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 17, 1894. [Vol. IX, No. 521

THOMAS BAILEY & CO.,

ABALUNGISELELI BENTO YONKE

WEST END, QUEENSTOWN.

EYONA Venkile ITSHIPU apa e Mazantsi e Afrika

Kwimpahla Yamankazana,

Kwe Yamadoda,

Izihlangu nama Lungiselelo

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

THOMAS BAILEY & Co.

IVENKILE ZE "KASH," E WEST END,

QUEENSTOWN

PEACOOK BROS. NO WEIR,

E KOMANI

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

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

JOHN LUMSDEN~ & CO.,

E GCUWA, TRANSKEI.

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

Abantsundu Abatenga nge Mali,

into ezifanele ixabiso layo.

BAVAVANYENI! NIBALINGE!

BON MARCHE

JOHN W. BAYES & CO., GHAHAMSTOWN.

IVENKILE ENKULU ENTSHA,

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

Yeyona VENKILE ITSHIPU kwimpahla Yendidi zonke—KUMADODA NAKUBAFAZI.

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

Ibhaso Lesheleni linikwa kwi Ponti nganye umntu atenge ngayo.

IZITOFU EZIHLE ZELOKWE ZOKOTSHATA ZIKO KANOBOM.

JOHN W. BAYES & CO., BON MARCHE
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NGAPAMBI *kokuba nitenge kwezinye indawo yizani kuzibonela impahla yetu EZITYALI ne PRINTI esand ukufika-*

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DYER& DYER, Limited
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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, ezi-kanyayo Zenziwe ngohlobo olungazanye lubonwe

IPRINTI EZINTSHA.

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 YO-KUQALA INOKUNCEDA KWISITUBA SEMIZUZU ENGAMASHUMI MABINI. Asintsomi lonto. Utulwelwe ngamnye ucalwa ukuba utate ibhokisana yezi Pills, ziya kuvunywa ukuba ibhokisana yazo "ifanele i Ponti enesheleni."

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

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

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

Litengiswa ngabapitikevi bamayeza bonke ezi Kolonini.

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

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EZILUKWE NGOBUGCISA OBU BODWA, Igama lazo yi EXTRA NAVY or MATTROSS.

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

Ukuba ufuna IBLANKETE YEYENENE, kangelisa kunene ukuba ina wona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo

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

Kwivenkile enitenga kuzo-ke bizani Iblankets ezinomfanekiso we Ngonyama.

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

APO ZIPAKULWA KONA KUKO.

PEACOCK BROS, and WEIR,

E QONCE.

Ngabo bodwa abanokubhala lomfanekisojwe Ngonyama.

Beauchamp, Booth & CO.

E QONCE

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 — 5r ne 18 9 ipari.

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Amanene ahlalele ukutshata makaze kuzibonela Isuti zetu Zokutshata ezimmayo umntu.

YIZANI KUZIBONELA NGOKWENU.IMPAHLA YETU YONKE

BEAUCHAMP, BOOTH &co.,

E-QONCE, KINGWILLIAMSTOWN

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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) ngo sholoni empoqa (Ono Bob), bezisakuba zozo 2/- ne 2/6.
I BLAWUZ nazo ziyachitwa, ngokunjalo ziqala kwi 6d (itiki ezintyanda).

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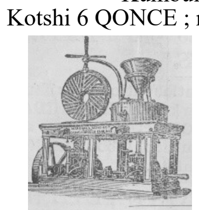
Zingummangaliso Zitungwe ngu Dresmeka ovela e Ngilane.

Kumbula apo uya kumbona kona ngenqu (Saluf) ngezants kwe Tyalike yezi Kotshi 6 QONCE ; nase Baleni le Malike e CALA.



ILITYE

LOKUSILA

E CALA

DISTRICT XALANGA.

U TOM R. HAMBIDGE,

U NOVUYO ukwazisa umzi okokuba uya kuvula Ilitye lake Lokuslla eliqutywa ngomlilo ngomhla woku qala ku JULY, 1894, e CALA, nokuba ufumene bonke oma shini abagqibeleleyo ukulung'eku Ekusileni, Ekucokiseni, nasi ku Sefeni ozi Ngqolowa no Tiya, kwanokwenza Iflawa.

UFUNGELWE UBUHLE WONKE UMSEBENZI

Ngendawo ezifun' ukuqondwa kubhalelwa ku

TOM R. HAMBIDGE,

Umsili no Mnini Mashini Wokubhula, CALA, TEMBULAND.

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Zingumalane ku Mnquma, Ukugquma kwe Sisu, Intloko, Ukungahlali Kokutya kakuhle esiswini, Izifo ze Zintso nesi Bindi.

Zitengiswa ngaba Pitikesi-Michiza ne Zitora nge 1s 1 ½ d, ngebhokisana.

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Zitengiswa ngu G-. E. COOK, i Kemist, Downing Street, e Qonce,

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Bapezu kokudwelisa IZIHLANGU EZITSHA.

Omaqateni (Shuz) Bamaledi abatungwayo baqala kwi 3s 9d
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Ishuzi ze Kid ne Calf (Oxford Shoes) bayi 8s 6d ne 10s 6d
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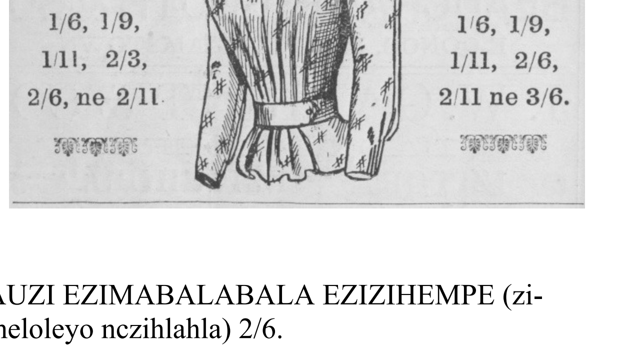

IBLAUZI EZIMABALABALA EZIZIHEMPE (zinekala ozomeloleyo nczihlahla) 2/6.

GIBBERD NO BRYANT

KING WILLIAMS TOWN.

W. SAVAGE & SONS

E CALA

BASOLOKO befikelwa yimpabla entsha, okwangoku ngabona banempahla eggibeleleyo kulo Mandla.

I PRINTI,
I SATINA,
I KESHMIYA,
I TYALI.

Ezona zibhetele nezitshipu kanye ezinokutengwa ngumntu,

IQIYA ZESILIKA,
IZIKAFU ZOBOYA,
IZIHLANGU,
NOMAQATENI (Shuz)

NJALO, NJALO.

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

ISEBE LAMADODA.

IBULUKWE ze Kodi, I- molskin, Izitofu, Izitafu, Ezimdaka Zilushica (Whipcord).'

Iminqwazi nezi Catyana (Caps), nento eninzi yezihla ngu zempi yase Zikolweni.

I ZINXIBO ZOKUTSHATA ZENTLOBO ZONKE NAMAXABISO.

KUKWAKO NENCHAWA, NEZI BHALALS

ZELILIZWE, NJALO NJALO.

IMBOLA! IMBOLA !

EYONA IBHETELE.

WM. SAVAGE & SONS

KWI

BALA. LABA TEMBU,

E CALA.

Abameli-Micimbo

E. J. BYRNE,

(ATTORNEY, ETC.)

UMTETELELI Ematyaleni, Umbali Minqopiso yengqcsho neyentengiso mihlalaba. Ukwa yi Arente ye Gresham Life Assurance Society. No. 33, Maclean Street,

E-QONCE.

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UMTETELELI-EMATYALENI, u Mbali-Minqopiso ye Mvumelwano, neye Mihlaba.

USOMAZAKUZAKU WE NKUNDLA YE VICE ADMIRALTY

E D U T Y W A .

Amatyala uwateta kuzo zonke i Olfsi za Pesheya kwe Nciba.

Yi Arente ye Commercial Assurance Company (Limited).

KUFUNWA

ITITSHALAKAZI EZINTATU zokuncedisa ; nenye yo ku Tungisa—kwi Zikolo Ezincediswa kwa Rulumnni, ziwuqde umsebenzi ngo 20 January, 1895. Abawucelayo lowo msebenzi batumele ne Setifikiti ze Simile nokuwufanela umsebenzi ku

REV. JOHN W. STIRLING.

Buchanan Mission, Qumbu,
October 12,1891 3110

ITITSHALA ya £36 ngonyaka, ifumane ukulungiselelwa ukutya kwe £8 kwi Sikolo se Tshatshi Emtata. Igcine ne Sebe Lencwadi. Mayibe nokuqeqesha amadodana ka Standard V. Iziqiniselo ngesimilo sokukwazi ukuwupata umsebenzi zingalityalwa xa kubhekiswa ku

REV. CANON GO DWIN,
S. John's College,
Umtata.

8 October, 1894 —to

EQONCE,—ITITSH ALA YE SIKOLO SANGOKUHLWA esipantsi kwe Piko lika Rulumeni. Iya kufundisa Iyule ene halafu ngobusuku, okanyo iyule ezimbini intsuku ezintatu ngeveki. Abayifunayo londawo bacbaze (I) Indawo Zukuwufanela umsebenzi; (2) Baxcle nomvuzo abangawubizayo. Kubhekiswa ku

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

INTLOBO-NTLOBO

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

NANIWE WAUCHOPE.
Fort Beaufort, October, 1891. 2110

ISAZISO ! — MNA, SILINAH MZOZOYANA ndazisa indoda yam u JOSIAH MZOZOYANA ukuba ngo 30 October, 1891, ndiya kutshata nenye indoda kuba uneminyaka e 12 andilahlayo. Ngako oko ukuba unesikalazo angenyuka azokusipalaza apa e Rautini (Johannesburg). 3H0

ITYALIKE ESISIKUMBUZO

—SIKA—

AYLIFF NAMA MFENGU

ENCQUSH WA.

I ZIKONDZO ZOKUYIVULA ngo lwesi NE, 1 NOVEMBER, 1894.

Ziyakuqutywa ngu Rev. THEO. CHUBB, B.A., I-President ye Conference ne Chairman yesi-Qingata Esikulu.

Pakati kwa banye aba nabo bakangelwe ukuba bayakuba nento kwinqubc yento zalomini:—Miss AYLIFF, Mr. R. AYLIFF ; Revs. E. J. BARRETT, E. GEDYE, B. S. DLEPU, 8. MAGAWU ; Chief WM. S. KAMA no Mr. J. TENGO JABAVU.

Izikondzo ne Ntlanganiso ngo 11, 1'30 (Eyentsapo), 3 no 7.

YIZANI

3110

T. H- PRESTON,

Ummeli Emicimbini Yamatyala

T S O M O .

TRANSKEI

ISAZISO!

Kubaxhasi Abantsundu

BASE

BHAI, TINARA, MDULUSWA NQWEBA,

HANKEY, NAPI - PI - PI,

H LAKAN YANIS

(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, nezinye ingubo Zamankazana zicolwa nje. Zeziketwo nguye saluf u 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 nye Posi nge 3s. 6d. *nge Nyanga Ntatu zisaqala;* 13s. 6d. *ngonyaka usaqata.*

Zamiswa 1884. Zipete Umnyaka we 10-

NGOLWESI-TATU, OCT. 17, 1894.

Iveki.

UKUMKANI wase Afghanistan, ekutiwa yi Ameer, uxelwa ukufa ngokungatembisiyo.

ISAMANA iba namanqaku ingqakaqa e Bai. Ngegqitileyo ihle umntwana obevela e Rini.

U HON. J. W. SAUER, M.L.A., uhlalele ukwenza inteto ngento zombuso e Kapa ngokucelwa ngamanene akona.

ISITORA so Viedgc Bros, ku Kambi, ngase Mtata kcsaqekezwa zihange azafumana nto ngapandle 3s. imali eyonakeleyo.

E KAMASTONE kuxelwa ezika Jonas Miya wase Kobonqaba obliwe kukufa elusuku lunye etshate noJane Sokabo wabhuba ngolwesi Tatu.

U RULUMENI wase Kapa usand'ukumisa isitulo esitsha esinomvuzo omkulu, sobu-Ncedisi-Mcazi-Mteto, asinike u Mr. Richard Solomon, Q.C., akasamkela.

KUTIWA U Hon. J. X. Merriman ubecelwa kwakona, ngu Rulumeni wase ukuba atatc umsebenzi wokongamela o Loliwe aba bonke. Alivumanga elonene.

ABAMELE Ingqushwa banga bangasiqondisisa isaziso esikwipepa lanamhla ngokuvulwa kwetyalike yakona ngomhla wokuqala ka November. Asisiso esincinane.

LISABALELE ; namafu ati abeko asuke cze nemimoya emikulu. Iramente zisalele ekondweni ledinga lika Kristu lokuba ngekutandazwa kungancanywa, koda kupendulwe kamnandi.

E JOHANNESBURG kufunyenwe egumbini elibucala lenkanti ekudala latshixwayo igwangqa selibolile. Umnini hotele osingete lento ubesenesituba kodwa senyahga ewungene umzi lowo.

EZOCINGO ezisuka e Mossel Bay ziti umzi kona awumamkeli u Mr. Thompson osondezwe licala lama Betyebetye e Palamente ukuba abe ngonyulelwa isihlalo somfi u Mr. Vintcent. Kolu nyulo elo Mr. Sauer icala libeke pambi komzi u Sishili (Mr. Sichel) owaye fudula elilungu lase Albert pambi kokuba imcite i Bond kuba engumfo wobulungisa.

I PEPA elidumileyo lela ma Ngesi *i-Times* livakalisa usizi ukuba aba Tunywa base Swazini bevunyelwe ukuba bawele, kuba lonto kuqinisckile ukuba iya kuvusa ukungaqondi ngokumayelana neyona ngqondo yomzi wase ma Ngesini. Umzi oma Ngesi uyivumele into yokuba ama Swazi abe pantsi kwe piko lama Bulu ngenxa yamatuba okufuna imvisiswano embusweni, nawe hambara, nawokuma komhlaba, yaye into ekungayo kukuba makulaule ama Bulu na nokuba mayibo zizixovuxovu zabantsundu. Akuko sizatu sokoyikela ukuba ama Bulu akasakumisa ukuzola. Iqokela iti i *Times* maze inkosana zelase Swazini ziqondiswe kakuhle ukuba ela ma Ngesi ipiko asinto amabayicinge nokuyicinga oku.

UNYULO E GEORGE,

NAKWAKUBENI ingati ikude kuti i George, elahlekelwe ngummeli wayo olunge kunene u Mr. VINTCENT, abalandi benqina lezombuso bayazi ukuba ilungu eliya kutabata indawo yalowo mhlobo ulilelwayo liyakuba nezwi nakwinto zezabo iziqu lakuba se Palamente kangangelungu el nyulwa ngabo—okanye nangapezulu : kuya ngengqondo yendoda etunywayo; ngakoko ke silujonge ngeliso olunyulo. Kungokukodwa ukuba njalo kuba lolwesitulo sendoda ebisihomo sihle kumzi wonke upela. ekuugalindelweyo ke ukuba indawo yendoda enjalo ifumane ifunyanwe ngumntu ongasakuxela nto noko anyuliweyo. Masitembe ke ukuba abanyuli base George baya kulizukisa ilungu labo elisiteleyo ngokunyula indoda ebelingati nalo lingakalazi lakubandakanywa nalo. Sebeke banceda umzi ngokunyula umfo oncomekayo; banga lonto bangayipinda nanamhla. Ukuba kungaba kuyinene ukuba u Mr. G. SICHEL, owayefudala elilungu elinozuko ngobuciko nobuncoko lase Burgbersdorp ngemini ezingapambili kweze Bonti yama Bhulu, ucelwe ngabaninzi ukuba abe ngomnye wabo kuyakunyulwa kubo; bangaba basaya kuquba kakuhle abanyuli base George. Ngapezu kwako konke u Mr. SICHEL ungowezimvo zomfi u Mr. VINTCENT kwezolaulo; abayakuba abanyula yena abenzi nto igwenxa kuleyo bebehDli beyenza leminyaka imashumi mabini bebeseloko benyula u Mr. VINTCENT. Igama lomhlobo wetu u Mr. RICHARD SOLOMON nalo 'kelukankanywa malungana nolunyulo: into eyalata ukuba isihlalo somfi besingasakuwaswela amadoda alungileyo. U Mr. SOLOMON kakade ubengasakuvuma ukungena emnyadaleni nendoda emvo zifuze ezake u Mr, SICHEL : esingamangaliswanga ke sakuva ukuba akavumanga akucelwa. Amanye arnagama apetweyo ngawamadoda esingawazele nto tina entweni zombuso, kuba engenanto ayixelayo

-o Messrs. OHLSSON, O'REILLY, base Kapa, no BARRINGTON wase Nisina owoyiswa elunyulweni wayezama ukuqetula u Mr. VINTCENT ; likwako nelinye lika Mr. F. R. THOMPSON weqela lakwa Mgibisa. Asilindele nto ke kuye tina sele ngowelo bandla nje, kuba lingebundla linamadoda abaluleke nganto kwezolaulo ngapandle kokunqula u Mr. RHODES ngenqubo yuke kwela ma Ndebele—into ke engenanto kuyapi nati bakweli. Lamadoda okugqibela asingawo namagama abengakankanywayo kunye nelika Mr. VINTCENT; abebenga abanyuli bangaba nabo baya kuyiqonda lonto bawenzele ilungelo wonke umzi kwakona ngokuwunika ilungu eliya kuba lelobulungisa njengokuba wayesakuba njalo umnyulwa wabo owayc nesihomo esikulu.

UKUVUSWA KWABAFUNDI - II.

UKULANDELA amanquku esawenza kwelokugqibela, ma siti ke isifumene i Setifikiti indodana nokuba seso Titshala nokuba sese Elementary — akukaneli. Sitsho ezikolweni elifunda kuzo ikhaba lakowetu kusitiwa abanjalo sazeke begqibile. I Setifikiti ezikoyo zisakolise ngokuwa ngeneno kwento emenza onaso awufanele kakuhle umsebenzi anga angawenza ; zalata umsebenzi orabaxa kunene, ekufuneka ubuye wagudulwa waqulunqwa. Anjalo amava akoyo ngazo. Ekuqondeni umpunga weuteto yesi Ngesi, ukubhala nokubala, nokuqu bu izinto ngengqondo entle ababambi bezi Setifikiti abanelisi kanye; abangebanjiswe msebenzi ufura ucikizeko ekuqutyweni kwawo. Ngakoko ke abinazo mabangapumli pezu kwazo. Zitsho imfundo yalungcumcvu olungaxeli nto: kanga ngokuba kupele iteinba ukuba oza abuye abeko amadodana amfundo iyakuba njengeyamabuto okuqala awapuma emfundweni ngo '60 no '70. Sinqena ukuyibalula ngamagama lompi, kutu esingababaluliyo songa ngati sibadelilo. Kodwa akuko ungaboniyo ukuba elikhaba lipuma line Setifikiti ezikolweni ngczimini aliko nasengqeleni ngengqondo yase mfundweni kumadodana eminyaka yangapambili avatise imisebenzi yemfundo ecolekileyo nanamhla. Bakona koludidi lutsha lune Setifikiti abangazitatayo indawo ezino Mr. JOSEPH MOSS no Mr. WM. N. SETI ezi ofisini zakvza Rulumeni—siziyeka ezinye ? Akuncamina. Into efunekayo ke kukuba ikhaba libuye liyiqube imfundo igqite kwelinqanam kuyekwa kulo ezikolweni, nokuba lingaba selipumile ezikolweni; kuba ngale linayo ye Setifikiti alinakupatiswa msebenzi icolekileyo Ngakoko ke kufuneka ligudisile: akukuhle. Kuko indawo ezininzi zemisebenzi enemivuzo emihle ezivulekileyo kubafana abantsundu abaya kukunyamezela ukuyigqitisa imfundo yabo kwesi situba ixinge kuso ngoku.

Impawana.

Unyulo lwase George.

Unyulo lwase George lumiselwe ukuba zeluqutywe ngo 13 November. I *Cape Times* ivakalisa ukuba u Mr. G. Sichel uyakupelekwa lilungu elibalulekileyo le Opozishini ukuya kulungiselela ukunyulwa kwake e George endaweni ka Mr. Vintcent. Amanene elohlelo embusweni seloko aba newonga elihle kweso siqingata sase George. Bangamana bangandlelantle.

Shologu lika Vintcent, Bakatse!

Kutiwa entlanganisweni ebinkulu e Mossel Bay ngolwesi Ne olugqitilevo ngolungiselelo lonyulo lwelungu lo kutata indawo yomfi u Mr. Vintcent, ebizwe ngu Mr. Thompson, ofuna enyulwe, waye engoweqela lama Bhetyebhetye ka Mr. Rhodes, ite yakuba ipulapule intlanganiso yagqiba ngamoya mnye ukuba ingamamkeli. Esiti malile lishologu lika Mr. Vintcent owayengazanga waba Bhetyebhetye, kodwa eyindoda yobulungisa kwapela.

Iqinga lika Mr. Rhodes-

Amehlo omzi akaposwanga kukulibona isheyi eliqutywa ngulo Rulumeni ukoyo ka Mr. Rhodes mayelana namadodana awanqenileyo kwezombaso; siteta eli lokuwatunga imilomo ama tshawe anjengo Mr. Merriman no Mr. Richard Solomon ngokuwanika indawo ebucakeni bakwa Rulumeni ezinemali czinkulu. Kuluvuyo ukuba Lunanene omabini, ayibonile lonto akavuma ukutengwa ngcndlela epantsi enjalo. Izwi lawo ke Jisaya kuvakala ukutetelela inyaniso nobulungisa. U Dlr. Merriman ubenikwa ubupati bololiwe obumvuzo uli £1,200 ngonyaka ; u Mr. Solomon Ubuncedisi Ekuchazeni Umteto kwangalomali.

Umcimbi Wotywala.

Kwiveki engapaya kekwako intlanganiso yokuchasa utywala ye Sebe lase Tshetshi e Kapa, ecele u Mr. Rose-lunes, Q.C., ukuba enze amazwi ngomcimbi wotywala njengokuba ushukunyiswe ngomteto wase Glen Grey. Uwagwebe ngashushu amaqondo omteto, waza wasekelwa ngu Bishop Key wase Mtata ne Bishop entsha enceda enkulu, umblobo wetu u Canon Gibson, kwanangu Mr. Wm. Hay. Bato bonke abababateti bazwi 'nye ukuncoma intshumayelo ayenzi. leyo u Rulumeni yoknvala okunye amaroba okonakalisa kotywala kwi ndawo ezimelwe ngabantsundu.

Umiselo luba Canon Gibson-

Iyakuba ludaba olunencasa kubabloho abaninzi baka Canon Gibson kwelascba Tenjini nasema Mpondweni ukuva ukuba uqutywe ngozuko olukulu yintlanganiso enkulu yezinonopu umsebenzi wokubekwa kwake izandla engeniswa ebu Bishopini ngo 29 September e Kapa. Kaloku usomlezwa kwindawo yokuncedisa u Bishop wase Kipa. U Bishop wase Natal (Dr. Hamilton Baynes) omnye we Bishop ezizele ngu Moya usbumayde amanqaku ahlasimlisayo eseke ku Johane I, 51, "Niyakubona iznlu livulekile, ne ngelosi zika Tixo zinyuka zisibla pezu ko Nyana we Sintu " Indawo ebalulekileyo kukuba lamadoda omabini ayese Koliji kunye apo awe evuka kunye ezikadeni ezikudibana apa nje namhla ebu Bishopini.

Intshukumo Yemitandazo-

Kuvakala ngencwadi zababhaleli betu ukuba ayikayeki ukumana ihlangana nanamhla nje impi kwindawo ngendawo ukukangela into yokutelela kwi Mitandazo ebhekiswa kwi Nkosazana ngomcimbi womteto wase Glen Grey. Siyakolwa tina: maujikele unyaka kuyinto enye. Sifumene udaba ngentshukumo yabase Ngcobo, nabase Tsomo, nabase Lundini ku Zibi. Mayibe eneuto zo Mqanda e Ngqushwa yakonya ngokwemikonyo yapelela ekurazukeni. Sitsho kuba singena nto ngayo.

INDATYANA ZO MANDLA WAKWA QUMBU.—Kwa " Okadeneta " uti : — *Ogxotwayo*—E Culunca Imrondomisi elinga Gqanya Mgqavu liyagxotwa ngu Sibanda no Mantyi Isizatu yintoni ? bezi kusixela. Utini u Gqanya ? uti akuko kufa kuhle. Olugxoto luya lusanda ngokwanda, lo Gqanya namhla ngoweshumi. Akuqutywa mteto wobukoboka, kodwa? andizi. Kanene Omdala mye waka wagKotwn ? ewe. Kwatinite ? Ubaninake yena. Utiai Okideoeta? Uti yimini yokwrziwa komWo namhla, yini kanti lento inzima ii j nsza iyilindele, Amen, (J, Amer, amen —*Inivula*—Umkungu onobom nqala namhla, 2 October, fanu kuba izulu lililela u Gqanya, utini vena Okadeneta ? yininike! nqo.— *Umtshato*—Ulntaha apa luwutauda umishato ngoku ngazenzisiyo. Ndibono e Uaba kumtshato ki Plndintgipo, nngaQka emtshatweni intombi zigone ixaxadu lomfana zingamazi nalapo avela kona, atone Lude kase ebeke ubilo, kuse lentwa nazana seyibitye iyingcula bubutongo — Ugos awe Sekiti yaku Qumbu e Upper Culunca wenza inqubela pambili, ngena endlwini ufiko wenele. Kulondawo Mr. Nzamela.

Isipitipili sase Delagoa Bay.

[NGUM'BHALELI WETU.]

Andimntu ukwaziyo nokubhalela amapepa endaba, kodwa ndicukunyiswa nga manqaku abonakele kwi Mvo zomhla wesihlanu nowesbumi linambini kuyo lenyanga, ateta ngesipitipiti esikoyo kwela Maputukezi, apa e Delagoa Bay. Nakuba ndisoyika kuba ngati ukusicaza kwarn esi sipitipiti kuya kutata indawo ebanzi epepeni lako. Kudala ndicinga ngokuwupakela umzi ngohlobo lwokubuswa kwotu nga Maputukezi kweli la Matonga, kokoandizange ndikwenzeoko; kwangako ukungazi kwam ukubhala indaba zamapepa, kodwa ke namhla ndinyanzelekile ukuba ndikwenze oko.

UFUMANE ULANDULA

umbuso wela Maputukezi ukuba uyalwa ua Matonga ; ungaba mhlaumbi wona umbuso wase Portugal awazi, kodwa wona umbuso opete or obusa eli lipetvve e Mozambique uyazi kakuhle ukuba uyalwa na Matonga. Bangakanyela kubafanela kuba impi yabo iyazuma, kuba abalwi ugemikosi yakwa Rulumente, baxabanisa inkosana ezipantsi kwawo, kulwe zona ke ; zibe zona iuto zase Portugal zibete ngomugcebele kwezitofotofo zakowabo, zitshaya osiga nosagalete (cigars and cigarettes). Esi sipitipiti sikoyo apa e Delagoa Bay

SIDALEKE

ngokungazi kwawo ama Putukezi ukubusa abantu. Ngokuba kwabhubha inkosi engu Maphunga, kwati xa lonke ilizwe lake libheke ukuti kuza kubusa u Mahazule, ongoyona nyana ka Maphunga, kwayela wumbi ugama lingu Mvesha, oti yena ilizwe elo belisakuba leloyise nikulu endulu, ngoko ke se efilo nje u Maphunga akasafuni kupatwa ngunyana wake; watsho waya kumangala kwa Rulumente, emangalela u Mabazule. Iqala apo ke into ukonakala nokuba ndibe nokutsho ukuti kunjenje nje kungenxa yawo ama Putukezi. Isiko lawo lelokuba omangele kuqala ngoyena ugwetyelwayo. U Mabazule ke ngokwazi elosiko ute asakubizwa ngu Rulumente wala ukuya, wenza onke amaqinga u Rulumente akake atsho u Mabazule ukusondela kwa Rulumente. Ude wati ngokuzingwa kakulu ngu Rulumente, wagqiba kwelokuba aye, kodwa exobile ; wayaokunene. Ke isohlwayo esikulu, esoyikwayo zi Netevu zeli kukusiwa e Mozambique, alike enziwe isoldati umntu, Ngokunga funi kwake u Mabazule ukuya e Mozambique weza ke exobile ukuze alwe akubanjwa, Ate ama Putukezi akubona ukuba unjalo oyika ukumbamba, alalanisa ngoliti, hamba ulibuso lonke ilizwe lika yihlo, kodwa u Mvesha lowo abe yi nkosi epantsi kwako.

IMBIZO.

Zisenzeka nje ezizinto oyena mbusi wabantsundu akako ekaya, ngobambileyo. Eiikile umnini kubusa abantsundu (Native Commissioner) utande ukuyiqala pantsi indaba, wabuya wabizwa u Mahazule wala, kwitunyelwa amapolisa, wala nakuwo, abuye atunywa ukuba ezo nayo nokuba akasatandi, akavuma u Mahazule (kuba lomfo elona gama lake lesi Xhosa ngu Marazule), kodwa kamva wabuye wenza kwa elokuqala iqinga waxhoba, akaya kodwa yena, kwaya induna. Befikile ku malungu ubuze ukuba bayishiya pina inkosi yabo ; bapendulo ngeliti isekaya; kuluuge kwagqiba nje. beko bona zinduna, makayitete into ababizelo yona ; wafunza umlungu ngamapolisa ukuba zibanjwe induna ezo, kwaba

NGAMADIDIDI,

zati i Netevu wabeteni ngenduku kupela ningawafaki umkonto. Abetwa kunene amapolisa zabuya zashenxa i Netevu, (kuba kaloku lonto yenzeka emzini we Native Commissioner), yadubula i Commissioner ngokwayo, bate bakubona oko abakwa Mabazule babaleka. I Native Commissioner yadubula izitonga ezitatu, yaposa ngazo zonke. Ababini kwabakwa Mahazule bate ngokuva ukudlula kwo mbumbulii ngasezindlebeni balala pantsi, bada bazakubanjwa ngamapolisa belapo. Elinye lamapolisa libone umntu ezihambela ngendlela, engenguyo nowakwa Mahazule, lamdubula, lamanula ingalo. Abo babini nditeta nje base Mozambiki uamhlenje. Kwaba kupela ke nayo u Mahazule wadiokova, wakupa imikosi u Rulumente ukuya kwa Native Commissioner,

UTELEKISO.

Wabuya watumela kwi nkosi engu Zihlahla ukuba mayiye kubamba u Mahazule. Uzihlahla naye wamema impi yake kodwa wahlala nayo ekaya. Ute u Rulumente, hamba kaloku uvokubamba u Marazule, akak' atsho u Zihlahla. Waqala ukotuka u Rulumente, wabona ukungati bahlangene abantsundu ukuba balwe naye. Waputuma imikosi yako (ekwangabantsundu) o Nyembana nakwezinye izizwe ezikulawo macala; ilapa leyo mikosi nditeta nje, nakuba ndingeyixeli ubuninzi bayo. Ndibhala njo namhlanje ndisele ndedwa, bonke abantu babalekile kuba u Rulumente ute ebuya waya kwenye inkosi ukuya kucela ukuba imneede. Lonkosi aye kuyo ngu Ngwanasi umntu ka Nozingili. Waye ke lo Ngwanasi esokupela kwenkosi esazibusayo kweli lama Tonga; kodwa ke sekubuye kuvakala ukuba u Ngwanasi ngati akavumi ukuza kubulala abantu abakwantsundu njengaye.

UBUNYOKA.

Ukwenjenje ke Mhleli ndipikisa inqaku elibonakelo kwi Mvo yo 12 ku September, ukuti nakuba ulaulo Iwama Putukezi lusiti akuko mfazwe luyisingeteyo nati Matonga, asiyonyaniso lonto, luyalwa, kokoimpi yabo yeyobunyoka: ngokuba batenga kwa inkosi ezintsundu balwise zona, ze ngati kuxabene zona, ukanti zenziwa ngawo. Ndixolele Mhleli, kuba senditshilo, izakubande lembali yam.

AMA PUTUKEZI.

Ababantu bangama Putukezi ngabautu abapantsi kanye, kanti ngamaxesha adlulileyo baye beke bengati ngabautu abaveleleyo; ngakumbi ebugeisoni bokuhamba elwandle, kuba ngabo abaqala balibona eli le South Africa ne America ngako oko ke bane Koloni ezininzi abazibusayo kwamanye amazwe; kodwa ngenxa yobupantsi akubo ngoku nje zonke ezo Koloni zabo abakwazi kuzibusa ngemfanelo. Bati ngokoyikela ukuti mlilaimbi abo bantu babo bangabavukela basuke basebenzise ubunyoka obubi ngakumbi kona kweli lama Tonga sebebonise mpela ngemisebenzi yabo" ukuba ab mako ukulilaula. Bati ngokwazi ukuba abanamikosi, abanampi yokulwa nabantu, abanakubanyanzela ngegunva abmtu abapantsi kwabo ukuba benze mtando yabo, bezimisola ukuba balwe nabantu ngendlela engatl yeyobubele, Kuli kwakufika i Ruluneli zibizwe zonke inkosi ezipantsi kwawo, kutiwe mazize zixhobile netnpi yazo ukuza kubonisa i Ruluneli ukuba ingakananina impi yawo • zizo okwenene zinjalo, kanti umlungu uyayazi into ayenziyo ngalonto. Ufike umfo wase inlungwini akangele lemikosi yezinkosi zahlukahlekeneyo, iti enabantu abaninzi mikwe imipanda yobutywala bumlilora base mlungwini abati yi Alcohol ibe mitatu mhlaimbi mibini njalonjalo, njengobuninzi babantu benkosi nganye . Kutiwe ke ngamawotu, ezinto abelungu asjzo nezinto ukulunga, siyL uvahF knH' r Ukuti ull hshaL. vike vo Al V ahnganise imikosi yake ye Alcohol, ayitunze kwinkosi nganye nje ngobuninzi bayo. N onKokuba ukuba ubenayo impi ehamba IX nyawo nbeya kwenjenjalo ukuyilinganfsa xa ayaku wa ne nkosi nganye. Yivo ke onto imikosi ayitimba ngayo, um-Putukezi, ehla ama Tonga. Akuzange kubeko mt izwe naye no Mtonga ngapandle kwale ndiyibahsayo, yokuxabanisa inkosi neye

Alcohol. Ukuze uqonde Mhleli nkuba andenzi sihlekiso ngalemipanda ndiyitetayo: kwati akuba ewoyisile ama Putukezi ngayo yapela. Ngoku nokuba kufika i Ruluneli na ayaziwa ngabantsundu, ukanti ezo zanga pambili bezisakuba namagama ezinikwa wona ngabantsundu. Ukuba bendingoyiki ukukukataza Mhleli ngendiba ndiyawabhala amagama azo, koba amanye ayahlekisa. Lo Marazula udala lendibongo namhla njo watiywa igama lenye yezo Ruluneli zokuqala. Namhlanje ibisikokonza kwa Ngungunyana no Ngwanasi apo idabi lisaqine kona, kuba kambe ezonkosi zisazibusa, Ububole abanabo kwezo nkosi, ndide nditi, nokuba bezinokukumbula zicele ukuba kezitshate nomntaka Don Carlos, nokuba ngudade wabo: enye yezinkosi inokuvunyelwa ukuba ike yayilinga lonto. Bububele okwenene obungabanga ukuba umntu ongenamehlo angabinako ukubabona ukuba bayalwa. Uninzi lwabalesi bako Mhleli abalazi

ILIZWE LAMA TONGA

ukuba lingakananina, njengokuba nase sifanekisweni somhlaba (Map) lingacaciswanga kakuhle. Ubude balo ngezantsi lahlulelana nelaKwa Zulu, liyokuma ngomfula ongu Mmiti, abati abelungu yi Limpopo, ububanzi balo buqala e Lubonjeni buyokuma ngolwandle. Kanti eliliZwana lingaka nje linenkosi ezininzi, into ebanga ingozi ko leyo, ngakumbi kubantu abangena lukanyiso njengawo ama Tonga la ; ama Putukezi alike asebenzisa elolungelo lokuzixabanisa ezo nkosi, kuba zaye zingavani kakade, Ada ke azifumana zonke inkosi zaba pantsi kwawo, akabinaguyna lizeleyo kuba abesoyika ukungati zingabuye zijike ezo nkosi. Kuba fut inxalenye yezinkosi ibisakukonza kwa Zulu bengekafiki abe lungu. Kute akuba ama Ngesi emcitile u Zulu aqala nawo ama Putukezi ukusebenzisa amagunya kweliliZwe, kuba ebona ukuba akasenamandla angaya kuye umntu omnyama. Ukususela kwelokesha kude kuzokuba namhlanje ampete kakubi umntu omnyama ama Putukezi. Endiyakuti ngenxa yokungena ukuku kataza Mhleli ndingabisabhala ukuba atinina ukumkataza umntu ontsundu. Ngelifutshane ndingati: into embi kuzo zonke imbandezelo nobubi abenzayo ama Putukezi, kukubamba inkosi ezise Mozambique, ziyokuba ngamasoldati. Ezinkosi zibanjwa zingasazi uecons, esiti nokuba siko sibe sesifanele ukuba litetwe elotyala, igwetywe lonkosi yoblwaywe ngokubulaliswa. Ke ama Putukezi akakwazi ukohlwaya umntu ngenye indlela kupela kukusa e Mozambiki. Nabantu abamnyama abangezizo nkosi bohlwaywa ngokusiwa kona. Umntu obanjwe enxilile, esiliwa, esiba kwanezinye izeno zolohlobo, kupela usiwa kona ayokuba Jisoldati. Kwaye kuujalonje kanti amatyala akatetwa ubanjiwe kona, ubanjiwe, akusiweto temba lakubuye ubonwe umhlaumbi uviwo pambi kwamatyala. Bako ababa netamsanqa bangawezwa, kodwa ixeslia lokuhlala kwabo entolongweni alaziwa. Angambulala omnye umntu, omnye akutshwe ngeutsuku ezintandatu entolongweni. Kanti omnye wofunyanwa enxilile asiwe e Mozambiki. Yilonto ke ebangele ukuba u Marazula angavumi ukusondela akubizwa kwa Rulumente, Namhlanje ke u Rulumo nte uzimisele ukumohlwaya ngokulwa naye ngendlela yokutenga ezinye inkosi zimhlasele, kodwa akubonakali ukuba wopumelela u Rulumente, engade ilingeke yakutengwa nguye ngu Ngwanasi kuba kambe yena akakaziboni imbandezelo zabelungu, kuba usazibusa, wave enjalonje ekutanda ukulwa kuba unamabuto amaninzi. Kodwa okwanamhla kusavakala ukuba akayiboni indawo yokuba acelwe umhlaumbi atengwe ngu Rulumente ukuya kubulala abakowabo.

ELOKUQIBA

Mhleli, manditi, sisono kumbuso wama Ngesi ukuba ubuvumele ubukoboka obunjengobu benziwa ngama Putukezi kweli, ukanti analo igunya lokuyibuza Into enje ngale. Enye into endoyikela yona bubudenge benkosi zakowetu kuba ziya kulwa zodwa, aye wona ama Putukezi ehleli, kupela apikele ukubetanisa zona ngentloko. Nditsho kuba sebeqalile bona abamnyama ngokwabo ukungevani, sebe qalile ukumbona oyena ungecala labelungu, abazimisele ukumtshabalalisa, yinkosana engu Mubhukwana ke leyo Izakutshatyalaliswa zezinye. Mbangi yokuba bati ungecala labelungu kungo kuba i Native Commissioner yake elizwen lake, kwaza kwabako abantu aba ninzi kc ngoko abangene ebupoliseni belizwe lake. Sekusitiwa ngenxa yako oko ngowahelunga, uyalinga ukuzilandula, akuncedi Into. Sebesiti abasabafuni nabelungu bafuna yena. Sekuko nomingminigi lokokubalenvukelo-mbuso wama Tonga idaiwo siti tina bafundisi bama Protestant, kuba sifundisa abantu ukuba baqabuke babe nokuwazi amalungelo abo, bati ke ngoko kungalunga sigxotwe. Lonto ke isahletywa. Sala kuhle Mhleli.

21 September 1894.

Ibala Labadlali.

Sineteniba ukuba le season ye bhola inge neyo iyakuba nomkita. I club ezintatu zalapa ziqalile ukuyiqeqesha impi yazo. Amagosa e Frontier C 0. ale season ngala : President, J. Tengo Jabavu ; Vice President D. Gudula ; Captain, Paul Xiniwe ; Vice Captain, C. Bopi; Secretary, J.Ntshona; Treasurer, W. D. Soga ; Committee : C. P. Matyolo, I. Paulse, 8. Mtoba, no P. Mpu. Ngala magosa sinokutemba ukuba le club iya kupila, ibe namaziko amaninzi ekmpeleni kwe season ngokukodwa ingene ekudlaleni kumhlaba wemidlalo yama Ngtsi (Victoria Grounds) nje.

Kwane "Champions," pesheya pa ziya qeqosha nqi. Zinetemba lezinto ezinkulu kweli hlobo. Sitsho nati.

E Bhai umkhosi webhola obufudula ubizwa ngegama lokuba yi Buchanan Bothers United C.C., egama libe libuxa-??? kakade, uligugulele kulonyaka kwelokuba yi Brotherly United Cricket Club. Amagosa ayo emi ngoluhlobo:— Captain, R. N. Siyolo; Vice-Captain, J. R. Gwaxu ; Secretary, T, E. Maloni; Treasurer, S. R. Mtule; Committee, S. N. Katha, A. R. Ross, S S. Tywakadi.

I Buffalo C.C. iyivule le season ngokugubisana ne Ntinde C.C. ngomhla wesi bhozo kwemiyo apa e Qonce. Yoyiswa kakubi kanye eka Ntinde impi. " Nto ndingayipaulayo lempi ka Ntinde inga ingafunda imiteto yebhola ngapambi kokuba ihambo idwabulula izaudla isiti yona ingabadlaii bebhola. Mayiqwalasele kakulu emitetweni yebhola. Adlale kakuble amakwenkwana ka Buffalo enze 125 ngengeno elinye, waza u Ntinde wenza 102 ngawo omabini, ekute kwapokela into zo Ngxoweni (Robert) kwi Buffalo C.C. eyenze 25, Currie Bopi 18 net out, Jerry Mendze 18 no Miles Lotsha 17. Sibulela amanenekazi ezwe lakowetu ukuza kusibonela sa sinalomdlalo uyi bhola, atsho ngeqelaelimnandi. Ukudlala kumi ngoluhlobo:—

BUFFALO C.C., 1ST INNINGS—Thomas Mendze, c R Qongqota. b Eben Bali (5; Peter Mpu, c J Gawe, b R Qongqota 0; Jas Mudaba, b R Qongqota 3; M Lotsha, b R Qongqota 17 ; P Xiniwe, b Jno Sokopo 3; Thos Makeke, b Jno Sokopo 5; Robert Ngxoweni (Capt), b Il Sokopo 25; Jerry Mendze, b Il Sokopo 18; Currie Bopi not out 18; Joseph Nkayi, b 11 Sokopo 0; Jno Boya, b Jno Gawe 0. Byes 25; Wides 3; No balls 2. Total —125,

NTINDE C.C. 1ST AND 2ND INNINGS.— Isaac Sokopo, c P Xiniwe, b M Lotsha 6, c M Lotsha, b Jerry Mendze 8; R Qongqota, b M Lotslia, 0, not out 2; Eben Bali, o P Xiniwe, b T Mendze 3, b J Mendze 4; RSobikazi, b M Lotsha 0, c and b C Bopi 1; Jno Sokopo, b M Lotsha 2, c and b C Bopi 0; H Sokopo, b M Lotsha 9, Hid ball twice b Bopi 4; J Gawe, b T Mendze 1, b J Mendze 5; W Qaba, run out b T Mendze 22, b C Bopi 0; W Gawe, not out 11, c Ngxoweni, b J Mendze 9 ; W Mandu, c R Ngxoweni, b C Bopi 0, b J Mendze 4; F Heyana, c P Xiniwe, b Bopi 2, b C Bopi 0. Byes 3, Byes 5; Leg byes 1. Total 60-42, Grand Total 102.

Kweyo Mgqibelo odlulepo i Return no "Ntinde" zabeta wapum' ibhongo sakuqonda. Wayeugene kuqala u "Ntinde" wenza 29. Zalandela i Buffs zmza 119 for 8 wickets zacel' uxolo (closed the innings) kusasele u Ngxoweni no Jer. Menze. Wapuma nepini lake u Xiniwe owayengene kuqala nesiquma sa 58. Savuya ukumbona ebuyela endaweni yake abelahlekene nayo konke na kwihlobo eligqitileyo, no Mbaqi wagongqoza ku 15. Siyalincoma ne kaba le Ntinde C.C. Lilwile kakuhle, ukuba linyamekele liyakuba yinto. I fielding yabo intle kakulu. Alabazingise ukudlala kwabo nezinye i club nokuba zomelele kakulu na kunabo, kuyakubafundisi imiteto yebhola, nokuzipata okundilekileyo okufunekayo kulomdlalo wobunene. Nasi isikora : —

NTINI : E C.C.—J Sokopo b Ngxoweni 2, R Qongqota c Albango b Alenze 0, E Bali st Mndaba b Ngxoweni 4, H Sokopo b Menze 0, R Sobikazi run out 0, W Gawe o G Menze b Ngxoweni 4, W Qaba b Menze 5, J Gawe not out 3, J Sokopo c Lotsha b Ngxo.veni 5, B Qongqota c and b Ngxoweni 0, W Aland u b Ngxoweni 4, Extras 4, Total 29,

BUFFALO C 0.—Xiniwe not out 58, Jef Alenze c J Sokopo b Bali 6, Bopi b Bali 2, W Ncoha run out 4, Thos Burns run out 2, Lotsha b J Gawe 11, Alndaba b J Gawe 0, T Alenze b J Gawe 0, 8 Mbaqa c Qongqota b Sokopo 15. Ngxoweni and Jer Menze to bat, Extras 17. Innings declared 119 for 8 wickets.

S.

Abantu Ngabantu.

ISILILO SASE NGQUSHWA.

NKOSI MHLELI WE MVO ZABANTSUNDU, — Ndicela indawo kwelopepa lako lidume kakulu, ndicelola amazwana enye ye ngwevu zalapa e Ngqushwa. Ililela ukukutshwa kuka Jaji into ka Liwani Njokweni inkosi ya Mazizi ebukosini. kodwa yenjenje

Into ku Liwani ugangat' eqqite
Umval' omhle wakulo Tabana
Ovalela inkomo zika Rengawa zakulo Tabana
Ebeti yena u Sikali angawuvula awutinina ?
Ungenivalo waka wavulwa nje.
Intw' ebude bungange ntab'e Sandlulube
Bahlala beyibuza nabayaziyo, no Dweba no Malangeni
Umntwan' obanjwe zilingano zamhlambela
Kuba ebanjwe ngo Ntaminani no Spekele.
Kanimcelele ingqina ku Rulumeni.
Mbikeni kumaziko akowabo
De niye nime ngo Xabadiya no Menziwa nimcelelo ingubo,
Nasebukweni bake ningamlihli kuba akenzanga nto
Udibel'umagquta ahlale nawo embambeni ye hlati
Kwa Mlenzo nase Mbokotwana
Lenyakan' izizwe znya kwa Mpundu. Ntywlli Kuba ndingemfo wase Mazizin
Ndenziwa lusisi Madlamini.

ENOCH JOS. MPAHLA.

Engqushwa.

"ISITUNYWA."

NKOSI MHLELI,—Umhlobo wetu u Mr. C. Nyombolo ubbalile kwi Alvo ye 19 September ngoligama liti Isitunywa ngendlela efuna impendulo, endicelayo ngoko ukuba njengamhlamnene undipe isitutyana sokwenjenjalo.

Into ebalulekileyo engxoxweni yake kukundivumela ukuba ingxoxo ingelingashenxiswa lilahlwe. Kwakone uyandivumela ngenezelo yake ukuba Isitunywa sinewonga elingamene kunye Utntunywa, ngesizatu sokuba um Sindisi emhlanganisa nomtunywa, aze ingelosi azalamanise nezitunywa. Oku kungalingani ubuye akutyebese xa ulanda amagama amatatu awabeka ngoluhlobo, Um tunywa, Isitunywa, Isigidimi. Urozuso olu nalo lodwa luyandingqinela. Ekubeni ke u Mr. C. Nyombolo endivumela, kwe lona lizwi lam liyintloko, nakwisona siboniso sam sipambili, ngesi bulisana ngesandla: simpakuze inqawa yoxolo, ngokuba ungumteto wento zonke nkuba apo ulavo lulunye ibeko nendinbeno. Ndenjenje ukucinga, ngoko ndazitwabululla ingado zam, ukuba ndimwole, ndivuye naye, ndazipambanisa; ndakuzi buysa zabopana zodwa esifubeni sam; nda dana ngokuba u Mr, C. Nyombolo wandipepa:—

Ngokualezo olugqita isixwila
Xa sitata amasele emlanjeni;
Ngocebulo olugqita ikwebula
Xa lipepa izigwebe zamakwenkwe;
Olufana umhlumbi no hlankomo
Xa lidlala nemimoye ehlotyeni;
Olufana umhlumbi nomtinjana
Ungxanani ukwangiwa kuk' umina:
Hay' gxebe ndati gqwidi, yini nale!
Olufana namhbadi efekela
Kumatafa alahlaza ase Ligwa ;

Ingxangxosi engeqoshoolo ncebula,
Ingxangxosi epepayo unobiya,

Ute ke wandipuluka ngendlel' apa yobugcisa bake bokupepa, endivayo ukuba andiyifiki noko sendibonga—ngendlel' apa endiii okunye ingade icacisiwe ngabo bantu ckutiwa ngo kusoma zi *Acrobats*, ezisa kuti zibaleke zenz' imbaqa ngezandla imilenze ibheke pezulu. Xa kunje nome umlomo, ndakohlwa yindawo yokuba mandipepe induku nezigweba zika Nyombolo engondivumelayo. Hayi ubumpunyumpunyu bezinto zapantsi kwe nyanga : nditsho iko ipalanga, u Mr. C. Nyombolo ngati uyedwa. Kodwa umhlobo wetu sebelingenc mandimpendule. Ekubeni esiti ndiyipambanisile inteto, nditi nma akunjalo, makabeke umnwe wake kulomagama ndiwa bidanisileyo, ngoluhlobo olufana nolu lwam endiza kumbonisa ngalo ukuba amazwi am *uwapamba* nsile, ingeingane yawo wayigwenxisa, ngendlela endingati— noko kungemnandi ukutsho — yeyobugcebekusha. Uti lomhlobo, ngomtunywa, nesitunywa ekusuoni kwake ukuteta: "Omabini ngamazwi auzima kunene ukuwachaza, ngakumbi ke kona xa ufuna ukuwahlula elinye kwelinye. Abaguquli bawachaza ngokuti, Umtunywangumntu wase mhlabeni, Isitunywa ngumntu wase zulwini." Ndicinezela lamazwi mabini, *ukuchaza no kwahlula*, ngokuba nam nditi akateti nto 'nye. Ukwahlula, *kukuyenza* into yahluke kwenye ngobudumbu okanye ngengculo, *Ukuchaza*, kukulanda ubume bayo ngo zonke indlela. Sondela ke; u C. Nyombolo selete, abaguquli lamagama *bawachazile*: ngesi sizatu ungqubana nabo, Kangela ke eyam inteto ekuvakala ukuba uhamba ngayo lomwetu, iti "amagama amabini *ahlulwe*" ngabaguquli. Kangela kwi Alvo ye 22 August uke undivumele ukuba, u C, N. uwajikile amazwi am, wagwenxisa nengeingane yawo, kude kube ngolumhla aya kuzihlambulula ngawo. Yonke incazelo ayenzayo ebhekiselele kubaguquli, ngokuba eyiseke pezu kwelizwi elingeyiyo inyaniso, lokuchaza: iyabhangazeka njengomsi. Emva kwaba Guquli, umzalwana uza kum, kwangalontloko iti izinto izipambanise ukcnzixela, Uti ndizibidanisile inteto ngokuti, " Umtunywa usisigidimi, kuba etunyiwe." Ngalatnazwi ndibonakala ndingogqushela ukuvelisa ubunto-nye bomtunywa ne sigidimi, Otshoyo ugwenxisa ingcingane yam, ngohlobo olukabana nendikutetayo. Mna ndahlula isi-

tunywa kumtunywa, ndalate ubuwonga. Isigidimi ndisikakanya ngendlela yesiboleko ecaciswa bubume bengxoxo ondiyitetayo, ate ngayo u C. N. wandifaka umxaka wodumo endiwubulelayo ngokukuba ndisiti unyanisile, wati ingaqondwa nangobaleka enepika. Awam amazwi angolublobo Umtunywa ngumntu osisigidimi ngokuba etunyiwe; Isitunywa ngumntu osa indaba, njalonjalo, ngokuba eyaleziwe. Akusitele ukuba, isigidimi, yokusa indaba azirnpawu yomahlu kwano, nokuba impawn *kukutAinywa, nokuyalczwa.* Ndiyawalahla lamagama ime inteto noko. Umtunywa unjalo ngokutunywa, Isitunywa sinjalo ngokuyalezwa. Nalomahlulo andinasihlahla noko nditi unguwo, into yona awuko bomini banteto, ngawo nokuba awamkeleki; ayatandabuzeka. Pezu kwalomyalezo akpfanele baui kundiza ngamandla ngalendawo, nokoke u Nyombolo ukwenzile oku, ngobobuqitala angati sisitwala ndwe sabo. Yena ke ulula; nantsi ne mpendulo yam: Umyalezwa utunyiwe; ngohlobo luka C. N. lokuchaza, kusekuhleni ukuba akanguye Umtunywa, akasiso ne Sigidimi, ngoko usisitunywa. U Mr. C. Nyombolo wenze incazelo esandi simnandi ngamagama amatatu, incazelo ivela ekuyazini inteto, ukwazi ekuyifundeni, ukuyifunda ekuyiveai ngendlebe ezibekebeke. Olwam ulwazi olubityileyo, luvela ekulandeni ingeingane ebumbayo — nokuqwalasela ukubumbeka nokunxibololana kwalomazwi. Ukuba ubetuna ukuncedisisa okunye ukupika, nga engene ngoluhlobo lokupengulula: akati angene ngenduku emdudwoni, ngakuba intle: ayinaqhina: yeyomsimbiti. Koku kuchaza kwake nteta imfeketo xa ati Umtunywa utunyiwe, Isitunywa situnyiwe nomntwana angati ihashe liyakwelwa, inqwelo iyakwelwa. Naxa ati ukuba umtunywa uya kuwufeza kakuhle umsebenzi awutunyiweyo akubi sakutshwa wumbi umtunywa ukuya kuwufeza kwa lomsebenzi, uteta ubuqitala, ngokuba yonke into efeziweyo, ifezwe unapakade nokuba oyifezileyo yi nkosi, nokuba ngumtunywa, nokuba yimbovane. Alandipele apo agqibekona kwa ku Isi. Uteta ngeligama liti isi- Hala, akalitelekisi neli liti ama-Hala. Ukuba uti lamagama ayalingana ngobubanzi, anditsho mna : andimpikisi noko, Into endiyitetayo nendiyipikayo ukuba injaloyile, Isihala sinewonga elinganeno ku na-Alahala. Nditi u Isi akaniki wo nga lingapezulu ku Hala, kunelo alinika ku Ngesi naku Hashe, Siti Amangesi azinkosi kweli lizwe, asitsho ukuti Isingesi sizinkosi. U Isi akatikeleli, lendawo yeyewonga. Siti Amahala aye zinkosi ezweui lawo ngexesha lika Mtirara: asitsho ukuti Isihala. Apa u Isi akafiki, yindawo yewonga. Siti amahashe ase Lusutu omelele, asiti Isihashe sase Lusutu; uyiyona nqu yobuxabiso behashe U Isi akatikeleli.

Amagama omsebenzi u Isi uyawaguqula abe ngamagama ento, njengokuti: Ukugidima, Isigidimi ; ukuhlaba, Izihlalo zegqira. Makachaze sive. Esiti u Isi umsebenzi wake nikulu ndaweni zimbi awunakuviugeeka, likwalata ubuqhitala: ngokuba izinyo lomntu liyaqezuka, namehlo ayatyapaka, kunganxitywa ugubo zakuzila, ngokuba iwonga lezo zinto lingapantsi kwelo lomninizo, nakubeni umsebenzi wazo ungena kuvingceka.

HADI.

6 October, 1891.

Indawo Ngendawo.

[NGABABHALELI BETU.]

ISIQINGATA SASE BHAI.

Sisahleli apa, kweli Bhai: sisamana sibo na indwendwe eziveli e " Home " e Maxoseni ; aibona nentlanganiso ze Union; knvuke tie Debating Society. Hayi, lixishini impucuko ifun' ukuba mandundu. Intlanganiso zomzi zisamana zidibana ngomcimbi we Location. Izipungo zangokuhlwa zifun' ukusikumbeza amaxesha akudala. Ewe betu sisahleli.

Inike! Ncwina :—Ndite gxada e Klabini ngeny' imini, ndofika ikaba lingasancokoli, lirole imfihlo. Kuncokolwa ngabafundisi babo. Uvakele esiti omnye "Kwo! basifu mane kona bakuba se pekstulweni Alake aibafumane nati, noko bangekoyo." Ute omnye, "Kodwa bakutshwi nguwupina ngokushu mayela ? " Ute omnye, "Hai, bayafana bonke, mna kendibave." Ute omnye, " Unjanina owase Rabe ? " Thu omnye wavokala esiti, " Ngumlilo lowo, Umde-ngentonga : into engati ngum- Wesile." Ute omnye, " Unjanina owaae Wesile ?" Thu omnye, "Awu, yinkomo lonto. Umfo Oti mhla selengenwe yinto yake— oyikeke, ungabi nasikundla. Wohie ubone mhla ezakuyibamba i Cawa, akakulikangela ne xesha, yazi ke " Ute omnye, " Unjanina owaae Tshatshi ? " Tha omnye, " Mfo, akayibambi i Cawa, upek' is'pa, akashumayeli, usuk' aziti jwi." Ndabona ukuba kumnandi ekabeni namhla—lincokola ngo. nyawontle nje. Ndaqonda ukuba kanti abafundisi aoa bakatalclwe, bahlonelwe. Qubani ke bafundisi, kusekuhle.

Usapo lwangapandle lufika lumbatshe lwakufika ezidolopini, ngokukudwa kulama. newunewu nalamakazikazi ase Bhai. Ndlovu. Inyaniso akukataleleki. Amagqoboka ayalinga, abafaka eziramenteni nase zikwayareni, akuncedi, noko makubeko into eyenziwayo. Inene siyatshona. Abazali mabake bazikise ukucinga : inyaniso kubi. Kumnandi na kubo xa kunje ?

Ukuzenza akunjengakwenziwa : kunzima enkukwini. Ivakele isiti enye indoda, " Mna le yakowetu inkosikazi ndandiyusha tele ukula; ukuhlakula; ndandingazi ukuba ndeze ndize e Bh ia." Yatsho kwabonakala ukuba ilusizi, yaxweba. Kanti akuncedi iyakude ingaxwebi waqinayo nje yena umfundisi. Inyaniso iyakuwatambLa amafuta, kodwa ainadoda makalumke ukuza namako sikazi evela e Maxoseni, ayakuzidela. Aku hlakulwa apa. Awalapa atshica isi Ngesi, Kude kuti peza. Wena ulileya xoia : aku ncedi. Umnqweno wam ngowokunga ninga ningahlala ubom obude nobabini.

" Duda nonkala nank' uxam etshata." Itsho enye iutokazi sigqita e Maxambeni ngezwi elingumtyangampo. Sema singamadodana, aye amadodana etsala u d_2 osinqindi yena. Ndite kumfo endandihamba naye : Ezizinto zitinina ? Ute, yinqwayelo emva le, watsho wati indikumbuza enye into. Hai, nam ndancwana, "Omnye umfundisi wayefuna ukujika iqina nenye yentokazi zohlanga, ute kuba kaloku amasoka asuke aze i " luspectots " alike engalind wanga, yati ngenye imisi lentokazi isonwabile, yatata intwana kokwayo yazimisa pambi kwajo, yabefa 'emdla yati, 'Duda nauku uxam etshata." buke kwesositu a wangena umtika, kuba awugezi. ' O ! wenj mje kanti uvnma onomtatsi ' Kwitshi wapuma, wazi. gibisela kngxwaliutloko, yabeta itata inkabi yehashe, ukubuya kuba nawo atanda impucuko. Yaba itshayile, nditeta ukutshaya mna." Pas op. Nivuma onomtatsi nje ligqitile ixesha labo.

Elibali lindikumbuza enye Into. Ukufika kwam apa e Bhai ngo 1878, ndati ukuba bendiyintwana ezitshoyo ndiselisoka ndicelwa futi kwimbuto zatuanene namanenekati. " Akuko nkanga idubula ingeti. Ndim lo ungasanoyishwayo ngoku. Ndite kuba ndandisafika, ndisakumsha, ndisasebenzisa o Indlobozity no Lafifious, ndahla ndanomkita ngakukomazana, Ndacelwa kwenye imbutu, hai ndafika; udite kwandisafika

ndapandlwa—hai madoda yinto entle umntu akuyixela into njengoko injalo, ewe betu ndapandlwa—yenye ye, wena wike walibona iliso le injini, andadenda ndawa elusibeni, ndaposi. Ndabona irweca enye beya kutshona ekamereni; kanti ayikwazi ukufunda, iyafundelwa. Yaba itshayile, yeza kuhletywa yenye, kuba ziyahlebana nazo. Kuhle ngedluka bafana.

Kuko isimanga: azipupi intombi zirole inqaba. Ungaba ngahlangana nale, " ndi pupe." Ube ngahlangana nale, " Ndipupe." Ube ngati, " Molo, usapilana ? " " Ndipupe." Au, hai, sidiniwe ngamapupa, asazi ukuba kuzakuhla ntonina, nokuba zizi kutwasana ; kwanga kungebi njalo o Nondiza benele.

Kuko isiselo esinye esite kwakugxwagxushwa i "Hop beer" nomqomboti sivela kutiwa igama laso yi Danti (Danti) uti umntu net agqiba ukusisela ati qikili kwaoko angabi namsebenzi; kunjalonja akalwi ama. dikazi arole iuqaba, umzi mkulu, abantu baninzi.

Intwana embana sisifo es'gqiba ufazana oluzibulayo. Akumlungu akumntu mnyama aku Lawo, knyatutwa kubi kakulu, asazi ukuba yintonina.

Kuko inkolo apa yokuba wonke umntu ofuna ukuba nengqondo nokukwazi ukupumelela kulomhlaba, nokuba ngumfundisi, makaqale eze e Bhai. Bati i Bhai yi Sinaia yokufundisa yonke into, Andazike; kodwa nam nditsho. Ngu mahluko omkuhi pakati komutu wase Bhai noweziny o indawo.

Kuyakuba nzima ngalomini! Atsho amabandla ezulu, ingati yinkulisa bantwana kanti kuqinisekile. Siwakunjuzwe lamazwi xa bekusiwa enye intwazana iyinyanga yayo isiwa kwindlu yengqakaqa ingafuni kuya, ete yakala kwasika ematunjini akwanceda nto, yahamba nokosa. kumbula nkuba kanene. Salani bantwana benkosi.

AMANANI EZINTO.

Emtata ngecawa egqitileyo Ibhotolo ibe 2s. ne 2s. 6d. ; Amaqanda 8d, Itapile lilinye1, amanye 18 18s. 6d ngekulu.

—o—

E RINI :—Amqanda 9d, 1/; Ihabile 2/6, 4/; Inkuku 1/2, 1/6 inye; Inkuni 14/, 30/ ngeflara ; Amazimba 10', 10,6 ngengxowa ; Umbona 9/, 10/3 ingxowa ; Umgubo 21/, 25/.

—O—

UBOYA E ENGLAND.—Ucingo olufike luvela Pesheya lunendaba ezimbi kwabatenga uboya lekuba amanani ehle nge ½ d ne ¾ d epontini kwimisito ebiko kona ngeveki epelileyo.

—O—

Eqonce impahla ehambayo ngo Mgqibelo itengiswe ngalamanani: — Isipani senkabi ebesivela e Transkei£4 5s ngenkab', ezinye inkabi ezindala £2 ne £3 6s. inye. Amahashe £4 ne £7 lilinye.

—o—

IMALIKE E QONCE, NGO MGQIBELO, OCTOBER 13: —Inyama (eyenkomo) 1 ½ d, 6d ngeponti, (eyegusha) 3d, 5 ½ d ngeponti, eyehagu 2d, 4 ½ d ngeponti; Ibhotolo 1/7, 3/8 ngeponti ; Amaqanda 5d, 8d ngedazini ; Ihabile 2,9, 4 6 ngekulu ; Umbona 3/, 5/ ngekulu ; Amazimba 3/6, 4/ ngekulu ; Irasi 3/7 i geknlu ; Ihabile ezinkozo 8/ ngekulu; lukuku, inye, 1/1, 1/3; Ikwakwini 5/6, 11/6 inye ; I orenji 1/6, 7,3 zilikulu ; Amatanga 3/6, 4/ ngeda zini; Imbotyi 8/, 10/ ngekulu; Inkuni 7/, 30/ ngefl ra.

IBANDLA NABANTSUNDU.

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

U MR. RHODES, ukupendula zonke inteto ebezite zabhekiswa nge Bill, ute ililinga kodwa, waye engangqinelani ne lungu elibekekileyo lelama Qwelane (Mr. Merriman) kwinqaku lokuba Inkulu yacondoba ngobontsi ukukauleza ukugqita kwelase Transkei, ete ke ngoko yacola- cola into ezimbalwa. Kodwa i Bill le kuye isisiqamo sokucinga kweminyaka emashumi mabini. Ubom bake ubucitele pakati kwabantsundu; hjeugombi e Kimbali ndibene nabo; kwaye ngoku benamawaka alikulu abo. Uhleli nabo ababantu, ati ke ngoko makabe ube nokwamkela ukuqonda okutile kumava ake kubo. Ke ute ukuqala ubom bake kwezolaulo izinto, ngobubele beli Bandla watunywa kwela Besutu apo kwakona waba nokuziroba izinto ezingabantsundu, angenjeujalo ukuteta nangelama Betshwana. Udumo lokuwucwangcisa noku wubhala umteto lo lolwesandla sesiqu sake, u Air. Milton ; yaye iyinto elitamsanqa eyabahlanganisayo; kodwa umongo wona wornteto ungowake. Hungu elibekekileyo lelama Qwelana (Mr. Merriman) lenze enye yenteto zalo zokubhushulisa, amakati ke abe nento ayibhekisayo mayelana nentloko enye nezimbini zavo, nakubeni euyanzelekile nkuba avumengayo yonke intobeko ukuba ilwimi zabo ngamanye atnaxesha zifika zipapa teke nabo, (Ukuhleka.) Hungu elibekekileyo lite yena (Mr. Rhodes) akabata ndi abasebenzi abainhlope. Ukuba ubengabatandi ngeyingeko into yokuba abe unentsikelelo yokwenza mnandi ubom babembi abamhlope e Kimberley aba liwaka elinamakulu amabini. (He. ke.) Akavumelani nelungu elibekekileyo kwinqaku lokuba ukuba abanabo abantsuudu ngebeba baneuyakanyaka yabamhlope abapantsi. Okwesake isiqu akazibaleli ukuba ungomhlope opantsi, kwaye ukuba abemi beli lizwe ngaba ntsundu nabamhlope abapantsi angasuka kupela ati, Tixo lincede elilizwe ! Ukuba basigcinile isituba abakuso sokuba luhlanga olupeteyo, abangekoyikele ukuhlela kwisituba sobupantsi bona bamhlope, Mayelana nenqaku alenzileyo lokuba lomteto bawenzayo uya kupatelela kuyo yonke i Afrika kupela angasuka ati i Kapa lingumsekelo we Afrika yaye into eyenziwa kulo ikolisa ngokuzekelwa zezinye indawo ezipakati. Bamelwe kukuba babe nento abayenzayo abana kuma nje, laye i Bandla selilenzile elokuba i Netevu zixinene, zonakele butywala, azinanto zingazisingatayo nge ngqondo zazo. Uyayivuma into yokuba bugqitile exabisweni utywala obutengiswayo e Transkei, kodwa i Mantyi zitetisiwe ngonto leyo, kwaye kwelase ma Mpondweni indawo ezimbini nezintatu ebezivunyelwe ukuba zitengise utywala zivaliwe nazo, (He, ke.) Inteto ayenzileyo

NGOBUNQENERA NOBUVILA

kwabantsundu ipikisiwe. kodwa into angayitetayo kukubi ininzi yona impi evata ingubo entsundu engenzi Into, kwaye bakuba bejongene nento yokuba inani lababantu liyakuba yinto epindiweyo kwinto eliyiyo ngoku kwiminyaka emashumi mabini ezayo bengenakuba batambekele kwinto yokuba into abaya knpila ngayo ngumsebenzi kwanjengokuba nezinye intlanga zipilo ngumsebenzi. Kumazwe okukanya iziqingata

ezisitoba kwezilishumi zabantu zisebenza imini nobusuku zisebenzela ukutva kupela. Bamelwe ukuba i Netevu bazenze ukuba zisebenze okanye ziya knbulalana. Okwangoku abasebenzi banqabile baye bedulile, kodwa ukubi eliqinga lake lamkolwe bayakubi nento eninzi yabasebenzi abantsundu abaya kunikwa imali epantsi, ekungati ukulinywa komhlaba nokucencetshwa kwawo kube nokuqutywa. Ngokoke mabalinge ukuti ngapandle konyanzelo, bazenze ziqonde i Netevu ukuba lento umsebenzi iyinxalenye yokupila kwazo, into engati ke incedise ukuhluma kweli lizwe, Ke lenyambalala bazakuba nayo yabasebenzi baya kuyipata ngemikala, kwaye nakwa kubeni engalindele ukuba ngamnye umntu ontsundu abe nomhlabi, bayakuti kodwa babe nendawo abangati bakuba bebnya emisebenzini babe nokubuyela kuzo, kuko itemba lokuba ekupeleni ngemvume ka Rulumeni neyama Bhunga ezi Qingata babe nokude bazitengele amabaia angayakuba ngawabo ngokwabo. Seke kwatiwa

INDLEKO YENGUQULO

yamagama iyakuba yenkulu, kodwa yena ulandela icebo labapete pantsi kwake abamcebise ukuba seziko i Netevu ezilungileyo ezikucopoleyo ukurola £2 10s. inye, ekupela kwentoezinokubizwayona, aze u Rulumeni kwelake icala ahlaule £2 10s. Sekutiwe into engabulumko obugqitileyo ku ku pa

ITAITILE ZOKUMA

kunezorafiso, kodwa lonto yeyegama kodwa ngalo lonke ixesha abayiuqabisileyo into yokuteugiswa kwomihlaba yabantsundu kuma Yerepe. Ke ukulunga kwelifa kunyana omkulu yeyona nto isitshixo kuwo wonkb lomcimbi, kwaye mayelana nolaulo lwemicimbi vase Kaya, ingxako kukuba abantu abakayiqondi into yokunyula abantu bolwabo uhlauga. Imantyi iya kunyula abona bantu bagqitiseleyo ukuba babe zizibonda, abangaqinisekayo ukuba akasakunyula abatandayo, Ngokubhekiselele

KWI NKANTINI NEMBUYEKEZO

ukuba inkanti ayipetwe kakuhle imvumelo iyakunqunyanyiswa. Umcimbi wembuyekezo ungobauzi kunene, kodwa uwungenise kwi Bill kupela ngendlela yokuba ube ngembuyekezo yengeniso yeminyaka emitatu. Ngokubhekiselele

KWIRAFU YAMAVILA

kutiwa babenza amakoboka abubantu, kodwa akuko unyanzelweyo ukuba asebenza, akuba ohlaule 16s, ngonyaka kwaye ngokusingisele ebukobokeni engati naye ngokwake uke walikoboka kafuti ebomini bake nanjengabanina. Xa bocinga ngobukoboka obukoyo e Yerepe, ngeuyaniso abangeze bati umsebenzi wabantsundu kweli lizwe ububukoboka, yaye irafu ye 10s, iyintwana kodwa yokubaqubela etnsebenzini ababantu ; waye eqinisekile ukuba baya kuyitanda. Akaboni ngozi kwicebo lelungu elibekekileyo le Mahlulo we Kapa (Mr. Innes) ukuba bayinqabise itaitile ngokuti imvume ye Bunga lesi Qingata icelwe ekutengisweni komhlaba. Inene elibekekileyo lite alinqwenele zitaitile zeziqu kwela ma Mfengu, waye engati ayiqube ngendlela yesiqingata kupela de inqwenelwe ngabo bonke abantu. Kuko abati le Bill

INGENISWE NGEBHAQO,

kodwa kuko uluvo olwandileyo lokuba lento yenziwayo yeyalate kwicala eli lilo, waye esingisa e Bandleni ukuba bakona kubo abacinga ukuba kulonyaka uzayo abantsundu baya kumangala, Bayazi kodwa ukuba abapitizelisi baya kungena pakati kwabo, ze ingqondo za-, bantu zingeniselwe ityefu. Ukuba bayixelela i Netevu into emayiyenze iyayenza, kodwa ukuba babhekisti kuyo ukuba icinga ukuba mayenze ntonina, baya kufumana izikubekiso ezingapeliyo, Kwaye kuya kuvuka nabenkantini abantu, kubeko namapiko anjengeselipakanyiswe lilungu elibekekileyo lase Queenstown (Dr. Berry) ulicase ukwahlulwa kwo Glen Grey e Komani.

U DR. BERRY ute akakange wateta ngento enjalo.

U MR. RHODES uqube wati, ukuba e Komitini banokuvumelana ngenguqulo zobulumko ezivela kumacala omabini omteto, kulungile ukuba bakauleze ukungena ekuwupicoteni e Komitini Umteto lo. Abaposisi, kodwa balinga eyona nto igqitiseleyo abacinga ukuba banokuyenza mayelana nomcimbi onzima. Balibandakanye kweli elama Mpondo, sebepantse bawupumelelisa umteto we Bhula, kwaye ukuba pezu kwalemiteto babeke owase Glen Grey bayakuba benzo umsebenzi omhle. (Ukuduma,)

UMHLALI PAMBILI ekubeke pambi kwe Bandla ukwamkelwa nokungamkelwa kwe Bill kwibakala lesi Bini, ute ngabati mawamkelwe abaninzi.

U MR. HAY ute mababonwe abatshoyo.

Kwahlulelwana ngoluhlobo ; —

O EWE. 62 : Abrahamson, Beard, Berry, Brabant, Brown, Crosbie, Dempers, De Villiers, De Waal, De Wet, Douglass, A. S. du Plessis, J. P. du Plessis, Du Toit, Fanre, Frost, Fuller, Haarhoff, Harris, Huttou, Iinmehnan,Innes, Jones, Joubert, Juta, Kleijn, Laing, Lawrence, Le Roex, Merriman, Jas. T. Moltono, Norton, Olivier, Orpen, Pearson, Rhodes, Robertson, Ryan, Sauer, Scanlen, Sprigg, Schermbrucker, Schreiner, Smartt, Smuts, Steyn, Te Water, Theron, van der Vyver, Vanes, van Wyk, van Zyl, Venter, Warren, Weeber, Wege, Wiener, Wolfaardt, Wood.—Ababali, Van der Walt no Louw.

O HAI 3:—J. C, Molteno —Ababali Hay no Tamplin.

Waba ke uyapumelela kwi Bakala lesi Bini lengxoxo, ukuba udluliselwe kwelokucikidwa.

(Isaqutywa.)

EZINYE INDABA KWIPEPA 4.

NATIVE OPINION

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WEDNESDAY, OCT. 17, 1891

Topics of the Day.

Good News.

The telegraphic news to hand shows the good sense of the Mossel Bay electors, and gives assurances that Mr. Vintcent's shade will have great potency in the election there. Should it be so it will be right for the constituency and the country too. The way Mr. Frank Thompson has been heralded by that fortune hunter Mr. Davis Alien who as a railway promoter presumes to speak for George, in the scandalous open-letter to the Leader of the Opposition has calised disgust among right thinking men. Mr. Davis Allen has sought to corrupt politics by throwing to the four winds of heaven right principles in regard to political actions in general and for filthy lucre has cast his lot with Mr. Thompson's candidature after having promised to support Mr. Sichel. The electors have, to their credit, seen that they were being exploited in the interests of unprincipled politicians, and done the right thing under the circumstances. They have listened to Mr. Davis Allen and Mr. Thompson, "heckled" them, and unanimously resolved not to accept the candidature of that gentleman. This will tell throughout the constituency, and the wisest course lor Mr. Thompson is to accept the inevitable and retire; for we are much mistaken if at George itself, famed for its intelligent electors he does not receive similar treatment.

Er. Sichel's Candidature-

Mr. G. Sichel is said to be receiving good support in George; and the electors will do themselves credit in the eyes of the country generally if they return a man so able, and imbued with straight and correct views withal. The *Cape Times* last to hand states that his candidature is likely to have the advantage of the advocacy of the Opposition, of which the late conscientious representative was a member, on the spot; and the politics of the gentlemen comprising that Party would appear to have always claimed the admiration of the intelligent electorate of George,

The Way we are Governed

The whole country has, as it were, stood aghast with astonishment, at the shame less and shamefull manner its present rulers have offered lucrative posts in its service to leading political opponents. It has been reported that the Rhodes Ministry has again offered the position of General Manager of railways to Mr. Merriman, who, to his infinite credit has declined the offer with disdain. Then the newly created post of Assistant Attorney- General, said to be lucrative has been offered to Mr. Richard Solomon, who also refused the bribe. Such conduct on the part of the Ministry goes a long way in undermining public confidence in the administration of affairs, but the hope of the country lies in the existence of upright men like Mr. Merriman and Mr. Solomon who will steadfastly refuse to demean themselves and the country.

TRANSKEI LOCAL GOVERNMENT

THERE was no time nor space last week for comments on the Transkei Local Government Proclamation. Shallow and superficial people have described the Proclamation as the introduction of the Glen Grey Act in Fingoland ; but it is nothing of the sort. As was incidentally remarked last week in these columns, the Proclamation does not even quote the Glen Grey Act once. It begins simply with " Whereas it is expedient that provision should be made for the " establishment of Councils for the " administration of local affairs within certain districts in the " Territory of the Transkei, and for " other matters affecting the inhabitants of these districts; Now, " therefore," etc , etc , etc This paper has always been in favour of anything in the direction of trusting people with the management of their local affairs ; and we were among the first to hail the Prime Minister's suggestion to make an experiment in the matter in Fingoland. That opinion has not undergone any change, and we again welcome with pleasure the local government principle of the Proclamation before us, although reserving to ourselves the liberty to dissent from certain details of the instrument. The scheme of the Government seems to us far too elaborate and complicated to be satisfactorily curried out by a people in the stage of enlightenment at present attained by the generality of the Natives, and we shall be very much surprised if its working does not entail upon the Magistrates a responsibility which, with their ordinary duties, they will find it irksome and difficult adequately to discharge ; for, comparatively speaking, they may look for no assistance from those who are likely to be their colleagues in regard to the carrying out of nine-tenths of the multifarious and important duties entrusted to the Councils over which they are to preside. It requires men used to taking a broad view of questions touching the public good ; and not trained (as Magistrates may be said to have been trained) to thinking in leading strings—carrying out instructions, scarcely assuming responsibilities on themselves — to carry out the considerable general powers conceded in the Proclamation. Our fear, in these circumstances, is that the machinery devised by the Government for the districts of Butterworth, Idutywa, Ngqamakwe, and the Tsomo may break down from its own weight. It would have been more satisfactory if, as Captain VELDTMAN re marked at Major ELLIOT'S meeting with the Fingoes, they had been assigned one or two specific things to deal with; the rest being gradually added as they showed competence in dealing with these. But the Government have arrived at another decision. All then we can do now' is to express the hope that when the results which they hope to compass by this means are not achieved they will not blame the people because of inability to gulp down their mammoth scheme. The Councils are nominee ones. To this we do not oppose strong demurrers, although the people should also have been entrusted with and thus interested in the work of their two Councils - the one District and the other General — by being allowed to elect a certain proportion of representatives on these Boards. The election machi nery need not have been a showy one. At their home *pitsos* the people might have been allowed to send their own representatives to the Boards; for with the Headmen or Magistrates the Boards are too much the hands of paid servants of the Government and can scarcely be regarded as representative of the people. They thus run the risk of becoming isolated and out of touch with the community. It is a thousand pities this principle of local Government was not given a trial by itself without being introduced in connection with a Land measure of a highly contentious character. But while we accept the principle in regard to the Transkei, we still shall protest as earnestly as we can against the vicious land provisions of the Glen Grey Act.

Current Opinion.

THE GLEN GREY ACT AGITATION.

[The Northern Post (Aliwal North).]

By its publication in the " Gazette " the Glen Grey Act is now appealing to us as a real thing. It was difficult a few weeks ago to think of it in any other light than that of an academic exercise. It smelt of oil. It was the sort of revolutionary measure that most of us are in the habit of drawing up for the reformation of our neighbours or for the establishment of society on a new basis. The Glen Grey- Act is admirable in all its details. Unfor - tunately, it is an attempt to gather fruit before the tree has reached the fruit-bearing stage. It is an experiment with the Natives. And experimenting with a million of Natives against their wish may be magnificent sport, and exciting to a degree, but so is larking in and around a powder-magazine with a cigar in ore's mouth. The end thereof may be peace, but it is more likely to be pieces. It is ominous for the future tranquility of the land that IMVO is exerting itself against . the Act "totis viribus." Now, IMVO is not, has never been, a disloyal paper. Its influence is distinctly on the side of the governing class, but it has every justification for its present action. The Glen Grey Act is not a Government measure. It is not the expression of the deliberate and carefully-thought opinion of Parliament, It has not been called for by the Press as a voicing the desire of a people. It is an audacious leap in the dark, neither more nor less. 11 it were mere question cf whether Mr. Rhodes lands safely on terra firma or breaks his neck, it would concern the Colony but little, but unfortunately it is just the Colony which must jump along with him.

There is at present a luminous halo around Mr. Rhodes. By a combination of luck, good financing clever share operations and conquest, he has become a much talked of man. But lie may be that and be as far from being a statesman as the Duke of Wellington, groat soldier as ho was, showed himself to be. Now, only a man possessed of the instincts of a statesman can interfere in Native affairs. If our object is to cause suspicion and annoyance in the Native mind so that we may have thr opportunity of employing against him the repeating rille and the Maxim gun, we can safely give Mr. Rhodes carte blanche. But if we want to win them to our views, to loyalty to a spontaneous development into a higher social life, we had better clearly recognize the fact that Mr. Rhodes should be one of the last men in the Colony to whom we should entrust the task. Against the Act itself, as an Act, there is no objection. Its aim is the benefit of the Native if he could be got to see it. As the Scotch once said a propos of a ceitdn marriage 'twas not the match they objected to but the manner of the wooing.

[Fort *Beaufort Advocate],*

If Mr. Rhodes flattered himself that his Glen Grey Bill could be passed and become law without discussion, he made a sad mistake. If he thought the Natives were such consummate asses as to allow themselves to be converted into semi slaves, to please our Premier and his bond coadjutors and supporters, then Mr. Rhodes showed himself remarkably ignorant of human nature. The Bond have the Premier under their thumb and they will keep him under: he may struggle to free himself as much as he pleases, but the more he struggles the firmer will he become entangled.

Mr. Rhodes courted the Bond to advance his personal schemes of ambition and advantage, and they were quite willing to assist him only on condition that one good turn deserves another.

The only redeeming feature in the Bill is there is to be no compensation to canteen keepers. Compensation, indeed to a parcel of bloodsuckers who do all that lies in their power to ruin the country —mere vermin who are a perfect curse. Well-conducted hotels are necessary for accommodation of the travelling public; but what accommodation do canteens afford? None, absolutely none. Yet, but for the action of the Opposition' these pes's would have received large sumsofinouey from the pockets of the taxpayers.

The colossus of Rhodes was sold to a Jew who loaded up 900 camels with the brass it contained. How many loads of brass does our colossus and his helpers contain, that they shamelessly stick to office after having been defeated upon so potent a measure?

Can anything be conceived morr despicable than men, calling themselves politicians, holding on to office with the tenacity of limpets for the sake of emoluments, after having suffered such a decided defeat?

What a piece of hypocrisy on the part of the *Cape Times* to advise the Glen Grey Natives to accept the Act as children accept a sugar plum. Do not agitate, you will only make matters worse. Be'good children, and Mr. Rhodes and the Bond will be ever so kind to you. The Bond loves you dearly, you know, and would only appropriate your lands to save labour of cultivating them.

But the Natives are not to be gulled by such flimsy pretences. They know- better; and Queen Victoria's word is pledged that their rights are to be respected. To Her Majesty they will appeal to a certainty, and the Bond will be defeated in its nefarious project of getting possession of the Glen Grey district. If the Glen Grey Natives were ousted from their possessions, how long would it be before all other Native communities would be plundered-legally plundered of course— by Acts of Parliament obtained by Bond influence.

That the Natives of South Africa are angels of goodness, no one knowing them will for a moment contend ; but they are entitled to justice equally with all other races under the folds of the Union Jack

It does not require an extensive acquaintance with history to know what Dutch ideas are as regards another races' rights. Holland had no sooner escaped from under the Spanish yoke, than it set itself to forge chains for all who were not strong enough to resist its power, and the same spirit of oppression animates the modern Dutchman that animated his forefathers. He would reduce all aboriginal races to a state of slavery whenever it is possible to do so; or shoot down without the slightest compunction any who refused to obey him, The Bond, in this miserable Glen Grey business, are only acting on their old lines of spoliation and have made use of Mr. Rhodes after the fashion of the traditional monkey using the cat to procure the coveted chstnu???

IZINTO NGEZINTO.

INKUMBI—Noko lome kangaka nje, kodwa zona inkumbi ziyaqandusela ngokoyikekayo Addo ngase Bhai.—Nase Somerset East ikwa yilonto.

UKUZALWA KUKA OOM PAUL.—E Transvaal bebekumbula ukuzalwa ko Mongameli welozwe, n Mr. Paul Kruger, ngolwesi-Tatu lwepelileyo (10 October).

ABANXINIWEYO.—Abatile kwabamnyama base Komani bathale umtandazo abawubhekisa kubalauli bomzi lowo ngendawo yokuba umntu angabi sazenzala nesiqu esi sake utywala bo Mxosa, yaye yona inkantini ikamisile.

AMABANDLA EZIPITIPITI—Exabanweni ebe liko pakati kwamadoda atile e Johannesburg Dgolwesi Tatu lweveki egqitileyo, isuke enye yamhlaba uwayo malunga nentliziyo. Ubanjiwe umenzi wento leyo, yaye ingama ngxashingxashi kohlatyiweyo.

ISIFO SAMAHASHE —Kutiwa isifo singene euahasheni kweli lingase Nciba—kumacala omabini ayo, Sekuko ukileyo, kwakubon ukuba amanye angxangile Emtonjeni. Lomcimbi upatiswe u Mr. Festire Soga, Igqii a Lukomkulu le Mpahla, ukuba awucikide.

IMBUBISO YENTAKA.—Uwetu, i *Gape Mercury*, usicela ukuba tina be Mvo sibe nezwi esilenzayo ngokugalelwa nokubujiswa kwentaka namaqanda ngamakwenkwana ama Xosa. Uti yiyo lento zicumayo into ezinjengenkumbi kuba zingasapitizeliswa a zinto zinjengentaka eziti zipile ngokuzitya.

IPAKATI LE KOLONI.— Amapepa afike evela e England apete inqaku lokuba u Lord Ripon, Ipakati lo Mntan' Otnhle elipetc i Koloni, kc lase ofisini yalo lanegqugula no Sir Henry Loch ngemicimbi, esiti mayibe bekungentambazo nenwadi ezibhekiswe Pesheya ngumzi ontsundu ngemihlaba yawo sinina.

IMFAZWE YAMA TSHAINA NAMA JAPAN — Olu Iwabhici lusesiynnguma esikoyo, noko ngati kufun' ukuba nzitna kuma Tshaina. Ezokugqibela zayo ziti amawaka amabini amadodakali Hung abese Korea adale ukhaka kam'petu atilele kweyama Japan, kanjaqo agqityelwe ebaleka ama Tshaina eshiya i Mukden.

UMBANE NE NDLU YOMOYA.—Ngomhla we 5 wenyanga efileyo e Aidershot kwelama Ngesi, kwati xa kwaye kukangelwa ukunyuka kwe balloon (indlu yomoya) yabetwa ngumbane ngepanyazo yatsha, benzakale abantu abane ababeyibambile. Omnye wababoneli yayiyi Duke of Connaught, unyana we Kumkanikazi.

ISTHELEGU KIVA BHULUNELI.—Ngolwesi- Bini lwegqitileyo intsapo ka Mpunga kwa Bhulnneli ihlelwe sihelegu esibi setyefu. Kutiwa u anti wolusapo ucele ibhotile etawuni abe yena yeyencindi, kanti yityefu yembovane. Uyidyobele intsapo esonkeni. Omnye umntwana ubhubhe kwalomini: kwaye kumadakadaka kwabanye nonina wabo ngokuujalo.

NGOLOLIWE.—Abamhlope abalunge e Ciadcck nase Tarkastad bahliwe yifiva kaloliwe Mbangi ngu Mr. John Walker obatembise ukuba angabancedisa ukuba babe naye ngexesha elingepi ukuba bayavuma nkwenza umanyano lokuhlanganisa imali. Lo Mr. Walker isekwangulowa uke wangenisela amatemba impi yoma Somerset ne Nyara ne Bhofolo noma Dike. Into le yona ayilula njengokuba itetwa.

ISIKWELITI SE REMENTE.—Ibandla lase Wesile Engilane lisingete ityala la £30,00C lengxowa yokuqoba i Lizwi kumazwe akude. I President ye Komfa ilaule ukuba usuku lwesi Hlanu lokuqala ku October lube lolomtandazo ngelitiba, yaye ewucela umhlambi wonke ogantsi kwaye ukuba ute kwi iminikelo eshushu lomini. Kwaye kutenjiswa inqubo eyiyimbi yokupatwa kwemal lakUkov' ukugqitywa ityala.

ILOKESHONI YASE QONCE.—Abalauli bomz wase Qonce bebe sebegqibe ngecebo like Mr. Fox ukuba irafu yeziza kwabantsundu ibe li 15/ ngonyaka njengokuba ngoku iTl 10/, yabuya yati mayiseyiba yi £1 ngecebt lika Mr. Jay. U Mr. Cook walate ukubt ngomteto abanako ukubiza ngapezu kwi 10/, kwagqitywa kwelokuba kungenziwa nto kulomcimbi okwalonyaka. Okukunyuswa kwerafu abantu bengenzelwa nto aku xolisi.

UMQWEBI KWA DALIWE.— Ubelapa u Sir J Barry ngo Mgqibelo ongapaya. Waqals ngelika *Jan January* (umalusi) ngokubulalt ngolunya igusha yenkosi yake u C. Smith wasinda.—Ilaukazi u *Elizabeth* ngokuqomfa lifunyenwe linetyala ngokufihla iingakwam elo. Iveki.—U *Benunu* wase Waqu ngoo nyamelo. Imivumbo 25.—*Thomas Madan* ngokuba ibashe awayelibolekile. Unyakt ne £20, ingabhatalwa imali omnye unyaka Amabini abe ngawamabango.

UKULAULWA KWAMA KAYA E TRANSKEI.— Ngalomcimbi sifumene elicapaza: " Sine nqaku epepeni ebelibonisa ukungakolisek: kwa Mamfengu Dgulo mteto ntsha wase Glen Grey okutiwa ungeniswa nakwela Mamfengu, oko bekuyinene. Zati izibonda nabantu ku Meja sifuna ke sihlangane ne Mantyi zetu siqondisise into ekuyiyo, sobuye sihlangane nawe nkosi, wavuma u Mantyi: 0, Mamfengu sekugqitywe, indoda lishumi leshelen nge Kwata, okanye kuggite ne Mantyi yase Tsomo apa yati ibihlangene no Captain Veldman wati kuyo sewoxelela abantu bako ukuba tina Gcuwa sesivumile. Ke sisimanga eso. Hai oluhlanga. Namhla ke konakele kuba i nkosi zetu zisifake eludakeni ku Rulumeni. I 10/nge Kwata ku Rulumeni, imali zeminikelo kuba Fundisi—zonke intlobo-ntlobo zeminikelo, imali ze Sinari. Soya pina namhla, lamia Mhleli."

AMATYALA AMAKULU E QUEENSTOWN.— Ngeveki egqitileyo apa (8 October) Ijaji isingete lamatyala:—*Tatana* ngokuba inko mo ezimbini zika Adonisi Toise (Seplan). Iminyaka 3.—*Nomandla* no *Zingxondo* ngokuba inkabi zeimbini zika Dingana (Esidu. tyini), abaya bazitengisa. Iminyaka 3.—Iqeya elingu *Prince* ngokuba igueha ezi. mbini nokuzibulala kakubi. Iminyaka 2 ne kati 25.—*Janko* ixego lomntu omnyama ngokugonyamela umntwana ominyaka 8 e Glen Grey. Iminyaka 4 nekati 35.—*Ceki* no *Ngcotyeni* abafana ngokwambula ngenduku u Bontsi bekuvelwa etywaleni. Ba- ndieiwe. — *Wm. Klaas* ngobugebenga e Lady Frere, uqnbule ngenduku u Samuel wamesuba; ute babesilwa, kodwa wafunyanwa enelotyala wadlwa £10.—*Mukwenkwe* no *Matiana* base Dutywa ngokuba inkomo nasendlwe e Glen Grey balivumile ityala. Iminyaka 4.— *Charlie Tsebe* ngokungqiba imali £2 10s ngamamenemene. Kufunye. nwe ukuba unkabi seleke wenza iminyaka 15 entolongweni. Ugwetyelwe kwiminyaka elishumi nekati 25.—Ngokuba igusha zika Greeff e Rockford isihlanu samadoda ase Glen Grey—*Simanga, Ngoloti, Magwtbu, N toy apt* no *Mahonono*', kufunyenwe ukuba bayatyolwa, basinda.—*James D. Morgan* ngokubalela ezigusheni zake igusha ezi 445 zelinye ifama elingu Browne kwa Daliwe, wafunyanwa ebambe impahla ebisatyiselwe kuye yindoda ebizifihle ekhhlauleni enimatyala. Wakululwa. — Amanye ama tyala abe made ngawabasebenzi abamhlope bakwa T. Bailey & Co. abakutshwe emsebenzini ngapandle kwemfanelo kuba kuncitsbiswa indleko. U Davison ugwetyelwe £240 nendleko ebebiza £1000. Elingeniswe ngu Melrose liyakugqitywa e Rini.

SIYINTONINA ESISIFO SIZA PEZU KWETU ?

NJENGESELA ebusuku, sisicotela xa singakunjulelweyo. Abantu abaninzi beva intlungu mayelana nesifuba, nase macaleni, ngamanye amaxesha nase mqolo, Beva kusitukutezi, benobundongela; umlomo unencasa engemnandi, ugukodwa kusasa. Uluchwe lungqingqwa emazinyweni. Bengatandi nto; kuko ukungati sitwele umtwalo isisu; ngamanye amaxesha into eti yifa yila enkabeni enganeliswayo nakukutya. Amehlo ati-gangqa, izandla nenyawo zibande. zibe buncangati; mzuzwana ungepi kungene nkohlelo kuqala lomile, kodwa emva kwenyanga ezingepi lube nezikohlela ezibambe ukuba luhlaza. Lonke elixesha obandezelekileyo uziva ediniwe, buze ubutongo bungati abuniki kupumla, exesheni usuka abe nokungabambi kakuhle izinto, abe nomsindo, umntu ongaxoliyo, ecinga kakubi. Kubeko incilikiti nesizunguzane entloko xa asuke ngequbnliso. Amatumbu afike aqine; luxwebe ulusu, lube shushu maxa wambi; igazi lijiye lime: indawo ezimhlope emehlweni zibambe ukuba ntubi; amanzi awenzayo umntu abe mancinane abe nebala elibalaseleyo, ati akuba nexesha enziwe abe nento ebonakalayo emehlweni. Kubako ukunyuka kokudla angaba ebekutyile umntu, ngamanye amaxesha kuvakale ngokungati kumuncu, ngamanye kube nencasa ebuswekile; lento ikolisa ngokuti ihambe nokubeta kwentliziyo, angaboni kakuhle umntu ngenxa yamacapaza ati abe pambi kwamehlo; kubeko ukudinda nokutyafa okukulu. Zibe zonke ezindawo zinikaua amaxesha, Kucingelwa ukuba isiqingata sesitatu sabantu abakoyo sinaso esi sifo noko singebonakali ugendlela enye. Kufunyenwe ukuba amagqira afike aposwa yindlela yesisifo. abanye batike basisebenza njengesifo sesibindi, abanye esezintso, njalo njalo ; kodwa akuvelanga siqamo kulbndlela yokusilinga, kuba iyeza kufuneka lisebenze ngokulinganayo kuzo zonke ezondawo. kwanase siswini, kuba kwisisu esixubaheleyo (kuba siso esi sifo) zifike ezindawo zibe naso esisilo, zilungelwe ke liyeza eliya kusebenza kuzo zonke ngaxoshanye. I Mother Seigel's Syrup isebenza ngobiqqi kolud- di lwezifo, ibehle impumze umntu.

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NKOSI ETANDEKILEYO,—Kwinyanga ezi 9 eaidlulileyo 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 kumagqwa azekayo, ndalinga konke, andapila noko, ndagqiba kwelokuba andinakuncedwa mncu, ukuze ndide ndilinge i BHEUMATICURO ngoku nje Ihlaba noku Qiqamba kwamatambo nokwentloko obebundite nzumbu nase busweni kupelile kanye, indaba sezizalise lonke ukuba 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 Nqaqambo-matambo natnalungti ebiseyi buncanywa. Ngokuteta kukanina uti akazange abone isifo esi " Koortez-ikte," zngabula bona, njengeso Idosi yokugala ye RHEUMATICURO yamenz' umfana lowo ukuba alale kamnendi, abayekanga ukumsuza, nangona umelwane nezihlobo zati knm a fItolwa ukuba uyakupila, *seke wandilelele kabini emva koko*. wangqina intsebenzo ye RHEUMATICURO ne PILLS.

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

U Mr. A. COETZEE, wase Brandval'ei, oyi Mantyi yase Metele, wapia kamsinya. Unyana wam u John, no somL zi wake, u Mr. J. A. SMIT, wase Wonderboom, e Bhe kesdorp bapihswa nabo, mandiyeke ngoku, —Owako obulelayo u J. 0. VAN ROOY.

Eka JONES

I RH EUMATICURO

Lelona Yeza Likulu lase Mazantsi e Afrika kwi Nqaqambo zamatambo, Isinqe, Namahleza, Ihlaba, njalo njalo, ipilise intapane yezifo ebezidkulu ngapezu kwezi sezika. nkanyiwe. Inokufunyanwa kubo bonke Abapitikezi Mayeza nakuzo zonke Ivenkile zalapa e Mazantsi-Afrika.

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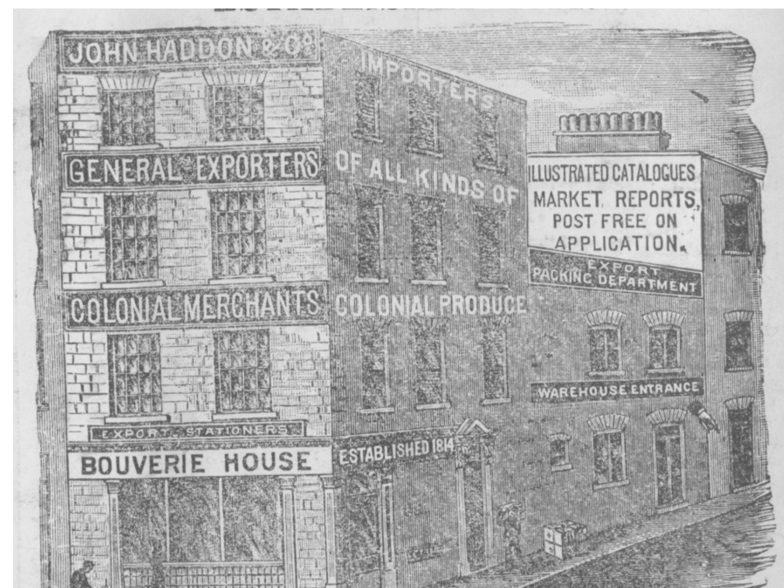

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AZIGQITWA YEZA.
AZIGQITWA YEZA.

Lenteto ingentl'apa iyazitetelela. Ekomelezeleni ukubuzisa kubonakala nkuba ukulunga kokusebenzisa ezika Keating Ilozenjis Zokohlokohlo kuxelwa ngaweno kwento ezyiyo. Ukuxilongwa kwakubuhlungu kakubi, yinjonjeli, u Dr. H.T. Bullin, wo St. Bartholomew's Hospital. Ati waxilongwa nje ke eyona nto eseyimnceda kukusebenzisa ezi Lozenjis. Zinceda kangangokuba umntu upila ngokokoko nokuba umqala sowungombi kakubi.

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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."

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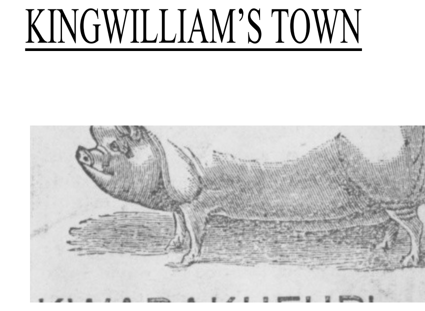

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.------NABAKUDE

(Ngokukodwa AMA TRANSPORT)

IMIXESHO YENYAMA

NE ZONKA,

NINOKUYIFUMANA KO

Smith & Gregg,

UMELENE NAMAGQUBA APAKATI

CAMBRIDGE ROAD,

KING WILLIAMS TOWN,

IZAZISO ZAKOMKULU,

ZISHICILELWA NGE -.'GUNYA.

ISAZISO SIKA RULUMENI—No. 583. '94

Isebe Lokulima, e Kapa, 28 *May* 1894.

Inkonzo zo Gqira ba Mpahla bakwa Rulumento.

KUYAZISWA ukuba kwazi wonke umntu ukuba o Gqira Bempahla bakwa Rulumeni baya kumiselwa kwezindawo zikankanyiweyo ngapants' apa, ngauqoko umsebenzi obukali ungati ubavumele, ukuba bawufeze kwinqila ezenza 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, njalo njalo. angati ugqira mazifunwe, nangayaleza ukuba mazenziwe.

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

Babiwe ngoluhlobo : —

Mr. J. W. CROWHURST, uyakuhlala e Stellenbosch, asebenze kwezindawo : Cape town, Paarl, Stellenbosch, Piquetberg, Tulbagh, Worcester, Robertson, Caledon, Bredbsdorp, Ceres, Sutherland, Cianwilliam, Van Rhynedorp, Calvinia nase Namaqua, land.

Mr. H. A. PATTISON, uyakuhlala e Mussel Bay, asebenze e Swel'endam, Riversdale, Ladismith, Mossel Bay, Oudtshoorn, George, Knysna, Uniondale nase Humansdorp.

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

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

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

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

Mr, M. A. HUTCHENCE. uyakuhlala kwa Komani, asebenze i Talika, Komani, Kati- kati, Albert, Wodehouse, Alvani, e Gqili (Herschel), Batli, Stockenstroom, i Sidubu, Xalanga, Ndenxa, Qumbu, Mount Frere, Mount Ay lift, Matatiele, Mount Currie no Mzimkulu.

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 kunene lwe Bath, Umpati Omkulu opete Imikosi ye Nkosazana kwi Koloni yase Cape of Good Hope, Olaula Umbuso we Koloni, amazwe nezibhaxa zayo, no Mtunywa Omkulu we Nkosazana, njalo njalo.

"NGAMANDLA amagunya endinawo, ndiyashumayela apa, ndisazisa ndihlokomisa umteto omawugqalwe kumazwe atile pesha kwe Nciba, kwelakwa Gcaleka, elaba Tembu, ema Mfengwini, nakwela ma Bomvana, e Mbo, ema Mpondweni, e Mzimvubu, nase Walfisch Bay, ngendlela yokunyanga Utywala kulo Mazwo, onga Mteto oyakuma umi kuhanjwe ngawo endaweni yo Mteto ocha iweyo kwi Ntshumayelo wo. 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 Ruluneli kulo lonke elace Mampondweni yomhla wa 21 May, 1894 ekuti zonke ezo Ntshumayelo zaguqulwa apa, ngapandle kokuba zibe zipatelele kwiziposo enziweyo ngakuyo, ngalimbi nokuba yinqubo egaliweyo okanye ebalelele ukucikidwa pantsi kwezi Ntshumayelo zignqulweyo kwilizwe ngalinye kula aselekankanywe, namalunga nemvume ezikoyo zokutengisa i Wayin, i Beer, Nezisele Ezinxilisayo, eziyakuti logama opakati kokuhlokonyiswa kwale Ntshumayelo no. kupela kwexesha lwezomvumpi ziqulunqwe ngendlela ezenza yoqa entengisweni eya. veliswa ezo nendleko zabanimvo abangati babe kuzo njengokungati ezi Ntshumayelo ziguquliweyo zisnamandla.

2. Imvume (Licences) zokurweba ngo Tywala kulamrzwe ziya kukutshwa yi Ekulu ye Mantyi okwelokesha kwilizwe ngalinye, okanye ngu Mantyi malunga nelaee Mzimvubu ne Walfisch Bay, nokuba ngomnye umrulumente ongati alatelwe lonkonzo yi Ruluneli ngokuti amhlokomise kwi *Gazette.* Zonke imvume zolohlobo ziya kupelelwa lixesha ngo31 December wonyaka ezakutshwa ngawo, kodwa kuyakqwunelwa ukuba ukukupa ezesiqingata sunyaka emva ko 10 June yonke iminyaka.

8. Ngemvume yonyaka 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 namagunya oku vumela intengiso tywala nokuba bungaka- nanina, kwindawo eyoxelwa epepeni elo lemvume, pakati kwentsimbi ye 8 kusasa no G wangokuhlwa, y onke imihla ngapandle kokuba kube Cawa, Good Friday ne Kresmes ; kodwa ke indawo ezivunyelweyo ezikwa Mantyi, wonke umntu onikwe igunya pantsi kwe Siqendu 2 ukuba anike imvume angazi. dwabulula eziyure zibaliweyo akqti xhaxhe ngo 11 ebusuku pantsi lwemigqalisalo engati ibe yesakalayo ngematuba abalulekileyo.

5. Utywala abukutengiselwa, kupiwe ngabo, bunikwe nangubanina omemvume yolohlobo kumntu ngapandle kokuba limikelwe kuye ngenqu, oyakulinikela ekupelpni konyangantatu bonke kqqiaqtyi weso siqingata akuso. Umrwebi ogqile lemigaqo noliqba yeyesiqendu eeingapambi kwesi xa afunyenwe enetyala uyakudliwa imali engengapezulu kwa £20 engenawo afakwo 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 kusolwe kwalapo, ngabahlala kulomzi nakwabase luhambeni.

8. Akuko tywala buyakusiwa kulamazwe axeliweyo ngapandle kwemvume ebhaliweyo, 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 angabohlutwa ngamapolisa nokuba nga. banikwe amagunya ngemfanelo ngu Mantyi wesi Qingata, aze xa afunyenwe enetyala yi Mantyi adliwe imali eugongapezu kwama £50, engenawo okanye ukongezelela kweso sohlwayo afakwe entolongweni, esebenza mhlaimbi engasebenzi nzima ixa elingengapezu konyaka, utywala obo bube hlifa le Nkosazana.

10. Wonke umntu ongati ngokuchaseneyo nale mig qo, atengise, arwebe, adyaraze ngapandle kwepepa lemvutne, umhlaumbi nongati enalo ipepa elo, atengise, okanye anike, okanye adwelisele ukutengisa, ngalimbi arwebe nangandywala zimbi ndaweni zimbi kunaleya wayevunyelwe kuyo ukuba abutengele kayo utywala, mhlaumbi baxa ate wateng sa selipelile ixesha mhlaumbi ngokwapula umnqopiso weppea lemvume yake obekwe kwi Siqendu 4, xa afunyenwe enetyala ngu Mantyi we Siqingata one kuso kuso lomntu uya kudliwa imali engengapezu kwama £50 engenawo afakwe entolongweni esebenza mhlaumbi engasebenzi nzima ixesha elingengapezu kwenyanga ezintandatu.

11. Wonke onepepa lemvume yokutengisa utywala noneye venkile ongagqali imigaqo yala Ntshumayelo uyakuba lilifa, ngokubona nokuqonda konantyi, pezu kwezi zohlwayo zanekiweyo, lokupangwa lomvume yokutengela utywala nokuba yeyevenkile nokuba zizo zonke, njengokuma komcimbi, kwangokokoko mhlaumbi ngosuku olungamiswa yimantyi axelelwa ukuba akafanelwe kubuye anike imvume yokurweba ngotywala mhlaumbi ugewelile mhlaumbi ngfzunto njengokuma kwetyala, kwisituba esingangapezu kweminyaka emi. hlanu.

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

TIXO SIKELELA UKUMKANIKAZI !

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

W. G. CAMERON, Injengele, Itshawe Elipete Ulaulo.

Ngomyalelo wo Mhlekazi, Itshawe Elipete Ulaulo e Bhungeni.

J. GORDON SPRIGG. No. 313, 1891.

ISAZISO sika RULUMENI—No 559, 1891

Kwi 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 ukuhambisa kwinqila zazo imigqali. selo yo " Mteto Ongepilo Yoluntu ka 1883," opatelele ekunqandeni ukwanda kwezifo ezisulelayo, ngakumbi imigqaliselo ye Sahluko 47 salomteto malunga nokubu. tnelelisa indawo zokuhlala ukuqapula abantu. Kushicilelwe kwipepa la Komkulu indawo ezitile zalomteto ukuze izipata mandla zibe nokuqonda kakuhle ngendawo zokutintela Ingqakaqa nokuyinyanga.

HENRY DE SMIDT, U mpatiswa. Koloni-Ongapantsi.

ISAZISO sika RULUMENI—No 167, 1893.

Kwi Ofisi Yompatiswa Koloni, E Kapa, 14 *February* 1893.

IMIGQALISELO yo Mteto onge Mpilo ka 1883 iteta nge Ngqakaqa nange Kolera, Icesina Enzulu, Inkabi Engwevu, Ifiva, izifo esezachunyayelwa ngemimiselo ye Siqendu 7 so Mteto lowo. Lemida ke yentloko zemi ggalisel0 ye Siqendu 3 so Mteto sibhengezelwa ukuze kwazi wonke umntu. Ukuqwalaselwa kwesahluko sipela somteto kuyalezwa kuzo zonke izipata mandla zendawo ngendawo.

Ngokuti " Izipata mandla zendawo ngendawo" kuqukwa

(1) Ibhunga okanye i Bhodi yabatunywa be Dolopu.

(2) I Bhodi yokufeza Imicimbi yabemi nokuba ngabayipina indawo apo " Umteto ongo Kupatwa Kwomizi ka 1881" uhanjiswayo.

(3) Imantyi okanye Imantyana ekumandla otilo elaulayo iti xhaxhe ngemida yalodolopu okanye umzana ongona Bhunga le Dolopu nokuba le Lomzana.

(4) I Bhunga le Siqingata lego Siqingata ngapandle kwengila ezipantsi kolaulo lwama Bhunga e Dolopu, e Mizana, e Mantyi no Mantyana esezikankanyiwa.

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

HENRY DE SMIDT,

Umpatiswa-Koloni- Ongapantsi.

ISAZISO SAKOMKULU NGE NGQAKAQA.

URULUMENI utumele isaziso soluhlob lulandelayo kubo bonke omantyi be ziqingata ngenxa yale Ngqakaqa ikoyo . Kuyaziswa apa okokuba Umteto omalunga ne Ngqakaqa uyakunyanzelwa ngamandla kuzo zonke Iziqingata ekoyo kuzo i kanjalo kuyaziswa okekuba ote akamxela kwi Zipatamandla umntu onayo emzini nasendlwini yake, uyakudliwa ishumi leponti (£10), engenazo ahlale inyanga ezintatu entolongweni esebenza nzima

1. Ohliwe yingqakaqa wahlala pakati komzi,
2. 2. Ote engumgcini 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 oko kuba imvuzo ngoluhlobo ludwebswe ngapa^apa iva kunikelwa ebowo ote wabonakalisa ku Mantyi wesi Qingata akuso okokuba ubulele eli IS zmhtzwe ngezants'apa.

lonto KUDut, lo wo okwenene uyenzile

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CHARLES CURREY,

Umpatiswa Ongapantsi.

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