingoland Local Government.

There is no opportunity this week to comment on the Government Proclamation, said to be based on the Glen Grey Act, but which seems to be a totally different affair from that instrument. The Proclamation does not even mention the Glen Grey Act, thus showing the Government have themselves already seen that it is a very faulty enactment; and in our opinion the Transkei law is certainly a more liberal measure,

The Liquor Question-

Space forbids us from canvassing the important speeches of Mr. Rose-lunes, Q.U., Bishops Key, and Gibson and of Mr. W. Hay at the meeting of the Church Temperance Society at Capetown last week on the momentous subject of the Natives and Liquor as raised by the Glen Grey Act. Mr. Rose-Innes, needless to say, unreservedly condemned the clauses of that law, bearing on this matter, and so did the other speakers, while all joined in welcoming the restrictions so wisely proclaimed by the Government the other day affecting Native territories.

Mr B. H- Holland's Promotion-

We join Mr. Hollands' friends in congratulating him on his promotion to the Registrarship of Deeds in Capetown, a position vacated by Mr. Hercules Tenant who assumes Mr. J. C. B. Serrurier's post as Registrar of the Supreme Court. It has not transpired who will succeed Mr. Holland as C. C. of Kingstown ; but if promotion went by merit, Government could not do better and give genuine satisfaction to people in these parts of all classes than give the position to Mr. R. J. Dick the Special Magistrate, A more worthy chief of the largest Native district Government cannot find anywhere.

The Swazi Deputation to England.

The Swazi nation has lost no time in showing in a practical way that they are in earnest over the right settlement of their land, by despatching without delay the Deputation which Her Majesty's Government haye signified their consent to meet. The Deputation arrived at East London by the " Grantully Castle" on Sunday last, and proceeded by rail to Capetown on the same evening. It consists of five *indunas,* viz., Nongqanga, Zibokwana, Mhlonitshwa, Mabovu, and Mnkonkoni; and of an educated Native Mr. Cleopas Kunene. They are accompanied by Mr. G. H. Hullett legal adviser ; Mr. James Stuart as interpreter. We wish them Godspeed in their work.

The Consecration of Canon Gibson-

It will be a supremely interesting item of news to the many friends of Rev. Canon A. G, S. Gibson in the Transkei to learn that his consecration as Coadjutor Bishop of Capetown came off with much *eclat* on Saturday. 29th September, in S. George's Cathedral, in the presence of a large and representative congregation. The Bishop of Natal (Dr. Hamilton Baynes), one of the ablest and most spirited prelates, preached a soul-stirring sermon from John I, 51—" Ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man." It is noteworthy that the Bishop of Natal and the new Bishop were at College together, and had shared in company the joys and disappointments of University life,

Lovedale.

From the *Lovedale News* (a bright little leaflet of Institution intelligence), just to hand, we gather that Dr. Stewart is steadily, but slowly, improving in health, and is expected from Scotland by the end of the Session or the end of the year. Considerable additions to the teaching staff have been made, no less than three appointments having been confirmed. Mr. W. G. Bennie has left the Institution to assume more responsible duties as Assistant Inspector of Schools in Tembuland and neighbouring divisions. In the changes in the staff we note that in the making of the appointments Natives are conspicuous by their absence — unless Messrs. Sinclair (from Zonnebloem) and Weakley (from Colesberg), whom we do not know, are Natives; although we were assured recently by our respected friend, the *Christian Express,* that the Institution does show faith in its own work by appointing Natives to positions on the staff.

Hear, hear! Hear, hear!!

Commenting on Mr. Theron's important asseveration at Richmond, that by the Glen Grey Act the tenure of their land by the Natives was as " insecure now as it had been secure before," the *Eastern Province Herald* remarks, with truth and force: " Mr. Theron is, of course, entitled to the opinion that this fact is an advantage to the country, but, if he holds it, why did he not support the Bill on these grounds when it was before the House. Mr. Theron must see that the avowal of such an intention after the passing of a measure must sap public confidence in members of Parliament. During the discussions in the House Mr. Rhodes said many times that the Bill was not intended to weaken the Native titles to their land, whereas Mr. Theron now avows that his support was given because the Native title was weakened, and Mr. Theron was in constant touch with Mr. Rhodes." Just so.

Natal Native Education-

It is not without interest to know what they are doing in Native education in the sister Colony of Natal. That things are still on a small scale there is not surprising, as we believe it is not so long ago that Government has been induced to assist in the education of the Natives on practicable terms. They have one Inspector of Native Education (Mr. R. Plant); and he has just issued his report from which we gleun the following facts: — "Grants in aid have been made to 93 Native schools during the year. Of these one has ceased to work owing to the disturbance on our southern border, and one through not being able to secure the minimum of 15 required fora grant. The number of schools at present receiving aid is 91, an increase of 18 on last year's number. Applications for grants in aid from 16 new schools are in hand, and have yet to be dealt with. The system of the amount of aid given has been altered from that of an annual amount (fixed) to a per capita grant on the average quarterly attendance; and consequently the amounts given to the different schools are considerably altered from those of last year. The total amount expended as grants in aid during the year has been £1,440 6s. 61,, as against £3,396 7s. 8J. for last year; and, taking the average daily attendance of 3,913, gives grant in aid per child of about £1 2s. 8d. The usual annual returns furnished by the grantees show the total number of school children on the books at the end of the year to be 5,061, with an average daily attendance of 3,913, as against 3,829 and 2,802 respectively for last year. Of the number attending school this year 2,125 are boys and 2,939 girls. 3,491 children have been under examination this year, and with a few exceptions have evidenced attention to school duties. Taken as a whole, the school work has been quite satisfactory, and the industrial part of it very much improved."

Saul Solomon.

We have always admiration for straightforward honest writing by the press of a country; it goes far in the long run to influence a community intellectually fed on it for good. It is therefore with pleasure that we occasionally come across the welcome style of expressing just opinions in that excellent newspaper *The Midland News;* and what our contemporary has said on the late Mr. Saul Solomon will not only commend itself to the admirers of that great Cape statesman but will command respect even from those who may be unable to agree with *The Midland News.* We reproduce with great satisfaction the observations of the organ of the Midlands on the immortal statesman:—"The unveiling of the bust of Saul Solomon in the vestibule of the Houses of Parliament, and its attendant circumstances have been so commented upon already that it may seem superfluous for us to add an additional word; yet wo would not let the occasion pass without our sincere tribute of respect and admiration to the dead statesman, The fact that none of the Ministry took any prominent part in the ceremony, or even uttered one word upon such a memorable occasion, is a significant one, and one that has called forth almost unanimous censure from the Press, not often independent enough. It may be true that they dared not face even the marble presentment of that great man, that they were ashamed before the bust of the man whose sheet anchor was Truth—but we doubt it. We do not think they have grace enough to be ashamed. It is true that members of such a Ministry, from the depths of their degradation, can have but little in common with the generous and lofty soul of him who has joined the Immortals; they who have prostituted public life, and made the very name of politics stink in the nostrils of honest and straight forward men, cannot be reasonably expected to eulegise the man. who, if he were alive, would have attacked them with all his divine force. Still we fancy the real reason for their conspicuous absence lay deeper than this, and was more discreditable to them: they dared not speak, from fear of their masters I 2V Bond governed ministry eulogise Saul Solomon !! That benighted organisation would not endure it for a moment. Saul Solomon was the one man who would have nailed his unsullied colours to the mast in the sight of all men, and fought such a fight against Bond principles as only those fight who have the strength, the ability, and clearness of mental vision to stand firm amidst a perishing world. The Servile Servants of the Bond, licking the sole of every veldschoen, *dared not* praise even the dead statesman ; the noble severity and integrity of the soul of that giant looking out from the presentment of the dead features, would, if they had any sense o shame, have paralysed their tongues and the Bond would have been angered with its myrmidons."

REPRESENTATION OF GEORGE.

NO public spirited-colonist can fail to take an interest in the George election, consequent upon the lamentable death of Mr. VINTCENT, M.L A. Although the constituency is many miles off, it must not be forgotten that the member George may return to Parliament will have as much, if not greater influence in the decision of questions vitally affecting these parts as the " local member" himself; everything hinges upon the kind of man returned. The whole country is therefore deeply interested in the bye-election for George, and this is more especially the case as the seat to be filled has been occupied by a gentleman admitted by political friend and foe to have been in every way a very worthy and straightforward representative. It would, in a sense, be a reflection on Mr. VINTCENT'S memory if a member, who cannot be mentioned in the same breath with him, were elected in his place; and we are confident the people of George, who have hitherto shown a right appreciation of their Parliamentary privileges by giving the country one of the most capable of its members, will, on this occasion also acquit themselves as in the past. If, as is reported, Mr. G. SICHEL, the quondam humourist member for Albert in pre Bond days, is being largely requisitioned, then the electors are to be congratulated on their apparent perspicacity. Mr. SICHEL made a good straight representative for Burghersdorp, and always commanded the ear of the House by his pithy and witty speeches; and the electors of George will not find it easy to spot so eligible a successor to their late member whose demise is sincerely mourned by all the constituencies of the Colony. Above all Mr. SICHEL'S views are of the complexion of Mr. VINTCENT'S; and in returning the former the conscientious voter will do himself no violence such as is inevitable in sending to Parliament a man with totally diametrical views to those held by the deceased representative. The name of our old friend Mr. RICHARD SOLOMON is also mentioned in connection with this vacancy; and this fact alone shows conclusively that George will not be in want of thoroughly good men to represent her suffrages. But that Mr. SOLOMON and Mr SICHEL, sharing the same views on public questions and animated by common aspirations, would run against each other is out of the question. The names of Messrs. ANDERS OHLSSON, T. J. O'REILLY, of Capetown, J. W. S. BARRINGTON of Knysna who contested the seat against Mr. VINTCENT at the general election, and of Mr. FRANK THOMPSON of Matebele fame, but a nobody on Cape politics, may be dismissed as those of third rate men altogether, whom nobody could honestly believe passable successors to the seat held by a respected and respectable a colonist of Mr. VINTCENT'S conspicuous parts. Let us hope the electors will do their work well; and lay the Colony under a further debt by giving it a member of Parliament who will at all events lay some pretension to a seat vacated by one held in such reverence and esteem as their late able representative.

INTELLECTUAL EQUALITY.

THE advocacy of intellectual equality as the criterion in public dealings has been done with a refreshing boldness, candour and ability that are seldom met with in these latitudes by the *Natal Witness,* in connection with Mr. GANDHI'S application to be admitted as a practitioner before the Supreme Court of Natal It is very satisfactory to observe that the petti-attempt of a Society in Natal, without honour or credit, to oppose objections to Mr. GANDHI'S admission, on no other conceivable ground but the narrow and illogical basis of colour has been made the laughing stock and condemned by even newspapers like the *Star* of Johannesburg ; and the Natal Law Society must now hide its diminish ed head for very shame for having touched pitch in this business. The *Natal Witness* administers so scathing, because cleverly put, a rebuke to the perky little body that the perusal thereof will do good to all who are wont to take a broad and healthy view of questions affecting the human race. " It is true," our contemporary observes, " that the " gentleman who represented the " Law Society endeavoured to make " it appear that it was the chance " of informalities creeping in that " raised the opposition, but the pubilic is not to be taken in by such transparent pretences. If " they might have dared to do so " the Law Society would no doubt " have raised the question of colour, " but the castigation they would " have met with from the Bench " prevented that being attempted. " It has been sedulously stated that " colour was an objection, but the " public are sufficiently clear sighted " to know that it was *auri sacra " fames* that was at the bottom of it, " and where alone colour came in. " It was the loss of fees that " prompted the opposition, and that " has been the common verdict of " the public. Things were made as " nasty as they could be made for " the applicant, and he had a foretaste of what he may expect from " a section of his ' brother ' practi- " tioners in the insinuation that he " was trying to get admitted under " false pretences, but that brought on the head of the offender a most " deserved and cutting rebuke from " the Chief Justice. It is, no " doubt, sad that the Universities of " Oxford and Cambridge and the " Inns of Court should be so heedless in dignity and self aspect as to " welcome within their gates intellect from wherever it may come, and be ready to give of " their best to the men who possess " it. It is sad to reflect that in the " great Parliament of the Empire " the place of birth, and the colour " of a person, present no obstacle to a man becoming a legislator; and " to think that a constituency in " the capital and heart of the Empire should have so demeaned " itself as to have chosen as its re- " presentative an Indian barrister. " It is painful to think that the " young South African cricketers " should have been exposed to contamination by having opposed to " them in the field an Indian " graduate of Cambridge. All this is very sad ; but there is a silver " lining to every cloud, and, though " the freedom to commit wrong is " still under restraint, there is still " some hope left for a benighted " world. ' I, even I only, am left,' was the cry of the prophet of old, but there came the answer that " there were still seven thousand " left in Israel who had not bowed " the knee to a false god ; and so, " too, though the ancient Universi- " ties, the Parliament of the Empire, " English constituencies, the Inns " of Court, and the Schools of Medicine, have all been smitten with colour-blindness, and have bowed " the knee to the false god of intellectual equality, there is still a " Natal Law Society which is untainted with a false philosophy, " and which keeps alive the bright " flame of bigotry and prejudice." It is a cosmopolitan attitude such as this which eliminates from a community destined to live side by side, the miserable and distracting evil of race-hatred with all its concomittants.

Current Opinion.

The following we cull from the account of the *Richmond Era* of a political meeting when Mr. Theron, M.L.A., Mr. Hofmeyr's great lieutenant, and Chairman of Committees of the House of Assembly addressed his constituents:—

Mr. Chambers then asked him if there was any hope of an alteration in the masters and servants act, to which Mr. Theron said that it had already been altered by the Glen Grey Bill. lie went over the Glen Bill in detail as a great effort to settle the Native question especially emphasising the statement that the land tenure of the Glen Grey Kafirs was as insecure now as it had been secure before.

The *Cape Times* contents itself with giving a *resume* of the arguments on which the Natives' case rests, as follows: The absurdity of legislating in haste in order to prevent agitation is now beginning to appear. " Mr. Rhodes." says IMVO, "by his own choice has put the cart before the horse; and people now find themselves in this position that they have to discuss the Native measure of last session after it has been passed with scant consideration—owing to the highwayman's pistol device—by Parliament." Our contemporary declines to accept the counsel of one who looks to remote as well as immediate consequences and submit to the inevitable. Constitutional agitation, it is contended, is the legitimate course for securing to the Native people the protection to which the Crown is pledged by solemn treaty engagements. In this matter, says IMVO, the case of the Natives is the strongest that could be placed before any country, [Here follows a quotation from IMVO.]

In a subsequent sub article our Metropolitan contemporary goes on to say :—

The Governor may give assent to any measure included in the specified classes if he is satisfied of its urgent necessity but only when it is not repugnant to the law of England or inconsistent with any obligation imposed on the Crown by treaty. In the face of this proviso IMVO finds it hard to understand why Sir Williams Cameron so readily gave assent in Her Majesty's name to a measure distinctly inconsistent with " the terms of Her Majesty's treaty with the Native tribes of this country by introducing the destructive principle of the alienation of their lands at the mere bidding of a Minister of the day." We fear that on the constitutional point IMVO is not rightly advised; for whatever light such an admission as fell from Sir James Sivewright in debate may throw upon the intention of the Bond Caucus in forcing the Premier from his conciliatory position, the advocates of the Bill will protest that there is no word in it at variance with the treaties above mentioned. It seems to be certain, however, that an agitation will be set on foot, while a judicious delay would have given occasion for nothing worse than the discussion which is so dear to the Native heart.

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.

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

IZINTO NGEZINTO.

INKUMBI—E Bhofolo kutiwa amatole enkumbi maninzi nangapezu kekuba ayenjalo ngonyaka ogqitileyo.

INGOZI YOMPU E KOMANI.—Ngolwesi Tatn lwegqitileyo kubonakele isandla sika Mr. J D. Morgan wase Komani sinqunyulwe ngokusuke bekwele umpu wake udubule ngengozi uhlwaya lungene esandleni.

OBHUBHEL' E TRENINI.—Kuxelwa ezefama lomlungu ougu Mr. Arthur Watson wemimandla yase Graaff Reniet obhubhe xa knpakati kwo Aberdeen-road ne Kendrew kwindlela kaloliwe ebesisiwa emagqireni.

EZIMBI E TABASE.—E Tabase eba Tenjini kufunyenwe isidumbu sentombazana sesidada emanzini, ekubonakele ukuba ibiyimi gudu pezu komlambo. Kubanjwe indodana emnqwazi ucolwe ezingcongolweni kufupi nalondawo.

IzANGA.—Emlengana, ngase Mtata, kuko inkomo ezele inkonyana entloko-mbini ne milenze isibhozo. Ipile umzuzwana izelwe yabuya yafa inkonyana leyo. Yaye igushakazi ka Mr. Strachan yona ifumene itakane elinentloko ezimbini.

UKUBALELA.—Kunconywa inqina yemphla e Bhekesdorp. Kumapandle alo kuxelwa ifama elingu Mr. Andries van der Walt eselilahlekwe liwaka elinamakulu mahlanu egusha kumhlambi oliwaka linamakulu asibhozo kwangetuba lelanga.

UKUTANDAZELWA KWE MVULA.—Intlanganiso ye Seketi yase Qonoe ka Rev. J. Mahonga igqibe kwelokuba iqale nge Cawa egqitileyo kulomjikelo imitandazo yokucela imvula.—Eka Rev. *J.* Harper impi yaka yati iyaqala mzuzu, suka yabuya yayekwa imitandazo ngokunganonelel wa ngabantu.

I QONCE NOLUTSHA.—Indawo ezingamapandle zimana zilibulela I band la lase Qonce lika Kristu ngento elimana ukuzenzela ulutsha oluze ngomsebenzi. Abantwana abemka emakaya beyimiqabaqaba engevayo bagoduka befumene Inkosi—sebengabantu abazimilo zihle benezitunzi zobuntu.

U GWADISO—Ipepa lendaba lase Mtata lenza ezokuba inkosi yasema Mpondweni n Gwadiso ike yahambela ku Nkosi u Nqwiliso, kweziveki. Seloko bagqibelana nkubonana iminyaka elisbumi linantlanu eyagqitayo. Ibizintshaba ezimbi ezonkosi. Ezi ziziqamo zokungena kuka Rulumeni kwelozwe lazo, esezinga zingaba namhla zilulahlile ucuku.

NGOKUNXIBA.—Lencwadi ilandelayo iyazitetela : —Grahamstown, 16 August 1891. Sibone ulutsha obeluze kukaba ibhola apa enengozi kunene, ekute ezivatweni zalo ezi zinxitywa xa kudlalwayo, sagxeka kunene kulutsha lwakowetu, kwabonakala iratshi elisekuhleni : uknti ezingubo kuwakwe ngazo esitilateni, kubonakala ukuba sekucelwa amehlo abelungu bona bacanda ngazo isiti lata kuba besuka emakayeni abo babuyele ku wo. Ezibhola Zetn zona zitinina, lento zidla ngokuba sezidolopini zingake zibeko kwimizi yezikolo yabantsundu.—N. N. GALELA.

INGQAKAQA.—E Monti kufunyenwe u Mr. Scholtz wase Cambridge enayo; baye abantwana ababini sebepila kuyo. Ubeyifihlile. U Mr. Scholtz nnguyise ka Mrs. Lindhorst walapa e Qonce ohotela yake yavalwa ngetuba lesisifo. Kutiwa intoka i leyo ibixe yahambela uyise kusibla okunje. — U Dr, Collie, igqira lengqakaqa lase Queenstown, liti kona akuseko nto kungatiwa iseyiyo kweso siqingata,— Kufunyenwe abantu abatatu e Bhai ngeveki egqitileyo abanengqakaqa, ba tike nayo bevela kwezinye indawo.

ISIKOLO SASE BURGHEBSDORP.—Esikolo sabantsundu salomzi sinonyaka sipetwe ngumfundisi wakona u Rev. Jonas Conjwa encediswa ngu Miss Malamba. Siveleiwe ngu Inspector Milne ngo 7 September, esiti tina isiqamo esalatwa ngamanani alandelayo sesanelisayo:—

ILIFA NE KAZI.—" Inquleqhu " e Ngcobo iti:—Mhleli kawundifakele lamanqaku kwelopepa lako lamatshawe. Namhlanje (14 August 1894) bekuko pambi ko C. J. Warner, Esq., R. M., ityala lomfana ekutiwa ngu Ngemntu, emangalele uyise u Ngoqo, ebiza ikazilodade wabo wase kunene kuba yena Ngemntu engowase ndlwini enkulu. Elityala ke Mhleli, beliqale laya ku Nkosi u Silimela, omhlabe amanxeba amabini u Ngoqo, elokuqala leli, " Ngoqo, kupa inkomo esi 5 uzinikele nnyana wako omkulu." Elesibini, " Ngoqo kupa eloshumi lirolelwe intombi yako yasekunene ulinike unyana wako wendlu enkulu u Ngemntu." U Ngoqo uziswe ngelotyala ke apa. Ute ke yena ukuzipendulela, lomfana uZulwa ngumfazi wendlu enkulu uyedwa kokwabo, lentombi ilunge ekunene kokwayo, ke umfana lo akanalungelo lokubanga ikazi layo. Umantyi ucele icebo ezibondeni, ezite u Ngoqo lowo makalikupe ikazi elo lentombi yake (half of it) liye kunyana wake omkulu, yena yise ashiyeke nenxenye; zati ke, lowo ngumteto waseba Tenjini. Ndicela wonke um-Tembu ukuba avele azitelele okanye azigibe eziziboNda zase Ngcobo, kunye ne nkosi yazo u Silimela, ukuba yaka yako lento yokuhlutwa kwelifa ngunyana, kuyise esapila ! Nditi mna ayizange ibonwe into enjalo eba Tenjini, nakanye! No nina walomfana kudala wafayo. *U* Faku nimla hlekisela nina zinkosi nezibonda zase Ngcobo ? Pas op, niyakulila ngomso ngonyana benu!

AMATYALA AMAKULU EMONTI.—Lamatyala ahleli e Monti ngolwesi Bini lweveki epelileyo onganyelwe yi Nkulu ye Jaji zase Rini u Sir Jacob D. Barry ; Elenkosazana ingu Mr. Hayton. Kuqalwe ngelika *Charles Heicu* ngobumenemene abenze ngemali yepepa; Abhale igamalika Mr. J. G. Hellier kwitsheke ye £4 waya watenga impahla ngayo ko Tiddy Bros. Lakuba lihlinziwe ityala Ijaji ite ulihlazo kuhlanga Iwake yamnika iminyaka emine. —*Jim Nquka* ngo. kuba i watch ne sipaji sine ponti sika E. Gregg. Unyaka onemivumbo 25.—*Unyangambini* ngokwambula ngesibhokwe ezinye i Netevu ezimbini. Imivumbo 25 — *Jacob,* i Netevu, ngokubulala igusha. Inyanga 18.—*Butani* ngokwapula umcondo womnye ngentonga. £15 okanye inyanga ezintandatu.—*Julius Sichelschmidt,* ifama lase Qumra ngokubeta i Netevu lidubule emlenzeni umfazi nge *revolva.* £40 okanye inyanga 3.—*Fred Madatt,* Ibhastile, ngoku. gonyamela umntwana ominyaka 9. Iminyaka 7 nekatsi 25.—*Thomas Edivards* ngoku. bulala exabanweni u Nongqai. Umnyaka 2. —*Mowbray Holland, Gert van der Menos, L. Lombaard* " ngokuntshontsha " ibhali lengubo abezilayishele c Mount Frere. U Holland ulivumile ityala. Unyaka. U Lombaard ufunyenwe engenatyala. U Van der Merwe unyaka.—U *M. Langley* ngokutshisa umti ka Joseph Clarke e Monti. Kufumaneke ukuba akayitshisanga ngalunya, wayenxila. Imfumene i Juri engenatyala ete i Jaji makayeke ukusela.—U *Nobomvu* ngokwenzakalisa u Gaaf no Tom: Inyanga. Ubonakele ngati ute piti — *Rubi, Mti, Bawu* no *Blankete* ukokwenzakalisa. Imivumbo 25. —*James Paterson* ngokutshisa imiti yase Bitsini, Iminyaka emine, Apela amatyala.

YOYISA BONKE UBUGQI.

" Kangela landoda ; inxilile." Yindlela ibebetela ngayo abantu kum leyo xa endibo ;wa ndihexa esitilatweni. Ongati ikotuka kwako uvumelane nabo. Kodwa zonke babeposisa, ngokufanayo. Njeigoko ungatandayo ukwazi mhlaimbi, idiya kukuxelela imbangi yokuba ndingahambi ngokute tye emendweni, ukwenjenjalo ndoka ndibuyele emva kancinane kwindlela yobom bam.

Kudu kuzokuba lixesha endiza kuteta ngalo, ndibe ndipile ndichaitile njengabantu bonke. Kodwa malunga neminyaka emihlanu nemitandatu egqitileyo ndiqale ndaziva ngati kuko into engalungileyo ku in. Andibanga nakukutanda kakuhle ukutya njengokuba bendifudula ndikutanda. Ukutya bendiye ndikufune kodwa isisu sam singalungi ndakutya. Lonto yaba ntsha kum yandimangalisa. Kanti ndiyakuti ndakuziuyanzela ukuba nditye kube kubi ngapezulu. Ukutya bekusuke kubenzima esiswini sam kube njenge lote endaweni yokuba isisonka nenyama elungileyo, ndive ndidakumbile ndityafile, njengoko kubanjalo xa selidlule ixesha letu lemihla lokuya kulala. Ndapaula ukuba ubutongo bam buyenye into. Bebusakuba lula bube mnanui, ngokunje kuyimfungumfungu engaxeli nto, nakubeni ndike nditate kanye amayeza okozelisa nezinye izinto eziyobayo. Ndabona ulwimi lwam lunoluchwe, ndaba nokutyafa ekusebenzeni kwi bhizinisi yam. Kuko nentlungu enkulu emacaleni nasemhlana, nganaanye amaxesha inyukele emagxeni. Ndati nda- kukangela esipilini ndabona amehlo am emtubi; kuko uluchwe olujiyileyo oluluncangati ezintsinini nasemazinyweni, nobumuncu emlonyeni endingena kubususa ngamanzi nangantonina ngokutanda kwam.

Amatumbu am aqina, ndamana ndibhodla isabhongo. Andisokuze ndibulibale ububi endabuvayo ngamaxesha anjalo. Malunga nelixesha bekusuke ngati ndingafikelwa sisiyezi esitilatweni, nabubutataka nokutyafa, ndibe nenzululwane ndigxadazele ndinge ndiyawa pantsi. Kodwa ndixhatise kangangoko ndinako, ndiqabukile kanti asisokubuye sibeko mhlaumb: ngalomini, Ndaquba ngoluhlobo—ndisela intlobo ezininzi zamayeza ezati izihlobo zam namagqira mandiwasele—kodwa kwakokona ndiya ndingcungcuteka, kangangokuba ndase ndizilungiselele ukumka kwelihlabati kwanjengokuhlala kulo.

Ke ndiyakuchaza indlela endapiliswa ngayo, kiiba ninomfanelo ukuba niyazi. Inene elitile e London, endamxelela imbali yam, lati: "Ndicinga ukuba i Mother Seigel's Curative Syrup iya kukwenza ukulunga okukulu." Andikolwanga lilo, kodwa nditabate ibhotile yanye, yandinceda kwintsukwana ezimbalwa, ndaba nokutya nokulala kakuhle. Oku kwandikolisa kakulu, ndati qho ukulisela, de ndagqiba ibhotile ezine. Ndapila. Kuvakala njen gommangaliso, ndiyazi, kodwa oko kuyinyaniso njenge Gospile esikelelekileyo. Kube nzima ukuba ndizazi ngenxa yovuyo lokuziva ndibuye ndapila. Ngezimini, naninina xa ndiziva ukuba asilungelelene isisu ndinendawana yomnquma, ndilitabata kube kanye, ndibuye ndilunge nge yure ezimbalwa. Lenza insinya ngokude lindikumbuxe into zobugqi endike ndazibona, kodwa akuko nkohliso ekusebenzeni kwe Mother Seigel's Syrup, Ndiyazi ngamava ukuba liyazipilisa izisu ezibi nezidala nomnquma, akukatalekile nokuba zezinjanina.

Owako obulela kakulu, J. G. Simpson, 21, Hanover Street, Newcastle-under- Lyne, Staffordshire. 3

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

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"UKOHLELO OLOYIKEKAYO."
" UKOHLELO OLOYIKEKAYO."

94 Commercial Road, Peckham, July 12.

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

AZIGQITWA YEZA.
AZIGQITWA YEZA.

Lenteto ingentl'apa iyazitetelela. Ekomelezeleni ukubuzisa kubonakala nkuba ukulunga kokusebenzisa ezika Keating Ilozenjis Zokohlokohlo kuxelwa nganeno kwento eziyiyo. Ukuxilongwa kwakubuhlungu kakubi, yinjonjeli, u Dr. H.T. Butlin, wo St. Bartholomew's Hospital. Ati waxilongwa nje ke eyona nto eseyimnceda kukusebenzisa ezi Lozenjis. Zinceda kangangokuba umntu upila ngokokoko nokuba umqala sowungombi 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 owe golide.* Ndiyakubona ngovuyo ndixelele wonke umntu ukulunga kwazo elukohlokohlweni."

Ezika Keating Ilozenjis Zokohlokohlo iyeza elinga gqitwa nto eku KOHLELENI, UKUTSHA KWE LIZWI, NENKATAZO ZOMQALA zitengiswa ngebhekilana nange bhotile ngabo bonke Abapitikezi-Michiza. 7518

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Owatengisayo e Mount Frere, kwa Baca, J. J. YATES, " Umatendela."

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E QONCE.

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J. NEWING, Kingwilliamstown,

J LAMONT

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U

J.L

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Kwakona unemfumba yengubo ezingono xesha, zonke ngamaxabiso abaluleke ngobu pantsi. Lilo eli ixesha labahlobo bet bangapandle ukuba batenge.

—o— IMVELISO.

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

J. LAMONT,

Kwi Boloro yakwa Komani, (QUEENSTOWN .

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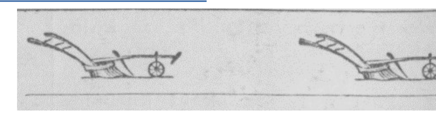

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NKOSI ETANDEKILEYO,—Kwinyanga li ezi 9 ezidlulileyo kwincwadi endakubhalela yona ndangqina ukusebenza okulungileyo kwe RHEUMATICURO kwisifo sam. Ubudala bam yiminyaka e 60 bendibulawa ngu Mbefu nakuku Qaqamba kwamatambo iminyaka e 23, ndafuna uncedo kumagqira azekayo, ndalinga konke, andapila noko, ndagqiba kwelokuba andinakuncedwa mncu, ukuze ndide ndilinge i RHEUMATICURO, ngoku nje Ihlaba noku Qaqamba kwamatambo nokwentloko obebundite nzumbu nase ; bueweni kupelile kanye, indaba sezizalise lonke nkuba " u Ou Meester VAN ROY amper heel te maal gezond was van de wonder, lijke medicijn," oku kuyinyaniso, wonke oke walilinga uliyaleza emzini.

U Mr. JACOB VAN ZYL, wase Vlakfontein (enquleni yase Steynsbnrg) upiliswe kwi Ngqaqambo-matambo namalungu ebiseyi buncanywa. Ngokuteta kukanina nti akazange abone isifo esi " Koortszeikte," zngabula bona, njengeso Idosi yokuqala ye RHEUMATICURO yamenz' 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 Reddersburg, wapiliswa yibhotile enye.

U Mr. A. COETZEE, wase Brandvallei, oyi Mantyi yase Metele, wapila kamsinya. Unyana warn 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.

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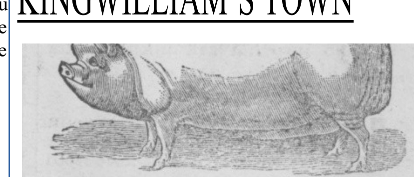

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ISAZISO SIKA RULUMENI—No. 583,'94.
Isebe Lokulima, e Kapa, 28 *May* 1891.

Inkonzo zo Gqira ba Mpahla bakwa Rulumente.

KUYAZISWA ukuba kwazi wonke umntu ukuba o Gqira Bempahla bakwa Rulumeni baya kumiselwa kwezindawo zikankanyiweyo ngapants' apa, ngangoko umsebenzi obukali ungati ubavumele, ukuba bawufeze kwinqila ezeuza ezi ziqingata zixeliweyo, nokuba inkonzo yalamanene ivulelwe umzi ukuba ucebisane nawo ngezifo zempahla, kubhalelwe kuwo ngenqu nokuba kukwe Likulu e Kapa (Col Vet. Surgeon). Akukuhlaulwa nto ngamacebo nokunyanga impahla, ngapandle kwamayeza, nezinto zokusebenza, njalonjalo, angati ugqira mazifunwe, uangayaleza ukuba mazenziwe.

Elowo ocele igqira uyakumelwa kukulihlangabeza ngento zake nangendleko zake, aze abuye alipelekelele ukulisa kwesona sitishi sikaloliwe sikufupi naye, nokuba yi kari yabahambi okanye i Posi kari.

Babiwe ngoluhlobo:—

Mr. J. *W.* CROWHURST, uyakuhlala e Stellenbosch, asebenze kwezindawo: Capetown, Paarl, Stellenbosch, Piquetberg, Tulbagh, Worcester, Robertson, Caledon, Bredasdorp, Ceres, Sutherland, Clanwilliam, Van Rhynsdorp, Calvinia nase Namaqua, land.

Mr. H. A. PATTISON, uyaknhlala e Mossel Bay, asebenze e Swellendam, Riversdale, Ladismith, Mossel Bay, Oudtshoorn, George, Knysna, Uniondale nase Humanadorp.

Mr. R. W. DIXON, uyaknhlala e Bhobhofolo, asebenze e Prince Albert, Bhobhofolo, Willowmore, Frassrburg, inxalenye ye Carnavon, Victoria West, Murraysburg nase Richmond.

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

Mr. OTTO HENNING, uyaknhlala e Hopetown, asebenze e Kenhardt, inxalenye ye Carnavon, Prieska, Hay, Britstown, Herbert, Kimbali nase Barkly West e Ligwa.

Mr. J. F. 8OGA, uyaknhlala e Qonce, asebenze i Dike, Ngqushwa, Qonce, Monti, Cumakala, Qnmra, Tsomo, Ngqamakwe, Gcuwa, Gentaue, Gatyana, Idutywa, Blliot- dale, Mqunduli, Emtata, Engcobo, Tsolo nelasema Mpondweni.

Mr. M. A. HUTCHENCE, uyaknhlala kwa Komani, asebenze i Talika, Kornani, Kati-kati, Albert, Wodehouse, Alvani, e Gqili (Herschel), Batli, Stockenstroom, i Sidubu, Xalanga, Ndenxa, Qumbu, Mount Frere, Mount Ayliff, Matatieie, Mount Currie nc Mzimknlu.

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

CHARLES CURREY,
Umpatiswa-Kulima Ongapantsi.

INTSHUMAYELO.

NGU MHLEKAZI U GENERAL SIR WILLIAM GORDON CAMERON. Itshawe Elibekekileyo lo Didi oluzuke ku. nene lwe Bath, Umpati Omkulu opete Imikosi ye Nkosazana kwi Koloni yase Cape of Good Hope, Olaula Umbuso we Koloni, amazwo nezibhaxa Zayo, no Mtunywa Omkulu we Nkosazana, njalo njalo.

NGAMANDLA amagunya endinawo, ndi yashumayela apa, ndisazisa ndihlokomisa umteto omawugqalwe kumazwe atile pesha kwe Nciba, kwelakwa Gcaleka, elaba Tembu, etna Mfengwini, nakwela ma Bomvana, e Mbo, ema Mpondweni, e Mzimvubu, nase Walfisch Bay, ngendlela yokutengisa Utywala kulo Mazwe, ougu Mteto oyakuma umi kuhat jwe ngawo endaweni yo Mteto ocha iweyo kwi Ntshumayelo No. 154 wo 1885, No. 165 wo 1885, No. 210 wo 1885, No. 53 wo 1889, No. 40 wo 1892, No. 191 wo 1893, nakwi Ntshumayelo ye Ruluueli kulo lonke elase Mampondweni yomhla wa 21 May, 1891 ekuti zonke ezo Ntshumayelo zaguqulwa apa, ngapandle kokuba zibe zipatelele kwiz'poso czanziweyo ngakuyo, ngalimbi nokuba yinqubo eqaliweyo okanye ehlalele ukueikidwa pantsi kwezo Ntshumayelo ziguqulweyo kwilizwe ngalinye kula aeelekankanyiwe, namalunga nemvume ezikoyo Zokutengisa i Wayin, i Beer, Nezi-selo Ezinxilisayo, tziyakuti logama opakati kokuhlokonyiswa kwale Ntshumayelo no. kupela kwexesha lwezomvume, ziqlunqwe ngend ela ezenza yona entengisweni eyaveliswa zizo nendleko zabaniniyo abangati labe kuzo njengokungati ezi Ntshumayelo ziguquliweyo zisenamandla.

2 . Imvume (Licences) zokurweba ngo Tywala kulamszwe ziya kukutshwa yi Nkulu ye Mantyi okweloxesha kwilizwe ngalinye, okanye ngu Mantyi malunga nelaee Mzimvubu ne Walfisch Bay, nokuba ngomnye umrulumente ongati alatelwe lonkonzi yi Ruluneli ngokuti amhlokomise kwi *Gazette.* Zonke imvume zolohlobo ziya kupelelwa lixesha ngo 31 December wonyaka ezakutshwa ngawo, kodwa kuyakuvumeleka ukuba ukukupa ezesiqingata sonyaka emva ko 30 June yonke iminyaka.

3 Ngemvume yenyaka engati ikutshwe naninina ngapambi ko 1 July ngonyaka, kuya kuhlaulwa i £10. Ngemvume yenyanga ezi 6 ekutshwa nangalipina ilixa emva ko 30 June ngonyaka, kohlaulwa £5.

4 Ezimvume ziyakuba namagnnya okuvumela intengiso tywala nokuba bungakananina, kwindawo eyoxelwa epepeni elo lemvume, pakati kwentsimbi ye 8 kusasa no 6 wangokuhlwa, yonke imihla ngapandle kosuku lwe Cawa, Good Friday ne Kresmes ; kodwa ke indawo ezivunyelweyo ezikwa Mantyi, wonke umntu onikwe igunya pantsi kwe Siqendu 2 ukuba anike imvume angazidwabulula eziyure zibaliweyo akuti xhaxhe ngo 11 ebusuku pantsi kwemigqaliselo engati ibe yevakalayo ngamatuba abalulekileyo.

5. Utywala abukutengiselwa, kupiwe nga. bo, bunikwe nangubanina onemvume yolohlobo kumntu ngapandle kokuba arole ipepa elibhalwe ngumantyi lokuba afumane obotywala abufunay o.

6. Akuko tywala buyakutengelwa, kupiwe ngabo, bunikwe nokuba nguwupina umrwebi onepepa nelemvume kumntu onepepa lokutenga utywala ngapandle kokuba linikelwe kuye ngenqu, oyakulinikela ekupeleni kony anga-ntatu bonke kumantyi weso siqingata akuso. Umrwebi ogqite lemigaqo nokuba yeyesiqendu esingapambi kwesi xa afunyenwe enetyala uyakudliwa imali engengapezulu kwa £20 engenawo afakwe entolongweni esebenza mhlaumbi engasebenzi nzima ixesha elingengapezulu kwenyanga ezintatu,

7. Akuko nto ekwi Siqendu 4 sale Ntshumayelo eyakunqanda umrwebi onemvume ukutengela okanye ukunika utywala nangangalipina ixesha ngobungcatu ukuba kuselwe kwalapo, ngabahlala kulomzi nakwabase luhambeni.

8 Akuko tywala buyakusiwa kulamazwe axeliweyo ngapandle kwemvume ebhaliwe. yo, efunyenwe kwi Nkulu ye Mantyi okanye ku Mantyi we Siqingata eyakubuye ibuyiselwe kwakuye, lomvume ibhaliweyo iyakuxela ubuninzi nohlobo lotywala omabungeniswe.

9. Ukuba kuko ogqita esi siqendu sandulela esi angenise kulamazwe utywala ngapandle kwemvume ebhaliweyo, obotywala angabuhlutwa ngamapolisa nokuba ngabanikwe amagunya ngemfanelo ngu Mantyi wesi Qing-ata, aza xa afunyenwe enetyala yi Mantyi adliwe imali engeugapezu kwama £50, engenawo okanye ukongezelela kweso sohlwayo afakwe eutolongweni, esebenza mhlaimbi engasebenzi nzima ixa elingengapezu konyaka, utywala obo bube hlifa le Nkosaani.

10. Wonke umntu ongati ngokuchaseneyo nale mig qo, atengise, arwebe, adyaraze ngapandle kwepepa lemvume, . umhlaumbi nongati enalo ipepa elo, atengiste, okanye anike, okanye adwelisele ukulungisa, ngalimbi arwebe nangandywala zimbi ndaweni zimbi kunaleya wayevunyelwe kuyo ukuba abutengele kuyo utywala, mhlaumbi naxa ate watengisa selipelile ixesha mhlaumbi ngokwapula umnqopiso wepepa lemvume yake obekwe kwi Siqendu 4, xa afunyenwe enetyala ngu Mantyi we Siqingata one kuso kuso lomntu nya kudliwa imali engengapezu kwama £50 engenawo afakwe eutolongweni esebenza mhlaumbi engasebenzi nzima ixesha elingengapezulu kwenyanga ezintandatu.

11. Wonke onepepa lemvume yokutengisa utywala noneye venkile ongagqali imigaqo yala Ntshumayelo uyakuba lilifa, ngokubona nokuqonda komantyi, pezu kwezi zohlwayo zanekiweyo, lokupangwa lomvume yokutengela utywala nokuba yeyevenkile nokuba zizo zombini, njengokuma komcimbi, kwangokokoko mhlaumbi ngosuku olungamiswa yimantyi axelelwa ukuba akafanelwe kubuye anikwe imvume yokurweba ngotywala mhlaumbi ngevenkile mhlaumbi ngez mto zombini, njengokuma kwetyala, kwisituba esingengapezu kweminyaka emihlanu.

12. " Ngotywala" kuqukwa i Wayin, Beer (biya) nendywala, nazo Zonke iziselo ezinxilisayo, kwi " biya " kuqukwa nobom. Xhosa.

TIXO SIKELELA UKUMKANIKAZI I

Inikelwe esandleni sam ne Sincamatiselo sa Komkulu ee Koloni yase Cape of Good Hope ngoiusuku lwa 25 September 1894.

W. G. CAMERON,
Injengele, Itshawe Elipete Ulaulo. Ngomyalelo wo Mhlekazi, Itshawe Eiipete Ulaulo e Bhungeni.
J. GORDON SPRIGG.

No. 313, 1894

ISAZISO sika RULUMENI—No 559, 1891.
Kiei Ofisi Yompatiswa Koloni, Kapa,
21 *May* 1894.

NGENXA yengqakaqa ekoyo pakati kwa. bantsundu kwiqela lezithili zale Koloni, zonke izipata mandla ' zendawo ngendawo zicelwa ngokukulu ukuba zomelezele ukuhatnbisa kwinqila zazo imigqaliselo yo " Mteto Ongempilo Yoluntu ka 1883," opatelele ekunqandeai nkwanda kwezifo ezisulelayo, ngakumbi imigqaliselo ye Sahluko 47 salomteto malunga nokupumelelisa ukupindapiuda ukuqapula abantu. Kushicilelwe kwipepa la Komkulu indawo ezitile zalomteto ukuze izipata mandla zibe nokuqonda kakuhle ngendawo zokutintela Ingqakaqa nokuyinyanga.

HENRY DE SMIDT, U mpatis wa- Koloni- Ongapantsi.

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

IMIGQALISELO yo Mteto onge Mpilo ka 1883 iteta nge Ngqakaqa nange Kolera, Icesina Enzulu, Inkabi Engwevu, Ifiva, izifo esezashunyayelwa ngemimiselo ye Siqendu 7 so Mteto lowo. Lemida ke yentloko zemi. gqaliselo ye Siqendu 3 so Mteto sibhengezelwa ukuze kwazi wonke umntu. Ukuqwalaselwa kwesahluko sipela somteto knyalezwa kuzo zonke izipata mandla zendawo ngendawo.

Ngokuti " Izipata mandla zendawo ngendawo" kuqukwa

(1) Ibhunga okanye i Bhodi yabatunywa be Dolopu.

(2) 1 Bhodi yokufeza Imicimbi yabemi nokuba ngabayipina indawo apo Umteto Ongo Kupatwa Kwemizi ka 1881 " uhanjiswayo.

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

(4) I Bhunga le Siqingata leso Siqingata ngapandle kwenqila ezipantsi kolaulo lwama Bhunga e Dolopu, e Mizana, e Mantyi ne Mantyana esezikankanyiwe.

Kuko amalunghelelo malunga nokwabiwa kobu Patamandla base Kimbali ku Mtetc No. 10 ka 1881.

HENRY DE SMIDT,
Umpatiswa-Koloni. Ongapantsi.

ISAZISO SAKOMKULU NGE NGQAKAQA,

U RULUMENI utumele isaziso soluhlobo lulandelayo kubo bonke omantyi be Ziqingata ngenxa yale Ngqakaqa ikoyo :—Kuyaziswa apa okokuba Umteto omalunga ne Ngqakaqa uyakunyanzelwa ngamandla kuzo zonke Iziqingata ekoyo kuzo; kanjalo kuyaziswa okokuba ote akamxela kwi Zipa. tamandla umntu onayo emzini nasendlwini; yake, uyakudliwa ishumi leponti (£10), engenazo ahlale inyanga ezintatu entolongweni esebenza nzima :—

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

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

UKUBULAWA KWEZILO.

KUYAZISWA apa ukuba kwazi wonke ubani okokuba imivuzo ngoluhlobo ludweliswe ngapants'apa iya kunikelwa elowo ote wabonakalisa ku Mantyi west Qingata akuso okokuba ubulele ezi zilo zichazwe ngezants'apa.

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

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CHARLES CURREY,
Umpatiswa Ongapantsi.

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