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 31, 1894. [Vol. IX, No. 523

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.

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E GCUWA, TRANSKEI.

BANGA bangazisa zonke izihlobo zabo ezintsundu ukuba basandukufikelwa

YIMPAHLA ENTSHA NE NTLE KUNENE

—ENJENGE—

Tyali, i Printi, Izihlangu (Zamadoda nama Ledi), Ikausi, Amaqhina, i Ribhini, i Ondilokwe, Izitafu ze Lokwe eziketiweyo nezi Tshipu.
IMPAHLA ZOKUTSHATA-Izigqubutelo, i Gloves, i Satini (engamabala onke, nayo yonke into efunekayo inyulwo e SKOTILANE-

Yizani zintombi, yizani bafazi, yizani bafana nizokuzibonela, nityebise amehlo. Amaxabiso angapantsi kwazo zonke Ivenkile e Transkei.

Ikwako Iswekile, ne Kofu, ne Tea, nazo zonke Izidlo ezifunekayo. Ngamanani alula.

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JOHN W. BAYES & CO., GRAHAMSTOWN.

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

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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

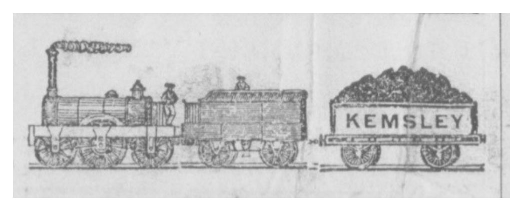
APA E QONCE.

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.



J.C.KEMSLEY,

MAIN STREET,

E-BHAI.

WA Mfondini! Mawo yinina le : lihlazo lani eli lenziwa nguwe—usemtsha nje ukoloba no kukoloba ?

Kaubone ukuba maqatalala kwenyawo zako ? Umatele ni—

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KWA

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zi 4 6 kuse kwi 10 6.

UMNQWAZI WAKO UDLAVI'KILE—Lunguza kwa kona eye Stroyi 1s 6d ne 2s 6d. Utsho akubonise etambileyo ye kaba—nditeta eyokutsola mna.

ISUTI ZAMADODA 18S ne 25s, into osuke uti wakuyinxiba ube litshawa, i umnumzana.

UFUNA UKUTSHATA NTO-YAKOWETU ?—Ihempe Amaqina Nobunye ubucokocoko, zihleli zodwa.

INENE ISTRU MFONDINI UPETE MINI ZIMBINI QA UNGAPUMA WANELE. '

KANENZE amava Ntozakowetu niye kuzibonela u J. C.
, KEMSLEY, ezantsi E-Bhai, UYAKOTUKA.

JAMES ADAMS,
I SI LAR A
E QONCE.

R. J. McCALLUM,

ONE VENKILE

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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

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

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esiqibe 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

ITYALI EZINTSHA!

ZISAND' UKUFIKA.

YIZANI .'. NIBONE!

ZIYAKUNIMANGALISA.

Zezentlobo ezigqibeleleyo zofani ngofani ezingazange zibeko apa e QONCE,

Bonke abavela ngapandle bebefanelwe kukuza kubona EZITYALI ZOBUGQI ngapambi kokuba batenge kwezinye Ivenkile.

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IZITORA EZITSHIPU."

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

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

KANGELAN' APA!

ZIHLOBO ZAM1!

U FOLOKOCO, (PASCOE)

UBUKALI

NIKE NAZIBONANA INGUBO ZAKE EZINTSHA?

EZAMANENE :

Ibhulukwe (Ezisikiweyo zona) Ezekodi Nezezitofu. (Zibhulukwe ngenene asimf mekiselo).—Ibhatyi 110 Ndulubhatyi zofani bonke.— Ingubo Zokutshata, kulapa bo apo zikona ! Zihleli zodwa.—Ningazilibali Ingeji Nemisesaue Yokutahata—iyalala.

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Sinqen'ukuteta, Yizani nizokuteybis'iliso.—ILOKWE zenziwa ngu Dresmeka wetu ovela e Ngilane.—Nike nazibonana kodwa? Yizani kuzibona !

Kwa FOLOKOCO unyana ka SILINDI (Hai). U Folokoco indodana mpela ekungeko nto yimbi ngapaya.— Lento igqiba yonke into ebitstwa!

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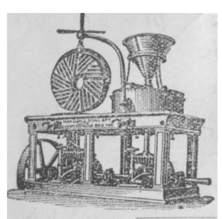

ILITYE

LOKUSILA,

E CALA,

DISTRICT XALANGA.

U TOM R. HAMBIDGE,

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

UFUNGELWE UBUhLE WONKE UMSEBENZI.

Ngendawo ezifun' ukuqondwa kubhalelwa ku

TOM R. HAMBIDGE,

Umsili no Mnini Mashini Wokubbula, CALA, TEMBULAXD.

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

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

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Bapezu kokudwelisa IZIHLANGU EZITSHA.

Omaqateni (Shuz) Bamaledi abatungwayo baqala kwi 3s 9d
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GIBBERD & BRYANT,

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IBLAUZI EZIMABALABALA EZIZIHEMPE (zi-nekala ezomeleloyo nezihlahla) 2/6.

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ITYALIKE ESISIKUMBUZO

—SIKA—

AYLIFF, E GCUWA.

—o—

LE Tyalike iya kuvulwa ngu Mo-NGAMELI 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 ngo-kufaka isandla kwinkonzo efaneleke kangaka.

W. J. HACKER,

231 Umongameli.

ABAMELI-MICIMBI

J E. BYRNE,

(ATTORNEY, ETC.)

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

E-QONCE.

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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,

UMELI EMICIMBINI YAMATYALA

TSOMO,

TRANSKEI

KUFUNWA

EBARKLY EAST, Ititahnla Entanndu— _ yengu Mwesile engaxolisayo— Ibenesimilo esihle. Ibe nokukumshela Umfundisi

Makubhalelwe kwangoka ku

J. WORTHINGTON,

Wesleyan Minister, 711 Barkly East.

ITITSHALAKAZI EZINTATU zokunceda nenye yo ku Tungisa—kwi Zikolo Ezincediswa kwa Rulumeni, ziwuqale umse-benzi ngo 20 January, 1895 Abawncelayo lowo msebenzi batumele ne Setifikiti ze Similo noku wufanela umsebenzi ku

REV. JOHN W. STIRLING.

Buchanan Mission, Qumbu,
October 12, 1891 3110

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

REV. CANON GODWIN,

8. John's College,
Umtata.

8 October, 1894 —to

UMNTU OPAPILEYO onengqondo, osuka pezulu, ogqibeleleyo ukuwaz' umsebenzi wokupata ISITIYA SENTYA NTYAMBO, onkonzo iya kuquka ukusula ihashe nomsebenzi wonke we D^a'iti. Umvuzo mhle, Ukutya kuyalala, Indlu yokulala ilungile. Bhekisani kunye nesimilo ku

WILLIAM ARMSTRONG,

42 Western Road,

314 Port Elizabeth.

UKWAZISANA KWEZIHLOBO
Abatshatileyo

MANZANA-GCINGCA.—Kumanywe ngomtshato ongcwele ngomhla wesibini ka October, e Tsomo, ngu Rev. W. S. Caldecott, u JOSIAH, unyana omkulu 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, unyana omnci ka Mr. Joseph Hannie no Leuisv, intombi ka Mr. Flashman, ngu Rev. J. W. Househam waae Cumngce (Buntingville). Ube ngumtsbato omhle ondileyo. 37

Imibiko,

LUSASENI.— E Qora, ngo 3 October, 1894 kusitele kukufa kwakona u EDWIN HAROLD, obudala buyiminyaka e 3 enenyanga ezi 8 nentsuku ezi 7, unyana ka P. S Lusaseni wase Ndakana, Transkei. Namhla kambe bapelile kum. Makabongwe u Tixo !
3110

MCOSELI.—Emtandezweni Farm, ngase Wooldridge, Peddie, ngexesha le 8 ngokuhlwa, 20 October, 1894 kumke emhla-beni Inkosikazi ka Mafa Mcoseli (ezalwa kwa Dingela) ; ishiya indoda leyo naba-ntwana abahlanu—amakwenkwe matatu ; intombi zimbini; iminyaka 27 yokuzalwa. Kweziswa izihlobo ezikude. 1410 f

ISAZISO !

Kubaxhasi Abantsundu

BASE

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

HLAKANYANA

(J. P. CASELY)

WAZISA abahlobo abantsundu u-kuti usambe zimi ukutengisa ngamaxabiso angapantsi kwawazo zonke Ivenkile

APA E-BHAI.

Ihempe, Ibhatyi, Iprinti, Ityali, Ibhulukwe, Ikeleko, nezinye ingu-bo Zamankazana zicolwa nje. Ze-ziketwe nguye salufu Pesheye (England). Ziqata, Zilushica, Zintle kuba uyayazi into efunwa Ngo Ntsundu.

Yiza Kuzibonela upete ipepa le MVO, akusayi kurana Istra.

J. P. CASELY.

PARLIAMENT STREET.

PORT ELIZABETH.

IMVO ZABANTSUNDU

(Lihamba bonke olwesi Tatu) Ixabiso 3d

Ziqutywange Post nye 3s. 6d. *nge Nya-nga-Ntatu zisaqala;* 13s. 6d. *ngonyaka usaqala.*

Zamiswa 1884. Zipete Umnyaka we 10

NGOLWESI-TATU, OCT 31, 1891.

Iveki.

IMIHLATI yetu yezaziso inendawo ezi nomdla ekabeni: ngokukodwa pantsi kwebala lika " Kufunwa."

INGXELO emnandi yentlanganiso engo Mtandazo ku Kwini yase Ngcobo ifike sekungaseko tuba kwelanamhla.

U REV. JOHN NOBANDA wakwa Qobo qobo uqube izibebe zentshumayelo ze Rona ngokucelwa yintlanganiso yama Wesile ase Qonce mbla nge Cawa le igqitileyo—emini e Mgqwakwebe, ngo kuhlwa etawuni apa.

IMVULA yomhla we Cawa kubonakeke mhlope kwabebevelele ilizwe ukuba inkulu e Ngqushwa—ngokukodwa ko-ma Cwaru—kunakwezinye indawo, kanti ke itsho lazala i Tyolomnqa na-kweli blunge e Qonce.

NGOLWESI-BINI iwegqitileyo kutshele em'bedeni usana olunyanga 'ne luka Mr. Neilson e Rini, ekubonakala ukuba kuqetukclc isibane ezingubeni salumeka ingubo. Lutshe kakubi ubuso nengalo nezinye indawo. Akuvakali kuba lufile.

KONKE esikuvayo kwalata ukuba iyakuba yingxukuma yomsebenzi uku-vulwa kwetyalike ezizikumbuzo sika Elefu ngaleveki (1 November) e Ngqu-shwa ; kwaye kuyakuba kwanjalo ngeza-yo (8 November) e Gcuwa. Umsebenzi onje ulunga wenziwe ngocaito.

ABAFUNDISI abebeko eluguqulweni lwe Zibalo kuleveki ipelileyo ngo Rev. Drs. Kropf no Ross, Rev. Messrs. Makiwane, Rubusana, J. Mahonga obanibele u Rev. E. J. Barrett no P. Kawa obanibele u Rev. Wm. Philip. Baqale kwi Vangeli ka Luka Ongcwele, kwi Sahluko XII.

INKOSI yama Mpondo, u Sigcau ibike yahambela e Kokstad ngaleveki igqiti-leyo nerola la 230 lamadoda. Ibiye kukahlela kwi Nkulu ye Mantyi u Ndabeni. Wenze isicelo sokuba u Mr. Walter Stanford ake ahambele ema Mpondweni ngendawo anga angazibe-kisa kuye ama Mpondo.

EZOCINGO eziman' ukufika zixela ukuba i Kunikani yama Rashiya ise-mngcipekweni wokuqauka. Unyana wayo okwayindlamafa yayo kubonakele etshatiswa ngobungxano ngo Mvulo waleveki nentokazi engudade bo Kuni-kani welama Jelimeni, ezalwa yintombi ye Nkosazana yelama Biritani.

INTLANGANISO enkulu yabafundisi base Datshi (Dutch Reform Church) nama Gosa elo Bandla ebako kanye ngenii-nyaka emitatu idibene ngeveki egqiti-leyo c Kapa, yaye iyakuba nexesha ihleli. Ekuqalweni komsebenzi kubalulwe ukubako kompatiswa lulaulo u Sir W. Gordon Cameron no Bishop Jones wase Kapa.

UMFUNDISI U Ven Archdeacon Cham-berlain, M.A., wase Kokstad ushuma-yele inkonzo zokuwuqukumbela umse-benzi wake kona kwi Cawa engapaya kuba efudukela e Clydesdale, e Mzi-mkulu. Obese Clydesdale umfundisi u Mr. Oxley Oxland (" Umsil' Osila-nda") selekweyase Natal i Dayososi; alatelwe e Durban ngentsebenzo.

BABE nentlanganiso ye Rona emnandi kungqameko lwase Zimbaba kwesi siqingata mhla nge Cawa, ehlokolwe kunene ngumshumayeli (Mr. Tengo-Jabavu) ngendawo eyingoziyokubanjwa kwcmali eyamiselwa e Zibalweni neyi-mfanelo e Tixweni abangasayikumbule-liyo abantu kuba besiti into yonke iye-yabo; abangampayo bamvinibe u Tixo ngokutanda. Ute lonto kudala ibisako-bwaywa ngokubanjwa kwemvula no-burashalala bezivuno de abantu bayenze imfanelo. Irole kunene inipi ngocaito ingepi, itembele e Tixweni ukuba uyakuwunakana umsebenzi wayo. Okunene kute kusihlwa yayo =eyitululwa imvula.

KULEVEKI ipelileyo ibibambe abantu abasixenxe ingqakaqa e Naauwpoort.— E Somerset East ngamashumi amatatu e Kampini, mnye emtabatileyo.—E Johannesburg inani labehliwayo lincipe kunene oko kwati kwatwasa ihlobo, ebekungati kuqube ngoluhlobo babehle babe nokuti ipele kanye kona. Ube , mnye ngeveki epelileyo osiwe e Kampini.

E RINI kuxelwa isihelegu esihle e ' West Hill ngalomvulayobusuku bolwesi Hlanu. Kuxatyelwe u Mr. no Mrs. Gadd ngezembe belele ekungalindelwe ukuba bayakupila, kwati kwakubon' ukuba kunjalo kwasinda ngamaqinga angaziwayo intwazana engu Miss Ethel Eddie ebilele kwa Mrs. Carlisle e Oat-lands ibiseyibanjwe ngobongwana, ngu- _ mntu ekubonakele ukuba nnento ayifunayo ngapantsi kom'bede, ayishiye akuqonda ukuba uzakufunyanwa, kanti lizenibe elo selinegazi. Kucingelwa ukuba likwa lizenibe elihlahle ama [1] Gadd. Yakuba ilandwa lento kufunye-nwe inqina lomntu, elibuye langqinelana nelomfo abati ngu Klaas obanjwe ugokuranelwa kunye nomnye abebesebenza naye kumlungu osebenza ibora yakwa Rulumeni yokufuna amanzi mhlabeni. Uti owesitatu obese nte- ' hteni, lamadoda ebengeko ngobobusuku kunye nezembe elo. Anganzinga ke " ematyaleni siteta nje. Kwaye kucingelwa ukuba yintliziyo yempango ebenze ukuba bade bayokwenza into enjalo. _ Halala, nina bazifuba zixokozelayo !

NGENTLANGANISO YASE TSOMO

NGOKUBHEKISELELE kwi ngxelo eyayi kwi Mvo zeveki epelileyo nge ntlanganiso eyayise ' Tsomo ngo Mteto lo ungeniswe e Transkei —kuluvuyo olukulu kuti ukuti imantyi iya bukanyezi ubu-nyaniso benduwo eti yateta ngoku-fudumeleyo ebantwini. Asinamoya mbi tina ngaku Mr. THOMPSON esimnqwenelela impumelelo entle kwinqubo nabantu abapeteyo; ekungenguwo nomnqweno wetu ukuvakalisa udaba olungasekwe nyanisweni. Ngakoko ke kuluvuyo kuti ukuyivakalisa neka Mr. THOMPSON indawo ngokwenteto zentlanganiso yake nornzi, kwanjengokuba nezaba bhaleli beta sazivakalisayo.

EZONYULO E GEORCE.

KUBUYE kwako inguquleko kolunyulo luyimbunguzulu okwangoku kwezombuso. Kuroxe 7 u Mr. SICHEL, obesondezwe licala elibuhlobo nagakuti bantsundu, waye esenzela ukunika indawo ku o Mr. SEARLE, umnumzana onconywa ᶜ ukutozama kwezimvo nobulungisa kwelo lilunge emazantsi empuma-langa, unconywa kunene ukulunga e lipepa lase Mossel Bay, kunjalonje ' esaziwa kakuhle kwelo lakowabo _ ngangokuba kubeko itemba ngaye lokuba angapumelela elunyulweni. Iseko into ka THOMPSON etunyelwe ngabebuto lakwa De Beer lika Mr. RHODES. Kakade akahlukile kolo-didi lwamadoda lumsondezileyo. Uluhlobo lwabantu abanjengo BARNATO no HAARHOFF kwezombu-, so—abantu abaman' ukuhlokomisa amanqaku etnali ezingxoweni zabo abangenanto kodwa entloko iyeyo ' kupilisa umzi ngomsebenzi emise-lwe ukwinza wona i Palamente. Kubonakala ukuba usitenga isitulo ngokuti ungumhlobo wesiqu ka Mr. RHODES, ngoko ke uyakuba noku msebezela babe nokuyifumana abantu base George yonke into abayifunayo—ngokukodwa uloliwe abuseloko bese maxhaleni ngaye. (Kwakubon' ukuba utsho ubonakala umfo etenge onke amaxokozela ahamba emdumisa ezintlanganiswe-ni. Kodwa ngati u Mr. SEARLE unomzi owona unguwo nowona mninzi apo e George, esitembayo ukuba uyakumpumelelisa kuvoto olwenziwa ngamapepa. Kwintla-nganiso yomzi yeveki egqitileyo kutiwa utetelwe u Mr. SEARLE ngobuciko obushushu ngu Arch-deacon FOGG kwintlanganiso ka Mr. THOMPSON. U Archdeacon lowo ngoyena mfo wodumo kwelozwe, kunjalonje izwi lake liyapulapulwa kunene kona. Ulangazelelo Iwetu olushushu lukolwe Archdeacon leyo.

Impawana.

imvula.

Izipango ezimnandi nemvula ziwe mhla nge Cawa, selijikile ilanga, zatsho imvula nangokublwa kwamna-ndi. Kuba njenje-nje ibike yefatsha kamnandi ngokuhlwa kolwesi Hlanu Uti wonke: ' Dange, Bawo.'

Shologu Linina '

Siva ukuba e Mkangiso ayibangako ityalike yase Mini nge Cawa edlulileyo noko bebeko bona abantu. Akafika-nga umshumayeli, suka abebeko bati mayigoduke iuipi. Xa kuko ukuba njalo ku Nozala-mizi yezikolo, siti tina makugcinwe kuko into. Okanye ngekukangelwa apo konakele kona.

E MBIZA TRANSKEI.—Kube kuko apa intla nganiao ngo 12 October ukuqondisisi izi gqibo zantlanganiso yase Ngqamakwe no kulunda impendulo ngomtandazo owatunye-lwayo. Kwaye ko kuko lamanene, Mesara. B. Gwede, M. Dlulani N. Cekiso, Ben. Mnanzwa, Alex. Mabona, S. Nkomo, H. Makaba, M. Sandile, H. Kwatsha namanye amadoda. Kwabonakala intlanganiao imoya muye ekubeui lemiteto yeyobnkoboka. Endi-celwa ukuba ndivakalise ukuba bazimisele ukuwuchasa lomteto de kuye kuba sezi ndlekweni ukuba kuyafuneka. Amadoda abeshushu kanye esiti, kulungile ukuba aidleke kanye; makukangelwe indawo yo-kuba kundululwe izitunywa. Intlanganiso icinga ukuba kulungile ukuba ubhengezwe umpunga wayo.

IBANDLA NABANTSUNDU.

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

UKUKETWA KWAMADLALA.

Pezu kwesiqendu 1, iziqingata ongat uqutywe kuzo le Mteto

(J MR. RHODES upakamise inqaku mayelana nemida yase Glen Grey, ate maze ichazwe ekugqibeleni.

U MR. TAM PLIN (Dike Ngqushwa) ute tnakufakwe indawo yokuba lo Mteto uke ulingwekwi Glen Grey yodwa ukuze kungabiko Zuba lokub i bazamiseke bonke abantsundu bengaka nje, kubeko nengxokozelo.

U MR. BROWN (Kapa) ute uva ububi ukubona ukuba lomcimbi awukatalelwe ???? lungu ngalento yokuba kungabiko bantu ezitulweni xa uxoxwayo. Lonto yo????a kuye yalata ukuba umzi awukawulungeli lo Mteto.

U MR. SCHERMBRUCRER (Qonce) ute into ebange ukuba eme yinqubo egwenxa. Ilungu elibekekileyo alipezu kwesiqendu sokuqala.

U MR. BROWN ute akayamkeli into yokuba ilungu lase Qonce Iitate iudawo yomgcini wesitulo.

U MR. SCHERMBRUCKER ulilungu elibekekileyo alinalungelo lokwenza izwi ngendawo ayipakamisileyo.

U MR. SAUER (Alvani) ute isiqendu soknqala singayo yonke i Bili.

UMPATI SIHLALO (Mr. Theron) ute ilungu elibekekileyo lase Kapa lisese-mfanelweni.

U MR. BROWN ute uyatemba ukuba ilungu elibekekileyo lase Qonce lanelisiwe. (Ukuhleka no He, ke). Umnqweno we Nkulu Balauli kukuba lornteto uqutywe ngepika na e Komitini namalungu avalwo izamuku? Uyatemba ukuba akusakuba njalo. Lite xa ilungu elibekekileyo liqala ukuteta ugentlanganiso yase gumbiui

U MR. SCHERM BRUCKER wabuya walata ukuba ilungu elibekekileyo aliqubi ni'omgaqo wengxoxo.

UMPATI-SIHLALO ucele ingqondo ye Bandla ukuba ikangele kwinqaku lokuqutywa komsebenzi eliti e Komitini akufuneki ngxoxo iya kuwusingata ngokubanzi umteto, kodwa ibe pezu kwama qondo ekungawo.

U MR. SCHERMBRUCRER utenantso kanye intloko yento.

U MR, SAUER ute kumaxa bapezu kokuxoxa amaqondo e Bili.

U MR. BROWN ubuze ukuba inokuba kona into yokuba axoxe ngo mteto azo kodwa kanti abe akapezu kwamaqoudo awo.

UMPATI-SIHLALO ubuye wawulesesha umgaqo wengxoxo.

U MR. SUHERMBRUCKER ute be ke.

U MR BROWN uqube wati uyatemba ukuba usemfanelweni ukuteta ngendawo yokumiwa komhlaba ngobuzwe, ekwa liqondo lo Mteto. Indawo yokumiwa komhlaba iyenkulu. Utsho watata amazwi kwinteto ka John Knox Bokwe (awayibhala kwipepa le Mvo eyenziwa inewa-dana ngu Rulumeni ngesicelo selungu le Bandla) ate lonteto uyavisisana nayo vena. Bateta ngokuti balungiselela abantwana, kodwa akakolwa ukuba into ezininzi ezitetwa kwelo Bandla zizezokubenza ukuba baqele ekaya abo bantwana. Eligunya likulu lokuba lo Mteto nshanyayelwe ngokutanda kuka Rulumeni nakusipina Isiqingata asiyiyo intwana nje, iiyinto eyoyikekayo, ekufuneka ixutyushwe kunene. Uyatemba ukuba umcitnbi]o awusakuvunyelwa ukuba upume e Komitini ungaxoxwanga ngokuzeleyo.

U MR. SCHERMBRUCRER ute inteto zika John Knox Bokwe, umbhali ontsundu, zizeze Nkulu Balauli kwapela pezu kwalo incimbi womhlaba. Umeleyena indawo yokuti zonke ezindawo zibheki siweyo zokuchasa i Bili zihlangatyeziwe linqaku le Nkulu-Balauli. Lona liyi- gqibe yonke into. (Hai nokuhleka kodelo.)

U DR. BERRY (Komani) ute lilese iqondo elo.

U MR. RHODES akuba enze incazo ngesiqendu eso

U MR. HUTTON (Bhofolo) ute uvumelana nabo bangayamkeliyo into yokuba u Rulumeni anikwe amandla abanzi angaka pantsi kweliqondo. Akayamkeli kanye into yokuba umteto lo uqutywe kwezinye indawo ezingapandle kwe Glen Grey. Lonqubo iyezele yingozi kanye waye eziva ukuba angaba akayenzi imfanelo kwabo bamnyulayo ukuba akayichasi into yokuqntywa komteto ngentshu-mayelo kwezinye indawo, Kungumsebenzi welungu ngalinye uknyilwa into yokunyatelwa kwainalungelo abo njengabameli. " Ezinguqulo ziyakumana " ukwenziwa emtetweni ngu Rulumeni apo atande koua zezanina? Kokwake ukuqonda lamandla acelwa o Palamente asingawo afanele ukunikwa lo Rulumeni nokuba nguwupina omnye. Uyichasile kanye into yokuba ukonwaba kwabantu kube sengozini yokupitizeliswa ngokutanda komutu omnye opatiswe umbuso okwexeshana. Ubonise ugamanani obalo ukuba abona bantu baninz: kweli lizwe ngabantsundu, wati mabayilum-kele into yokuti into enge itlalo ipela yababantu bangaka bayinikele ekubo neni ko Rulumeni opete okwexeshana lodwa. Ngokubhekiselele kwiziqendu ezingokwabiwa kwainafa uzibona ukuba zikulu kangangokuba kufuneka kanye bazibhekise kwabo zineuto nabo bazikangele pambi kokuba zibe nguinteto. ngokukodwa njengokuba esazi ukuba abaninzi babautsundu abaziyo abangewutandi umteto wokuqanyangelwa kwe lifa ktinyaua omkulu yedwa. Utete ngenzima engaba yiyo irafu yobuvila xa ingeniswe kwezinye indawo kwisiqingata asimeleyo. Ilungu elibekekileyo liqube labhekisa kwinkutalo ye Netevu zase Bhofolo, nokuba uko nje lowomzi kungazo. Inkulu-Yabalauli iugaba yona ugqitile kwinto eyinene ngdonqaku,

MR. RHODES: O, hai, Into yona uya-bambezela.

U MR. HUTTON ute akabambezeli, akazanga waba ngumbambezeli womsebenzi kanjaqo; kodwa angaba akayenzi imfauelo kwabamnyulayo ukuba usiyeke sapumelela esosiqingata somteto akonza nteto isulungekileyo yokungasamkeli.

MR.DE WAAL: Kwanele.

U MR. HUTTON ucele uxolo kwiluugu elibekekileyo. Akwanele konke na. Ukuba ilungu elibekekileyo libe ungummeli wesiqiugata esinjengeso angummeli waso yena beliyakuba nobushushu abuvayo. Inene elibekekileyo lingummeli ofanelekileyo wesiqingata salo (Piquetberg), waye ehlala elincoma yena ngendlela elizimele ngayo iziuto zesosiqingata.

MR. DE WAAL: Quba. nkabi.

U MR. HUTTON ute bamnqwenelela ukuba aqube, uyoyika ukuba kuyakuti ngexesha ayakufika esipelweni somteto babe sebenqwenela ukunga angapeza. (Ukuhleka.) Ngokupatelele kumaqondo angembuyekezo yotywala, uvisisa ukuba Inkulu iyavuma ukuwaroxisa,

MR. RHODES u Rulumente akasakuyichasa lonto, kodwa ukuba kuyakubako ukuxatywa endleleni yomteto kuyabonakala ukuba mandiqwesini nditate yimbi indlela,

U MR. HUTTON ute uvisisa ke ukuba ukugqitywa kwalonto kuxhomekeke pezu kokuzipata kwake namanye amalungu ecala lake le Bandla. Yena ubeba umongo wenqubo yo Rulumeni kukwenza ubulungisa kubo bonke abapantsi kwake. Lomcamango usand' ukuvakaliswa yi Nkulu ngongayifanele njengendoda enkulu nompati womzi, waye elusizi ukuba inteto enjalo ipume emlonyeni wayo. Ibingumnqweno wake uku-libona inene elibekekileyo lipakama linynka nangapezu kwendawo elikuyo ngoku, libe kwindawo yokuhlangula abatshabalalayo, nezigidi zabantsundu, eliti ukubabiza ngabautwana abakedamelekileyo, Ubenetemba ukuba inyameko yayo njengoyise ibingade ipatelele ekabeni intliziyo yayo ibone ukuba mabahlangulwe etywaleni. Kungumsebenzi omkulu weli Bandla ukuba libakusele abantsundu kwishwangusha lotywala. Ubukali kanye ukungawamkeli amaqondo angokubuyekezwa kwenkanti alo mteto, ateta ukuba bayakujijwa abamnyama ukuba barole amawaka eponti ukufeza oko. Engqondweni yake akuko buralarume bugqite obo. Ukuba i Bili ibisiti utywala mabnngatengiswa kanye kumandla wase Glen Grey, kwaza kwatiwa mabauikwe inyanga ezintandata abane nkanti kona ukuba bavale, yena ubengasakucasa oko. Ebhekiselele kwindleko zonocanda ezi £40,000 ute yonke lomali ingako, iyakupuina kubantu abamele i Glen Grey.

U MR. WIENER (Kapa) i.suke wati ubengatanda ukuva inteto zabStryc abameli bemimandla yabantsundu pezu kwesi Siqendu soknqala.

Kubete u sikisi, lahlukana i Bandla.

NGOKUHLWA.

Lidibsne kwakona ngo eyiti ngokuhlwa U MB. WIENER ute amahingn ecala lase Mpumalanga neziqingata zasema Xhosen, nsuke ati cwaka konka ukumka komhlai awanamgudu awenzileyo ukalinika i Bandla ukuqonda. Kwis qendu III. kuya kumiswa umntu oya kubhala abavoti abaqondwa nguye. Lanto iya kuquba ngalupina uhlobo ? Okwenene ilungu elibekekileyo lase Wodehouse (Mr. Orpen) libhale incwadi ende kwi *Cape Argus,* kodwa alikange litete nelimdaka ilizwi kulomcimbi ukukanyisela i Bandla.

U MR FULLER (Kapa) ute akukulungiselele ukuvotela iqobdo lokuqala lomteto engekayiboni into oyakuba yiyo ekugqibeleni lo Mteto. Ucinga ukuba Ibandla malibe lidikiwe zintshumayelo zika Rulumeni ezingapandle kwegnnya, ngokoke ukuhanjiswa kwe Bi i kwindawo ezingapandle kwe Glen Grey kumele ukuba pantsi kolaulo lwenkundla zombini ze Bandla, ngoko're eshukumisa ukuba kuhlonyelwe eliqondo " Kodwa kumiselwe ukuba imvume yo Nkundla zombiui Zjli Bandla ifunyanwe pambi kekuba ushunyayelwe kwezinye indawo."

U MR. SAUER ute ukuza kuti-ga kweli xesha bekute kwaqutywa kakuhle ngendlela yokuba kungabiko miteto ihanjiswayo ngapandlo kwevunywo yi Palamente. Imo yezinto kwindawo ngendawo yahlukene kangangokuba akungelunge ukuba lomteto ushunyayelwe upela kwezinye indawo, "apo abantu abaninzi ingabantsundu " njengokuba umteto lo usitsho. Uzimisele ke ukushukumisa indawo yokuba u Rulumeni awushumayele Umteto ahambe esenza inguqulo, kodwa ung-q itywa napina ngapandlo kekuba kube Kuvume inkundla zombini ze Bandla. Ngalondlela abasaku. melwa kukudala umteto omtsha xa kuf ineka bewungenise kwezinye indawo. Kupela into ekanngafuneka yei.ziwe kuknpakamisa isaziso esicelayo. Uto ke ushukumisa ukuba kungeniswe inqaku eliti "nenguqulo ezingaba ziyafuneka," ziike ekupoleni kweqondo eli kufakwe ukuba ushunyayelwe ngemvume yendlu zombini ze Bandla."

U MR. RHODES ute ukubonisa umnqweno wamacala omabini e Bandla ukuba kupu-nyeleliswe umtoto omhle ute xa ilungu elibekekileyo lase Bhofolo beliquba inteto yalo endo yohneiko wenamanqaku awatu-ng'selelayo. E i ke lokuba " Kumisolwe ukuba, ngapandle kwesiqingata sase Transkei, kungakutshwa ntsliumayelo de ke ibe ibikwo pambi kwe Bandla isituba senyanga." Akavnmelani nesiqendu senqaku lelungti elibekekileyo e ingukuba kulahlwe amazwi ati " wonke nokuba yinxalenye."

U MR. MERRIMAN ute ulungiselelo o'ungokuba intshnmayelo zibekwe etafileni alus iknsebenz i. Kuko ukusuka ingikutiju-lelwa bani. Kungaluuga kuqutywe ngengqibo yo Band a Utsho wakankanya inqubo engomteto wemipn, isipelo salonqubo asisesikutaz 4) o. Kwimicimbi engabantsundu abanakundweba ngokugqitileyo.

U MR. RHODES ute uyakuba eko ongu yise wez'xeko Zabantsundu ngoko ke akasa. kuyeka xa ngaba kuko into eteta ngowakwako umzi.

U MR INNES nto umteto ngokupatelele e Transkei umhlope. Inkulu inokwenza ukutanda kwayo kona nangapandle koku. lihekisa o Bandla. Ngoko ke ncinga nkuba i Bandla ngelibi nolaulo p zi kwentshuma. ye'o. Ambalwa amalungu ayikangelayo into engaba ihekwe etafileni. Kungoko akolwa ngipizalu linq .ku elisondezwe lilungu lase Alvani.

U MR. RHODES ute ukuba bayavana ngendawo yokuba babe nomteto wokulaula imicimbi yabantsundu, ngobobona ukuba knngayinto elungileyo ukuba bangamane ukuba nengxoxo pezu komteto lowo. Uyise nowaeipina isiqingata eabantsundu uko apo e Bandla, wayo engayipakamisayo inteto yake akubona kuko intswela bnlungisa eyenziwayo.

U MR. LE RO EX : Ivoti! Ivoti!

U MR. MERRIMAN ute nngaboba ngu. rnteto wezinja lowo. (Ukuhleka) Lomci. mbi ucukumisa amawaka abantu. Ilungu elibekekileyo ngeliba nentloni ukubipazamisa ngokuhleka kwalo kobuyata. (Kwadunywa.) Ute indawo ezinjenge Transkei nezinye zineminqopiso eqinileyo engena kutiwani. Akavumelani nenteto yelungu le Cape Division kwinteto yalo ngokwenziwa kekutanda e Transkei.

U MR. INNES ulifundelo indawo etshoyo ilungu elibekekileyo.

U MR. RHODES ute liko ipakati le Nkosazana abangabhenela kulo bedlelwe iudbda.

U MR. INNES ute kuyinot^B kodwa z/ko indlela zokulipamba.

U Da. BERRY uto uyavuya ukuba intloko abeyizimele ide yamkelwa—yokuba nngavunyelwa u Rulumeni awushuraayele umteto kwezinye indawo ngapandle kwe mvume ye Palamente. Uyavuya ukuba bobenokuvana ukuza kuti ga apo; kodwa ukolwa linqaku lelungu elibekekileyo lase Alvani.

U MR. HAY' ute ngekubako uhloho olutile lokuhlokoinisa ngapambili kokuba umteto lowo uqutywe, kuye akukatale'ekilo nokuba jiyipina indlela ekuqutywa ngayo.

U MR. MOLTENO (Lamaqwelane) ute nje-nga komteto we Bhula, ukolwa ukuba kwenziwe umda. Imizi yezikolo e Namaqualand yahlukile kunene kweyabantsundu belase Mpumalanga. E Namaqualand angatanda benikwe itaitile zeziqu zibe nokutengisa kwabamhlope xa ngaba kuyafuneka. Oko kukuti kona umntu makapatwe ngandlela nye nomhlopo. Akavinisani neno yokuba ubushushu bemposiso yokuwushuyela lo Mteto bubekwe pezu kwe Bandla.

U MR. BROWN ute uyatemba ukuba Inkulu Balauli iya kuyamkela inguqulo yelungu elibekekileyo lase Alvani. Yeyona yamkelekayo, kuba ngayo umtwalo uya kupumla pezu kwolungu elitiye baye besazi ukuba nzima kwento yokuba ilungu elinge Rulumeni lipumeleliso umsebenzi.

U MR. SCHERMBRUCKER ute yona uvisisana nenguqulo yo Nkulu Balauli kuba ingasokuvusa ngxoxo nangxokozelo engati ibeko pakati kwe Netevu.

U MR. HUTTON uxhase ilungu elibekekileyo lase Alvani. Kuba ukuba alibangako ngengezi ilungu elikangela amalungelo abantsundu koba yintonina ?

U MR. PALMER (Somerset) ute ucinga ukuba sebexoxe ngokwaneleyo mabatabate ivoti. (Ukuduma). Ukuba bebewenzela abamhlope lomteto ubeya kuvumela nengu qnlo yelunga elibekekileyo lose Alvani; kodwa njengokuba ibekiselele kwabantsundu, yeye Nkulu inguqulo eya kulunga ngapezulu—bayrzi akungatelekeleli kwabanye abantu xa ngaba kungeniswa umcimbi we Netevu. (He, ke).

U MR. TAMPLIN ate yinguqulo yelungu elibekekileyo lase Aliwal North edluliseleyo. Kungalula ukuwuquba lomteto e Glen Grey, kodwa awungelunge kanye kumandla wase Ngqushwa. Imorgen ezine e Ngqushwa azingeneli ukuxasa umntu ontsundu nosapo lwake. Ungumhlaba wokufuya nje kodwa waye nba namalanga amakulu.

U MR. FULLER (Kapa) ute uyaliroxisa elake icebo ukuba lisbeuxele indawo elelungu lase Alvani, kodwa ucinga ukuba ngelekunjulelwe lilungu lase Alvani ukungenisa kwalo eyalo inguqulo.

U MR. SAUER ute akayiboni indawo awe kuyo ngendlela kwakuswela inkumbulelo koba amacebo ekungawo akafani kanye.

Ebekiwe amacebo pambi kwe Bandla kwamkelwe ele Nkulu, lalahlwa elelangu lase Alvani.

U MR. SAUER ubu e ukaba u Rulumeni uyavumana ukongezelela inqaka elingape. xulu lokuba kufakwe is»ziso kwipepa la Komkulu i *Government Gazette* sokuvakalisa indawo acinga ukuwushumayela kauyo isituba senyanga pambi kokuba ubekwe pambi kwe Bandla.

U MR. RHODES ute uyayivuma lonto.

Labake liyapumelela iqondo lokuqala lo Mteto.

(Isaqutywa.)

AMANANI EZINTO.

E Qonce elona nani likulu kelarolwa ngoboya be grisi yenyanga ezintandatu yi 5d ngeponti. Eloxabiso kakade lelirolelwa amafama amhlcpe.

—o—

UBOYA.—Uboya babantsundu oluhlanjiweyo obuhle 6d ngeponti; obuhlanjiweyo obunzima nobungcolileyo 5 ¾ d; I grease entle 4 ½ d ngeponti; I grease njekodwa 4 ¼ d ngeponti; I grease cnzima embi enotuli 3 ¾ d ne 4d ngeponti.

— o—

IFLARA.—Imitwalo yenqwelo kuleveki nkusuka apa e Qonce ukuya e Gcuwa, nge kulu yi 2/6, Dutywa 2/6. Ngqamakwe 2/3, Gcso 2/6, e Toleni 2/, kwa Gatyana 2/3, e Blorweni pezu kwe Nciba 2/, Mtata 3/6, Mount Fiere 4/6, Mount Fletcher 5/, Mount Ayliff 6/. Matatiele 6/, Kokstadt 5', Mount Currie 6/, Dikeni 1/, Rini 2/, Bhofolo 1/6, Ngqushwa 1/.

Imalike yase Rini ngo Mgqibelo, 27 October.—Icuba le Bhulu 94 tie 914 ngeponti, Irasi 6s ngengxowa, Ibhotolo 2s Id ne 3s ngeponti. Isemile 4s ne 5s ngengxowa, Amaqada 2s 1d ne 2s 7d lilinye, Amaqanda 6d ne 1s ngedazini, Ihabile 2s 6d ne 3s 64 ngekulu, Inkuku Isidinye, Inkuni 15s ne 30s ngeflara, Amazimba 9s 61 ne 10s 6d ngengxowa, Uliya9s6d ne 10s 6d ngengxowa, Umgubo 21s ne 25s ingxowa.

—o—

Imalike yase Qonce ngo Mgqibelo, 27 October. —Inyam' enkomo 1 ½ d ne 4 ¾ d ngeponti, Ibhotolo 1s 4d ne 3s l-l ngeponti, Amaqanda 7d ne 9 1/2 6d ngedazini, Ihabile 3s ne 6s 6d ngekulu Itapile Ss 9d ne 12s 6 ngekulu, Umbona 4s 9d ngekuln, Amazimba 3s ngekulu, Inkuku 1s ne Is 6d inye, Ilamuni 4s 9d ne 7s 6d xa zilikulu, Inkuni 10s ne 25s ngeflara. Emva kwe malike kubeko inkabi ezizeze silara ezitengiswe ngo £6 15s inye, Inkabi yehashe nge £20, Awekali amabini nge £35, Ispani Senkabi ezi 16 nge £5 inye. Ibingeko kakulu impahla.

Indawo Ngendawo.

[NGABABHALELI BETU.]

ISIQINGATA SASE BHAI.

9 October 1894.

Umcimbi wokugxotwa kwa Maxamba uyawaguba mpela amngwanqa. Wawufukanyiswe iveki, lokufika eloxa ubuye wafukanyswa zinye iveki ezimbini. Sikangele nje tina iveki negati ziyepela

Ingqakaqa kesati iyadambe, kanti kokukona namhla ihle nenzwakazi emhlope.

Kusandul' ukuyilwa i Society ngamnnenekazi yengxoxo, ekatiwa ukubizwa kwayo yi "Ebenezer," exoxa imicimli ye Society yamanene. Ine Chairman yayo ne Secretary ne Treasurer.

Tina noko le Society siyikangele ngendlela yokokuba iyakewafundisa inkani amanenekazi etu, into ke leyo engaba lusizi; kuba ayakuya nayo len fundiso emizni yawo akwenda. Kanti tina eikangele ukuba umfazi ungapantsi kwendoda. Ezingxoxo ziyakuwcnza acinge ukuba ayalingana namadoda awo. Isiqamo salemfundiso kukuxhomana endlwini, nokucitakala kwama kaya.

Ingcingate yamadodana ishushu kanye sikangele, ikaba lite ti kukungxamela ukuxoxa. Ekubeni nmcimbi wolobolo UBeshasbu pakati komzi, amanene engcingane ayakuwuxubusha kwiveki engapaya kwezayo. Umbuzo nguwo lo, ulobolo lulungile na nokuba alulungile Abandaluli balengxoxo yoba ngo Mesera. Ross no Marela.

Ngo 25 Septembcr yabe iyintlanganiso yo Manyano. Ekubeni kwaye kungeko i quorium engamalungu anga 50, akubanga nakwenziwa nto kuba amalungu awayeko kupela ayonga 40.

Ngokwesimiso so Manyano xana i quorium ingekoyo, kupela kunokwamkelwa ingxelo yemali nezabiwo nkuba ziko ngabo bakoyo kangenziwa nto yimbi.

Emveni kokufundwa kwengxelo ibonise ukuba umncono namhlanje ubhetele nga £40 kuba unga £468 9/. Kubalulwe ukuba nzima kwamaxeahn, ukunqaba kwe mali, kuba ebantu bewuswele umsebenzi. Izabiwo azibangako njengapambili. Abanye sebanele bayatengisa lutuli, bati abanakulinda ukuza kuka Nxele.

QUEENSTOWN.

uyinto emnandi Mhleli ukumana sisiva indaba zezinye indawo. Ndiyakolwa ukuba sekumzuzu abalesi bsko bengaseva nto ngo Komani 'Make ndikuqaulele mabini matatu Mhleli "

Zinici izinto ezenzekileyo apa kulomzi ngawo lonyaka ; kusahleliwe kambe ngumzi ontsundu, into ekoyo kukunqaba kwemali nomsebenzi.

Siti xana sieamana ukuyikuza lento, kanti umzi lo walefa ontsundu obafazi sewumi ngenyawo, yekoko ukusinga e Rautini, e Johanisi. Ite lento yayawa ngenwa kakulu ngumzi wase bugqobokeni; siteta nje namhlanje nazo e Rautini ezontwazana, ube uke uzive zicula ezi Caweni zaku Komani.

Lente tina isixakile apa, yokuba isuke imali isukelwe zintomli nangabafazi kangaka base sikolweni.

Omnye umnumzana ebendike lento ndayibuza kuye uvakele esiti, he kona, kuteni lento abafazl be.maqaba nentombi singake sibabone nje bekwele besinga e Kimbali nase Rautini beeiti eiya kusebenza? Wova ke kwakaba mzazu kus tiwa, onantsi no nautsi abasaqubi kakuhle. Lento ayingeke ikangelwe na Mhleli?

Umzi apa uke wema umi ngetuba le patuleni; xana seaixela inyaniso lo patuleni yavumbulula amahasa, imingundasi yembudlela, nendlavini ekungaziwayo ukuba zipila yintonina kuba zingasebenzi op! abafazi nabo bayacetywa, kuba ke bafondini iko lento ingumfazi apa e Komani, nditeta ukuba mna, ungafika bemdaka bonke ebusweni aba basilayo

Igqugulalase dolopini (Council) lavumela ukuba kumiswe e Lokeshoni amadodana ali 12 abe yi Board, ahlangane iveki zonke kunye no Nobhala we Lokeshoni. Lamadodana ke selenezinto ezintle azenzileyo akulwela umzi.

Siteta nje kuquma utuli kumacalana onke kuba kaloku i season ivuliwe. Sinetemba uoko ukuba lamaxelegu ase Komani aya kwenza bhetele nonyaka ; nakuyeka ukuba ubisi lwengwe—bonke, " do your best this season."

Siti xana besisati kefu yilengqele ibinzima kunene yobusika, eera sekusitiwe, nantso ingqakaqa! Pi? Kwa Mtshontshi e Lokeshoni. Hai, sanga siyadakisa; o, ihle Omnye pezulu e Bhede. Kanti abantu bakuti bayawati lirashalala elikulu, bamana bedyobana ke. Siyavuya noko ukuti amanyatelo atatyatwe yi Town Council awuncedilo umzi. Siyambulela kakulu u Dr. Batchelor ngenyameko enkulu ayenzileyo.

Umzi lo uke wahanjelwa ngu Rev. W. B. Rubusana ekuveleni kwake e Capetown ngezobu Tempile, nokuya isaziso saba sifutshane, abantu babako kamnandi, yapantsa yazala londlu ye Cawa yase Wesile. Ayeko ngokumcandi ama Tempi e, epetwe yi Nkulu yawo u Mr. E, Koti, ne Grund u Rev. 8. Mvambo. Emva kwenteto yobt.ciko obukula ka Mr. Rubusana kwamkelwe amagama—kungene amagama aku 30; onke lamagama si a ukuba angeniswa ngolwesi Hlanu olulandelayo e Tempileui. Kuhle ke.

Ndawana ifune ukuti ibe mbana yile ndike ndayibona isensiwa ngabafazi kusiliwe, endite ndokubuza komnye wateta into embi, ukuti ku iwa ngemetsha. Ndakuva kuko abasebenzakalisiwe, kuba kaloku kwablulelwene i Bhede ne Bidikida. Lamahlazo tina asiwatandi. I Komiti lento maze iyikungele ngei so elibukali, abapembi mlilo babanjwe.

Umzi omadodana apa e Komani ufun' ukuti uhlininikise, wona la ngati aya esikuleni " lipam," ongafika onkabi begeine ezi zona kutiwa zezase Ninive ; ungafika ke kungekuhle, ngokukodwa nge Cawa. Noko kambe liko iqelana elizamayo, kodwa lincinane, kodwa ungamangaliseka wakuva lento, kuba amadoda apa ayakutazwa tina kunene, eside siti ukulila, hai lomqomboti. Kanizame Lhetele bonkabi, " akukuh e."

Kwi KHABA E BHAI—Into yenu nantso kwinqaku lika Mr. Kemsloy kweyeziziso imihlati.

ELOKUVUSA NGAMAGQWETA—U Mr. P. Figilan wase Cala nvus i umzi, nti:—Ndifu. na Mhleli ukabonisa amawetn omhlaba we lama Mfengu nelaba Tembu ngamagqweta, abiza imali emntwini atanda yona, ngalamatyala e Jaji, aze ati knmntu lowo sibiza le mali tje eiya kukufunela igqweta le Jaji, nam ndoya e Jajini; i Jaji yakafika lingaze lona liye, litnmele ngenewadi kupela, limlahle eBitubeni umntu, abe lama qweta e Jaji engazani nenteto, kwanamaeiko esizwe, afuna uncediso nawo. Ke mna njengomntu ohlala eko kulamagqweta atetayo, afuna ukancediswa kumatyala angena bancediai adla ngokuti umntu atsbone endaweni yokuba ngelesindile. Nditi mawetu amagqweta makangateti pambi kwemantyi kodwa, koko makawuqube umsebenzi kude kuye ekupeleni ; xa ngaba igqweta liyakuwulahla paka i umsebenzi, malingipiwa umsebenzi, kuba ngokwenjenjalo kakuginya imali zabantu ngenkohliso. Lenteto ndiyi smgisa nakose Mbo.

INDATYANA ZOMANDLA WAKWA QUMBU —0. walapa ubhala uti:— Nko-i Mhleli,—Kwi nqaku le " Mvo " ka 17 October, legama ehgentla, kuvakala ukaba u Gqanya uya. citwa siaibonda sake ne mantyi ngesizitu esingekaziwa. Indawo inje : kwalalfieka ibhokwe yomzi okufatshane nalomntu, am. kondo wakungena emzini wake, wagwetywa u Gqanya lowo. Ezintetweni zase bandla kuvakele ngo G^qanya ukuba utiyene nalomzi; ute umantyi kubocakala ukuba mawu. suke kulondawe. Into evakalayo kukotuka kuka Gqanya nokuzilungiselela ukupika ngomteto ukuba ongesuki. Akukabiko kusu swa kuka Gqanya ngegunya, andinalwazi nokuba kuyakubako: nokuba akayikubako. Isibonda ssateta ngomlomo ka Gqanya. Kusemhlotsheni ukuba u Gqanya akanasi milo sikolisa imantyi nesibonda sake. Ndisitsho nje nditi, ip?pa letu elindileko enyukayo, malingadeleki ngokuveliaa aba ntu abanje, abazimilo zingcita, ngohlobo lokungati ngamaroti nenjengele zobulangisa ezitshutshiswayo. Bakuvela, mabacaciswe ukuba bangamaveza-ndlebe. Ngembeko manditshone —E., October 20, 1894.

E BHOD NI YE ZIBIIALO.—Into epaulwe ngomnye wetu e Bhodini kuleveki ipelileyo ibe kukutanda kuka Mr. Kawa ukuti kwa kubanjwana ngegama abalekele e Bhaibhi. leni yesi Zulu abeti akuyilesa asuke yena no Mr. Makiwane bawe yintsini, atelele ngaxa limbi u Dr. Ross. U Mr. Kawa ezingcingeni zake ubene Ncwadi yo Mtandezo wase Tehatebi edla ngokubhala nga. magama amakuhi amazwi abhekiselele ka Yeeu anjenge "Soaka;" b-te abanye abafundisi abayiqonda lonto. Ngelinye ixesha aba base Mbo —o Messrs. Makiwane no Kawa bebeke bayibeke nxamnye i Bhaibhile batete ngobntshana babo. U Mr. Kawa ube nendawo ezininzi angazamkeliyo ati ngokupikiswa zingqondi ezindala ude ati uti u Mr. Mahonga ngengqwiniba ukuba amneedise. Kutiwe " Umtanywa ne Situny wa " i Bhodi igqibile apo igqibe kona kuba nababhala e MVENI o ' Hadi," endaweni yokuteta into evakBlayo bal leli peza kokabonga, bambi bhvutel' amazinyo, balinde oya kuteta into evakalayo. Nge"Sidenge" (Umbhaleli we Mvo) kutiwe ayiua kusiwa BO inteto ysso kuba ke eisidenge, masikangele kwezinye. Kutiwe kwakufikwa kwindawo yokuba maze ibuye idibane ngeveki yokuqala ku December eziyo, wavakala u Dr. Ross esiti yilove ki kanye ahlabeka ngayo ; kuvuya o Messrs Philip no Bairett Iona bantu banababambeli xa bangena kufikelela, nangona lo ka Mr. Barrett ake angabonakali. U Dr. Ross ute bufuneka ama Wesile ebe nommeli yonke in.ibla. Enye into eke ibambane ngayo i Bhodi zi stops zenteto, kubeko umfundisi oti i coion sazeke yalata inteto eb lekiweyo. U Dr. Ross uti umfazi akanakuti xa ateta ngendeda yoke ati ngu " myeui wake," kufuneka ete yindoda yam, ibe ngabanye abautu abati ngu myeni wake. Lonto ku teko abeqala ukuyiva ebhodini.

Abantu Ngababantu.

ONCAMILEYO KWEZOMBUSO.

NKOSI MHLELI,—Ndiyakucela ukuba undifakole lamazwana ambalwa kweso sitya somzi wakowetu wase ma Xhoseni. Upalaze ubuhlungu obandihlelayo, mhla sapuma kwi Nkosazana sapatwa e Kapa. Ekuti ke EZIMVENI udimana ndiyifumana lenteto, ukuba inakutunyelwe kwi Nkosazana ngocingc, kuhlangane inkosi nezibonda, ngenteto eyenziwe e Palamente ugu Mr. Rhodes. Ndihlala ndinixelela ukuba akuko mlungu utetelela umntu otnnyama. Ipina inteto yo Sauer no Innes no Molteno abantu abangakuni ? Ndiyala mna ukuvota nditi masivotele ama Bhulu, kuba nditi akako umlungu otetela umntu omnyama; into eniyenzayo nifudumeza iramba emlilweni. Kautsho ke wena mntwana womlingane, bekungatetelelwa umntu omnyama ukuze kutyiwe ntoni? Nawe wode uye kufa engazange abeko umlungu otetelela umntu omnyama, engasayikuze abeko kanjalo. Siminyaka mibini sitetelaamahlati etu esasiwanikwe ngu Ngangelizwe, ne Commission yabuya yasinika. Elotyala saliposa e Palamente; akuko naiizwi, akuko mpendulo. Ndiyafunga ebusweni bako ukuba akuko mlungu utetelela umntu otnnyama. Ndandike ndayitumela lencwandi ezi MVENI ndati uze uyitbke, akuzange uyifake. Uze undixolele Mhleli ukuba ndenze inteto ende kangaka. Manditshonele. Ndim owako obekekileyo,

OLILAYO LUSIZI. Maxongo's Hoek, Sept. 20, 1894.

[Ufumene ili Bhulu na ke elitetelqla umntu omnyama? Ukuba kunjalo kau-sho amaziko. Eletu : akuko nto imbi njengokuzincamela elutshabeni umntu. —UMHLELI Mvo,]

VUK A! VUKA! GLEN GREY.

NKOSI YAM,—Nceda ukuba undifakole lemigcana kwelopepa lamawetu. Ngokunyaba kwe Rode (Glen Grey) mandenjenje: kungumangaliso ukubona nkuba i Rode lisemva ekulweni lomteto ka Lozi, kanti umteto kutiwa ngowase Glen Grey. Umtandazo we Glen Grey ubumelwe kukuhka knqala ku Queen. Abantu base Glen Grey bakolisa ukuti bafune ukuva ukuba lutinina uluvo Iwabafundisi o Jongilanga, kubonakalo kakuhle ukuba intonga bazibeke kubatundisi, nam ke ngokwam andibachasile kuba kaloku abafundisi aba baze kusixhasa ngenxa zonke. Neko ke sesinengqondwana, asingewayeki amalungelo et^i adlulesibe siman'ukuti asikaluva uluvo lomtika, Njengokuba sendite batembela kakulu kwi tnitika —ndide nditi kokunyaba fanukuba impi yase Glen Grey iti yakuva kusitiwa makwenziwe umtandazo iti nantsokeinto yenu bafundisi. Hayi ke bazalwana lomtandazo ungatunyelwa nangapandle kwe mitika kuba impembenkulu ka Jabavu seyisinikile i copy yawo. Kungumangaliso ukunyaba kwe Glen Grey kapti ndiyazi kakuhle ukuba kuko amadoda angqondo zibanzi ati amanye ude ucinge ukuba ayakwazi ukufunda wakuva izinto ezipuma emilonyeni yawo, kanti hayi. Okukunyaba kubangelwe kukungibiko komfo ka" Pelem umfo opapamileyo, ogama lihlale leyamane nezipitipiti zase Glen Grey. Silusizi kanye ngomfo ka Pelem obandezelwe nzima kukugula, Ke ndabhalela umhlobo u Mr. II. K., ndimyaleza ukuba banganyabi banganyabi kulomteto, Vuka Glen Grey ebutongweni. Vuka! vuka! Owako wonene.

J. S S

Herschel, 10 October, 1894.

KWABE GAZI E GLEN GREY.

NKOSI MHLELI,—Ndivumele ndenze abe mbalwa kwabe gazi belaba Tembu bo inandla we Glen Grey ngodukiso olwenziwa zihandiba zakona nabona baniui be Glen Grey kuqala kude kube namhla. Ndiza kumemeza kuma tshawa nabanini be Glen Grey. Ndivumele Mhleli we Mvo ndizakuma pezu kwontabaka Nonesi neka Zingxondo ngoludukiso olwenziwayo li Glen Grey ngalo mteto upunyeleliswe yi Palamente okutiwa yi Glen Grey Bill, ndibhekisa lombuzo ku Chief Mlanjeni ; Messrs. II. Matsolo, II. Kalipa, Thos. Zwedala, Abram Vanqa, Titus Mahe, E. Ntshanga, J. L. Vanqa, M. Tabata, K. Makasi, nabanye; ndaye ndite- tela ezindlebeni kula madodana einfundo Messrs. D. Mahonga, D. T. Malasi, S. II. Kalipa, nabanye. Yintonina ebangele ukuba ungaqutywa umtandazo ku Nkosazana kanene? Ngokusitela kukufa koka Sotshozana noka Sigenu akuseko namatambo awomileyo na angashukumayo kula magama angasentla abuyele enyameni angene kwilali ngelali, oko kukuti kwi fam ngefam ngobubonda avuselele nmzi exela ngamazwi amhlope into eza kwenziwa namhla, nencitakalo ehlele umzi, aze lamatambo abonise emakwenziwe okokuba lona i Glen Grey lenze isikalo somtandazo obheka kumzalikazi u Kwini. Kungabi kanti mabandla ka Ngubengcuka, kaSopitshi, ka Soyemyem ye ngcungcu ewasakazi, nani mabandla ka Cacashe. ka Buntsolo bentonga ka Gabul'ukula, makota akulo Bikashe ingaba kunjenje iyawalele zolona? Ngexesha labatunywa e Kapa ekwavuka utuli olubi olwalubangwe yintsekelezo zisulu (amadywibiba), Kungalusizi kakulu ukuba kuyawavuke longxushungxushu. Cingani kakulu matshawe okokuba ezinye indawo lomteto sezenze izwi ngawo, kanti nina ofike lomteto wanicukumisa knqala akuko nto ivakala ngani. Ingqondo yezinye izizwe niyenze nzima. Ndiyatemba ukuba amadonana o Messrs. Malasi, Mahonga, Kalipa oba nento ayenzayo, Ukusonga lenteto make ndisingise lombuzo kuye wonke umntu omnyama nofana nam nonwele. Kodwa umzi esingnwo uyacingana ngexabiso leli pepa IMvo? Kodwa makowetu elipepa ukuba belingeko abautu abasiti ngebevalelwa kulipina icweba nkuba angati u Tixo asivusele u Jabavu isizwe esimnyama. Ndingaba ndiyanyanisa ukuti labako nje elipepa akuzange kubuye kubeko mfazo. Andinyanisi yini balesi? kwaye lisoyikwa. Yinyaniso elipepa linesitunzi. Ayalib ma wona amadoda antliziyo zite tye anjengo Mr. Merriman, kuba yena eyibona ingozi engehlayo pakati kwabamhlope nabamnyama yeyokuba bangayi ntenina abamhlope ke kwayuka o Jabavu abaliwaka elixa yena u Mr. Rhodes aqalekisa imitandazo eyayisenziwa ngu yise nabanye abafundisi abamhlope ukuba u Tixo avelisele abantu abamnyama abafundisi bohlanga lwabo, yena u Mr. Rhodes uzihlalele ngentlamba iziqaino zemitandazo yoyise nendlebe ka Tixo eyapnlapula lomtandazo uyenza imposiso. Ukuyeka nditandaza ku Tixo ukuba ngeli pepa le Mvo kunye nomnini lo litamsanqeleke lisikupe isizukulwana ebumnyameni kuba selinguyena mfundisi kuba ngoku amandla e Gospile akanamtwabululi, nto lubuyo ngomva kwe forosi. Kubi ke. Uxolo sombawo, elokugqiba: Umfundisi lowo wakuti makabuye, umzi wonakele. Ndixolele ngesituba esingaka. Owako olusizi,

W. J. VANQA. Johannesburg, 1 October, 1891.

ABESUTU NE " MVO."

NKOSI MHLELI,—Kwi "Mvo" ye 25 July 1894 ukankanye ukuti kungati kufumaneke abalesi be Sisutu abamayela namakulu amahlanu singakangelwa isicelo somhlati we Sisutu. Ko bendicela kuwe ukuba uke undifakole loyoncwadi ndiyibhekisa kumadoda onke ase Lusutu nase benza pakati kwabo, ndiqale ngabafundisi bohlanga abakwangabatandi balo o Revs, Monyatsi no Motiyane, (Basutoland Msikinya no Magaba, (Diamond- fields), Nqana (Colesberg) Msikinya (Aliwal North), namanene ohlanga akwangabatandi balo anjengo Messrs. Kalaka (Morija), Dichaba qo Mzozoiyana (Mafeting), Sebeta (Matelile), Matlanyane no Keletsi (Wepner), nabanye ke abafundisi namanene ohlanga endingawa kankanyanga ngokoyikela ukugqiba indawo epepeni. Nditi make sishukume siblanganiso amagama abalesi be Sisutu ; ukuma nokuwa kwelipepa kusezandleni zetu. Ukuwa kwalo yi Disarmament lonto, kukuhlutwa k wezixhobo, niyayazi imfazo yokuhlutwa kwemipu, kwapalala igazi; *Isigidimi* safa kwangokuyekelelwa siti. Inyaniso yona yokulunga kwe "Mvo" ayinamntu ungayikanyelayo, seyinezigigaba ezenzileyo ezingena kukanyelwa mntu, izikalazo zetu ngaku Rulumeni izipakamisela pezulu, akukataleleki nokuba ngu Mbo, Mxosa, Msutu onesikalazo—ilwela lonke uhlanga olumnyama kuba sibanye ; lingayekwa na ke ipepa lohlanga ngabatandi bohlanga liwe. Singaba asibatandi bohlanga xa ngaba singaliyekelela liwe; ukuhlutwa kwezixhobo kuteta ukupalala kwegazi madoda, lento indoda ayifane ihlutwe intonga ingalwanga. Kuba kubi kwakutiwa ipepa lohlanga limi ngarmenze mnye ngetixa yokuswela abaxhasi. Ningayideli lento manene ohlanga, inkulu : masizame lamakulu mahlanu nokuba agqitile kukona kungalungayo. Wena ke Mhleli uz' uman' ukuwahlokomisa kwi "Mvo" amagama angenileyo, nalapo avela kona, —Owako,

W. N. SOMNGESI.

MAKULIWE!—NGOMTETO.

MHLELI OBEKEKILEYO,—Lomteto wase Glen Grey uzokucita umzi kanye, okanye udala umoya ornbi ebantwini ngaku Rulumente; nditsho ngokuba kwezi ntlanganiso zombini zazise Ngqamakwe, kwabako ukungavisisani kwabantu nezibonda, kwanezibonda zodwa, kwasuka kwapitizelwa. Kubonakala ukuba u Rulumente ufuna ituba lokupanga imihlaba yetu eyaqiniselwa ngokubalulekileyo. Sibona tina ukuba u Rulumente unga abantu bangalwa naye ukuze ke afumane ituba lokufumana imihlaba yetu, lomteto kupela usisibata sokucapukisa. Nditi ke mzi wakowetu ize ningamvuyisi u Rulumente, lendawo mayiliwe ngokwase mitetweni yombuso, kubekwe pantsi intonga, nangani yena kubonakala ukuba ucapukisa abantu ukuba bavukele umbuso, ize ningayingeni lonto mzi wakowetu ; kodwa makuliwe ngomlomo nangosiba nepepa. Umzi wonke mawuyijonge lendawo, kufunwe indlela ide i Palamente ilungise lento, okanye ingena kuyilungisa kutunywe amadoda awele ayekuzibika indawo eziwuhlungisayo umzi Pesheya. Lento yona yokuvuma yonke into: niyakukwelwa ngomso, Njengokoba namhla nenziwa amakoboka ngalomteto: yonke into ekufaneleyo ukusebenza mayirole i 10s., kwabanjani e Jeputa, yonke into eyinkwenkwe mayiposwe emlanjeni. Vukani mzi kuliwe ngemilomo, vukani madoda yemka imihlaba yoyihlo.—Ndim, ongazanga wakukataza.

JOHN MAVUSO,

U JOHN LUMSDEN & CO E GCUWA.—Abamele elapesheya kwe Nciba bofi ???? fita okutsha kwisaziso salamanene kwelanamhla.

KUBARWEBI—U Mr, Thomas Moriarty wase Sixonxweni unama 300 engxowa zombona azitengisayo. Kangel' isaziso sake.

KWABASE THNI —O Bitshim no Both base Qonce bacola umzi wase tyini ukaba uke ulinge ityali Zabo kwisaziso sabo esitsha k welanambla.

" INDODANA" U FOLOKOCO E QONCE NASE CALA.— Le mambane impela iti bona ba-???? qen' ukuteta ngempahla yabo. Ukugqib' inkani elowo makaye kazibonela ngokwako nokuba akakutenga impahla ka Pascoe e Qooce nase Cala.

EZINYE INDABA KWIPEPA 4.

NATIVE OPINION

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WEDNESDAY, OCT. 31, 1894.

Topics of the Day.

The Argus," Mr. Dick, and " Imvo."

We note that the *Cape Argus* says that Mr. Dick's speech in praise of the Glen Grey Act is a counterbalancing force against IMVO. It forgets that IMVO merely expresses the views prevailing among the Natives, while Mr. Dick, as a European, gives vent simply to the prejudices of a section of his race.

Agreement-

We note that " Batavius " in *Ons Land* makes the prediction we made in our last about the George election, that, notwithstanding apparent differences of opinion on the merits of candidates at Mossel Bay, yet the real fight is in George itself, where Mr. Thompson as a Wobbler will have no chance against Mr. Searle the Opposition candidate. By a reference to the records of the General Election we observe that the Opposition candidates Messrs. Robertson and Vintcent scored respectively 1787, 1708, while their Wobbler opponent, Mr. Barrington, received 781 votes. Thus Mr. Thompson the Wobbler candidate has much leeway to make up.

Buying George.

It is to be hoped that the constituency that has had so able a representative as the late Mr, Vintcent will not consent to be bought with money bags by the candidate who flourishes them ; for thus it will bring on itself lasting disgrace. We observe that Mr. Thompson's candidature is being urged on with much noise, pomp and circumstance; but in a constituency like George the victory is not invariably with those who are capable of making the most noise, and we still hug the hope that the De Beers dummy candidate will be sent away empty when the result of the Ballot becomes known. That at George Mr. Thompson at his own public meeting has been accepted by the narrow majority of thirty-nine; while the most influential, because sensible and best known man in the District—Archdeacon Fogg, who is, besides, one of the ablest political leaders in the South-West —has strongly espoused the cause of Mr. Searle, shows that the booming of Mr. Thompson is not going to carry the constituency.

Legal Uncertainties.

For the information of the *Watchman* it is necessary to explain that the Editor of this paper appeared at the R.M. Court in a friendly way for a poor friend who could not afford legal expenses. The victim was being prosecuted for carrying on the trade of a general dealer without a licence. True, the accused lost the case although no attempt was made by the prosecution to sustain the charge. Superintendent Smith as prosecutor led evidence to prove that bread had been bought at the accused's coffee house ; and what we can't understand is that this should be deemed sufficient evidence to support a charge of selling without a general dealer's licence seeing the law is clear on the point, describing a general Dealer as " any person who carries on the trade or business of selling, or offering or exposing for sale, barter or exchange any goods, wares or merchandise, not being the growth, produce, or manufacture of South Africa." No evidence was attempted to prove that the bread was not manufactured in Kingwilliamstown, with Colonial wheat without which the charge should have been dismissed; and the *Watchman* seizes this as an occasion to crow over the Editor for having lost his case! It certainly was not the fault of the Editor that the party lost.

The Cause of the Labour Difficulty.

On this head the East London *Standard* writes: —The conclusion come to by the members of the Labour Commission, which traversed the country recently, was that where Native servants were properly paid and cared for there was no deficiency in the supply of labour. That was what many of us had declared long before the Commissioner sat, but it was worth while spending a few thousands to have it officially so recorded. To give their servants a miserable dole of a few shillings a month, and where possible to do them out of even that upon some cooked-up charge or other, as many farmers of a certain class do, and then to make a fuss and call for legislation because they find labour difficult to obtain, its—well, it is what it is! A specimen of his kind of treatment came before the Circuit Court at Queenstown the other day. A farmer named Goosen prosecuted a Native boy in his employ for theft of six boxes of matches and some tea and coffee.' It transpired that the Native servant had been hired at 6s per month, and had been there nine months without receiving a penny—Goosen intending, so he said, to pay him at the end of the year! The prisoner in his defence said that the case was trumped up against him because Goosen wanted to get out of paying him any wages, now eight months overdue. We are very glad to say that the jury took this view of this case, and acquited the prisoner; the judge also commenting very severely upon Goosen's conduct. These be the men to whom, alas, Glen Grey Natives are only too often to be compelled to go out and contract themselves, and for whom we are asked to institute something like compulsory labour!

THE GLEN CREY ACTIN ENGLAND

IT will be seen from correspondence we publish in another column that the Glen Grey agitation now going on in this country has already taken root in England. The Aborigines' Protection Society are doing their simple duty in backing up the Petitions the Natives have sent, and are still sending in shoals, to their Most Gracious Sovereign, praying for relief. The Natives, it must not be forgotten, have no representation in the Parliament of the Colony. This is always apt to be overlooked in these matters. True, a small number of them has votes in a few constituencies; but the thing is so manipulated that nowhere can they command a majority to return a member who might be called their own. So instead of complaining of the representations of a body of Englishmen as the Aborigines' Society on behalf of the Natives, a right minded man would wonder why there is no organization of the kind among the more just and humane Colonists. We have no time and space to day to discuss the subject matter of the corre spondence we publish, but hope to find both the time and the space do so soon. Meantime we wish our English friends Godspeed in their good and noble work of protecting the weak against the tyranny of the strong.,

A FLY ON THE WHEEL.

WE confess we shared what must have been BALAAM'S feelings on hearing his ass speak when we opened the *Uitenhage Times* the other day to find a long disquisition of nearly two columns on the purity of politics. The article we refer to is meant for a strong attack on IMVO for daring to call in question the action of Mr. RHODES'S "square politics" consisting of offering tempting baits to strong political opponents in the country in the form of billets in the Government Service. It will be in our readers' recollection that we animadverted pretty strongly on the recently reported instances relating to Mr. MERRIMAN and Mr. RICHARD SOLOMON—gentlemen who to their eternal credit sniffed the job and would have nothing to do with it. Lo, and behold, it is the *Uitenhage Times* which takes up the defence of flagitious political conduct of this description ! One may well ask, Can any political light come from Uitenhage, and there, of all quarters from the local *Tinies ?* We pause for a reply. For ourselves it is the last thing we would look for from that direction ; and to us the *Times* onslaught is a revelation. But a word or two will dispose of this tyro in politics in respect of what it says in reply to our comments. The *Uitenhage Times* writer must be complimenting himself that he has effectually squelched us when he delivered himself of his argument, plausible enough to a superficial writer but in respect of which tables may in no time be turned on him. He says :

With reference to these offers let us be reasonable. Lot us work out a few questions. First, why should not Mr. Merriman be offered the General Managership? second, why should Mr. Rhodes want to "bribe" Mr. Merriman ? Third, why should not Mr. Solomon be offered the post of A.A.G.? Fourth, why should Mr Rhodes desire to square, propitiate, or bribe Mr. Solomon ?—It may not be generally known that Mr. Merriman, as chairman of a Select Committee on Rail- wry Management several years ago, really created the office of General Manager ; and as is usual in such cases the " refusal " of :he office was offered to him at that time...Butin addition to Mr Merriman's claim as creator of the office, he was then considered the best qualified man for it in the colony ; and we believe he is still considered so. ... If, then, there is to be a new Generel Manager, and if the Government are not prepared to go beyond the colony with a temptingly large salary in their hands, what could they do better, in the interests of the country, than appoint the gentleman who is reputed the most capable of discharging the duties of that office? It is true Mr. Merriman is a trenchant w'ielder of the sword of opposition. But the idea of Mr. Rhodes and his colleagues being in such mortal fear of him that they would for that reason—and for that alone —place him in such an important position as that in question is simply childish.

We now come to Mr. Solomon Why should he not have the office of Assistant Attorney General, if he likes to accept it? There are among Mr. Solomon's friends people who believe that he is eminently fit for such a post. And, if he had been passed over and someone else selected, these friends would have made their voices heard. Certainly Mr. Rhodes has no reason to "square" Mr. Solomon, and we can conceive no motive in offering this appointment but the desire to have the office ably filled. We think IMVO may possess his virtuous soul in peace. We don't believe these unworthy thoughts originated in his heart. He has caught the distemper from some of his contemporaries, and the virus has taken badly, that's all.

Now, the *Uitenhage Times* makes no secret that the men in the other camp are offered an appointments because Mr. RHODES is profoundly convinced of the fact that all those in politica[1] sympathy with him are men undeserving of his confidence, whilst he holds their abilities or capabilities in contempt. The latter must for all practical purposes be passed by whenever any serious business is to be done and his opponents preferred. While this is complimentary enough to the Opposition, it hardly consorts with the principles on which Responsible Government is based. The living germ of this form of Government consists in the combination of men who believe in each other to work together to give effect to their principles. But when a political leader has, as Mr. RHODES has done in the instances under notice, bestowed the highest offices in his gift to genHemen of another camp, and thus demonstrates that he believes more in them than in his own friends, to be true to Responsible Government his clear duty is to readjust his party relations so that they may be in accord with his actions and the country will have its favourite form of government pure and undefiled.

THE TSOMO MEETING.

IN an article in our last on the manner the Government Proclamation of Taxing measures is being received in the Transkei, reference was made to public proceedings at Tsomo; and it was remarked that the magistrate had recourse to high words when he found the people did not take kindly to the measure. With pleasure we take this, the earliest opportunity to state Mr. NEWTON THOMPSON'S emphatic contradiction of the report; and we may add that nothing in these matters gives us greater pleasure than to report that a magistrate does well with those entrusted to his charge. In this respect, Mr. THOMPSON, against, whom we cherish not the slightest ill-feeling, is no exception; and it was no pleasure to us, in making *bona fide* comments on what purported to be the report of the meeting to use language to which exaggeration might fairly be applied. Such being the case we are glad to be able to give equal publicity to the denial of Mr. THOMPSON, and we can assure him that it is not our desire in any way to be the means of disseminating what may be incorrect, and more particularly in connection with the administration of a measure which, rightly or wrongly, is deemed harsh and is unpopular with the Fingoes of the Transkei.

The Glen Grey Act Agitation.

IN ENGLAND.

The last mail from England brought out the following correspondence on the Glen Grey Act : —

LETTER TO THE PAPERS.

Aborigines Protection Society,
Broadway Chambers, Westminster, S.W.,
4th October, 1891.

STR,—Few people in England understand the significance of the Glen Grey Act, which was rushed through the Cape Parliament a few weeks ago, and to which, with equal haste, the Royal Assent was given on 15th August.

A measure thus sanctioned by the Crown, after its acceptance by a self-governing colony, is difficult to deal with, but it can be protested against, and the protest may have some effect. I hope, therefore, that you will accord space for the following copy of a modest appeal that has been addressed to Lord Ripon. The Glen Grey Act applies only, in the first instance, to the Natives in one comparatively small portion of the Eastern Province of Cape Colony; but it can be extended, by proclamation, to all the others.

In his speeches, while forcing it through the Cape Legislature, Mr. Cecil Rhodes showed more than his usual frankness and cynicism. He wants, as he says, to crush out the Natives, who are " a distinct source of trouble and loss to the country "—i.e., to its white masters; and this, he thinks, may be done by parcelling out their land into allotments of which a favoured few are to be " registered holders," paying a " perpetual quitrent," with the power of transferring their rights to any land grabbers who can make terms with them, and by establishing a system of " forced labour " among all the others. This tyrannical project will surely not be approved by right- minded Englishmen, even though, in the event of trouble arising, it may not be difficult for the white rulers of Cape Colony to over-awe the Natives, who are four or five times as numerous.

I am, sir,
Your obedient servant, H, R. Fox BOURNE.

A LETTER TO THE SECRETARY OF STATE FOR THE COLONIES.

Broadway Chambers, Westminster, S.W., 4th October, 1894.

MY LORD,—I have the honour, by direction of the Committee of the Aborigines Protection Society, to address your Lordship with reference to the Glen Grey Act which has recently been passed by the Legislature of Cape Colony, and which received the Royal Assent on 15th August.

Our Committee is aware that there are weighty reasons against interference by Her Majesty's Government with a legislative project which has been approved by the Colonial Parliament, and to which the Royal Assent has been given; but, as many of the provisions of the Glen Grey Act appear to it to be open to grave objection, and, as the enforcement of those provisions is in some measure left by the Act to the discretion of the Governor oi the Colony, our committee earnestly and respectfully appeals to your Lordship in favour of such exercise of the authority of the Crown as will minimise the injury to Native interests which it threatens. The provisions of the Act which in our Committee's opinion, are especially open to objection may be briefly indicated as follows :—

(1) The proposal to divide all the arable land not already Anally disposed of in the Glen Grey District into small allotments, each of which shall or may be assigned to " a registered holder " paying a " perpetual quit-rent " for it, and thus to introduce a system of individual ownesrhip, appears to be an innovation likely to be much less advantageous to any but a few of those who are able and willing to avail themselves of it, and also to the community as a whole, than the communal arrangement, based on long-established and wide spread Native institutions, which has hitherto prevailed.

(2) Although in the first instance the proposed allotments are to be granted only to approved Natives, provision is made in Section and Schedule B of the Act for their alienation and transfer, without any stipulation that the registered holder shall not be at liberty to dispose of his title to a purchaser who is not a Native of the District or of his own race. There is great risk therefore unless precautions are taken to prevent such a result that a considerable portion of the land will ultimately fall into the hands of strangers and that the Natives, for whom, probably, there will not at present be a sufficient number of allotments, will in course of time be to a large extent displaced by European and other outsiders,

(3) The imposition of a heavy " labor tax," the nonpayment of which involves very severe penalties upon all male Natives who are not holders of allotments and who fail to obtain service or employment beyond the borders of the district appears to be a hard and unwarrantable interference with the liberty of the sub- j^bf, not to be excused on the plea put forward by the advocates of the Act in the Cape Legislature that the black inhabitants of the Glen Grey District are too numerous, and that "a gentle stimulant to induce the barbarian to work" is expedient in the interests of the white population of the Colony.

(4) Commendable as may be the intention of organising a form of local self- government in Glen Grey it appears that in the proposed council, the Natives will have no opportunity of managing their own affairs, seeing that six of the twelve councillors over whom the Resident Magistrate is to preside will be elected by or in the name of the Governor and that the other six are only to be such persons as the authorities " may deem fit."

On these and other grounds, our Committee ventures to hope that Her Majesty's Government will take such action as it may consider expedient and practicable to limit and control the operation of the Act with a view to the protection of the interests of the Natives, net only in the Glen Grey District but also in those "other districts or portions of districts in which the inhabitants are mainly aboriginal Natives" to which it is provided that the Act "in whole or in part with such modifications as may be necessary," can be extended by Proclamation. As a very large number of the Natives in Cape Colony and its dependencies are thus directly or indirectly affected, our Committee respectfully urges that the Governor should be instructed to use all the discretion allowed to him both as regards the enforcement of the Act within the Glen Grey District, and as regards its application to other parts of the Colony.

I have the honour to be My Lord,
Your Lordship's most obedient servant H. R. Fox BOURNE,
Secretary,

The Most Honourable,
The Marquis of Ripon, K.G., Secretary of State,
Colonial Office.

Current Opinion.

THE GLEN GREY ACT .'AGITATION.

In another issue the *Cape Times* writes :

In addition to the Kingstown and Herschel Native petitions against the Glen Grey Act, which have been forwarded to the Secretary of State for the Colonies IMVO states that many others are being despatched, " the Natives being convinced that they must record their protest somehow against a measure they dislike so much." The *(Queenstown Free Press* having no fear that the Act will be so administered that the obnoxious clauses will be allowed to press on the residents is inclined to deprecate an appeal to the Queen, but somehow overcomes the inclination and recommends tho appeal ss a first endeavour and, failing that, "a temperate but persistent movement for the amendment of the Act." It is to be regretted that the temperate persistent movement has not been adopted as the one and only course. The endeavour to bring in the Imperial factor will not tend to induce the majority of the House of Assembly to reopen the case with a view to the redress of grievances. Our hope lies in the reasonableness of the right wing of the Afrikander party. List session it was clearly apparent how the tendency was growing for the union of the forces of intelligence in the House the most formidable bar to this desired consummation being the shameless local ism and venality (in their representative capacity) ol some of the so-called progressive Eastern members and the trimming habit of others. What the Natives may directly expect from an appeal to the I Queen is written in the history of the Maori King who died the other day

IZINTO NGEZINTO.

UKUBHUBHA KUKA MK. FROUSE.—Umnumzana wasema Ngesini, n Mr. J. A. Fronde, Umbalisi we Mbali, akaseko.

AMAXABISO KWA MZILIKAZI.—Umgubo kona uhamba kwi £4 10s ngengxowa; Itapile £2 2s ngengxowa; Umbona £2 5s; Amazimba £2 5s.

I PRETORIA NE DELAGOA BAY.—Ude wangena uloliwe (ngeveki egqitileyo) ohlanganisa i Pretoria ne Delagos Bay. Ukuvulwa kona kungo January.

INGOZI YODAKA KAVA MGIBISA —I level ya 9C0 enyawo kumngxuma wakwa Mgibisa e Daimani iliqikelwe ludaka ngeveki egqitileyo, kwafa i Netevu ezintatu, yangamabona ndenzile kwezinye.

I GENERAL YASE TRANSVAAL.—Kwenziwe ituba lentlanganiso yezihlwele ezikulu e Pretoria ngo Mgqibelo ongapaya ukungena kuka General Joubert ebnya kwimfazwe ebeziko pakati kwama Bhulu nama Auwa.

IMFAZWE YAKWA MZILIKAZI.—Indleko zale mfazwe uti u Mr. Bhodes yaba £50.000. Akubangako lahleko kwi Komponi epete elo kuba imihlaba eyatengiswa kwa Bulawayo yangenisa £57,000; yaye eminye isaya kutengiswa.

U SIR T. SCANLEN.—Kutiwa u Sir Thos. Scanlen, M L.A., unikwe ngu Mr. Rhodes umsebenzi wokuba ngu Mchazi-Mteto wolaulo lwelakwa Mzilikazi. Umvuzo £3 000 ngonyaka. Selesaka e Salisbury lowo mnumzana.

AMA JAMANI NAMA NGESI.—Umbuso wama Jelimeni utume inqanawa zemfazwe ezimbini ukuba zize e Delagoa Bay. Kutiwa isizatu kukuranela owama Ngesi umbuso ukuba ungangena kwizipitipiti zakona upange ama Putukezi.

AMAFAMA NE SIBONDA.—U Dolofu Tamle isibonda sase Qngqwaru e Glen Grey sibulelwe kamnandi ngomnikelo wemali ngamafama abese matyaleni e Jaji e Dodoloro ngesenzo sake sokupanda amasela kulowo mzi wake. Ade alishumi linanye afunyenwe ngemigudu yake.

"IMVO" NOMCIMBI WAMA SWAZI—Le ncwadi iyazitetela :—Dear Sir,—Ngosizi olukulu ndiziva ndinyanzelekile okokuba ndibhale Jamaqsku ngomcimbi omkulu ompumle pezu kwe Mvo nama Swazi. 1. Kutenina ukuba IMVO iti tu ngentsizrna ezingama Swazi ezimana zisihla zinyuka nale South Africa ngokunga zingapantsi kwepiko le Nkosazana ? 2. Asizizi Mvo ZABANTSUNDU bonke abase Africa apa na ? 3. Ziyakupela indlela zemvisiswano na xa ngaba bamkelwe pantsi kwepiko le Nkosazana abase Swazini ? Ngati kulilungelo le "Mvo" nkuwusingata lomcimbi mkulu kangaka. Ngakumbi ukuba liti elona pepa lipambili kwelama Ngesi libe Jilo elidsa lamazwi alolublobo kumcimbi ongaka. Ngoko siyatemba, siqinisekile okokuba IMVO ayikuti cwaka de ibe izixelelwe izizatu ngokwaneliayo.—Owako wenene, K. J. ZAULA, Goshen, 21 October 1894,—Ngezwi elinye singati sivile.

ISIXAKANISO E TRANSKEI.—Umbhaleli uva kalisa lendawo :—Ndikucela ngesisixakaniso esite sasihlela ngentlanganiso eyayiziswe ngu Mr. Elliot u Meja e Ngqamakwe nge 29 ku September. Yonke imiteto ichaswe mpela ngabantu nabaf undiei ababeko; ke ababini bachasa ngemfanelo besiti sifakwa ebukobokeni, asiyompato le. Ke eyona nto ite yasimanga kulo lonke uluntu olwaye luko kukubona kuxhaswa gqita ngemivuyo yokucinezelwa kwetu ngu Kulumente wase Kapa ngu Bev. W. 8. Caldecott ote kuyo yonke imiteto waduma ngovuyo. Nantsi ke into ete yasimangalisa tina be klass, njengokuba evuyela ukuti inkomo yeyole ngelomkono, kungokuba yena eyakupila nganina kuba yonke ipenana yoboya beta ne snkana zotiya ebesimxhasa ngazo u Rona, itikiti ne minikelo, ngoku izakuya ku Rulumente, angafuni nto kuti. Andibina Ilizwi Lezibhalo leza nabo Haiti: Akuko m. Grike nam Juda, bavela pina aba? Ndime ke apa, mna—XAKATUGAGA.

I JAJI E DODOLORO.—Ihleli e Dodoloro ngo 13 October u Mr. Justice Maasdorp usingete amatyala o—*Jantji Napakade* le mpango e Roode-hoogte aqale ngokuyitisa ngentonga enye i Netevu engu Pongolo, wandula ukuyisesha £8 10s 9d. Lu'pangwayo wayevela kwele Goli. Litetiwe unikwe iminyaka 2.—*Ntabeni Balandile* ngokumcsha ngolunya igusha zika Maurice Levey umlungu wevenkile e Wolveklcof. Kufumaneke ukuba isicaka siyatyolwa. Sakululwa.—U *Piet Guleka* ngokuba igusha zabantu ngaba- ntu e Roode-hoogte. Iminyaka emihlanu.— *Adam, Tiso, Bulwana* no *Marina* ngokuba iqela legusha zika Mr. Geo. Phillips. Ibe ngu Bulwana yedwa oti akanatyala, abanye bate bebe 31. Balandwe sibonda u Dolofu. Banikwe iminyaka 6—O *Jacob, Matiso, Tshulunga, Femela Metu, Mkoti, Kokwe* ngokuba iqela legusha zika James Thomas balandwe kwasibonda u Dolofu. U *Jacob* ngokwamkela, inyanga 18 ; Matiso, Femela, Metu ngokuncedisa ubusela. Iminyaka 2 ne 6 inyanga; Tshulunga, Mkoti, Kokwe ngokuba, iminyaka 4.—*Petrus A. Pelser* ngokuhlahla ngezembe utango locingo. Akubangako ebemelwe ; kwasekubizwa imali yomelo £200. Amanye abe ngawembambano zabantu.

I JAJI E GALA.—Pambi ko Jaji Maasdorp : —(1) *Lumkwana* ngokuba inkomo ezi 6 namahashe ama 2. Iminyaka 3 nzima.— (2) *Lumkwana* no *Mdibaniso* ngobusela be nkomo 4 bobabini. Iminyaka 4 nzima. Ibe lishumi linaminyaka mitatu ku Lumkwana owaye gwetywe yi Jaji egqitileyo isi G sominyaka.— (3) *Bem* no *Mabanjwa* ngobusela benkomo 6. U Mabanjwa 2 iminyaka; u Bem utunyelwe kwasentolongweni awaye gwetywe yi Jaji egqitileyo i 10 leminyaka. •—(4) *Malunyisa* ngokuhlaba ngomkouto u Stemele. Inyanga 6 okanye £10.— (5) *Ra langobuso* no *Joel* ngobusela bamahashe 4. Iminyaka 3 nzima.— (6) *Sarah Buzeki* ngokufika usana olufunyenwe lufiie luzelwe nguye. Inyanga 3 nzima.— (7) *Ntantiso* ngobusela begusha 70 ate zibiwe ngu Harry Lawlor umlungu wevenkile e Ncora ; i Juli emva kwexesha elide igqibe ekubeni une- tyala. Umxosa unikwe iminyaka 2 nzima. —(8) *Petakana, Beja, Nzimankulu, Mbaea* no *Mhlaba* ngokuqekeza ivenkile ; batetelelwa ngu Advocate Sampson. Bakululwe.—(9) *Muni* ngokwenzakalisa omnye afe edabini. Ukululwe.— (10) *Dyantyi, Klenbooy,* no *Ncama* ngobusela bebhokwe 2. Bakululwe (11) *Meyasi* ngobusela tamahashe 2. Iminyaka 2 nzima.— (12) *Gebe* ngobusela be gusha 2. Unyaka onenyanga 6.—(13) *Mfanta* ngokubulala u Nyanja edabini. Ngo. kutetelelwa ngu Advocate Burke, unikwe iminyaka 2 nzima.— (14) *Ndabambi* ngobusela benkomo 3. Ukululwe.—(15) *Blayi* ngokubulala edabini omnye ; ngokutetelelwa ngu Mr. Burko. Unyaka onenyanga 6 nzima.— (16) *Vengani* ngobusela begusha 5 Unyaka ouenyauga G nzima. — (17) *Noaoduka* ngobusela bamahatho 2. Iminyaka 2 uzima.— (18) *Foslara* ngobusela begusha 12 ; ngokumelwa ngu Mr. Samsam (Nwelana zibomvana). Ukululwe. — Awezibheno : —*Nondile* vs. *Limani,* isibheno kumantyi wase I Ngcobo, ngembambano zemali zesikiti i 2d idobolityi ezimbini ngentloko; u Mr. Samp, son ubonise indawo yokuba u Meja (Major Elliot) akanagunya lokumisa amanuui emali I kodwa unokumisa imiteto yesikiti ngokwegunya al.nikiweyo Sabake isibheno siyamkelwa, oko kukuti siyacitwa isigwebo semantyi sedobilityi ezimbini; oko kukuti kuya kubuyelwa kumteto omduh. Maze umzi uyiqonde lonto opantsi ko Meja.

ISIFO ESOYIKEKAYO SEIBANDEZELE IQELA ELININZI.

Isifo siqala ngesisu kancinane, kodwa, ukuba sihilizelwe, sifika exesheni silutyutye lonke upahla olungumzimba, kupatelele kwizintso, isibindi, amazantsi esisu, ngazwinye zonke indawo ezipatelele kwizintso, ati ogulayo afumane abe yinto ekoyo ekedamelekileyo de ukufa kumkulule ezintlungwini. Sisifo esikolisa ngokuposiselwa kwezinye izifo; kodwa ukuba umlesesbi unokuti azibuze lemibuzo ilandelayo, angaba nokuqonda nokuba yena ngesiqu akanguye na omnye wababafayoNdiyabuvana ubunzima, nentlungu nokuxakeka okutile ekupefumleni emva kokuba ndityile? Ndinobundongela na—umzimba onzima onokozela na? Ameblo abambe ukuba mtubi na? Lukona uxakaxa eluvakala kakubi ezintsinini nasemazinyweni kusasa? Ulwimi lumhlope na? Kuko ihlaba na emaceleni nokuba buhlungu komqolo? Kuko ukuti vingei na kwicala lasekunene, njengokungati isibindi siyakula? Kuko incilikiti na xa upakama ube uhleli ngokwayamileyo ? Amanzi apuma ezintsweni mancinanena, anebala eliqaqambileyo na, akubonakali balana akuba enexesha enziwe ? Akubhodli sabhongo na, uqunjelwe kanjaqo? Ibeta futina intliziyo? Ezimbaza azingebiko zonke ngaxesh' anye, kodwa ziyamgqiba ofayo. Kunokubako ukukoblela okomileyo okunengodlo, emzuzwini kube nezikohlela. Siti xa sesiqubele pambili ibala lomntu Hfe-mnyama; izandla nenyawo zibambe ukufuma pofu zibanda. Ekuti ngokuya singenwa kukufa isibindi nezintso, ku ngeue ingqaqambo zamatambo angancedwayo ngamayeza aqelekileyo awo. Isizekabani sokukufa kukungalungi kwe sisu, yaye intwana encinane yeyeza elilungileyo isikwelelisa itatyatwe kwa sisaqala. Kufuneka kunene ukuba isifo sivelolwe ngeyeza kwasisaqala, lisenokuti iyeza lisincede, naxa seside sehdela ukuzingisa ngeyeza elilungileyo kulungile de sikutshwe kanye isifo, kubuye ukulangazelela ukutya nendawo ebezingalungile esiswini zilunge. Elona yeza liqinisekileyo ekuncedeni kwesisifo sibuhlungu yi Ncindi ka "Mother Seigel," eyenziwe ngemiciza, yaye itengiswa ngabenzi bamayeza kulo lonke ilizwe. Lencindi itsho kanye ezingcanjini zesifo isincotule sonke emzimbeni womntu

IBAPILISE BONKE

I RHEUMATICURO!

NKOSI ETANDEKILEYO,—Kwinyanga ezi 9 eSidlulileyo 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 namalungu ebiseyi buncanywa. Ngokuteta kukanina uti akazange abone isifo esi " Koortez-ikte," zingabula bona, njengeso Idosi yokuqala ye RHEUMATICURO yamenz' umfana lowo ukuba alale kamnandi, abayekanga ukumseza, nangona umelwane nezihlobo zati kum a fftolwa 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 somlozi wake, u Mr. J. A. SMIT, wase Wonderboom, e Bhe kesdorp bapihswa nabo, mandiyeke ngoku, —Owako obulelayo u J. 0. VAN ROOY.

Eka JONES

I RH EUMATICURO

Lelona Yeza Likulu lase Mazantsi e Afrika kwi 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.

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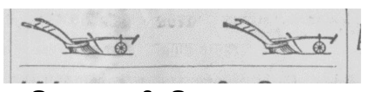

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I SATINA,
I KESHMIYA,
I TYALI.

Ezona zibhetele nezitshi pu kanye ezinokutengwa ngumntu.

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NJALO, NJALO.

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ITYALIKE ESISIKUMBUZO

—SIKA—

AYLIFF NAMA MFENGU

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—: o

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Ziyakuqutywa ngu Rev. THEO. CHUBB. B.A., I-President ye Conference no Chairman yesi-Qingata Esikulu.

Pakati kwabanye aba nabo bakangelwe ukuba bayakuba nento kwinqubo yento zalomininMiss AYLIFF, Mr. R. AYLIFF ; Revs. E. J. BARRETT, E. GEDYE, B. S. DLEPU, S. MAGAWU ; Chief WM. S. KAMA no Mr. J. TENGO-JABAVU.

—o—

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PAUL XINIWE,

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Oka

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U

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

—o—

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

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Kwi Boloro yakwa Komani,

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

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

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SIR WILLIAM GOHDON CAMERON.

Itshawe Elibekekileyo lo Didi oluzuke kunene lwe Bath, Umpati Omkulu opete Imikosi je Nkosazina kwi Koloni yase Cape of Good Hope, Olaula Umbuso we Koloni, amazwe nezibhaxa ziyo, no Mtonywa Omkulu we Nkosazana, njalo njalo.

NAMANDLA amagunya endinawo, ndiysshumayela ape, ndisazisa ndihlokomisa umteto omawugqalwe kump.zwe stile pesha kwe Nciba, kweiakwa Gcaleka, elaba Tembu, etna Mfengwini, nakwela ma Bomvana, e Mbo, etna Mpondweni, e Mzimvubu, nase Walfiseh Bay, ngendlela yokutengisa Utywala kulo Mazwe, ongu Mteto oyakuma umi kuhar jwe ngawo endaweni yo Mteto ocha ivieyo kwi Ntshumayelo 'To. 154 wo 1885, No. 165 wo 1885, No. 210 wo 1885, No. 53 wo 1889, No. 40 wo 1892, No. 191 wo 1893, nakwi Ntshnmayelo ye Ruluneli kulo lonke elase Mampondweni yomhla wa 21 May, 1891 ekuti zonke ezo Ntshumayelo zaguqulwa apa, ngapandle kokuba zibe zipatelele kwiz'poso rzjnziweyo ngakuyo, ngalimbi nokuba yinqubo eqaliweyo okanye ehlalele ukucikidwa pantsi kwezy Ntshuma. yelo ziguqulweyo kwilizwe ngalinye kula ase'ekankanyiwe, namalunga nemvume ezikoyo zokutengisa i Wayin, i Beer, Neziselo Ezinxilisayo, eziyakuti logama opakati kokuhlokonyiswa kwale Ntshumayelo nokupela knexesha lwezomvume, ziqulunqwe ngendlela ezenza yona entengisweni eyaveliswa zizo nendleko zabaniuiyo abangati tabe kuzo njengokungati ezi Ntshumayelo ziguquliweyo zisenamandla.

2 . Imvume (Licences) zokurweba ngo Tywala kulamtzwe ziya kukutshwa yi Nkulu ye Mantyi okweloxesha kwilizwe ngaliuye, okanye ngu Mantyi malunga nelase Mzimvubu ne Walfiseh Bay, nokuba ngomnye umrulumente ongati alatelwe lonkonza yi Ruluneli ngokuti amhlokomise kwi *Gazette.* Zonke imvume solohlobo ziya kupelelwa lixeshango31 December wonyaka ezakutshwa ngawo, kodwa kuyakuvumeleka ukuba ukukupa ezesiqingata s myaka emva ko 30 June yonke iminyaka.

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

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

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

6. Akuko tywala buyakutengelwa, kupiwe ngabo, bunikwe nokuba nguwupina umrwebi ouepepa nelemvi me kumntu onepepa lokutenga utywala ngapandle kokuba linikelwe kuye ngenqu, oyakulinikela ekupeleni konyangantatu bonke kumantyi weso siqingata akuso. Umrwebi ogqite lemigaqo nokuba yeyesiqendu esiogapambi kwesi xa afunyenwe enetyala uyakudliwa imali engengapezulu kwa £20 engenawo afakwo entolongweni esebenza mhlaumbi eogasebenzi nzima ixesha elingengapezulu kwenyanga ezintatu.

7. Akuko nto ekwi Siqendu 4 sale Ntshu mayelo eyakunqanda umrwebi onemvume ukulengela okanye ukunikwa utywala nangangalipina ixesha ngobungcatu ukuba kuselwe kwalapo, ngabahlala kulomzi nakwabase luhambeni.

8. Akuko tywala buyakusiwa kulamazve 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 Bandulela esi angenise kulamezwe utywala ngapandle kwemvume ebhaliweyo, obotywala angabuhlutwa ngamapolisa nokuba ngabanikwe amagunya ngemfanelo ngu Mantyi wesi Qingata, eza xa afunyenwe enetyala yi Mantyi adliwe imali engengapezu kwama £50, engenawo okanye ukongezelela kweso sohlwayo afakwe entolongweni, esebetza mhlaimbi engasebeuzi nzima ixa elingenga pezu konyvka, utywala obo bube hlifa le Nkosazana.

10. Wonke umntu ongati ngokuchaseneyo nale mig qo, atengise, arwebo, adyaraze ngapandle kwepepa lemvume, umhlaumbi nongati enalo ipepa elo, atengise, okanye anike, okanye adwelisele ukutengisa, ngalimbi arwebe nangandywala zimbi ndaweni zimbi kunaleya wayevunyelwe kuyo ukuba abutengele kuyo utywala, mhlaumbi naxa ate watengisa selipelile ixesha mhlaumb 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 elingengape zu kwenyanga ezintandatu.

11. Wonke onepepa lemvume yokutengisa utywala noneye venkile ougagqali imigaqo yala Ntshumayelo uyakuba lilifa, ngokubona nokuqonda komantyi, pezu kwezi zohlwayo zanekiweyo, lokupangwu lemvume yokute ngela utywala nokuba ngabanye abanga zizo zombini, njengokutna komcimbi, kwangekokoko kweminyaka emihlanu.

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

TIXO SIKELELA UKUMKANIKAZI !

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

W. G. CAMERON,

Injengele, Itshawe Elipete Ulaulo.

Ngomyalelo wo Mhlekazi, Itshawe Elipete Ulaulo e Bhungeni.

J. GORDON SPRIGG. No. 343,1891.

ISAZISO SAKOMKULU.—No. 155, 1891

Kwi Ofisi ka Nocanda, E Kapi, 13 *October,* 1894.

NGEMIMISELO ye Siqendu II, Umteto No 15 wo 1887, kuyaziswa apa nge.

kubanzi ukuba kwazi wonke ubani ukuba lemihlaba ilandelayo yakwa Rulumeni, eku MANDLA wase QONCE, iya kubetelwa Ifandesi, pambi kwe Ofisi ya Matyala, e Qonce ngentsimbi yeshumi kusasa ngolwesi

BINI, 18 DECEMBER, 1894.

pantsi kwe migqaliselo neminqopiso yo Mteto ongentla, nangemimiselo yelifandesi ebaluiweyo nengati ixslwe ngolosuku lwe Fandesi. Umhlaba ngimnye uya kutengiswa ngemali exhonywe ngayo, waye ote wabhida ngapezu kwabanye, kanjalo ngemali engengapantsi koxhonywe ngayo, eyakuba ngu Notenga, unotenga lowo ke koba kokwake ukuyihlaula yonke ngaxesha linye yonke lomali, nokuba mhlaumbi yinxalenye yayo ngosuku lwe Fandesi.

Ekoti ke

(i) Kungeko ntlaulo ngalomhla wefandesi isahlulo seshumi sirolwe ngenyanga ezintandatu, ize esinye isahlulo seshumi sirolwe kwinyanga ezilishumi linambini ezilandela umhla wefandesi.

(ii) Ukuba imali ehlaulwe ngomhla we fandesi ingapantsi kwesahlulo seshumi isisalela sesahluko seshumi sohlaulwa ekupeleni kwenyanga ezintandatu, ize isahlulo seshumi esisasaleleyo sirolwe kwinyanga ezilishumi linambini ukususela kumhla we fandesi.

(iii) Ukuba imali ehlaulwe ngomhla we fandesi ipakati kwesahlulo seshumi nesahlulo sesihlanu sihlaulwe kwinyanga ezilishumi linambini emva kwefandesi elo.

Inzala yezontlaulo yoba ziponti zone ekulwini ngonyaka; ekoti ukuhlaulwa kwayo nenzala leyo kuqiniselwe ngabameli abafezekileyo ababini ngokwaneliseka ko Mantvi —abameli abofika bazibopelele kunye nangabanye ukuba ngabo abanetyala, bengena kuzilandulela nangantoni.

Indleko zocando njalo njalo, netayitila zohlaulwa ku Mantyi nokuba ngomnye umntu owonikwa igunya loko ngalomhla wefandesi.

Unotenga lowo wofika abhale umnqopiso ngezahlulo ezine neziblanu evuma ukuba wohlaula inzala—rziponti ezine ngekulu, angati ukuba wayerole ngomhla wefandesi ngapezulu kwesahlulo sesihlanu, aselewe. nzela umnqopiso isisalela semali yentengo leyo. Unotenga woba nelungelo lokuhlaula lomini yonke mhlaumbi isahlulo semali yalomnqopiso, kungengapantsi kwamashumi omablanu eponti.

Umfanekiso walomihliba, kwakunye nezimiselo zofandesi, zingabonwa kwi ofisi yo Nocanda e Kapa, nakwi ofisi ye Mantyi e Q nee.

J. TEMPLER HORNE,

Unocanda Omkulu,

ISIQINGATA SASE QONCE.

Lot No 2,095, umhlaba okwi Siqingata sase Qonce, ongu Lot 113, e Mngqosha. Ubnkulu 35 morgen, 374 square roods. Ngasontla-mpumalanga umi ngo Lot 114, ngozantsi entshonalanga ngo Lot 111, nge. zanfsi empumalanga ngo Mlambo, ngentla entshonalan?a ngo Lot 101 no 109. Uxho. nywe nge £125 ; Indleko zoeando £8 18/9 ; Itayitilo 12/3.

Lot No 2,096, ongu Lot li t, e Mngqesha. Ubukulu 35 morgen, 31 square roods Ngasentla empumalanga umi ngendlela, ngezantsi entshonalanga ngo Lot 113, ngase mpumalanga ngomhlaba okululekileyo, ngentla entshonalanga ngo Let 109. Uxhonywe nge £130 ; indleko zocando njalo njalo £7 13/, itaitile 12/3.

Lot No 7,662 ongu Lot 9 Block F, e Zele, ni. Ubukulu 4 imokolo, 388 square roods, ngasentla umi ngo Lot 4 Block G, ngezantsi ngendlela nangase mpumalanga, entshonalanga ngo Lot 11 Block F. Uxhonywe nge £4; Indleko zocando njalo njalo £4 17/ 1 Itaiti'e 12/3.

Kumzana wase Frankfort.

I Lot ezintatu—13, 14 no 15 ezingo Block G, ezibukulu buzi 42 square roods 75 square feet, zixhonywe nge £ 1 inye, indleko zocando njalo njalo £L 6/.

Kumzana wase Berlin.

I Lot ezi 7 ezibukulu buzi 42 square roods 136 square feet, zixhonjwe nge £3 inye, iudleko zoeando njalo njalo £1 6s.

Kufupi nase Berlin.

I Lot ezintatu—j67, 68 no 114—ezokuqala ezimbini ubukulu 1 morgen 533 square roods 133 square feet, zixhonywe nge £2, indleko zosando £4 ; eyokugqibela, ubukulu 283 square roods 69 square feet, uxhonywe nge £1, indleko zocando £4.

Kwi Zele elise Zantsi (Braunschzueig).

I Lot ezi 12 ezibukulu bu 283 square roods 69 square feet, zixhonywe nge £L inye, indleko zocando £1 63.

Kumzana zvase Breyibara.

I Lot ezi 11 ezibukulu 1 morgen 533 square roods 133 square feet, zixhonywe nge £3 inye, indleko zocando £4,

Kumzana wama Jamani olunge e Mluzigwini,

I Lot ezintlanu ezibukulu 39 square roods, 17 square feet, ezimbini zixhonywe nge £10. ezintatu nge £7. Indleko zecando £1 6/.

Kwa. Qoboqobo.

Lot 47, ebukulu 283 square roods, 69 square feet, ixhonywe nge £2. Indleko zoeando £1 6/.

—

ISAZISO SAKOMKULU,—No. 85 1894.

Isebe Lokulima, E Kapa, 29 *August,* 1894.

UKUBULAWA KWEZILO.

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

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

		s.	d.
Ngo	Xhwili	10	0
„	Ngwe	6	0
>i	Hlosi	5	0
„	Mpungutye ...	6	0
„	Sandawaua ...	6	0
»	Lynx	€	0
„	Mfene	1	6

CHARLES CURREY,

Umpatiswa Ongapantsi.

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