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 24, 1894. [Vol. IX, No. 522

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
GRAHAMSTOWN, E-RINI

ITYALI NE PRINTI

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

Eyona Venkile Itshipu nebhetele kwimpahla yoluhlobo kukwa

DYER& DYER, Limited
E-QONCE

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

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

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

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.

Kwa DYER no DYER, Limited
KING WILLIAMSTOWN.

BAKER, BAKER & CO.

BASOLOKO babanempahla eninzi ewu lungeleyo kanye umzi wonke

OMHLOPE NONTSUNDU.

INGCAWA ! ITYALI!
IPRINTI!
ISATINI! IKASHMERE !
IZIKAFU !
EZIKULU ne QIYA !
INGUBO ZAMADODA.
---o------

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

BAKER, BAKER & CO, E Qonce.

Iyeza Elingummangaliso.

BEECHAM'S PILLS

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

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

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

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

Litengiswa ngabapitikevi bamayeza bonke ezi Kolonini.

A. J. Cross & CO.,

KING WILLIAMSTOWN

Isaziso Esitsha sika TIKOLOSHE.

Kubaxhasi Abantsundu
O A. J. Cross & Co.

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

APA E QONCE.

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

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

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

A. J. Cross & Co.

U

KATA!'

'IVENKILE

Enikelwe Ngamatyala
—KA—
KATA

KUYAZISWA apa ukuba YONKE IMPAHLA yalevenkile imelwe Kutengiswa.

ITOTYWE KAKUBI.

PAULA.—Onke amatyala kufuneka ehlaulwe kwangoku.

Signed J. LEVIN, „ J. C. KEARNS.

W. O. CARTER & CO.,

MACLEAN SQUARE,

KING WILLIAMS TOWN.

JAMES ADAMS,
I SI LAR A
E QONCE.

R. J. McCALLUM,

ONE VENKILE

E DOHNE nase MGWALI

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

Ndenzelwa ITYALI e Skotilane ze Venkile yam.

R. J. McCALLUM.

LEMINYAKA I 18

IGQITILEYO

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

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

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

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

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

Kwivenkile enitenga kuzo-ke bizani Iblankets ezinomfanekiso we Ngonyama.

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

APO ZIPAKULWA KONA KUKO.

PEACOCK BROS, and WEIR,
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 — 5_r ne 18 9 ipari.
ISHUZI ZAMANENEKAZI—ezenziwe kakuhle—ziqala kwi 4/- ne 15,9 ipari.
IBHANTI ZAMALEDI ziqala kwi 6d. de zibe yi 3/3 inye.
INGUBO:
Amanene ahlalele ukutshata makaze kuzibonela Isuti zetu Zokutshata ezimmayo umntu.

YIZANI KUZIBONELA NGOKWENU.IMPAHLA YETU YONKE

BEAUCHAMP, BOOTH &co.,

E-QONCE, KINGWILLIAMSTOWN

J. W. GARRETT & CO.,

LADY FRERE,

IZITORA EZITSHIPU."

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

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

BANTSUNDU ! BANTSUNDU!!

NASI ISIMANGA

-KWA-

PASCOE, (U FOLOKOCO)

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

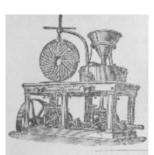
ZINTOMBI BENIYE PINA KODWA?

ILOKWE ZOKUTSHATA

NIKE NAZIBONANA?

Zingummangaliso Zitungwe ngu Dresmeka ovela e Ngilane.

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



ILITYE

LOKUSILA

E CALA,

DISTRICT XAL ANGA.

U TOM R. HAMBIDGE,

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

UFUNGELWE UBUHLE WONKE UMSEBENZI

Ngendawo ezifun' ukuqondwa kubhalelwa ku-

TOM R. HAMBIDGE,

Umsili no Mnini Mashini Wokubhula, CALA, TEMBULAND.

EZIKA KAYE I WORSDELL PIU S
EZIKA KAYE I WORSDELL PILLS
EZIKA KAYE I WORSDELL PILLS
EZIKA KAYE I WOSSDELL PILLS

Zingumalane ku Mnquma, Ukugquma kwe Sisu, Intloko, Ukungahlali Kokutya kakuhle esiswini, Izifo za Zintso nesi Bindi.
Zitengiswa ngaba Pitikezi-Michiza ne Zitora nge 1s l ½ d ngebhokisana.
Abaninilo, JOHN KAYE, LIMITED, LONDON,

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

ISAZISO ESIBALULEEILEYO

W. M. CUTHBERT and CO.,

BASE QONCE,

Bapezu kokudwelisa IZIHLANGU EZITSHA.

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

EZI ZIZIHLANGU EZIBUHLUNGU.

YIZANI KWA

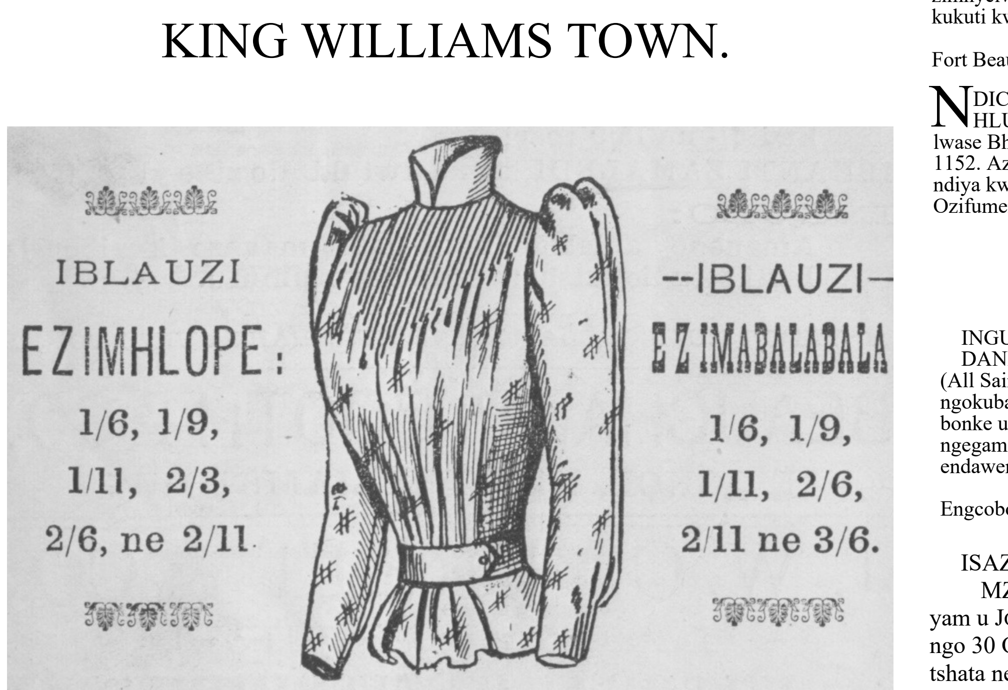
CUTHBERT & CO MARKET SQUARE,

King Williams Town.

frl99 ______________

GIBBERD & BRYANT,

KING WILLIAMS TOWN.



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

GIBBERD NO BRYANT,

KING WILLIAMS TOWN.

ITYALIKE ESISIKUMBUZO

—SIKA—

AYLIFF, E GCUWA.

----0—

LE Tyalike iya kuvulwa ngu MONGAMELI we KOMFA ngolwesi NE, 8 NOVEMBER, 1894. Ama Kristu akwindawo zonke ayamenywa ukuba maze abeko, xa esilelelwe atumele Iminikelo.

Kuya kwenziwa ilinga elikulu ukutshayela kuti tu ityala elikoyo. Umfundisi ngamnye akangencedina ngokurola into okanye acelele lomsebenzi imali emzini ?

Akuko namnye oyakuze azidele ngokufaka isandla kwinkonzo efaneleke kangaka.

W. J. HACKER,
Umongameli.

231

ABAMELI MICIMBI

E. J. BYRNE,

(ATTORNEY, ETC.)

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

E-QONCE.

FRANK E. ELLIS,

(SOLICITOR, ETC.)

UMTETELELI-EMATYALENI, u Mbali-Minqopiso ye Mvumelwano, neye Mihlaba. UNOMAZAKUZAKU WE NKUNDLA YE VICE ADMIRALTY

EDUTYWA.

Amatyala uwateta kuzo zonke i Ofisi za Pesheya kwe Nciba.

Yi Arente ye Commercial Assurance Company (Limited}.

HERBERT W. BOLUS.

UMMELI NO MBHALI-MINQOPISO

EMTETWENI,

WHITTLESEA.

T. H- PRESTON,

UMMELI EMICIMBINI YAMATYALA

TSOMO.

TRANSKEI. 171

KUFUNWA

ITITSHALAKAZI EZINTATU zokuncedisa ; nenye yo ku Tungisa—kwi Zikolo Ezincediswa kwa Rulameni, ziwuqale umsebenzi ngo 20 Jannary, 1895. Abawucelayo lowo msebenzi batumele ne Setifikiti ze Similo nokuwufanela umsebenzi ku

REV. JOHN W. STIRLING

Buchanan Mission, Qumbu,
October 12,1891 3110

ITITSHALA ya £36 ngonyaka, ifumane ukulungiselelwa ukutya kwe £8 kwi "'ikolo se Tshatshi Emtata. Igcine ne Sebe Lencwadi Mayihe nokuqeqesha amadodana ka Standard V. Iziqiniselo ngesimilo aokukwazi ukuwupata umsebenzi zingaliyalwa xa kubhekiswa ku

REV. CANON GO DWIN,
S. John's College,
U mtnta.

8 October, 1891 —to

EQONCE,—ITITSHALA YE SIKOLO SANGOKUHLWA esipantsi kwe Piko lika Rulumeni. Iya kufundisa Iyule ene halafu ngobusuku, okanye iyule ezimbini ntsuku ezintatu ngeveki. Abayifunayo ondawo bachaze (1) Indawo Zokuwufanela amsebenzi; (2) Baxele nomvuzo abangawubizayo. Kubbekiswa ku

J, TENGO JABIVU, Hon.

Sec. School Committee. Kingstown,
15 September, 1891.

INTLOBO-NTLOBO

KUBABHALELI BAM.—NDAZISA aba bhaleli nezihlobo zam ukuba ndifudukile e Katikati. Emva kolusuku nantsi i address:

Timothy D. Lukoshe, Staal
Klip, L St. Marks.

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

NANIWE WAUCIIOPE.

Fort Beaufort, October, 1891. 2110

NDICOLELENI I—Ndilahlekelwe zi ZAHLULO zam ezitatu zo Manyano lwase Bhai ezingo Nombolo 1150, 1151, no 1152. Azingemncedi Into ongati azgcene kuba ndiya kwenzelwa ezitsha ngommiselo. Ozifumeneyo wobhekisa ku

W. SHAW KAMA,
Annshaw,
Middledrift.

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

P. D POSWAYO.

Engcobo, 20 August, 1891. et 2410

ISAZISO ! — MNA, SILINAH MZOZOYANA ndazisa indoda yam u JOSIAH MZOZOYANA ukuba ngo 30 October, 1894, ndiya kutshata nenye indoda kuba unemiminyaka e 12 andilahlayo. Ngako oko ukuba unesikalazo angenyuka azokusipalaza apa e Rautini (Johannesburg). 3110

UKWAZISANA KWEZIHLOBO

Abatshatileyo

MANZANA-GCINGCA.—Kumanywe ngomtshato ongcwele ngomhla wesi bini ka October, e Tsomo, ngu Rev. W. S. Caldecott, u JOSIAH, unyana omknlu ka Mr. Samuel Manzana ose Mnxe no ANNIE MARIA intombi ka Mr Jantje Gcingca ose Mkwinti Kwaye kukuhle kanye. 231

HANNIE-FLASHMAN.—E Mzimvubu ngo Mvulo, 8 October, kutshatiswe u QUWIE, unjana omnye ka Mr. Joseph Hannie no Louisa intombi ka Mr. Flashman, ngu Rev. J. W. Househam wase Cumngce (Buntiug'iUe). Ube ngumtshato omhle ondileyo. 37

Imibiko.

LUSASENI.—E Qora, ngo 3 October, J 1894 kusitele kukufa kwakona u EDWIN HAROLD, obudala buyiminyaka e 3 enenyanga ezi 8 nentsukn ezi 7, unyana ka P, 8 Lusaseni wase Ndakana, TranskU. Namhla kambe bapelile kum. Makabongwe u Tixo !

3110

ISAZISO !

Kubaxhasi Abantsundu

BASE

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

HL AKANYANA

(J. P. CASELY)

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

APA E-BHAI

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

Yiza Kuzibonela upete ipepa le MVO, akusayi kurana Istru.

J. P. CASELY,

PARLIAMENT STREET.

PORT ELIZABETH.

IMVO ZABANTSUNDU

(Lihamba bonke olwesi Talu) Ixabiso 3d.

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

Zamiswa 1884. Zipete Umnyaka we 10-

NGOLWESI-TATU, OCT 24, 1894

Iveki.

IHABILE ide yakufika kwi 9s. ngekulu kule malike yase Qonce izolo.

AMAZIMBA emalikeni yase Qonce maninzi etshipu.

E RAUTINI kuxelwa ezokububa kuka Mr. J. T. Cook umyeni wakwa Mfundisi u Chapman.

I JAJI esuka e Rini ibise Mtata ngolwesi-Hlanu, yaye iyakugqiba e Kokstad ngo 2 November.

NGOMHLA we 17 October, bekukunjulwa ukutwasa komnyaka wesixenxe yabakoyo i Johannesburg.

SELENDULUKILE U Mr. Orpen, M.L.A. ukuya kwelama Ndebele apo anikwe isikolobo sokucanda ngu Mr. Rhodes.

U GOVERNOR LOCH ubelungiselela ukukwela enqanaweni e Ngilane ngo Mgqibelo ogqitileyo ukubuyela e Kapa.

BABE nemvula ezimnandi kwelilunge e Colesbcrg ngolwesi-Tatu Iweveki egqitileyo. Kweli bekusibekele kodwa. Nase Komani inile.

U MR. G. HURFORD umongameli we Posi e Free State uziroxisile kulondawo ngetuba lobulwelwe. Uyakuputunywa kwelama Yurope oyakutata londawo.

ULAULO lwama Putukezi oluse Yuropu lutumele amajoni amakulu asibozo e Delagoa Bay ngenxa yezipitipiti ezikoyo kona. Luqinisekilc ukuba luyakoyisa.

U DR. JAMESON utiwe-jize yi Nkosazana ngomxaka wobu C.B. (Companion of the Bath) ngezenzo zake kwelama Ndebele apo abambe umsebenzi wokongamela umbuso.

ZINTSIZI e Xonxa ngokububa konyana wesibini ka. Mr. W. J. Hughes u Edward otuleke esiwaueni esipezu kwe Nciba ngolwesi Hlanu lwegqitileyo. Bayavelwa abazali.

KULUVUYO ukuva ukuba iya incipa ingqakaqa kwa Nqobokazi eyi Hospital yesiqingata sase Qonce. Kwezintsuku kukululwe 40 abapilileyo, kusele amashumi amabini anamntu mnye esiqibini, kwaye kungaseko bafikayo.

UMLUNGU ongu Sargeant uhlelwe yintlekele kumngxuma oyi Robinson ngolwesi-Ne lwepelileyo e Johannesburg, ubengxasha idamaneti, seleyilumekile imingxuma elishumi liuanye. Kudubule oweshumi linesibini ngengozi wamngxwelera ngangokuba awe pantsi engenakuzinceda: ekute ke kunjalo yadubula elishumi linanye yamvikiva, nakuba engaqaukanga kwayoko, kodwa bclingaseko itemba.

INTSHUMAYELO E TRANSKEI.

ABANTU abaninzi bacinga ngokuba umteto oshunyayelwe ngu Rulumeni e Transkei ngulo waziwa ngokuba ungowase Glen Grey. Kodwa akunjalo, 'nto yimbi le ishunyayelwe e Transkei, iye ngentsobi kupela kweyase Glen Grey. Kwintshumayelo ngokwayo alikankanywa kanye i Glen Grey. Intsusa-mabandla yenjiwanje uku qutywa kwayo kulentshumayelo: " Njenkokuba kubonakala kufanelekile ukuba kubeko ama Bhunga ezi Qingata okupata imicimbi " yase Kaya kwilizwe lase Transkei, " nezinye izinto ezipatelele kwezo " ziqingata," njalo njalo, njalo njalo, njalo-njalo. Ke tina be Mvo seloko sayitakazelela yonke inqubo ebhekiselele ekubeni abantu bani kwe ilizwi kwinqubo yezinto pakati kwabo; awati akuti capa kwelo u Mr. RHODES ukuqala e Palamente sabulela, Asikajiki ke kololuvo; kungoko ke esikolwayo yimbekiso yalenqubo yase Transkei intsha, uakwakubeni sicinga ukuba igabadele kweyona nto ibiyakuba yelingeneyo neyimfanelo. Siva ububi ukuba u Rulumeni egabade'e, watsho ngapaya komgca, kuba ukuba ilinga lokupatisa imicimbi abantu alipumeleli kakuhle, kuyakuba kubangwe yingxakangxaka abanika yona u Rulumeni abantu; igqitile engqondweni nas.emandleni abo into ekutiwa mabenze yona ; yaye yonke inqubo ibonakala ukuba iyakuba sezandleni zemantyi ema Bhungeni njengokuba abo iyakusebenza nabo bekolise ngokangayazi inqubo yase mlungwini yento ezinje. Nazo azisakuwufumana umsebenzi ulula. Uloyiko lwetu ke kukuba lenqubo ingeniswayo iyakuwa pantsi ngetuba lobunzima bayo yodwa. Kwaye bekungalunga u Rulumeni ebalinge ngeuto ezimbini nezintatu abanokuziqonda abantu nje ngokuba walatayo ngobulumko u Captain VELDTMAN kwintlanganiso yase Ngqamakwe ka Meja; ezinye zamana ukungeniswa kwakuba kubonakala indlela. U Rulumeni ubone ngolunye uhlobo; siva ububi ke. Kanti ke ingozi ayingangeyokuba kungeniswe indawo eziyingozi zocandozalo Mteto wase Glen Grey oluyakupelela ekubeni abantu bapulukane nemihlaba yabo ukuba awulungiswanga. Indawo esiti siyamkela inqubo engeniswe e Transkei sibe sisiti ngezilungisiwe kukuba abantu ngebenikwe ituba lokuba nabameli babo ema Bhungeni ingaseyiba zizibonda zodwa ezikwangabantu bakwa bakwa Rulumeni kunye nemantyi, sitsho kuba zizizicaka ezamkela kuye : awange-unge amacebo e Bhunga bepepile abantu. Ukuba ube upungulwe umsebenzi, kwako iroba lokuba inkundla zibe nabameli bazo abangapandle kwezibonda bekuyakuba bhetele.

UKUFUNDISWA KWENTOMBI.

" X MADUBULA " undulula ingxoxa enkulu engokufundiswa kwentombi zetu komnye umhlati. Utate umkondo wemfundiso yokutunga ezikolweni, alata eso sifundo siqutywa ngokomkwa njekodwa, kungeko nto iluncedo ifundiswayo kwizikolo zangapandle. Intombi azikwazi kusika; nokutunga mazise kwakubatungikazi abamhlope kwakuba kwituba lengubo zezazo iziqu. Esenjenjenje umbhaleli wetu bokumbula abalesi ukuba bekuseleli xesba sibe sikalazela ukungacoleki kweyqmlisela imfundo: ke nakweli lomtinjana sifun' ukuti sinakane ukuba okunene ezizinto azitetayo zinjalo. Ezi zizinto zokuba zikangelwe ngeliso elitsolileyo ngabapete izikolo—imfundo ingabi yiyo yofanyaulo; kuba kuyakuya kuye isuke igxekoke ipela imfundo yomntu ontsundu nangapezulu kokuba igxekekile nangoku, ibihleli injalo kakade. Kunjenjenje—kuyeketiswa kutiza amaxesha ezakuba nzima intlalo yomntu ontsundu kwelilizwe, ayakupila umntu ngameqinga emfundo kupela. Malingati ke itutyana lokwenza imfundo elikoyo ngoku bgqityelwe ekuyigqwagqw'eni intsapo. Elowo makanyanise ukuyifunda into ayipeteyo. Intombi maziyifunde ngomqolo wonke imitungo; ezipekayo mazikucolacole konke ukwazi ngenqubo yendlu; kuba ngoku nezise irakitshini zisebenza ngokungati ziyozela : azikungxamele ukutabata nto ikukwazi emsebenzini eziyenzela amakoaikazi. Into epambili kukwamkela umvuzo. Ngokwenjenjalo ke ziyazidepisela, zidepisela nohlanga esilulo olungasoza lube namakosikazi asitileyo ngokwazi ubulumko nobugeisa bokupatwa kwendlu kumasebe ako konke. Senga inteto epakanyiswe ngu "X. MADUBULA " ingake ixutyushwe ngohlobo lokuba ivelelwe ngamaca'ana ayo onke kuzokupela lemfundo ingumfanekiso weyona nto ifunwayo yandileyo kwintsapo yetu neyona kutiwa ifundile.

E SOMERSET EAST.—Ngabantu abalishumi elinesitandatu ekutiwa bahliwe yingqahaqa ukutabatela ku 1 October, baye bonke bequbela eki pileni.—Impi entsundu yase Lokeshini i umele umtandazo kubalauli bomzi ukuba ingarafiswa i 10/ ngesiza.

Impawana.

Umelo lwa George.

Elinye inene eliceliweyo lavuma ukungena kugqatso lonyulo e George ngu Mr. Charles Searle wase Great Brak River. Ekutiwa uyaziwa kunene kwelo kunyulwa kulo ngangokuba kungabiko matanda ngokupumelela kwake. Amanye ama Searle angamadoda azimvo zipolileyo ; esingadanayo lo engenjalo. Sibuye seva ukuba yindoda elungileyo u Mr. Searle ate u Mr. Sichel waroxa ngetuba layo.

Imvula

Kuvakala ukuba elipezulu elitabatela e Komoui kuye e Daimani bafumene imvula enkulu ngeveki epelileyo tlixa bekusibekele kodwa kweli sikulo ingati izakuna, yayawapelela emoyeni. Badana kakubi ke abantu. Noko basalitembile idinga lo Mble. Elase Burgbersdorp ipepa liteta " ngokubalela obekuko." Akwaba nati sibe sinokutsho.

Unyulo lwase George.

Mayelana nolunyulo u Mr. Sichel, eke savakalisa uvuyo lwetu ngendawo yokuba pambi komzi, ubuye waroxa eshenxela enye indoda elungileyo eblala apo e George u Mr. Charles Searle, kuba ingati yatnkeleke nangapezu kwake kuba iyeyase kaya. Singavuya ibe pezulu. U Mr. Thompson, akuba ebengamkelwanga ngumzi wase George ubize intlanganiso yama fama yafika yona yati ibona yena. Lonto ayalati nto kuba elowo uneqela lake, eseliya kubonwa elona lininzi kwakuba kuvotiwe

hqubo Yemitandazo

Sinovuyo namhla ukuti sifumene izaziso eziliqela ngokubamba kwe mitandazo. Kute kanti e Ngqushwa kute cwaka nje umfundisi, into ka Bekwa, ayiwanikanga konwaba amadoda kweyayo i Sekiti; abawuqubileyo ke Umtandazo yabuya ne Mpendulo ye Ruluneli. Situuyelwe ezemizi emibini ekumandla wase Ngqimakwe, kwane saziso sokuba owase Qumbu wasiyinwt linani elingapezu kwe waka watunyelwa ku Sir William Cameron. Neyakwa INota e Rode iwuhbali.e yawuquba. Kusalungile ukuba iqutywe nangoku. Siva ukuba eyase Monti isawulungiselela. Malube lunye utuli mzindini ngalemitandazo ade aqonde no Lozi.

Ukunduluka kuka Mr- Holland

Ukunduluka kuka Mr. B. II Holland imantyi yase Qonce ukusinga e Kapa kuvule iroba lokuba indidi zonke zivakalise uluvo lwazi oluhle ngaye. Kuleveki igqitileyo wamkele umbuliso wezibonda ezintsundu zikwa Qoboqobo, omeukumise kunene kuba ebengawu indele, wazi emva koko wabuliswa ngedinala ngumzi omhlope, aye amabandla abesebenza naye ezobe kwa umbuliso obhaliweyo. Zonke ezizinto zimcukumisile u Mr. Holland, waye eyakubamba intiziyo imyoli.

Onyuselwe e Herschel.

U Mr. C. J Dovey oneminyaka etolikela imantyi yaee Q mce, indawo ayibambe kakuhle, ude wafumana ukupakanyiswa okumfaneleyo ngokwenziwa Umongameli we Netevu e Herschel, apo sitembayo ukuba uyakongizrlela kudumo aselelufumene. Itamsanqa liwuwele umzi wakwa " Rulububende " olapa e Qonce, ngezindaba zimnaudi simana ukuzivakalisa ngawo.

Ibala Labadlali,

Siva ukuba nase Monti seyidlalwa nqi ibbola, Sivuya ukupaula ukomelela kwe Buffalo C.C. yakona kwelihlobo, ikolise ngekatyana elipantsi ko Mfundisi u Rubusana-lomkutazi wemidlalo kulutsha, ekwangumdlali naye. Siyakolwa ukuba i Gaika endala iya kufumana umsebenzi ote nqi kwelo katyana. Ngamana zaqina zacuina zombini.

*

Ezase Bhai: — Asikeva nto ibalulekileyo ngo Mnyhadala wakona. Omny'umntu waka wenz' umbuzo wokubakulo Mnyhadala i Bhai kuya kulifanelana ukubanga ubu njinga (championship) ekubeni li- shiyei-Qonce e Mnyhadali? Sisati ngu mbiizo ofanelekileyo lowo, elingawupe- ndulayo i Bhai. - i Buchanan Brotherly United C.C. ihlnbile kwelihlobo yapehlelelwa ngelitsha lokuba yi Brotherly United C.C. yazini nonke.—I Lillywhite C.C. isebukali inanje, Sokangela inqubo yale season ngoqwalaselo olukulu,

Ezase Kimberley : Kubonakala nmdlalo we Football ungen we ngamandla kobu busika budlulayo.

NgcSkuyo le bekuqubisene i Pioneer C.C. ne Komani C.C., zombini zezasekaya e Komani; ibiyi match enkulu yokuqala yokuvula i Season. Yagqutyelwa ngo- tuli i Pioneer C.C. yi Komani C C

UMGCOBO WE FRONTIER C.C.—Ngolwesi Hlanu Iwedluleyo i Frontier C C. yase Qonce ibine sidlangalala se timiti nengoma yi Harmonic Society ka Mr. Paul Xiniwe kwi Kaya Labantsiindn, iy i Vice President (Mr. GuduL) eaihlalweni. Umculo ube mnandi kaknlu, ngakumbi i Quintette yo Miss Makaka, M»s. Phu, no Messrs. Xiniwe, Bepi, no Matyolo. Kwabapose amazwi okukutaza impi entsha kumdlalo webholo ngo Messrs. K. Lotsha no Captain Xiniwe O Mesdames Hina, Mlakalaka, Makaka, Mrs. Xiniwe, no Mrs. Phu bawuququzelele izelele kakuhle kanye wonke umsebenzi.

E Bhai i Brotherly United C.C. iqubisene ne W ide Awake C.C. nkuvula i season nge 13 yale imiyo. Kungeno kuqala i Brotherly United O. '. yenza 65; ingene i Wide Awake C.C. yenza 13, yabake i Wido Awake ivatyiwa nge 52 runs.

Kwakona i Brotherly United iqubisene ne Fear Not ngo Mvulo, nge 15 yale imiyo. Brotherly United, 1st Innings 16, 2nd 104, Total 120 Fear Not, 1st Innings 57, 2nd 63, Total 120.

S.

I Bhai no Mteto wase Glen Grey.

U MR. JONES NABANYULI.

Ekubeni u Mr. C T. Jones, M.L.A., ongomnye wabameli be Bhai e Palamente ebeze apa kwi Races, u Rev. Jas. Pritchard nte wenzi indlela yokuba makeze kachasela abanyuli bake abantsundu nge Glen Grey Bill. Ngolwesi Ne oludluleyo, 18 October, yabe iyintlanganiso enkulu. Nakuba kwaye kusina imvula kumanzi kanye abantu beza kunene yaza ityalike yaae Rabe, waqonda naye u Mr. Jones ukuba ngenene ababantu bayanditmda ukuza ngoluhlobo kunje ukuba manzi. Umhlali ngapambili waye ngu Mde Ngentonga (Rev. James Pritchard), epahlwe ngo Rev. B. 8, Dlepu, Messrs C. T. Jones, Anderson no G. A. Ross itoliki.

UMHLALI NGAPAMBILt

ute ngamazwi amafutshane wamazisa u Mr. Jones owazekayo kade kumzi ontsundu. Ute ngexesha awayese Kapa wateta no Mr, Jones wamcela ukuzi ake aze e Bhai EZokuchazala abantu abantsundu nge Glen Grey Bill, wavuma. Kuleveki idluleyo akuba efikile e Bhai benze amalungiselelo nkuze abe nalentlanganiso sinayo ngoku. Ute u Mr. Jones lo ngumhlobo wetu wenene, e Palamente ukwi qela elizimvo zintle ngaku bantu abantsundu, uyakuti ke ngapandle koknyilibazisa intlanganiso acele u Mr. Jones ukuba achaze lomteto. (Kwadunywa);

U MR. JONES ndinovuyo olukulu ukuba mandibuye ndifumane elinye ituba lokuba pakati kwenu manene. Apa e Palamente einamaqela matatu, u Rulumente, ama Bhuluneli letu lichasene nalo Rulumente ulaulayo. Isizekabaui sale Glen Grey Bill, ngulombuzo angemihlaba yabantsundu, ate ke u Rulumente weza nale Glen Grey Bill. U Mr. Jones utate i Clauses eziyintloko kuwo ezinje ngeziya u Mnleli wake wazidwelisa kwi Mvo, ezichnzi, exela nendawo ababelinga ukuzikupa bona Opposition, abate ababi nako ngenxa yobuninzi bama lungu axhasa u Rulumente. Emveni kwencazo ende ne. mnandi u Mr. Jones ute ukulungele ukupe. ndula imibuzo.

IMIBUZO NEMPENDULO.

Mr Makwena: Ndifuna ukwazi ukuba u Mr Pearson uvotele ngalipina icala.

Mr. Jones: U Mr. Pearson akavotanga xana kwakusitiwa mauke ufukanyiswe unyaka. Kodwa xana kwakuse kumana ukucalulwa amanqanam ngamanye kwabako amaxesha avota nati noko engumxhasi ka Rulumente. Into angeze ayixele kukuba uvoto kangapina nati. Waza wawabiza amagama amanene ayevotele ukuba umteto lowo ufukanyiswe unyaka, angekoyo kuwo yena u Mr. Pearson, inani lalo manene yi 16.

Mr. Pritchard : Noko masingateti ngo Mr. Pearson engeko, sombaza naye ngezenzo zake mhlana adibene nati, okwanamhlanje masibaze u Mr. Jones.

Mr. Qaba: Njengokuba lomteto upumelele akuseko nto inokwenziwa na ?

Mr. Jones: Umteto wakupumelela kwi ndlu z tiibini into elandelayo kukusayinwa yi Ruluneli, ke i Ruluneli iwusayinile. Kananjalo u Queen Victoria angawucima umteto lowo kwisiluba seminyaka emibini xana kum kuboniswa izizitu ezihle. Kodwa akazi ukuba wotinina kulomteto, kuba noko akatandi kuyipazamisa imiteto ye Palamente yasa Kapa.

Mr. Qaba : Le Ruluneli ngubanina ngu bawo wetu yintoni ku i lento ati into imbi ayissy ine.

Air. Jones: Eyona Ruluneli yayingeko ngeloxa, yayi Pesheya e England n Sir Hemy Loch, lo usayinileyo liuamba lake u General C imeron I General le yona oko. kwayo linene elilungileyo kanye, kodwa wenza njengokucetyiswa ngu Rulumente ka Mr. Rhodes.

Mr Qaba : Siyabona kwakulento iti inkosi ipatwe ngimapakati ukuba akuko nto, le Glen Grey Bill ayenzelwe tina bayazenzala kuba bengxamele ukuba i Glen Grey le ibe yeyabo, lisheyi siya wuhlutwa umhlaba ngeqinga.

Mr. Jones : Enve umteto lo unamadlala, esenze tina siyi Opposition konke okuse mandleni etu, soyiswa kubi iqela letu lincinane.

Mr. Makwena: Enye into endingayiqondiyo kulomteto yilendawo yelifa ukuba u Rulumente undixelele uhlobo endiya kulaba ngalo ifa lam, andiyazi ukuba yinto evela pina.

Mr. Jones : Ngumteto lowo, zininzi indawo engezi ketiwe ukuba abantu bebenikwe ituba lokuwuxoxa lomteto.

Mr, Pikoli: Lomteto kanye apa kulendawo yelifa uyabonisa ukuba yinto eyenzelwa abantu abantsundu kuba ayenziwa kwabamhlope.

Mr. Jones : Londawo imbi ngelifa itatyatwe kumteto wabantu abantsundu, endicingayo ukuba u Rulumente uyi lungiselele ngayo

Mr. Pikoli : Kuya kutinina ukulunga sisenzelwa imiteto yama Xhosa nje, kinti siyakuti sakuba sibambene sigwetywe ngu mantyi ngo mteto wase mlungwini,

Omnye umbuzo Kunganina ukuba ati umntu akuba semva umnyaka omnye nge rafu ye quitrent, naxa azipete kakubi ahlutwe umhlaba wake kanti nje akunjalo kuma Ngesi.

Mr. Jones: Lendawo imbi nayo kuba maninzi amafama anemihlaba nantsi kwe quitrent ati xa umntu asemva iminyaka etile angahlutwa, kodwa asuke atengiswe.

Mr. Pikoli : Lendawo iyabonisa nayo ukuba lomteto 'mbi ukuti umntu anikwe itayitile kumh'aba kanti noko uzakubuye ahlutwe enayo lo tayitile emayibe lo tayitile umsebenzi wayo yinina ke kuti. Igxagxa lona nokuba selilinxiia alingoze lahlutwa umhlaba walo line tayitile yawo nokuba nguwupina u Rulumente, ngapandle kokulwa naye.

UKUTENJWA ???

Rev. B. S. Dlepu: Ndiya vuya ukuba mandibe ndiko apa ukuzi kuva inteto, ne ncazelo ezeleyo ka Mr. Jones. Inene eli libekekileyo ndandilalusa kunene ngexa i Palamente yayi pakati udalifumana liyinto elalisiti liyiyo mhlana lati apa kuti masili. fake e Palamente. Umntu onjalo uyatenjwa uyatandwa ngabantu abamnyuleyo. Nana, mhlanje ndimfumana esafam nento abeyiyo izolo u Mr. Jones. Xana umntu izimvo zake zifana neziko kuyanqiba kanye ukwenza imibuzo kuye, kunjalo kanye natnhlanje andazi ukuba ndingambuza ntonina u Mr. Jones iiimvo Zike zinye nezetunja. Kunya-nisekile ukuba umteto lo wona 'mbi kanye ngumteto wokusenza amnkoboka kuba uyawahluta amalangelo esinawo kade, waye usinyanzeleia pantsi. Into ecetywa ngu Rulumente andiyazi ukuba yinina ngokwenza lomteto, mna ngati uyila imfazwe, ufuna ukulwa nati udiniwe kuka sibona sixolile.

Mr. Foley : Ndifuna ukwazi ku Mr. Jones ukuba yintoniua ebangelo u Rulumente ukuba lomteto awungxamise ngepika elingakanana angasiniki netuba lokuzitetelela.

Mr. Ross: Noko kunqabile ukuxola. bangako ipepa elinengxelo yesisituba ; kodwa kubeko oti] ngokuzamela ukwenza ubulungisa, xana equba ngalendlela siyakuhlala simxaasa tina bantsundu, sisalindele ngapezu koku kuye.

Mr. Ross: Ndinovuyo ukusekela ivoti yombule.o wentembo eyenziwe ngu Rev. *Dlepu* ku Mr. Jones. Lene elibekekileyo enze into engezange yenziwe ukuti ilungu lakubuya e Palamente libaye lisacinga

ngabantu abantsundu abalitumela e Palamente. Kwake kwafika inene kwalapa lati masilise e Palamente lona alisayi kuxela abanye liya kuza kusixelela indaba yakupuma i Palamente, nanamhlanje alikezi kodwa yena u Mr. Jones wenze njenge nteto yake.

Yapakama iudlu yonke okubonisa uvuyo lwayo.

Mr. Jones : Ndiwamkela ngovuyo nemihlali emikula umbulelo wenu wokunditemba kwenu. Mandinixelele ndiya kuhlala ndizi lungiselele amaxesha onke ukwenza konke oknsemandleni am ukuninceda. Xa sukubi nifuna ukuba ndioenzele into nokuba kuxa i Palamente ipakati ningandibhalela, ndoyenza ukuba ndinako.

Yacitakula intlanganiso emnandi kunene

INDLU YESIKUMBUZO SIKA AYLIFF.

E GCUWA (BUTTERWORTH).

U Rev. W. J. Hacker ubekise lencwadi ilandelayo kubafundisi nakubantu abaninzi kulo lonke esingavuya ipendulwe nangapezu kokulindela kuka mfundisi lowo. Iyazitetelela:—

MHLELI WAM,—Uyakuvuyiswa kukuva ukuba Umvulo Walendlu ye Cawa uyakuba ngolwesi-Ne, usuku lwesi 8 ku November 1894, kuqalele kwi yure yesibbzo (8 o'clok) kusasa. Silindele iqela elikulu labantu abadumileyo, abanjengo Mongameli we Nkomfa yase Wesile, Major Elliot, C.M.G., Revs. R. Lamplough, P. Hargreaves, Charles Pam la, Mr. J. Tengo-Jabavu, nabanye abafundisi, nemantyi, nezihlobo. Kuya kucula abantwana besikolo abakumawaka mabini ngalomini.

Ngeveki ezimbini ezandulela olosuku kuya kwenziwa inkonzo zomtaudazo kuzo zonke ityalike zetu. Siyakumema nawe ukuba utandazele ukuba le tempile intle, inkulu, inge ingavulwa kungasalanga tyala kuyo. Uze uti ukuba akubanga nako ukufikelela kulomsebenzi ngesiqu, usincede ngokusitumela umnikelo wako.

Uz' UNGALUUBALI USUKU :

NOVEMBER 8, 1894.

YIZA WENA KUNYE NEZIHLOBO ZAKO.

Indawo Ngendawo.

[NGABABHALELI BETU.]

AMANQAKU ASEMA QWATINI.

Engcobo, 13 October.

Ngemtu vs. Ngoqo; elityala labhenela e Mtata emva kwesigwebo ease Ngcobo : apo umfo ka Sikoti (J. H. Scott, K.M. & A C.M) ingumntu, ukwazi amasiko nemiteto yabantsundu, walibhekisa amanqondwana-pezulu esiti, akuko inntu waka wadliwa ilifa zindlalifa zake esapila. Ute umfana akusiva esisigwebo se Acting Chief Magistrate walu mtembetshane ukukumbula ebhakuba ; Nditeta mna ukumka engazihlaulanga ne ndleko zamatyala.

Ngo Mgqibelo, 6 October, yaba yi Concert ne Magic Lantern, e All Saints. Izikolo ezaziko zezi:—All Saints (Teacher, C. L. Mdudu), Qutubeni (teacher, Joo. Jordan), S. Albans (Jonathan Jack), kodwa i Choir yakona yayipetwe ngu Rev. Jno. Xaba, kwawase Gcso nesase Makwababa si pet we ngu xego dala-kade beliqongqota, inja ka Mhlambiso. Esesihlanu isesaku M.nZina, (teacher, Paul Mnguni). Kwaye kungenwa nge 1/ ne 6d, yazala tu i School room yese All Saints. Ngelifutshane iwavuma usapo luka Noni, nakuba im»umo yabandi 8wa kukusweleka kwe " buss" eyomeleleyc, kaloku abafana batshiswe amazwi yi vanya"; ngati ke betu. olwase Qutubeni usapo andiluvanga, luguty ungelwe yi "bass" ye teacher, and this was rather awkward, anditsho ? Ngati. Umqolo we Namba (Hallellujab Chorus), uvunywe kamnandi lusapo lwase All Saints. Usapo lwaku Manzana luwavume oshua i awase Moravian, kamnandi too. I GOSO liqube kamnandi, lane Recitation emnandi nge kati ezimbini ne nkawu ; kwanamad dm amabini esikolo sangokuhlwa, awaye tolikelana isi Ngesi nesi Xosa : ayenza ike i " dormakar." Uxego dala uluvumise kamnandi usapo luka Mlotshwa, be, ngeva zipalala, ngahla ngecinga ngemini zika Bhungane; laye lona ixego lilele emgangatweni ngesisu liman' ukuti " drop," " arop," pautsi made da, edambulo. Emva kwezizinto kulandele i Magic Lantern yase Sc. Albans, e Goso. Yaqala ngo Nomtatsi—asahleka sabuhlungu intumbu; kwalandela imifanekiso enge " Bebile," yamihle, yaluaizi, yaye ipelekeze lelwa yincazo emnandi ka Rev. John Xaba. Umsebenzi uqosheliswe zinteto ezibuhluugu zo Rev. Canon Waters, Rev. Jno. Xaba no Mr. Tbos. Pcswayo. Gqibi ke.

Ngolwesi Hlanu oluzayo, 19 October ku-yekubako intlanganiso yomzi wase Ngcobo, yoknqonda into emazenziwe mayelana no-kutunyelwa kwe Petition ku Mntan' Omhle, ngomteto omdaka ka Mr. Rhodes wasa Glen Grey, njalo njalo

E DAYIMANI.

I Cricket iyavuka ngamandla apa e Dayimani, ndingazi nokuba kwenzelwa i practise yendumasi le ise Bhai sinina. Bemi ngazo apa iziqwayi zabo, abanye beyibika.

Kuko indumasi yokuba umqomboti in kulilelwa ngamatole—ukutsho sihlobo ndili, amatole ayapusa ngakuwo—i Notisi ngati ikwele emhlana ngakuwo.

Kawundipuzise man, utsho nmntu kwi viniga. Manene ndiyanishiya, ndiya e Kolobini (club) ; yashiywa ngcku i Cafe, apo amanene ebenenqubela pambili kona, umntu ngoku manene, ndisaya e Kolobini, apo ???? Mr. So and So, onyana bonantsi ngapambili.

Sifane sakedama nje tina apa, we are Jack of none games, yiza apa- Besenditshilo. Wena Bhai ungumfuziselo wenqubela pambili, yiza uzokubcnela unyana wako ngale Union ibiko ye Football; hai, akuko kuncoma kutile ukuba boyisiwe kudano olukulu ku cousin, sister, grandmama, mother, kudo kube ngoknnye ku my love, sweetheart, toro ; ukuba i Rovers F. C. yoyisiwe.

I club ebezidlala bezine, ibeyimbotyane uninzi alwazi ukuba eyabantsundu yoyisiwe iealindele, kanti kunjalo sihlobo sam. Zite qwata ezi club zine, viz , Rovers, Violets, Universals Excels·ors, yapuma nayo i Violets kulonyaka. Isigqibo siyo kwakuko uhahaha ukunikelwa kwayo ngolwesi Hlanu oluzayo kwi Violets.

Nditi mna yaba ngu " blaauw oog " (uku-dumba kweliso) yedwa ekabeni, ngulowo e klabini ubope impumlo, ingalo, iliso. yonke lonto. Kwapumelela incutshe zodwa eziyiqondayo lento, amalamba ediile, into zo Jacobs, Mshweshwe, Mzini, nabanye. Lumka wena Bhai ngozayo, bakuza kutabata ingozi ngawe.

Kwi Mvo egqitileyo siva impon etile yokuba nmntu ongaba ubhalelwe apa e Dayimani uye esikwatini. Ungaboyitabata impoxo enjalo wena mfundi we Mvo, nditetela kwincwadi yempumlo ye Tournament ese Bhai.

IBANDLA NABANTSUNDU.

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

UKUCIKIDWA KOMTETO.

Ngolwesi-Hlanu, August 3 Ibandla lesiqingata ukucikida Umteto, ekute wakuba uzakuqala umsebenzi wekwasu u

MR, RHODES wati ucinga ukuba kuyimfanelo yodwa, pambi kokuba Ibandla lingene ekuwucikideni Umteto lo, ukuba avakalise ngokumhlope indawo azilungiseleleyo ukuzamkela u Rulumeni ezingamacebo awenziweyo ngamalungu eOpozisbini. U Rulumeni uzilungiselele ukuzihlangabeza izimvo zelungu elibekekileyo lase Aliwal North ngokubhekiselele ekunyulweni kwama Bhunga eziqingata. Kwakona ngokusingisele kuluvo lwe Opozishini lokuba kungabiko kubuyiselwa kwendleko ze nkanti ezivaliweyo, u Rulumeni akasakuyichasa lonto. Kanti ke ngokumayelana ne taitile okwesake isiqu akaboni ngozi ekufakweni kwamazwi ati (ngokutengiswa) ngemvume ye Bhunga le Siqingata. Kodwa into ayifumeneyo kukuba lonto iyakuvusa ingxushungxushu enkulu neneaso. Umnqweno wake kukuba i Bill ipuine-lele ibe ngumteto ngawo lonyaka. Kungoko ke avakalisa itemba lokuba i Opozishini ingayinyanzeli lendawo. Itaitile ekule Bill yefana nezi zihloli ziko kakade ezikolweni. Uyibongoze kwakona i Opozishini ngezindawo.

U MR. SAUER ute unyanzelekile ukuba ati le yenye yenteto ezingummangaliso ezaka zenziwa ngo Pete Ulaulo, Kupela yalata ukuba inene elibekekileyo lamkele imiyalelo ngenqubo eliyinikelweyo emaliqube ngayo. Liti lizilungi-selele ukuyekelela indawo ezingembuyiselo kwabotywala ngendlela yokuxolisa bona. Akuko nto baxoliswa ngayo apo. Inkolo yake kumalungu e Bandla inkulu kangangokuba ati lonto ibingasakupunyeleliswa kakade. Naninina abate basingata imiteto engotywala amalungu abekekileyo ahlala akulungiselela ukuba angayamkeli into yokubhunyulwa kwentlanga ezintsundu ngotywala. (He, ke.) Lento yenziwayo ayiyiyo yakubaxolisa. Nguwupina ongqondo intle ongati mabazibuyisele indleko inkanti e Glen Grey kodwa kwezinye indawo ze Koloni ba-ngenjenjalo; umangaliso kukuba inqaku eligwenxa nelikohlekeleyo njengelo libo lingeniswe apo emtetweni. Nangapezu koko angati akazanga wabuncorna ubu ganga be Nkulu-Balauli ngangokuba yakubon' ukuba ilixelele i Bandla ukuba mabayigxote imbubhiso yotywala kwa bantsnndu ize pezu koko ibe nobugahga bokuwubeka umzi ontsundu kwindawo ebuugozi mayelana notywala bungapezu nakwabo akubo amagwangqa. Ngalo mteto bayakubuyisela indleko, baye nababi bamalungelo okutengisa utywala bengenalo nelincaninane icapaza loku-nyulwa ngabantu. Ize into ombi nangapezu kwako konke iziqingata ezitile zomteto lo zinokushunyayelwa ziqutywe nakuyipina indawo kweli lizwe Kwakona uqube wasixelela ukuba ngendlela yokubatomalalisa ukuze bangaxoxi kulahlwa lamagxulusha. Baxelelwa mhlopo ukuba akufunwa ngxoxo. Ukuba bamelwe kukuza apo ukuba batike baqinise izigqibo zamagqugula apandle, ngebe yekwa kanye bagoduke. (He, ke). Kusisigxeko kwelo Bandla ukuti malidibane lipumelelise umteto obukulu bungako ngapandle kokuba bawuxoxe. Ukuba kunjalo mabagoduke, abanto zanto kanye —(he, ke)—baye bengaseyiyo ne Palamente. Bazakutata imiyalelo kwinene eli-bekekileyo, enakuba lite lanempumelelo entlo ngendlela ezininzi, uyaternba ukuba alisakupumelela ekubatungeni imilomo. Makalenze Iona eli lokuba inqubo yenene elibekekileyo nge Palamente asiyiyo yokulipakamisa ilenze lihlonelwe i Bandla. Ngalonto ubanyangile; abasena kumtemba. Lonto uyiteta enyanisile ngosizi ukuba ubani ufuna ukuyiqonda lonto, lento yenziwayo ngoku yalata lonto. Sebeyakuti ke ngelotuba sebewuqwalasela kunene umteto lo. (He, ke).

U MR. SCHERMBRUCKER ute xa ilungu elibekekileyo libe liteta ngemiyalelo lo inikwayo ucinge ngama Bhunga awayeko xa kwaye kungo mteto wokubhalwa kwabavoti. Ngokubuyiselwa kwe nkanti yena ucinga ukuba inkanti ingeyinikwa iminyaka emibini nemitatu ukuba ivalwe. Ibinga yinto eyimfanelo ngapezulu kunokuyibuyisela ingeniso yeminyaka einitatu. Inteto yo Nkulu yefanelekileyo; eyakwamkeleka kwesona sininzi kwelo Bandla,

U MR. INNES ute ukuwungenisa kwayo Inkulu Balauli lomteto ite into ejonge kuyo kukubavalela kanye abamhlope bangangeni kwindawo ezibekelwe nxamnye abantsundu; kwaye kungeko nteto avumelana nayo ngayo ngapezu kwaleyo. Ngemini eyandulelayo Inkulu Balauli ite iyavuma ukuba ikunqabise ngapezulu ukuba abe nokungena ama Yuropu ngokunika igunya kuma Bhunga eziqingata ukuba abe nezwi kumcimbi wokutengiswa kwemihlaba, Akazukuwisa sigwebo pezu kwenqubo enyule yona Inkulu Balauli; kodwa itsho wazala luloyiko, kuba imbonise ukuba amalungu elo Bandla, ongena kupunyeleliswa umteto lo ngapandle kwawo, awavumelani no Nkulu, Lawo manene abekekileyo akangi unganqatyiswa umhlaba mayelana nabanga bangahlukatja nawo kwabantsundu ; acinga ukuba Inkulu ityale kakulu. Kunjalo nje iyakuba yi-mfanelo yamalungu ecala le "Opozishini le Bandla ukuba agcine ukuba kungabiko roba kwi Bili engati into awasekeleze yona, yokunqanda ukuweia ezandleni zabamhlope kwemihlaba yabantsundu upunyeleliswe.

U MR. MERRIMAN ute uyipulapule inteto ye Nkulu yabalauli izolo ngemihlali emikulu, kuba ecinga ukuba lonteto ibiyeyokumisa indawo zemvisiswano, iyepolileyo. Uyipulapule ngemivuyo inteto ye Nkulu yakuba ipindapinda inyaniso yokuba lemihlaba mayise ibekelwa bucala abantsundu. Bayafika ke kweyona ntloko kungayo. Kuko into eyehlileyo ngayo lentsasa. Inkulu ifumene ukuba kuko iyelenqe labantu aba-nga bangayijuiela ngapandle ebu Rulumenini, abazimisele ukuba bakwenze oko ngokulitabatela kubo igunya lokuwupumelelisa lomteto uyinto abatanda yona, bayinyanzele Inkulu kulonto itandwa ngabo. Abo bantu abavumi kumnika inkululeko njengokuba bona (Opozishini) bazintshaba zayo kakade bemnjka, kuba bona (be Opozishini) bevumelana ne Nkulu ngompunga, ekufuneka kodwa inguqulo ezivumelana nezimyo esezivakalisiwe yi Nkulu Balauli. (He, ke). Intshaba zayo zezabendlu zayo. (He, ke.) Ngubanina ombinzayo! Ngu Mnyaluza (Brutus) ! Ngu Mnyaluza, nanko emva kwake. (Yadutna i Opozishini) Ewe, ngu Mnyaluza ombinzayo, baye bcngabo bantu ke abazakumisa lo mteto, bawpnze into abatanda yona. Ke bona (be Opozishini) bayayoyjka lonto, Isi-alam somhlobo wake ezantsi paya (u Mr. Schermbrucker) isimo sake sesobu Shimayeli. (Ukuhleka.) Ngoku ungawubona umnqayi wake omde we gwala ewuvonya ngecala lika Rulumeni, uze ubuye uwubone se1umde ngelimbulalayo, Isi-alam somhlobo wake somxolela ngokutsho, kodwa akubonakali ukuba sinento esiyaziyo ngpnto ehambisekayo, [U Mr, SCHERMBRU

CKER ubonakele egungqa eteta engonwabile.] Lilelinye lelo yelenqe na? Hai, umhlobo wake akanguye walo. Into ayiyo kupela yena ligwaxaza nje elincumayo, elihleli lincumile. (Kwahlekwa kunene.) Yena ukangele pambili kwixesha ayakuti yena nomhlobo wake obekekileyo, omandla okulwa awakumbuleleyo, beyakuba calanye bechasa iyelenqe—(He, ke)—bexhase izimvo ezivakaliswe yi Nkulu pezolo elinye, abonayo ngosizi ukuba iyagaquka kuzo. Unosizi ngezizatu zonke. Ucinga ngokuba asiyiyo into elungileyo ukuti yakuba Inkulu ilwanekile uluvo iwayo ngenqubo kwizinto zabantsundu zekuvuke intshaba zabendlu yayo ziyitshofe ukuba yahlukane nazo ezo zimvo. (Kwa-dunywa kakulu).

U MR. HAY ute le Bili ifuza amanyemenye, imana iguquguqaka. Umnta uyilesa enga angay'qonda ayokuyipuma, kuyasa sekuko inguqulo yi Nkulu, exile e Bandla ufika i Nkulu seyixela nto zimbi; ngoko ucinga yodwa inteto eyenziwe yi Nkulu ngokokumka komhla yanele yodwa ukuba ibabange ukuba bake buyokucinga.

U Mr. JAMES MOLTENO usuke wapikamisa ukuba ngeke iyekwe ingxoxo de zishicilelwe indawo ezikankanywe yi Nkulu. Uyavuya ukuba indawo ezingokubuyekezwa kwenkanti ezivaliweyo ziroxisiwe yi Nkulu; kodwa unga angazi ukuba yinqubo nina ayakuyibeka endaweni yalomacebo. Njengokuba ingnqalo ezenzwayo zingaqondwa kakuhle uyatemba ukuba elibanga lengxoxo liyakuroxiswa.

U MR TAMPLIN uyicele i Nkulu ukuba ime ngenteto eyiyenzileyo yokuba i Bill le ike iqutywe e Glen Grey kupela, ite yakuqondwa inqubo yayo ityape ukuhanjiswa kwezinye indawo. Akuko bungxamo ngokupntelele ekupunj elelisweni k«e Bili io, kuba ukuxiuana kunokunqunyany iswa nangemir.ye imiteto e Glen Grey okwenyanga ezi ni ba Iwa.

U MR. J. T. MOLTENO wahte ukuba amalungu akoyo as toba kupela.

UMHLALI-PAMBILI uyalele ukuba zibete intsimbi, ate akungeQa amalungu atile wati ke ingaqntywa ingxoxo.

U MR. TAMPL1N uqube wati, akazanga wayibona into egqite le r.k;imangali.-a ukuti kuxoxwa umcimbi oug ki inge yimfeketo.

U DR. BERRY ute ukuvotele ukuba ufu ndwe umteto pezu kwedinga elisulungekileyo le Nkulu lokuba izimvo zibo ziyakuhlangatyezwa ngemfanelo nembeko efanelekileyo. Batike ke bokuyeka ukwulata amadlala ngokuti inguqulo aba; aknz ngenisi ziyakwamkeleka, noko bebebona ukuba kuko iyelenqe lokuba ati cwaka amanene ecala lika Rulumeni. Ukutabatela kusuku lwayi-zolo makube kuko into ebuye yehla. Inguquko ebeko engqondweni ye Nkulu ayina kuba ibangwe iipnpa nje, kuba Inkulu ingenguye umpupi. Inqubo ye Nkulu iyetambe kele ekuhlaziseui uhlobo abaualo lolaulo kweli I ZAS. Udanisiwe kanye sieitnilo se Nkulu. I Opozishini ibiiinga ukoquba ngofefe, kodwa ayinakwenjenjalo ngoku, kuba bebona ukuba abihlangatyezwa ngohlobo abebeteujiswe nga4o. Ke rgoku kuya kubonakala ukuba bakuchase ukupunyeleliswa 6o Mteto lo amaqondo ngamaqondo, kwaye kufuneka besebe zise onke amaqingi abanawo ukunqanda umonakalo omkulu ukuba ungawuhleli umzi.

U MR. BEARD ute yena nabanye abaninzi, beze e Bandla ingqondo zabo zivulekele ukuva yonke into engabhekiswayo ngo Mteto lowo, kodwa ngoku ubucopo babo bovuyekile yinteto ye Nkulu yokuba iyiguqnle ingqondo yayo. Oko bebesingete umcimbi we Bhula, iziguqule futi kangaka hodwa Inkulu ngangokuba lenteto ye Nkulu bayitate njengexela into ekuyakuba yiyo ningalo Mteto.

Inqaku lokuba kungenwe e Komitini lamkelwe. Kwaqalwa ngelokuqala iqondo.

(Isaqutywa.)

Abantu Ngabantu.

IMIBUZO.

NKOSI MHLELI,—Ndicela itutyana loku-vakalisa lemibuzo yam mibini kwelopepa lako lidume kunene. (1) Eyona nteto yesi Xhosa yiyipiua? Yeyesizukulwana esikumsha isi Ngesi, nokuba yeyokoko kusinina? Mbangeli yokuba ndibuze lombuzo ndiman' ukuva ukuba kuko abafundisi abantsundu e Bhodini yokuguqula Izibhalo. Bati kambe osiyazi kuko ne Nguqulo yase Ngcobo. Ezinguqulo zibonisa ubudenge botu tina bantsundu. Kangela ezabelungu isoloko inye iyinteto efanayo, akuko kuya e Bhodini eziveki zonke. Longuqulo kuma Ngesi eseyineminyaka ngeminyaka yenziwayo nanamhlaiseyiyo. Tina bantsundu etnveni kweminyaka emitatu nemine makuyiwe e Bhodini. Banintshi abantu, nam ndingomnye wabo, abazikalazelayo ezinguqulo, Banani abatundisi, ngokukodwa abantsundu, bakuhlala emakayeni abo benze imisebenzi yabo ebafaneleyo kunebhodi eziveki ngeveki. Abafundisi ke ngenxana yokuba bekwazi ukukumsha kubonakala ukuba isi Xhosa esi siso sikubo na? Ndiyabuza manene nani madoda e Bhodi ndalatiseni indlela andiyiboni? (2) Ndifuna ukwazi ukuba u donkey ufa mlambo mnina? Kwano-kokuba lomnqumlezo usemhlana kuye ushumayela ntonina ? Ndim,

SIDENGE.

UFUNDISA UKUTUNGA.

NKOSI,— Kumhlana IMVO ndiyifundela ikwelo, ndisize undifakele elokwelo. Bazali bentombi; Intombi zetu zinakona ukusika, zinxibelela zinxibelele? Zinakona ukutunga imisonto zingayenzanga amaqina? Azikwazi ukusika zinxibelele. Azikwazi ukutunga zingayiqinanga imisonto ; ngenxa yokuba "abafundisikazi bazo. basika banxibelele kwase zindlwini zabo inxenye yabo, zize zona ezikulen sezimana zirwila ngokutunga imitungo yokuboniswa Abahloli be zikula. Bayancoma bona ngokubona imitungo kupela. Ndiyoyika ukuba bangabona nto yimbi ke babanika iziziba bati mazitunge pambi kwabo. Intombi azinako nokubeka nesizibana esinqeni sebhulukwe. Azinako nokuzisikela iiokwana zazo. Siyaziqashela abantu bokuzisika bazinxibelele, zona sezitabata ngokutunga zihleli ecaleni Ionina bokuzibonisa ukuti yiti apa. Ukuze zenze unpedo zide zibe ziye Emgwali, e Peelton, o Lovedale, e Lesseyton njalo njalo. Ungafika kwizikula ngezi-kula intombi zingaqinisel wa kuziya izikula zokutunga, ngenxa yokuba lemali ka Rulumente ayivelisi luncedo kwinto mbi zetu, nati bazali bazo asibanepdi aba Kangeli-Zikula. Ngoku siteta ngokubagcina bangayi kanye kuzo, okanye ezi-ndawo sizixelele abakangeli bezikula zetu. Ndiyimbulu,

XANXANI MADUBULA.

IMPATO E DYALFANTEIN.

DEAR MIILELI,—Ndincede undifakele lendaba. Ndipikisa inteto yomhloboobekekileyo u " Hamnpa." Nditi akuko nto ibubulungisa e Jagersfontein ; lonyaka ngoweshumi ndisebenza kona, uko yena lomntu uteta ngaye, Ngegama, kodwa mhlana uye kuyo, lomini uyabotshelwa, Landoda ndinosizi ngayo, ukuteta into enje ; angcatshe uhlanga lwakowabo. Mna nditi, akuko nto yoze ivele ebubulungisa apo, napakade. Sendanpama njengokutshaya ; ewe, okokuba uti kufike inkosi entsha epeteyo nako kube kulike u Mr. Dillikisi (Umabheka-pezulu) obesity umntu akubetwa likutshwe elogxagxa. Ke nantsi into emiyo kona xa ubuya umlungu ekubeta, sebekutata bati, uyala ukusebenza, makakatswe. Inpne, ndine-sihlwele esiyaziyo lonto. Mandipele; ndobuye ndilandelise ezinye,—Ndim owako,

MAG AGANA.

Umteto Ongeniswe e Transkei

[NGABABHALELI BETU.]

INTLANGANISO E DUTYWA.

Njengoko waziyo ukuba yayiyintlanga niso apa e Dutywa nge 2 October 1894 kwatuudwa kwa elapepa lalifundwa Ngqamakwe kwatiwa, ewe, sivile kodwi asiqondi, impendulo soyitumela nge mantyi yetu kuwe. Ngo 12 lwayo li yablanganisana impi yaya emantyini yabuya yapinda ukufunda kwalamapepa yemka imantyi, yabhuuga impi, yatume la kumantyi .yati sesilungile, yeza ima ntyi, Yiti siti tina Mandlambe, sibhaleh kakuhle kakuhle incwadi iye ku Major ayitumele ku Rulumeni, ati siti: lomteti makawuroxise kuti, uya kusicita. Senzi utoaina ku bawo u Rulumeni.

IMANTYI: Seyingumteto lento, andikolwa ukuba iyakupulapulwa lento niyitetayo mhlaumbi ke ingapulapulwa Niyakolisa ukuyiteta into eningakolwe yiyo; kwakuya kulunga mhlaimbi xa nanitete ngapainbi kokuba ibe ngumteto,

ABANTU: Xa sasixelolwe ngubani Siqala nje ukuyiva lento.

IMANTYI: Ndiya kuyitumela ke intetc yeuu njengoko injalo; zenibeko nonke neomhia wa 25 kuyo lenyanga, mhlaimbi yoba seyifikile impendulo.

Noko Mhleli nabafundi bepepa noqonda ukuba anditeti yonke into ebitetwa, ndikangele ingongoma zenteto.

INTLANGANISO ENGQAMAKWE.

IMVO nemfundo ziyaqala ukuqondwa ngumzi, nditsho ngenteto eziwe emadodeni kwintlanganiso ebise Ndakana nge 13 October yokwamkela impendulo yomtandazo evela e Kapa, kwano kucinga ngezigqibo ngomteto eziwe e Ngqamakwe kuyo leveki, zokuba umteto sowamkelwe li Gcuwa, ngokutsho kuka Capt. O'Connor eti uve ngo Mr. Thompson imantyi yase Tsomo. Ate ke umantyi umteto losewugqityiwe, uvunyiwe nayimantyi enkulu. Kuteke kulontlanganiso kwako isipendu sokungavisisani kwamadoda, ati amanye mawamkelwe, amanye, hai. Le ke intlanganiso ivakalise ukuba ayiwamkeli kanye lomteto, u Rulumente selozibonela ngokwake. Yatsho ke yatuma amadoda ukuba aye kwezinye inkosi, ukuxela ukuba bona Ndakana bayawuchasa mpela lomteto, bat:nina bona? Ukuba nabo bayachasa, mabahlangane baye emantyini baqube incaso yabo. Bavakalise ukuba bacopele ukungena nase zindlekweui xa kute kwafuneka. Amanene ayeko ngo Messrs. K. Mavuso, W. Noyiwa, B. Mlenga, N. Mafuduka, Y. Tole, S. Sisusa, S. Mtandeki, D. Mkungeka, J. Mavuso, namanye.

Ndakana, 13 October 1891.

Amadoda atete kakulu ngokulungakwe Mvo. Ndingati ipepa le Mvo lisayakuba yinto eliyiyo, umzi uyaqala ukutungulula. Itetwa ngabo lonto, bati bebengaliqondi elipepa kwanemfundo yamadodana bebengayiqondi, ngoku bayaqala ukuqonda ukuba kuko into eyenziwayo.

INTLANGANISO E TSOMO.

Intlanganiso yama Mfengu idibene e Tsomo ngomhla we 13 kwemiyo. Umantyi emva kwenteto etile yokulungiselela ukuwuteta kwake umteto lowo, ebayala abadala ukuba balumkele abafana, izilumkwana eziti zazi izinto kanti akuko zinto zaziwa zizo. Nilumkele abafana bona bafuna kuliwe. Emva koko ke wazise imiteto leyo ke ibiuqwenelwa ukuviwa ngabo. Obunye ubudenge bama Mfengu ke Mhleli nabu, lemiteto yayise-yixeliwe kade ngu Major e Ngqamakwe, ama Mfengu ati akayiva lento itetwayo, maze ke ibuye ipindwe zimantyi emakaya, atsho ati kodwa awalindele cebo ezimantyini, afuna kupela ukuviswa imiteto leyo; ze tike ukangele ukuba ayigcinile na lenteto ngoku. Emva kokuba umantyi etetile, kusuke u

Njikelana wati (ngokufupi): Nkosi le miteto noko asiyiqondi, lemali kutiwa yeyamavila iza kusahluta abantwana betu, isafana nalanto wati u Rulumente masilahle imipu yctu zaza intshaba zasivukela.

U Mtyenene ute: Nkosi umzi lo lemiteto awayifuni, uti inzima awunako ukuyitwala, waquba waleka kwelika Njikelana ngemali yomsebenzi, bayifanisa nento yemipu.

Yeka ke, wanduluka umfo ka Thompson, wati: Nicinga ukuba kanti u Rulumeni lo utintelwe ngabanyana benu (watsho esilwa, engxola, ebeta itafile— yeka ke izibonda, kwabonakala ukuba ziyoyika). Okokuba, watsho u Tomsana, aniyivumanga apa lemiteto imikosi iya kuba lapa ngomso lo. Ndiceleni ukuba ke niye kubhunga, nilishenxise elilizwi.

Bamcela ke okunene; ati amadodana lilungile ningalishenxisi. Suka ezizibonda zeva icebo lika Tomsana zalishenxisa; kanti zazite ziyakuva imiteto kupela. Zati ziyabqlela ke, nakuba imiteto ingima, alinakuuceda xa kuteta inkosi. Aye ke amadodanq ebeoele u Bholana (esinye isibonda) ukuba ze abo ngumiomo waina Mfengu kuba zite izibonda aziyi kuyitata inteto yabo. Ke wati u Bholaua: Umzi uti lemiteto awuyivumi yonke kanye na kwapela. (Yaduma intlanganiso kakulu isiti, he ke, itsho intlanganiso.) Ndisondele ekupe-leni ke Mhleli, lentlanganiso kuzo zonke ezaka zako yayinengxolo kakulu. ngohlobo lokuba abanye babentyontya amakwelo. Nakuba ezizibonda zenze esisimanga senteto akuko namnye ovumelana nazo, ngoku zinjengezikova kuti, ungabona iziqu wena uti kuko into, akulele nto, tu intiiziyo; kupela, ewe, mhlekazi. Incazelo ezeleyo yalonteto em? Mfengwini ndobuya ndikutumele.

Tsomo, 16 October 1891.

IFAMA elingu Mr. G. G. Wallace lase Barkly East lidubule i Netevu eliyifumene entlondini yokuba igusha zalo; ate akuti mayime ayavuma, wayityala imbumbulu emhlana. Lakutetwa ityala yakuba inokupakama i Netevu leyo.

OLUYA MANYANO NGE MFUNDO — Ikomiti ;olu Manyano ibimiselwe ukuba idibant apa e Qonce ngo 19 October. Unobhala wayo usuke akawufeza umsebenzi wake wokuyimema kakuhle. Abe matatu kupela amalungu abeko afumana abatnbezjlana kwada kwangu •'ten'' ebusuku. Kwinto ezininzi abezisingete u Rev. J. S. Dlakiya umongameli ute, akuko nto iyakuzi ilunge yolu Manyano ngapandle kokuba kutatwe imigaqo ka Mr. Tengo-Jabavu; utsho wati ngeloxa wayeyibeke pambi kwabo babengenazo ezingqondo banazo ngoku. Umkalazela kakulu Unobhala ngokusilelelwa kwake ukwenza indawo asazeke eyalelwe zona kangangokuba ubona kuyinto elungileyo intlanganiso yalate i President kupela iyekele kuyo ukuba izifunele arnapakati eyovana nawo. Le Komiti ay'gqibanga nto.

'EZINYE INDABA KWIPEPA 4.

NATIVE OPINION

WEDNESDAY, OCT. 24, 1894

Topics of the Day.

The New Candidate for George.

Of the new popular candidate for George the *Mossel Bay Advertiser* writes :—" Mr. Sichel, who up till Saturday, was understood to be prepared to enter the lists, has withdrawn in favour of Mr. Charles Searle, jun., of Great Brak River. Mr. Searle is a local roan, well-known throughout the whole division as an upright, conscientious gentleman, and one well acquainted with the requirements of the constituency. He is sound on the railway policy of the division ; will prove himself, we think, a "progressive" man,"

Mr C- J- Dovey to Herschel-

Mr. C. J. Dovey, who has been an interpreter in Kingstown some years, has at length received well-merited promotion to the Herschel Reserve as Superintendent of Natives, where we hope he will add to his laurels. The lines of the local Government officials have fallen in happy places, judging from the pleasing announcements of promotion it has been our pleasure to note.

Strange Indiscretion-

Mr. R. J. Dick, the Special Magistrate of this town, delivered an able eulogistic speech on the supremely contentious subject of the Glen Grey policy, at the Holland dinner last week. We forbear dealing with the remarks of a Civil Servant who cannot be expected to sustain a controversy on such a matter, and are charitably disposed to absolve Mr. Dick by simply hugging the thought that he allowed his well-known discretion to desert him in thus putting bis head into the nettle-bush of polemics.

Mr- Holland's Departure

The occasion of Mr. B. H. Holland's departure for Capetown has been made by the community he has presided over for the past four years, one of the demonstration of good-will and esteem, all classes being united in doing the late Civil Commissioner -of Kingstown honour. The Native headmen of Keiskama Hoek travelled a long distance to present Mr. Holland with an address, while the town has dined him, and the officers of the local Government establishment have presented him with an address. No doubt these manifestations of affection must have touched the departing official.

Electioneering Manoeuvres.

The George election is the only item of political interest throughout the Colony. It is amusing as well as instructive to watch the way things are going there. On Thursday week Mr. Thompson, the " Rhodian dummy " candidate, was positively bowed out by the port of Mossel Bay, but he went into the country, the high and bye ways and managed what has been called a farmers' meeting, in which, no doubt, the Bond leader must have had a say, and secured a vote of confidence. At this the *Argus* is highly delighted thinking it a sommersault, on Mossel Bay's part; but it does no appear to us as anything of the kind. It was not to be expected that Mr. Thompson would be without his followers; and a few farmers, under Mr. Hofmeyr. would naturally go *en bloc* for a " Rhodian dummy." Unfortunately for the *Argus,* however, the people who can be thus manipulated in the constituency are far from considerable, as they have time and again been appealed to against the late member for his intelligence and sterling independence but in vain ; and in this election, too, we believe they will not succeed in stemming the tide of intelligence ; and so it is safe to predict that Mr. Searle will be elected.

Delagoa Bay Disturbances.

Last week we printed in our Kafir columns a long and highly interesting communication from an observant and well-informed Native correspondent in Lorenzo Marques, on the warlike movement among the Natives in the Portuguese settlement. The writer lays the blame for the rising on the underhand policy of the Government towards Natives, which has cemented them all against the rule of the Portuguese. The people are not treated with anything like justice ; and it seems to be the practice of the authorities to hie all chiefs who fall into their hands without a trial to Mozambique, where they are made soldiers. The immediate trouble would appear to have been induced by the refusal of Mahasuli to appear before the Native Commissioner when a certain tribal dispute needed investigation ; but because he feared to be captured and unceremoniously transported he kept back. The Government being itself weak tried to set other tribes against him, but they would not be coaxed. So the tribes joined to attack the Government. The people in those distant regions strongly wish to be taken under the British Government—as all Natives do.

Mr, Janes, M.L.A., on the Glen Grey Act

Mr. C. T. Jones, M.L.A., for Port Elizabeth, was invited last Thursday to a meeting of his Native constituents, which, notwithstanding the rain then falling, was very large. It was to express his views on the Glen Grey Act that he was asked to the meeting, which he did, carefully going over the leading points of the Bill indicating the amendments which their (the Opposition) party desired to see put in but were overpowered by the combined forces of the Bond and Wobblers. As to the part reserved for the sovereign in this matter, Mr. Jones stated that although there was a veto yet the Queen was not disposed to use it against Parliament. Mr. Jones's views being in harmony with those of his audience, and his practice in Parliament agreeing with his promises he was accorded a hearty and unanimous vote of confidence. To show that the people feel strongly on the Glen Grey Act one speaker stated that Government was tired of peace and wanted to pick up a quarrel with the Natives by introducing such legislation. This is noteworthy coinciding as it does with the observations of a Native writer in the Transkei to these columns who urges his people to resort not to war but to constitutional weapons.

THE GEORGE ELECTION.

HAVING once written about the election that is to take place at •George consequent upon the lamented death of Mr. L. A. VINTCENT, M.L A, we are, as it were, compelled to note the changing fortunes of the contest. Election chances, as all well up in these matters know, maybe likened to changes such as one beholds when manipulating a kaleidoscope ; and it is not without interest to those who take an interest in the subject of politics, so close affecting the welfare of each individual member of the community, to note these changes when opportunity offers. The duty which lies before the electorate of George to discharge has been rendered onerous by the fact that they have to fill up the place of one of the most honourable and capable men that ever stepped into the Cape Legislature; and great expectations have thereby been raised as to the capacity of the constituency in making as intelligent a choice in filling the vacancy. When Mr. GODFREY SICHEL'S name was put forward as that of a candidate who would command considerable support in the constituency, knowing Mr. SICHEL'S abilities as we did, we had not the slightest hesitation in commending the electors of George. M r. SICHEL is now a resident in the beautiful suburbs of Capetown and his appearance on the field had the effect of calling into being a whole host of non resident candidates • for George of conceivable and inconceivable qualifications. The constituency was even dishonoured by the introduction of the species of candidate known as " De Beer's dummy " in the person of Mr. FRANK THOMPSON whom the Mossel Bay electors had the good sense to politely bow out the other day. It was understood that a local man,—Mr. BARRINGTON of no recognised representative abilities would again offer himself; but a good outsider would be a thousand times better than a local political dead head. The other names such as those of Messrs. OHLSSON, and O'REILLY— would seem to have been put forward as feelers ; and as they drew no response they have naturally been unceremoniously withdrawn. Since the campaign commenced a good local candidate in the person of Mr. CHARLES SEARLE has consented to contest the seat; and as his is said to be a name carrying great influence in the South West; and is a man of sound robust views on questions of general import, running in the main on the lines of those of the deceased member, Mr. SICHEL has been induced to reconsider his resolution to stand; and has, it is understood, given way to Mr. SEARLE. This is as it should be, as nothing would be mere absurd than for men entertaining like views on public questions fighting against each other; and certainly the loed man should have the preference in such a contingency. We say this not being supporters of local men at any price ; as we have more than once favoured the return of non-local men who showed higher capacity to that of local men. At George, *cceterisparibus,* we hold that it was but right Mr. SICHEL should give way to Mr. SEARLE whose return from all accounts appears to be assured. It is further reported that the Hon. J W SAUER will shortly proceed to Mossel Bay and lend his support by locally advocating Mr. SEARLE'S candidature This is as it should be ; as it does not do to let a candidate fight single handed, leading him to take a selfish view of such public responsibilities. Last week Mr. THOMPSON again returned to the attack at Mossel Bay, coming out with a better reception ; but the fight is to be at George, Mossel Bay having always been inconstant, even when Mr. VINTCENT worthily represented the constituency George, however, is the seat of the intelligence of the electorate.

DISSATISFACTION IN TRANSKEI.

BY all accounts the Government proclamation of the Local Government provisions has not been well received by the Natives in the Transkei, and in one case—at Tsomo—the Magistrate had to resort to blustering and threatening language to coerce the people to acquiesce. The policy of the Government is likened to that of dis armament; and is disliked accordingly. For the Government the prospect is not a promising one for the success of their Bill for Africa. To be a success a Local Government measure should be one such as can be introduced with the concurrence of those who have to carry it out When, however, those on whom devolves the task of giving effect to a measure hang fire and have to be I driven to do a thing, the chances are that the policy sought to be carried out is likely to become futile and a dead letter. This surely is not what the Government aimed at, but it is most likely to be what they will have to be satisfied with, simply because they foolishly disregarded the essential conditions of the problem in rushing through their Act. To deal with a sullen and discontented community is not exactly what the Government bargained for. but it is what they have brought about in Fingoland. In these circumstances it would be vain to look forward to the success of the Premier's policy there as it will be to the interest of the people to frustrate it as much as possible. It is perfectly possible to have this state of affairs mended, by recognising the inevitable; and giving the people a chance of fully and frankly considering what measures of local Government would suit them. In the Transkei the Government has shown that it is not tied down to the crude Glen Grey Act, by studiously improving upon the provisions of that measure in their Proclamation. Why do they not likewise endeavour to carry the people with them in a measure that is avowed to be of a benevolent character? It is not too late to mend this and thus end an undesirable state of things.

OX COLLARS FOR PLOUGHING.

An esteemed correspondent sends us the following suggestion for publication. We gladly do so. It may interest such of our readers as are anxious to help in the progress of the Natives:—

" The present seed-time is a favourable opportunity for throwing out a suggestion on a matter that has been in my mind for some time past. It may be nothing new to others. Natives are not now so rich in oxen as they once were; and with even those who are, pasturage is getting scarce. Usually ploughing is done with eight oxen; and when families 4o not possess that number they have to hire, borrow from, or club together with, neighbours. Then when spring rains fall, and ploughing time comes, the poorer ones run the risk of being served last.

" I think the adoption of COLLARS FUR OXEN, instead of the usual yoke, would lessen this difficulty, and place most families within reach of helping themselves, as well as be in a position to till their ground oftener than they now are able to do. The advantages of a collar compared with the yoke are, that the ox in pulling with it as horses do would use its weigh* also, in place of merely pulling with its neck. In that way *four* oxen with collars could easily do the work of *eight* pulling with the neck —;*yoke fashion.* With lighter- ploughs even two oxen might be thus used.

" Now, Mr. Editor, is it possible to invent (1) a collar made of hide, worked soft, stuffed with wool or hair, open at the top for putting on, and then firmly strapped on at that part. The reason for suggesting a hide collar is to bring it within reach of Native manufacture where there is difficulty of ready cash for an English imported article, which may be, perhaps, too costly.

" Or (2) if the hide collar is too clumsy or difficult to fit on, there may be adopted the way now in general use for horse harness ; namely, a broad leather band round the breast, kept in its proper place by the usual straps over the neck. The traces, as in the case of horses, joined to the broad breast baud, The oxen would be attached to the plough exactly as horses are, with traces on both sides, fastened to a cross-bar.

" This latter plan seems an arrangement that most commends itself for hwrned oxen. The design need not be elaborate; the simpler it is the better. It only needs some handy person to invent the pattern, and clever men among the Natives to adopt the use of it, and so give the thing a start—when in a year or two, after a fair trial, COLLARS FOR OXEN would be in general demand, instead of the yoke—to the relief of both man and beast.

" J. K. B.

" 18th September, 1894."

IMVO AND ITS EDITOR.

[LETTER TO THE EDITOR].

DEAR SIR,—Long ago I have heard of your esteemed character and demenour, but never yet have I heard that you was a " barbarian," or " one who had just emerged from barbarism." Now, as I am a constant reader of your well- conducted paper, the IMVO, please let me and all others who have taken interest in the reading of your columns know when and where was you found guilty for the awful crime of babarity, and how long since you have left off your babarous habits or emerged from it?

Yours etc.,

SPERO MELIORA.

Current Opinion.

THE GLEN GREY ACT AGITATION.

Commenting on Sir Gordon Sprigg's recent speech the *Cape Times* has the following on the reference to the Glen Grey Act :—

It would be almost worth while to follow the Treasurer into his explanation of the means taken to enlighten Her Majesty's Government as to the merits of the Glen Grey Bill; but the subject is a sickening one and the case beyond help by exposure of an artifice which, after all, deceives nobody. Her Majesty's Government will not interfere simply because it is contrary to their principle to do so—and because interference would be the worst thing conceivable for the Natives— not because of any credit given to the hypocrisy of Sir Gordon's minute.

On the same speech the *E. P. Herald* writes : —

Whatever may be the opinion of the country with regard to the Glen Grey Act, no one can charge Sir Gordon Sprigg with inconsistency in that matter. He would indeed have been quite ready to go further than Mr. Rhodes, and the Bill follows the. lines he has always advocated. We are, at any rate, inclined to agree . with the Treasurer-General that there is but little prospect that the Imperial Government will take any action on the Native petitions against the Act. The Natives would have followed sound advice had they recognised this fact themselves and reserved their energies for political agitation within the Colony itself.'

IZINTO NGEZINTO.

UMLAULI WE FREE STATE—U President no Mrs. Reitz bamkelwe ngemigcobo emi kulu nkufika kwabo e Bloemfontein bevela kwelama Yerepe.

OKATYWE WAFA.—Inkosikazi engu Mrs Jeanette Sampson e Johannesburg, ebitetisa ipolisa ebelimqatu elingu Van Vuuren, ika tywe lelopolisa esiswini yafa.

UMKUNGU.—Bati bake bafumana umkungwana onobom e Nyara, ote xhaxe nge Bhofolo nange Somerset East ngelicala nangeliya ngolwesi Bini Iweveki engapaya.

U REV. W. FLINT.—Lomfundisi wase Wesile ukumsebenzi wama Ngesi e Peter, maritzburg e Natal wamkele isicelo sokuya kuba ngumfundisi weremente kwayelo Bandla e Kapa ngonyaka ozayo, wasamkela.

INGQAKAQA E BINI.—Kuxelwa indaba ezi mbi zengqakaqa ekoyo e Rini, Kubonakala ukuba siwubambe kakulu nmzi isifo. Ku tiwa e New-Street baninzi abagulela ezindlwini zabo, ehxa i hospital yayo inekulu labantu.

IKULU LEMINYAKA.—Kutiwa umtungi-zi. hlangu e Berlin usand' ukuvuyelwa zizihlobo kuba efike kumnyaka wake we 100. Utunyelwe umfanekiso onencwadi ebhalwe nge siqu yi Kumkani ote ngapezu koko wambabala nge £15.

E KOMANI.—Kwezi okwa zipelileyo umzi omatempile ube utyelelelwe ngu mfundisi wase Iwandle u Mr. Rubusana. Wanentlanganiso enkulu yomzi wonke—abazili naba pulapuli. Amava obo busuku yaba ngama shumi omatatu anomntu omnye (31).

INQAKU LASEMA MPONDWENI.—Amatyala amakulu elasema Mpondweni ebedibene kweziveki zigqitileyo onganyelwe ngu Meja neqela lemantyi, ekubeko iqela le Netevu ezigwetyelwe ukuxhonywa ngawokubulala. —Inkumbi zifikile kwisiqingata Base Mzimkulu.

MASILIMISE IPEPA LETU.—Okutetwa yi *Nkanyiso* ngemfanelo yokuqiniswa kwayo ngabantu base Natal kunoktibhekisa ku bo bonke abetu kwelizwe :—" Sinepepa letu esizwana ngalo, omunye akushumayelayo ukuveza obala ngokukufaka kulo, sizwe sonke. Masilimise, siliqinise, silake."

IMIDUNGELA YENCWADI—Ezi zincwadi zabantsundu ezise Posini yase Qonce abangaziwayo abaninizo ngo 15 October, 1894 : —Ettie Amos, A Dover, Maria David, Jessie Gikana, Jacob Jube, Jack Kume, II H Koza na, Jentu Kata, Mies Loyana, John Miner, M Mongo, Zasene Ngombane, B Nyangene, Leya Ngadini, Jane Petu, Tom Xaba.—J. HALLOCK, Postmaster.

ABAHLOLI ZIKOLO —U Mr. A. E. Brice, B.A., obeyi Titshala e Bhofolo, nowayeke wancedisa u Mr. Howe Ely ekuhloleni iziko'o apa e Qonce, wenziwe Umhloli kwelase Daimani nase Ligwa nelilunge kwezo ndawc. —U Mr. J. H. Hofmeyr, M.A., obeke engu Mhleli we *Ons Land,* ipepa lama Bhulu lase Kapa wamkele indawo yokuhamba evuselela ukuba kufundiswe kuma Bhulu alunge e Steynsburg.

UKUVULWA KWE TYALIKE.—Elixesha libaluleke pakati kwezinye izinto ngokuvulwa kwe Tyalike; Ngenye imini apa u Mr. C. G. H. Bell imantyi yase Dikeni ibivnla eka Rev. E. Makiwane kumzana wase Kwezana. —Umzi sewuvile ngezizikumbnzo zika Alefu e Ngqushwa evulwa ngo 1 November, e Gcuwa ngo 8 November.—Kws Tonyela e Zeleni kuyakuvulwa enye ngo 18 November ze ngomhla ye Chrismas kuvulwe eyakwa Maceba kwi Zele elisezantsi.

E HERSCHEL.—Lilanga ukubalela into enkulu; ngumoya imihla ngemihla. Selitsho umhlaba walilitye. Ukutya kuyaqala ukudula, umbona ubutengwa nge 2/6; ngokunje utengiswa nge 5/ ne 6/; amazimba 10/ to 12/. Sebeqala ukupitizela ngamaqegu. Seleti umntu iyawa yileya ndlala esapila zi erentyisi. Ke kubonakala njalo kuba akulinywanga, nentwana ezalinywayo azipumi lilanga; ingqolowa ibudlwa iNgu moya iyatsha. Ke itemba leli—ikepu—alibangako nonyaka nje. Babehla bancam a lakuba lingeko, njengokuba kunjalo kwabase Lwandle xana kungafanga mnenga

YEHL' INTLEKELE.—Inqubo ka Zibuse e Natal ngati iqalile ukuyihlininikisa *Inka nyiso* eyaye ingumxhasi oshushu wake oko saye silusizi tina. Namhla iqalile. Yiva : — " Abelungu bafuna ukuba kungabiko zikole zokufundisa abantwana betu imisebenzi ye zandhla nokusisiza, kona siyakuba nama- ndhla okuz'zuzela ukudla njengabelungu. U Rulumeni wenqabile ukusiza i S. Alban's College kanye nezinye izikole lapa abantwana betu befundiswa kona ukubaza nokutunga izicatula. Siyakuvuma ukuba lezi zikole zife na ? Uma bala sivume ukuba zife, masinyane nezinye izindhlela esisizwa ngazo zizannqanyulwa nazo futi. Makungabi njalo.''

ISIKOLO BANGOKUHLWA E QONCE.—Amanqaku awenziwa yi Komiti ngesicelo sika Dr. Muir ngokuqutywa kwesi sikolo, amke. lekile ku Rulumeni. Ngoko ke umsebenzi uqale ngokuhlwa kolwesi Tatu Iwengapaya. Ngetuba lokuba kungabangako Ti'shala Inkulu itumeleyo ukubamba lendawo sisavu. Iwe ngemvume ka Dr. Muir, ngumbhali we Komiti u Mr. Tengo Jabavu de ifunyanwe eyona Titshala; uncediswa ngu Mr. John Mnci wase Mgqwakwebe owayese Clarkebury ngemfundo. Isikolo esi siyakuba ntsuku ntatu ngeyeki, siba yule mbini ngotusuku. Ngamana saluncedo ukuvula imfama ezininzi. Kugqitisele ukuba ikaba elisebenzayo libe nezikolo zangokublwa, kuuokuba libe licinga amafene apumelela ekwenzeni into ezife amanqe.

" IMVO" KWI QUMBU.—" Okadeneta " wakwa Qumbu ubhala ngokopupuma kwe ntliziyo uti :—Elipepa abantu mabalitabate libubcm bomntu wase mhlabeni; lisixelela ngazo zonke izinto azidalileyo; ngengozi ieekude nendlela emajipetshwe ngayo nezisulu nendlela yokuzifumana eti yakuti cwaka IMVO kube kuxa knngekabikonto. Ngokuxasa IMVO umzi uyazinceda. I Eaet Griqualand Native Vigilant Unity make isingate lomcimbi nyisoze ibe namalungu angawo nengxoxo. Shumayelani IMVO, Nam ndiguqukilenje ndishunyayezwe ngu Mr, Jonas Ntsiko, nam ndiyashumayela ndilinga ukuguqula omnye um-Hivi we Mvo. Amakolwa EMVO makabonakale ngokuba ne ramente ye Mvo, ibeke iramente ingenaku fane ivele ngapandle kwentshumayelo ne mitandazo. Ndiya kubulela Mr. Ntsiko undikupe emweweni kwelimnyama ihlati.

AMATYALA AMAKULU E BARKLY EAST.—Asingatwa ngu Judge Laurence ngo October 10 ingu Mr. Foster Umtshutsbisi. Kuqalwe ngelika *Kleinbooi Mpalapala,* ngokwenzakaliswa akuba ebecatshukiswe kunene. Usuku olunye.—*David Mantji, Mlau Skepe, Bcoy Nomaye* ngobusela kwi f«m ka Mr. Orpen begusha enye. Umantyi in anga 6 abanye 9.—*Richard Proudfoot* (i. Yerepe), *Harry Croats* no *Christian Prince* Arnabhas tile ngokuba igusha (2) nebhokwe (11). Ukululekile u Proudfoot; u Grouts unyaka ngokutya inyama ebiweyo; u Prince unya ka onenyanga ntandatu ngokuba.— *Klenbooi Booi* ngokuba igusha enye. Inyanga 9.— Elika Kapteui liroxisiwe.—*Maiyas Januvani* ngobudlwengu ku Sana Mhlaba; bungaca- canga ubungqina, ukululwe.—*Jacob Jaas* no *Johanna* rgobmela bobuvuvu bemp.hla yevenkile, bakululwo.—*D. J. Erasmus,* i Bhulu, ngobusela bengxowa ezi 13 engqolowa zelinye, awayiba ngobusuku bekubhulwa, wakululwa ngokungacaci kobungqina. Amanye amatyala abe ngawe mbambano.

IYURE EZIN0 EMVA KWEXESHA.

Yo Tixo! Hai ukuba bendinokulibuyia ixesha le yure ezintatu nezine eligqitileyo, Bona inkatazo enokuzihlisela yona indoda ngomzuzwana."

U Mr. James Curtis no Mr. C. S. Bennet, base San Francisco bobabini, babe zizihlobo ezazanayo iminyaka emininzi. Kwihlobo eligqitileyo baxabana okokuqala, batyolana. Babuye babuyelwa zingcinga ezilungileyo baxolelana. Kodwa akunakuyenza ibe yinto engenzekanga into eseyenzekile. Inkumbulo yayigcina lonto kwilitye ebhala kulo. Babe ngabantu abangadibaniyo kangangoko kunokwenzeka. Kodwa, njengabamelwane, bamelwe kuqubisana abantu. Aba babini badibene esitilatweni. Yavuka pantsi ingxabano. Amazwi arara apambana, waza u Curtis ezilibele ngenx' enomsindo, warola ipistoli yake wamdubula wafela kwalapo u Bennett. Ekuhambeni kwemini utete lenteto ingentla—esindwa kuzohlwaya nosizi. Kanti ke kwakungaseko kunceda, natemba, kungeluto.

Kodwa ke u Curtis wayelungisa ukuti inkatazo inokuhlayonke ngoinzuzwana ? Yinyaniso kublala kubonakala njalo, kodwa akuko nyaniso inzulwana esinokuyibona? Akukataleki nokuba yinkatazo eluhlobo lunina, Ngoko ke make siqwalasele enye into eyahlukileyo kwangalendlela.

Umfazi onengqondo utiNgo October, 1860, ndiguliswe sisifo endingazange ndilindele kupila kuso. Ndandinentlungu kuwo wonke umzimba nokohlokohlo obolusitsho ndinge ndizakuba buvuvu. Andifumananga butongo bumnandi imini nobusuku, ndamelwa kulala ndigula. Ndakakazwa ukutya okummanzi ngesitya sobulwelwekuba ndingenakupakama. Intliziyo yam yayibeta kakubi, obungayivayo emqamelvveni, nentlungu zindihlaba futi ngokungati kuko umntu ondihlabayo. Ndaludwamba olungena kuzinceda, kunzima nokupefumla. Igqira lindinyange ngapezu kwenyanga kodwa ndaya ndibabutataka ngakumbi. Ngamanye amaxa ngokublwa bendibambeka loyike ukuba akusokusa ndisapilile. Libize elinye igqira, avumelana ngokuba sendisemngcipekweni. Ndatyiswa ibhulanti ukuba indigcine. Indoda yam nentombi yam bebesoloko behleli nam. Onke lomayeza akandincedanga nto. Ndase ndisemnyango wokufa.

" Kute ngelixesha u Mrs Keeling wase Motley, kutupi e Plymouth, umhlobo warn waudicebisa ukuba ndilinge iyeza ekutiwa yincindi epilisayo ka Mother Seigel. Nditenge ibhotile, kwati emva kwentsuku ezimbalwa ndaba nokutya ngokwaneleyo ukuba ndibe namandla, saya sipela isifo esibi kunene. Emva kokusebenzisa ibhotile ezintandatu zale Ncindi ndiyifumene ngokuzeleyo impilo yam, *endiziva ndibhetele kuneminyaka emashumi matatu egqitileyo.* Intombi zam ezimbini zipiliswe yiyo kwisifo sokuxubahala kwesisu. Ndiyakuvuya ukupendula nawupina umbuzo."

(Ibhalwe ngu) Mrs. Louise Jackson, Builders, Arms Hotel, Bridge Road, Hammersmith, London, January 14,1892.

Kwincwadi esilitabate kuyo elinqaku lingentla, u Mrs. Jackson ubuye ati ngapezu kweminyaka emashumi mabini pambi koko kugula ngo October, 1890 ebengapili sisisu esibi nasisibindi. Umlomo umuncu, engatyi kakuhle, iti ne ntwana ayityileyo imlume, waziva embi, enesitukutezi nokudinwa, enokutyafa okubi esiswini, intlungu ezinkulu esifubeni nasemacaleni, ukubeta kwentliziyo, isiyezi, *waye emana ukuwa futi esitilatweni atwalwe ukusiwa ekaya.*

Ngokunjalo siyaqonda ukuba kulendaba yake kuko imbangi ebisoloko isebenza yada ekugqibeleni yavolisa esi sibongo-bongo esipantse sakupelisa ubom bake. Kuhlala kunjalo nokuba siyayiqonda imbangi nokuba akunjalo. Isono esenziwa ngu Curtis sesokuqubuliseka komsindo wendoda evumele ingcinga zentiyo nokupindezela zalaula intliziyo yayo zavelisa isiqamo sokuba kwenzeke ukuba ibulale, Kwisifo esahlukileyo selinenekazi ibilutshaba lomzimba walo, isisu esibi esonakeleyo, esite ekupeleni anamandla amakulu

Isifundo siyafana. Kwaluse ukuqala kobubi ubunqande xa busenokulaulwa ngokulula.

IBAPILISA BONKE

I RHEUMATICURO!

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 Ngqaqambo-matambo natnalungti ebiseyi buncanywa. Ngokuteta kukanina uti akazange abone isifo esi " Koortez-ikte," zngabula bona, njengeso Idosi yokuqala ye RHEUMATICURO yamenz' umfana lowo ukuba alale kamnandi, abayekanga ukumseza, nangona umelwane nezihlobo zati kum atolwa ukuba uyakupila, *seke wandivelela kabini emva koko,* wangqina intsebenzo ye RHEUMATICURO ne PILLS.

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

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

Eka JONES

I RH EUMATICURO

Lelona Yeza Likulu lase Mazantsi e Afrika kwi Ngqaqambo 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.

G.P. PERKS NONYANA

E QONCE,

YEYONA NDAWO YOKUTENGA

Imisesane yoku "Ngeja,"

Imisesane Yokutshata, Amacici Namehlo (Spectacles),

KANANJALO XA UFUNA

UKUHLAZIYA IW0TSHI.

MARKET SQUARE,

Kingwilliamstown.

W. SAVAGE & SONS

E CALA,

BASOLOKO befikelwa yimpahla entsha, okwangoku ngabona abanempahla egqibeleleyo 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 zo Kodi, I- molskin, Izitofu, Izitafu, Ezimdaka Ezilushica (Whipcord).',

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

IZINXIBO ZOKUTSHATA ZENTLOBO ZONKE NAMAXABISO.

KUKWAKO NENCHAWA, NEZI BHALALA ZELILIZWE, NJALO NJALO.

IMBOLA! IMBOLA !

EYONA IBHETELE.

WM. SAVAGE & SONS

KWI

BALA LABA TEMBU,

E CALA

|TYALIKE ESISIKUMBUZO

—SIKA—

AYLIFF NAMA MFENGU

ENCQUSHWA.

—: 0

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

—o—

Izikondzo ne Ntlanganiso ngo 11, 1-30 (F-yentsapo), 3 no 7.

YIZANI

IKAYA '.'LABANTSUNDU

NE VENKILE

E QONCE.

SIYAWAZISA umzi wakowetu ukuba livuliwe

I-BHOTWE; LAWO

Elinamasebe onke e Business.

Ivenkile kaloku inento yonke ngamanani alula, sinokutengela sitengisele abakude nabakufupi. IQIYA zetu *ze* silika zintle, zinkulu, kwanetyali zoblobo. 1CUBA letu lama Mpondo nelama Xesibe libalultkile ngokulunga—silitumela nakwindawo ezikude.

IMPAHLA YEBHOLA ne Tennis ne Foot Ball, itshipu kakulu. Incwadi zonke zesi Xhosa, ako namaculo ase Wesile. Ingoma ezimnandi zifika i Kwata zonke. Kuko ne Sebe Lezihlangu elipetwe ngu Mr. C. P. Matyolo, ingcibi kakuhle.

PAUL XINIWE,

General Agent,

Market-Square.

IKAYA LASE MONTI SELIVULIWE.

K ULUNGISELELWA

UKUSHICILELWA • NGOKUTSHA

UKUHLAZIYWA KWE

"LOVEDALE, PAST and PRESENT,"

(Incwadiecbalisa ngabo bonke abafundiswdapa e Lovedale,')

BAYACELWA BONKE ABAKE BALAPA ukuba *bazivakalise* apo bakoua okwakaloku nje, nemisebenzi abayipoteyo.

Incwadi ezo bazibhalayo ize zitunyelwe ku

3110 DR. STEWART, Lovedale, Alice.

N. MEYER,

Inchibi Yentsimbi Zamaxesha, Imisesane, nama Jikazi,

CAMBRIDGE ROAD, Kingwiliiamstovi

Wonke umsebenzi endiwupatisiweyo wenziwa msinyane ungowenene

Amayeza ka Cook Abantsundu

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxazaza.
1/6 ibotile.

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

Aka
COOK Amafuta Ezilonda Nokwekwe.
9da. ibotile

Elika
COOK Iyeza Lepalo.
1/6 ibutile.

Ezika.
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umciza Westepu Saba-ntwana.
6d. ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d. ngesiqunyana

Oka
COOK Umciza we Cesine. 8/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Ngawenkohliso angenalo igama lake.

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

J. LAMONT,

NKATULA! NKATULA!

QUEENSTOWN.

UKUPELA kwevenkile e Komani ape amafama anokuzifumana zonke izinto azifunayo.

U

J.L

Unga angacela amehlo ecelela imfumba anazo ze Tyali, Blankets, Izibhalala, Ingubo Zamadoda, Ihempe, Printi, Izihlangu, Isali, —ngazwinye yonke into enokulangazelelwa ngumzi ontsundu, ngamaxabiso angazange aviwe ngapambili e Queenstown.

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

—o—

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

IMVELISO.

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

J. LAMONT,

Kwi Boloro yakwa Komani,
(QUEENSTOWN .

J NEWING

E QONCE.

Yizani kuzibonela

IMPAHLA ENTSHA

ESAND' UKUQALWA.

Izitofu Zamanene Nezinxibo, Iminqwazi, Izicatyana (caps), Amaqhina, Ikausi Zamanene, lwotshi zidla i 11s. 6d. ne 20s., Itsheni ze Golide neze Silevere, Ingubo Ezilushica Zamadoda Ezizikodi, Ibhulukwe ze Bedford, Ihempe Ezilushica.

Yonke Impahla Entsha ipaulwe ngo "Cheap" asiyendala engatengwayo le *Itotyiweyo.* Ningayilibali IVENKILE emanibutengise kuyo UBOYA benu. Imveliso zinikelwa imali ngokokoko. Kufika Ingubo Ezintsha zonke iveki.

J.NEWING,
Kingwilliamstown

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

"INYANISO ESEMHLOTSHENI NGEZIKA" KEATING ILOZENJIS (papulmente) ZOKOHLELO. Ungabuza kwelimiweyo lipela kwilizwe elinokuxelwa uya kufumana zitengwa kakulu. Ngokwenene akuko yeza elinceda ngokumsinya, nelinyanisekileyo ekupiliseni, njengazo, ukanti ke noko nonobulwelwe obukulu unokuzitya.

"UKOHLELO OLOYIKEKAYO."
" UKOHLELO OLOYIKEKAYO."

94 Commercial Road, Peckham, July 12.

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

AZIGQITWA YEZA.
AZIGQITWA YEZA.

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

UMLINGO WE GOLIDE,
UMLINGO WE GOLIDE.

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

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

7518 d 26

EKA-POWELL

INCINDI YE ANISEED

INOKULUPILISA UKOHLOKOHLO LWAKO

ILIZWE LIPELA LILIYEZA ELIQONDWAYO LOKOHLOKOHLO. Ukutengwa kwalo okubanzi kulo lonke ilizwe kwalata ubuxabiso balo. on nnn ABENZI-MAYEZA ABALITENGISAYO.

Abo bangazanga balilinga, mabake balilinge kwangoku.

EMABHOTWENI NASE MANQUGWALENI NGOKULINGANAYO. Eka-Powell Incindi ye Aniseed iyinkunqele ye YEZA LOKUKOHLELA elidala. Ukutengiswa kwalo okubanzi kulo lonke elokukanya kuhlokomisa ukulunga kwalo.

LIBEHLE LIZICOMBULULE IZIKOHLELA. UKUKOHLELA KWANGOKUHLWA LIKUNCEDA KAMSINYANE.

QWALASELANI UMFANEKISO ONGENTLA EMAPEPENI ELISONGELWE KUWO.

Kangelani amagama ati " Thomas Powell, Blackfriars Road, London," kwisiqiniselo sakwa Rulumeni.

Ningayamkeli Imilinganiso. Labako 1824.

ABASEZIFAMENI XA BAZE KUTENGA BA-NGALILIBALL ELIYEZA LIDALA LOKOHLELO.

EKUKOHLELENI

EKA-POWELL INCINDI YE ANISID

KWISIFUBA SOM'BEFU, NOMFULAWENJA, &c.

UTENGISWA NGABENZI-MAYEZA NE VENKILE, KWELASE OSTRELIYA, ne NYUZILANI ne KOLONI ZASE KAPA.

Ibhotile 1s. l ½ d. ne 2s. 6d.

<ORSMOND'S>

The GREAT AFRICAN REMEDY.

THE STANDARD DOMESTIC MEDICINE FOR FEVERS AMD COMPLAINTS OF ThE HOME, Vide Pamphlet.

GREAT AFRICAN

i'or Eczema, Eruptions, Soras, Syphilitic and Scrofulous

DISEASE

BLOOD Unrivalled

Tonic for
Specific for Kidney
Urinary Disorder

For
COLIC,
DIARRHEA,
DYSENTERY

GREAT AFRICAN

FRUIT PILLS. For Liver, Stomach and Bowel.

The Cure tor
Piles and Constipation.
Are Mild and Effective.

THE *GREAT AFRICAN*

HERBAL OINTMENT.

Piles, ' For and Sores, SMn Diseases, Rheumatism, Sprains, in Joints and Muscles, Inflammatory Swellings.

MEDICAL HALL

KINGWILLIAM'S TOWN

KWABAKUFUPI

.-----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 Rulumente.

KUYAZISWA ukuba kwazi wonke umntu ukuba o Gqira Bempahla bakwa Rulumeni baya kumiselwa kwezindawo zika. nkanyiweyo ngapants' apa, ngangoko umsebenzi obukali uugati 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 ngarnacebo nokunyanga impahla, ngapandle kwamayeza, nezinto zokusebenza, njalo-njalo, angati ugqira mazifunwe, nangayaleza ukuba mazenziwe.

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

Babi we ngoluhlobo : —

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

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

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

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

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

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

Mr, M. A. HUTCHENCB. uyakuhlala kwa Komani, aseben: e i Talika, Komani, Katikati, Albert, Wodehouse, Alvani, e Gqili (Herschel), Batli, Stockenstroom, i Sidubu, Xalanga, Ndenxa, Qumbu, Mount Frere, Mount Ayliff, Matatiele, Mount Currie nc Mzimkulu.

Ugqira Omkulu Wempahla wo Koloni, Mr. Duncan Hutoheon, e Kapa.

CHARLES CURREY,
Umpat'swa-Kulima Ongapantsi.

I NTSHUMAYELO

NGU MHLEKAZI U GENERAL SIR WILLIAM GORDON CAMERON.

Itshawe Elibekt kileyo lo Didi olusuke ku. nene lwe Bath, Umpati Omkulu opete Imikcsi ye Nkosazxna kwi Koloni yuse Dope of Good Hope, Olaula Umbnso we Koloni, amazwe nezibhaxa Ziyo, no Mtunywa Omkulu we Nkosazana, njalo njalo.

NGAMANDLA amagunya endinawo, ndiyashumayela apo, ndisazisa ndihlokomisa umteto omawugqalwe kumazwe *b*tile prsha kwe Nciba, kwelakwa Gcaleka, elaba Tembu, ema Mfengwini, nakwela ma Bomvana, e Mbo, ema Mpondweni, e Mzimvubu, nase Walfisch Bay, ngendlela yokutengisa Utywala kulo Mazwo, ongu Mteto oyakuma umi kuhanjwe ngawo endaweni yo Mteto ocha iweyo kwi Ntshumayelo No. 154 wo 1885, No. 1G5 wo 1885, No. 210 wo 1885, No. 53 wo 1889, No. 40 wo 1892, No. 191 wo 1893, nakwi Ntshumayelo ye Kuluneli kulo lonke elase Mampondweni yomhla wa 21 May, 1891 ekuti zonke ezo Ntghumayelo zaguqulwa apa, ngapandle kokuba zibe zipatelele kwiz poso (Zenziweyo ngakuyo, ngalimbi nokuba yinqubo cqaliweyo okanye ehlalele ukucikidwa pantsi kwezi) Ntshuma. yelo. ziguqulweyo kwilizwe ngalinye kula aselekankanyiwe, namalunga nomvume ezikoyo zokutengisa i Wayin, i Baer, Nezi-selo Ezinxilisayo, iyakuti logama epakati kokuhlokonyigwa kwale Ntshumayelo no. kupela kwexesha lwezomvume, ziqulunqwe ngend ela ezenza yona entengiswani eya. veliswa zizo nendleko zabaniniyo abangati babe kezo njengokungati ezi Ntshumayelo ziguquliweyo zisenamandla.

2 . Imvume (Licences) zokurweba ngo Tywala kulamazwe ziya kukutshwa yi Nkulu ye Mantyi okweloxesha kwilizwe ngalinye, okanye ngu Mantyi malunga nelase Mzimvubu ne Walfisch Bay, nokuba ngomnye umrulumente ongati alatelwe lonkonzu yi Ruluneli ngokuti amhlokomise kwi *Qazette*- Zonke imvume zolohlobo ziya kupelelwa lixesha ngo 31 December wonyaka ezakutshwu ngiwo, kodwa kuyakuvumeleka ukuba ukukupa ezesiqingata sinyaka emva ko 30 June yonke iminyaka.

3 . Ngemvume yonyaka engati ikutshwe naniuina ngapambi ko 1 July ngonyaka, kuya kuhlaulwa i £10. Ngemvume yenya. nga ez.i 6 ekutghwa nangaljpina ilixa emva ko 1)0 June ngonyaka, kohlaulwa £5.

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

5 Utywala abukutetigiselwa, kupiwe nga bo, bunikwe nangubanina onemvume yolohlobo kun ntu ngapandle kokuba arole ipepa elibhalwe ngumant i lokuba afumane obotywala abufuna_, o

6. Akuko tywala buyakutengelwa, kupiwe ngabo, bunikwe nokuba nguwopiaa umrwebi onepepa nelemvi me kumntu onepepa loku. tenga utywala ngapandle kokuba linikelwe kuye ngenqu, oyakulinikela ekupeleni kony anga-ntatu bonke kumantyi weso siqingata akUso. Umrwebi ogqite lemigaqo nokuba yeyesiqendu esingapumbi kwesi xa afunyenwe enetyala uyakudliwa imali ongengapezulu kwa £20 engenawo afakwe entolongweni esebenza mhlaumbi engasebenzi nzima ixesha elingepgapezulu kwenyanga ezintatu.

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

8. Akuko tywala buyakusiwa kulamazwe axeliweyo ngapandle kwemvume 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 ntywala ngapandle kwemvume ebhaliweyo, obotywala angabuhlutwa ngamapolisa nokuba nga. banikwe amagunya ngemfanelo ngu Mantyi wesi Qingata, aze xa afunyenwe enetyala yi Mantyi adliwe imali engengapezu kwama £50, engenawo okanye ukongezelela kweso soblwayo afakwe entolongweni, esebenza mhlaitnbi engasebenzi nzima ixa elingengapezu konyaka, utywala obo bube lilifa le Nkosaana.

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

11. Wonke onepepa lemvume yokutengisa utywala noneye venkile ongagqali imigaqo yala Ntshumayelo uyakuba lilifa, ngoknbona nokuqouda komantyi, pezu kwezi zohlwayo zanekiweyo, lokupangwu lomvume yokutengela utywala nokuba yeyevenkile nokuba zizo zombini, njengokuma komcimbi, kwangokokoko mhlaumbi ngosuku olnngamiswa yimantyi axelelwa ukuba akafanelwe kubuye anikwe imvume yokurweba ngotywala mhlaumbi ngevenkile mhlaumbi ngezonto zombini, njengokuma kwetyala, kwisituba esiugengapezu kweminyaka emihlanu.

12. "Ngotywala" kuqukwa i Wayin; Beer (biya) nendywala, nazo zonke iziselo ezinxilisayo, kwi " biya " kuqukwa nobotn. XI osa.

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 Uiaulo.

Ngomyalelo wo Mhlekazi, Itshawe Elipete Ulaulo-e Bhungeni.

J. GORDON SPRIGG. No. 343, 1891.

ISAZISO sika RULUMENI—No 559, 1894
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 zome. lezele ukuhambisa kwinqila zazo imigqaliselo yo Mteto Ongetnpilo Yoluntu ka 1883," opatelele ekunqandeni ukwanda kwezifo ezisulelayo, ngakumbi imigqaliselo ye Sahluko 47 salomteto malunga nokupumelelisi ukupindapinda ukuqapula abantu. Kushicilelwe kwipepa la Komkulu indawo ezitile zalomteto ukuze izipata mandla zibe nokuqonda kakuhle ngendawo zokutintela Ingqakaqa nokuyinyanga.

HENRY DE SMIDT,
Umpatiswa-Koloni-Ongapantsi.

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

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

Ngokuti " Izipata mandla zendawo nge. udawo" kuqukwa

(1) Ibhunga okanye i Bhodi yabatunywa be Dolopu.

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

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

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

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

HENRY DE SMIDT,
Umpatiswa-Koloni.Ongapantsi.

ISAZKO SAKO MKULU NGE NGQAKAQA.

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

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

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

UKUBULAWA KWEZILO.

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

Imigila yazo yodwa iyakuba bubungqina obaneleyo bokuba elowo okwenene uyenzile lonto

		B.	d.
Nge	Xhwili................	10	Q
»	Ngwe	6	0
»	Hlosi	5	o
»	.Mpungutye ...	6	0
»	,Sandawana	6	0
»	....	6	0
»	Mfene	1	g

. CHARLES CURREY,
Umpatiswa Ongapantsi.

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