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, NOVEMBER 14, 1894. [Vol. IX, No. 525

## THOMAS BAILEY & CO.,

## ABALUNGISELELI BENTO YONKE

WEST END, QUEENSTOWN.

EYONA Venkile ITSHIPU apa e Mazantsi e Afrika

Kwimpahla Yamankazana,

Kwe Yamadoda,

Izihlangu nama Lungiselelo

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

THOMAS BAILEY & Co.

IVENKILE ZE "KASH," E WEST END,

QUEENSTOWN

## PEACOOK BROS. NO WEIR,

E KOMANI

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

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

## JOHN LUMSDEN~ & CO.,

E GCUWA, TRANSKEI.

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.

## BON MARCHE

JOHN W. BAYES & CO., GRAHAMSTOWN.

## IVENKILE ENKULU ENTSHA,

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

*Yeyona VENKILE ITSHIPU kwimpahla Yendidi zonke—KUMADODA NAKUBAFAZI.*

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

IZITOFU EZIHLE ZELOKWE ZOKOTSHATA ZIKO KANOBOM.

JOHN W. BAYES & CO., BON MARCHE
GRAHAMSTOWN, E-RINI

## ITYALI NE PRINTI

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

Eyona Venkile Itshipu nebhetele kwimpahla yoluhlobo kukwa

DYER& DYER, Limited
E-QONCE

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

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

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

IPRINTI EZINTSHA.

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

Kwa DYER no DYER, Limited
KING WILLIAMSTOWN.

## BAKER, BAKER & CO.

KING WILLIAMS TOWN,

BASOLOKO babanempahla eninzi ewu lungeleyo kanye umzi wonke

OMHLOPE NONTSUNDU.

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

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

BAKER, BAKER & CO, E Qonce.

Iyeza Elingummangaliso.

## BEECHAM'S PILLS

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

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

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

## A. J. Cross & CO.,

KING WILLIAMSTOWN

Isaziso Esitsha sika TIKOLOSHE.

Kubaxhasi Abantsundu
O A. J. Cross & Co.

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

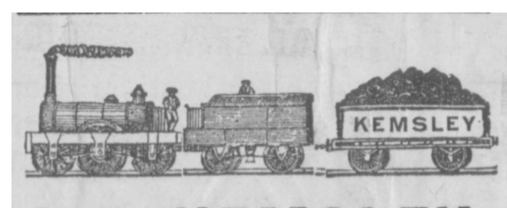
APA E QONCE.

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

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

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

## A J. Cross & Co.




## 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—

*ZILELE ZODWA IZIHLANGU*

KWA

KEMSLHY Ezantsi E-BHAI,
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

E DOHNE nase MGWALI

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

Ndenzelwa ITYALI e Skotilane ze Venkile yam.

R. J. McCALLUM.

LEMINYAKA I 18
IGQITILEYO

SINGENISE KWELI LIZWE

## IBLANKETE ZOBOYA

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

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

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

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

Kwivenkile enitenga kuzo-ke bizani Iblankets ezinomfanekiso we Ngonyama.

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

APO ZIPAKULWA KONA KUKO.

PEACOCK BROS, and WEIR,
E QONCE.

Ngabo bodwa abanokubhala lomfanekisojwe Ngonyama.

## Beauchamp, Booth & CO.

E QONCE

## 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.

BEAUCHAMP, BOOTH &co.,

E-QONCE, KINGWILLIAMSTOWN

## J. W. GARRETT & CO.,

LADY FRERE,

IZITORA EZITSHIPU."

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

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

# KANGELAN' APA !

ZIHLOBO ZAM::

# U FOLOKOCO, (PASCOE)

UBUKALI

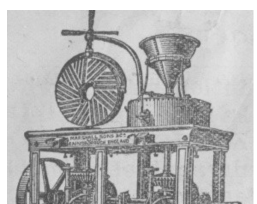
NIKE NAZIBONANA INGUBO ZAKE EZINTSHA ?

EZAMANENE:
Ibhulukwe (Ezisikiweyo zona) Ezekodi Nezezitofu. (Zibhulukwe ngenene asimfanekiselo).—Ibhatyi ne Ndulubhatyi zofani bonke.
Ingubo Zokutshata, kulapa bo apo zikona ! Zihleli zodwa.—Ningazilibali Ingeji Nemisenze Yokutshata—iyalala.

INGUBO ZOKUTSHATA ZAMANENEKAZI :
Sinqen' ukuteta, Yizani nizokutyebis' 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 ebitetwa!

U FOLOKOCO E QONCE nase CAL A.



ILITYE

LOKUSILA,

E CALA,

DISTRICT XALANGA.

## U TOM B. HAMBIDGE,

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

UFUNGELWE UBUHLE WONKE UMSEBENZI

Ngendawo ezifun' ukuqondwa kubhalelwa ku

5 TOM R. HAMBIDGE,
Umsili no Mnini Masbini Wokubhula, CALA, TEMBULAND.

EZIKA KAYE I WORSDELL PILLS za elitembeke kakulu."
EZIKA KAYE I WORSDELL PILLS
EZIKA KAYE 1WORSDELL PILLS
EZIKA KAYE I WOSSDELL PILLS

Zingumalane ku Mnquma, Ukuqquma kwe Sisu, Intloko, Ukungahlali Kokutya kakuhle esiswini, Izifo) ze Zintso nesi Bindi.
Zitengiswa ngaba Pitikezi-Michiza ne Zitora nge 1s- 1 ½ d ngebhokisana.

Abaninilo, JOHN KAYE, LIMITED, LONDON,

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

## ISAZISO ESIBALULEKILEYO

## W. M. CUTHBERT and CO.,

BASE QOKCE,

Bapezu kokudwelisa IZIHLANGU EZITSHA.

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

EZI ZIZIHLANGU EZIBUHLUNGU.

YIZANI KWA

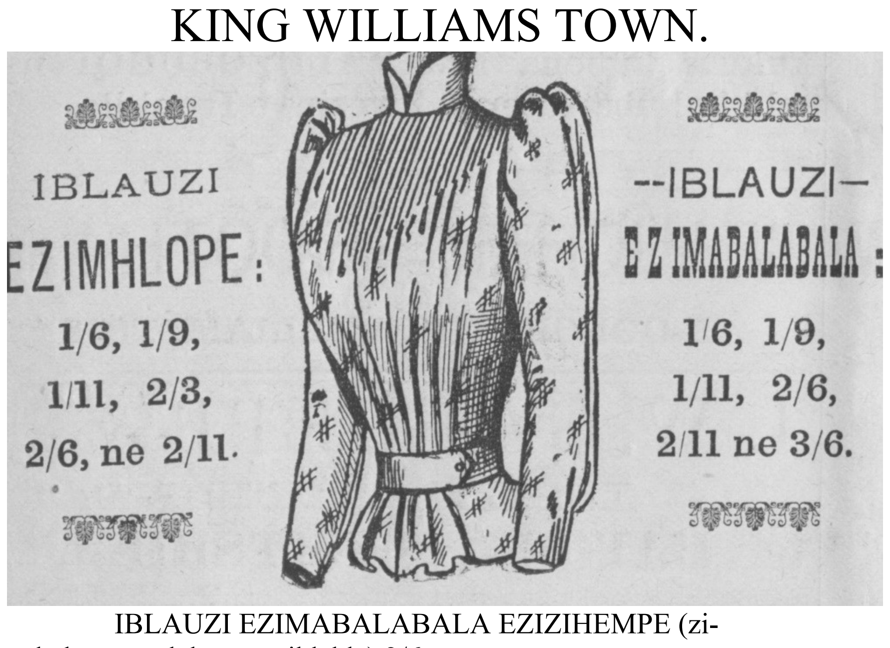
CUTHBERT &CO., MARKET SQUARE,

King Williams Town.

fr199

# GIBBERD & BRYANT,

KING WILLIAMS TOWN.




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

# GIBBEBD NO BRYANT,

KING WILLIAMS TOWN.


Kwi Gantolo Enkulu ye Koloni yase Cape of Good Hope.

E Kapa, ngolwesi Bini, October 30, 1894.

Kwilifa lomfi u LEWANI HLANKOMO, ngalimbi u SWANI HLANKOMO, we Siqingata sase Komani.

EVIWE u Mr. Buchanan we Cebo omele u ADAM LANGA wase Oxkraal, nakwi Lokeshoni yase Kamastone, no Mtandazo wake ulesiwe oxele okokuba ngomhla we 30 ku August, 1885 watenga kulo LEWANI HLANKOMO kumnta- kwabo u NEBANI HLANKOMO owaye gunyaziswe kakuhle ukuqoba intengiso yeso Sitiya esingu Lot No. 152 ne Sakiwo Hot No. 31, zombini zimi esiqingateni sase Komani kwi Lokeshi yase Oxkraal ne Kamastone kwencinanana i Lokeshi No. 2 ekutiwa ngu Zangqokwe, njenge mvumelo ze Quit Rent ezimbini zomlila we July 4, 1879. Umtandazi waubhatala kakuhle lowo mhlaba ukankanyiweyo, wamkela itaitile zawo, wazuza nenkoliseko ka Rulumente ukuba ukutshelwe egam -eni lake umhlaba lowo. Okokuba umfi lowo, u LEWANI HLANKOMO, okankanyiweyo wabe yi Mfengu, ene Siqiniselo sobu mamhlaba, okokuba xa kusukelwa imimiso yomteto woku Landelelana kwa Bantsundu Elifeni ka 1864. Yonke impahla eyeyalowo LEWANI HLANKOMO ukankanyiweyo, ngexesha lokufa kwake efike ifunek' ipatwe ngokwe siko lama Mfengu nangokuvumelana nelo siko, lowo NEBANI HLANKOMO ukankanyiweyo unguyena mntu kanye omakapatiswe ilifa.

Ecela ke igunya ngo Mtandazo ku Mbhali-Minqopiso ukuba akupele ezo Lots zikankanyiweyo ku Mtandazi.

Kwangokunjalo ekuleseni ncwadi zimbi ezigciniweyo ne siqiniselo so Mantyi yesi Qingata sase Komani okokuba lowo LEWANI HLANKOMO ukankanyiweyo ubhubhile, nokokuba akazange azeke, nokokuba u NEBANI HLANKOMO, oyena mkulu umntakwabo osekoyo, nguyena mntu kanye omakapatiswe ilifa, kumiselwa okokuba umteto upume ubizela kubo bonke abantu abanento ukubonisa isizatu kule Gantolo nge 15 ka NOVEMBER ozayo, ukuba ngani n a ukuba ukukutshelwa kwe gama etaitileni kungenziwa njengoko kutandaziweyo— Umteto lowo wohlokonyiswa kanye kwipepa le Mvo, okokuba kunokwenzeka unikelwe ngenqu kulowo NEBANI HLANKOMO ukankanyiweyo.

Ngomyalelo we Gantolo C. KENEALY, Obambileyo Umlungiseleli Gantolo.


# KWABA NAMEHLO!

## U DR. T. H. SMITH,

(UGQIRA WAMEHLO).

UNYANGA bonke Ubuhlungu ne Zifo Zamehlo. Selepilise inkita yama Zulu nama Mpondo. Uyakuba QONCE, kwa LAMSDINI malunga no 21 NOVEMBER.
e MONTI nge 28 NOVEMBER
kwa LENNON ; ukuze abe kwa KOMANI, kwa MAGER NO MARCH, ngeveki yokuqala ku DECEMBER

-O-

MASSEY NO WYNNE
(ATTORNEYS, &c.)
ABATETELI EMATYALENI,
*Ababhali Minqopiso ye Mvumelano*
NEYE MIHLABA.
E MONTI

t3112

KUFUNWA

ITITSHALA ya £36 ngonyaka, ifumane ukulungiselelwa ukutya kwe £8 kwi Sikolo se Tshatshi Emtata. Igcine ne Sebe Lencwadi. Mayibe nokuqeqesha amadodana ka Standard V. Iziqiniselo ngesimilo nokukwazi ukuwnpata umsebenzi zingalityalwa xa kubhekiswa ku
REV. CANON GOODWIN,
S. John's College, Umtata.
8 October, 1894.—to

UMNTU OPAPILEYO onengqondo, osuka pezulu, ogqibeleleyo ukuwazi umsebenzi wokupata ISITIYA SENTYANTYAMBO, onkonzo iya kuquka ukusala ihashe nomsebenzi wonke we Dyaliti. Umvuzo mhle, Ukutya kuyalala, Indlu yoknlala ilungile. Bhekisani kunye nesimilo ku
WILLIAM ARMSTRONG,
42 Western Road,
314 Port Elizabeth.


OCEL' AMEHLO !—Ndicel' amehlo em- zini ngo TIMOTHY MATAMBO, ofani ingu TOLONGO, ogama limbi lingu MVEMVE, u Mvemve ngesibongo, ngowasa Matatiele ikaya. Wati shwaka ngo October 1892 no Ndendze Fuktiso. Kuvakala ukuba u Timothy lowo wafela e Bechuanaland noko akucacile; unesiva esidleleni, amazinyo mafutshane, untaundu. Ondilandisayo angabhalela ku Mhleli we Mvo.
THOS. BACKET MANINJWA.
Matatiele, 29 October 1894. [2111


# ISAZISO!

## Kubaxhasi Abantsundu

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

# HLAKANYANA

(J. P. CASELY)

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

APA E-BHAI.

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

*Yiza Kuzibonela upete ipepa le MVO, akwayi kurana Istru.*

# J. P. CASELY,

PARLIAMENT STREET.
PORT ELIZABETH.


UKWAZISANA KWEZIHLOBO
Imibiko,

TSENGIWE.—E Rabala kabhubhe Inkosikazi etandekayo ka Dali Tsengiwe u ELIZABETH, intombi enkolu ka Maxnpa. nye ixego—-ngomhla we November 10, 1894, ngo 1 o'clock. Intokazi emkele eluxolweni olukulu. Yawushiya nendaba ezimnandi umzi oyiramente yase Rabula, Izihlobo mazamkele lowo mbiko. 1

MAZWAI.—E Rautini, ngo 25 October, 1894, kugqite u ADAM MAZWAI ogule inyanga ezipantse ukuba ntlanu. Ubashiye ngoxolo olukulu abahlobo bake e Nkosini. Yagqitisa ukonwaba ngemini yokunduluka. Ubudala buku 50 eminyaka. Ungewatywe ngu Rev. Henry Ntsiko. 1

GASA.—E All Saints, Engcobo, nge 28 October. 1894, kudlule Inkosikazi ka Mr. S. Y. Gasa etandeka kanene Imkele e Nkosini. Ilandela unyana omnci omke nge 21 September. Kubulelwa izihlobo ngovelwano emkuhlaneni, ngakumbi n Rev. Canon Waters ngomkoba, no Mr. Lucas Mdudu, umchweli, ngesisa sake, no Mr. A. K. Soga wakwa Cofimvaba. " Mayidunyiswe Inkosi." 2811

MCOSELI.—Emtandazweni Farm, ngase Wooldridge, Peddie, ngexesha le 8 ngokuhlwa, 20 October, 1894 kumke emhla beni Inkosikazi ka Mafa Mcoseli (ezalwa kwa Dingela) ishiya indoda leyo nabantwana abahlanu—amakwenkwe matati intombi zimbini; iminyaka 27 yokuzalwa. Kwaziswa izihlobo ezikude. 1411

MAZAMISA.—E Hlobo, nge 26 ka Octo ber, 1894 kusitele kukufa u SILA Inkosikazi ka John F. Mazamisa, intombi enkulu ka Gama. Ubudala iminyaka 63. " Unetamsanqa obhubhele e Nkosini." Wanika amazwi okuba egoduka' elusatsheni lwake. Izihlobo mazamkele lombiko. 2111


# IMVO ZABANTSUNDU

(Lihamba bonke olwesi Tatu) Ixabiso 3d.
*Ziqutywa nge Posi nge 3s. 6d. nge Nyanga-Ntatu zisaqala; 13s. 6d. ngonyaka usaqala.*

Zamiswa 1884. Zipete Umnyaka we 11-

NGOLWESI-TATU, NOV 14, 1894


## Iveki.

LIBALELE kwa Bulawayo, kunzima ukuhamba kwenqwelo, ziyabambezeleka.

KUXELWA izipango ezonakalisayo e Vereeniging; nase Britstown kuxelwa kwazona.

IGOLIDE ebonwa ngeliso elimbala lomntu ifunyenwe kwisiqingata sase Batisi, kubunzulu benyawo 25 e Trapp's Valley.

U REV. WM. PHILIP ugaleleke ngolwesi Bini lwepelileyo kwelilizwe ukuvela kwelase Lusutu.

BASHENXELENE indawo kwinkonzo yokukumsha o Messrs. Mjokozeli ngokusiwa e Monti aze u Zani abuyele e Qumra.

E QONCE ngo Mvulo lo kudililekelwe amadodana amabini asebuqabeui ludonga ebesimba pantsi kwalo eziteneni; aba ayalishiya elikoyo ilizwe ngetuba lokungcwatywa ehleli: enye ishiya umtshakazi.

IZANDLA EZIKULULEKILEYO.

IYA kuncomywa emhlabeni wonke, kwaye kuyakude kube sezulwini, into eyenziwe yintlanganiso enkulu ebidibene e Gcuwa ngolwesi Ne lwegqitileyo, ukuvula Indlu yokunqulela u Tixo esisikumbuzo sika ELEFU. Kutiwa bebekumawaka amabini abantu abahlanganisene kona; kwati ngentliziyo ezicombululkileyo nezikutobeleyo ukuquba intando ka MDALI etyiwe encwadini yake barola entweni abazinikwe Nguye ngangokuba bakumbuze inkonzo endala yokwakiwa kwe Tabanekele ngu MOSESI, mhla wade wati ebantwini pezani kwale. Okukumtemba u Tixo kuba nembuyekezo evela kwaKuye : angake angababonisa abantu bake. Sibulela amanqaku ombaleli ngesenzo esihle esibonwe e Gcuwa. Uti: " Ityala ngati belimalunga ne £1,400. Ahlala ezinkomeni amadoda. Onyana baka Captain VELDTMAN barola ihashe emnye. Impi ka Captain VELDTMAN yarola inkomo yonke, ilandela ikondo le Nkosi evulele ngayo, nange £6 Gs. U Headman SMITH PoswAurole inkomo ezine. Impi yesikolo yase Gcuwa ikolisile ukurola inkomo. Umfana omhlotshana ka Om KENTANE otate indawo yomfi uyise, urole inkomo nehashe nenkonyana yenkomo. Izikolo ezimawaka mabini zaposa kakulu esityeni ebesise tafileni, yayimfumba imali. Abafundisi abamhlope barole kakulu, u VULINDLELA (Rev. R. LAMPLOUGH) yena umane erola ishumi leponti kua'tuba ezininzi, uke wakupa nenkabi yenkomo. Omnye umfundisana u Mr. JACQUES urole inkomo zantatu. Balicute kakulu ityala abafundisi abamhlope ; nabantsundu benze kakulu,—apo kuhleli o Rev. ABRAHAM MABULA no Rev. S. MZAMO. Lonto inkulu iqale kusasa kwada kwafakwa izibane, laqqitywa lonke ityala, yaqwaba izandla u Smith njengo indlu, ikwaza, imemeza kakulu ngovuyo olukulu." Into enje ayikolisile ukwenzeka: ibonisa ukuzitemba izipo zika Tixo ebantwini ukuzingasaqelekileyo; yaye kokwetu ukucinga ibonisa ukuba itamsanqa liya kuwubuyela umzi owenza into ezinje egameni le NKOSI.

IMPATO YOMBUSO.

NGO Mvulo wegqitileyo e Kapa u Mr. SAUER ufumene ituba elimnandi lokwenza uxwebu lwenteto pezu kohlobo eziqutywa ngalo into zombuso ngu Mr. RHODES. Intlanganiso ibiyenkulu, impulapula ngemihlali; ibibi- zelwa ukupulapula abatunywa bayo e Bandla o Messrs. WIENER no BROWN; ete kanti eyona nto ipambili kukupulapula oyi njojeli yecala le Opozishini, ocelwe ukuba ahlale ngapambili. Walate ngamazwi abuciko bukulu inxwaleko ekuyo i Koloni ngokupatwa ngu Mr. RHODES, ate unyamekele into Zelapakati e Afrika kunezeli; waye emana ukubapata emehlweni ngokuti banengeniso abaya kuyifumana kwinto zokurweba kwakubon' ukuba likude le kubo elo ukuba babe nokuya kufikelela kulo nento ezinjengenrweb. Into engeyisenziwa ngopete into zomzi kukwandisa amatuba okurweba kwakweli lizwe ngokwenza ololiwe; kodwa ngeka Mr. RHODES inqubo baye kubenza e Node ololiwe besenzela abanye abantu. Walate ukungapumeleli ko Messrs. LAING no RHODES emcimbini wokulungiselelwa ukutwalwa kwempahla ngololiwe eya e Transvaal njengokuba kuvele kwelo indicia ezimfutshane zololiwe abanje ngabasuka e Delagoa Bay nase Natal; wayebonisa ukuba ingeniso yo Rulumeni weli ibingokumana etwala lompahla. Wayeqondisa ukutyeshelwa kwemicimbi ye Koloni le ngu Mr. RHODES, oqonde ukuya e Ngilani ngento ezingamalungelo esiqu sake angengawo e Koloni. Utetelele ukuncitshiswa kwerafu entweni ezityiwayo ngabantu beli esiti yinto emaze igcinwe leyo ngu Rulumeni kwintlanganiso yokumisela irafu ezakubako, iti nokuba idala ukuncipa kwengeniso ise ixunywa ngerafu yotywala neye daimani. Ngomteto we Glen Grey uvakalise ukuba ugutywe ngendlela erabaxa liwowo lenani kuba usenzelwa abantu abantsundu abangakatalelweyo; wati waka wawabonisa ama Bulu ukuba koze kube ngawo ngenye imini ukwenzelwa umteto odlakadlaka. Inteto ezinjengezi zizezokufundisa nokwenza ucinge umzi, senga zingamana ukwenziwa ude utungulule ngokukodwa umzi oma Ngesi ongazibambiyo kamnandi into zomzi nokuba ungaba uyaziqonda ezeziqu.

EZIMNANDI KUBA TEMBU.

NGOMHLA wesixenxe kule imiyo, ololulwesi Tatu lweveki egqitileyo, aba Tembu bebe Komkulu kwa DALINDYEBO, Inkosi enkulu yabo, nge mbizo. Unkosi ubebize nomfundisi u DEBESE (Rev. W. S. DAVIS) wase Clarkebury; wayembizela ukumxelela. Uwihlanganise wonke umzi ongaba Tembu; ate wakufika Enkundleni (abafundisi ebabekele isitulo) inkosi enkulu yase ba Tenjini yema nenduna yayo yawakalisa ukuti nanko ke umntu oza kukupa namhla i lizwi layo lokudesi. Ite : " Bendingumntana ndalahleka ndenza into zobuntwana ndashiya abafundisi bakowetu. Ndiyazixela ke namhla nje, ukuba makaziwonke umntu ukuba ndiyabuya:
" bendilahlekile. Ndifuna ukuba ndibe
" pantsi kwepiko lakwa Wesile, apo
" ndazalelwa kona. Nantso into abe
" vibizele abafundisi u DALINDYEBO,"
utshilo umlomo we Nkosi. " Ndiya
" bushiya obu buramente bakwa TILE
" namhla ; ndipumile kule cawa yakwa
" TILE. Uze uzise iplani; ne Titshala
" mazize." Ezindaba zinkulu: nangapandle kokuba ziggibe into ebibange intlalo engemnandi, zisikumbuza inkonzo endala yokwamkelwa kwetamsanqa le Lizwi lo MDALI zinkosi zase Yuropu; ebifika yenjenje enkondlweni ukuziviuma indaba ezilumba nokolo novuyo, nentlambululo, nokuqiniseleka kwe zizwe; kanti ngokwenjenjalo kwayo sekoyiseke wonke umzi wakowayo. Inguquko ngeyikaulezile ukuba ibiqutywe ngalendlela yokuvunywa enkuli ndleni yi Nkosi. Inkosi mayiwutamsa-I nqelo ke umzi ka DALINDYEBO.

ABASENEMALI YE " MVO."—Abahlobo mabazi ukuba kubako amaxesha enqapazekayo imali yokuwuquba (kuba ingumsebenzi oncito inkulu); esiti sinyanzeleke ukuba sizibike nge Zigitshimi zase Posini kwabanamatyala. Bayacelwa ke abavelelwe ngolohlobo ukuba baluhlangabeze ngoxolo balufeze olumemo; bancede kuba sazeke kungasekuhle.

## Impawana.

I Concert e Qonce.

Ngomhla we 7 ku November bekuko umvumo ki Temperance Hall upetwe yinto ka Xiniwe. Waba ngomnye wemivumo epumelele kakuhle eyaka yako apa e King. Asibanga nakuwupaula kakuhle umzi ngokuti sifike indlu seyizaliswe ngama Yerepe. Zavuma i Netevu, zanga ziti siboneni ma Ngesi ukuba nati sinako ukuvuma kakuhle xa siqeqeshiweyo. Kwingoma ezipauleke ngokuba mnandi ngokuncomekayo ibe yi Duet yo Messrs. J. Menze no Xiniwe " Larboard Watch " ne part song ye Choir "Deliver Daniel." Zatsho zabongisela intokazi zo Makaka, Madosi, Hina, Pa. Ngamafupi iinvumo ibe yeyamkelekileyo.

Umteto we Lasenisi.

Ukuze yazi i *Watchman*, kufuneka kuchaziwe okokuba u Mhleli welipepa wabonakala kwi Gantolo yo Mantyi wase kay' apa ngendlela yobubhobo kwisihlobo esin gen a kuzinceda, ebesingena kuhlaula indleko zama gqweU. Lomntu wenziwe isisulu (Mi, Maclean Sinyahla) wayemangalelweni ngenxa yokuquba ishishini lobutengisi bento zonke ngapandle kwe lasenisi. Kuyinene ukuba ummangalelwa wagwetywa nangona kungeko linga lenziwayo elumangalalweni ukumisa ityala. Umpati ma Polisa u Smith njengo mtshutshisi wenze ubungqina bokuqondakalisa ukuba isonka sabe sitengiwe kwindu yekofu yommangalelwa. Into esingena kuyiqonda kukuba Into icingelwa ukuba ibungqina obaneleyo bokumisa ityala lokutengisa ngapandle kwe lasenisi yomtengisi wento zonke. Sibona umteto ucacile kulondawo. Umcaza umtengisi wento zonke njengo "Mntu oquba ishishini, mhlaumbi umsebenzi wokutengisa, umblaumbi wokuxoma impahla, umblaumbi ukuyicanaba entengisweni, irweba, um. hlaumbi ukutshintsbiselana impahla, ubugoxo bempahla, umhlaumbi ulurwebi kumrwebi, ingeyiyo into emliswe, mhlaumbi imisetyenzwa yase South Africa." Akuko bungqina bubekwe pambi kwamatyala bokuqondakalisa okokuba isonka eso sasingasetyenzwe e Qonce ngengqo- I Iowa ye Koloni. Ngapandle kobungqina obunjalo ityala elo ngeliciti- we ; ne *Watchman* ifumana imkonyela u Mhleli kuba engoyisanga etyaleni. Into yona yabe ingelilo ityala lo Mhleli ukungapumeleli kommangalelwa.

Umphanga we Kumkani yase Russia-

Indaba ezifiki1eyo zokubhubha kwe Kumkani yase Rushiya aze setusanga bani kuba besekuxeliwe ukuba akuseko temba kakadeni ngengxelo yama gqira. Ubhubhe ke ngolwesi Ne lwengapaya kwepelileyo iveki. Lo Kumkani unobuhlobo ku sapo lo Mntan' Omble u Kwini Vitoriya wase Ngilane ; kuba inkosikazi ayishiyayo ngudade bo Princess of Wales, waye kananjako u Duke of Coxburg, unyana wesibini ka Kwini, ezeke intombi yalo Kumkani. Senoqonda kukuva ukuba u Prince and Princess of Wales ibiko ekuqaukeni. Ayikangcwatywa inkosi leyo.

Nge Glen Grey.

I *Cape Argus* imncoma ngelize u Jenetwa ekumiseleni imida yelali zase Glen Grey, ekubeni wonke ubani owazi into ngalomhlaba esazi ukuba ezolali, njengakwi ngqili zonke zabantsundu, zihleli zinemida yazo kakade. Xa sekutetwa inyaniso, kwakungafuneki ukuba kutunyelwe umntu wokumisa ibakana. Into embi kunene ekuvakala ukuba uyenzile lowo mtunywa ka Lozi kukuvunela pantsi umzi obunevoti kwapantsi kwalomteto mbi kunene apatiswe ukuwuhambisa. Sibe sisazi kakade tina ukuba bafuna ukuwurwitsha ngezondlela umzi ngayo yonke lenqubo.

Ngelase Swazini.

Elinye lamapepa ase Ngilane liti:—Kwizinto ezininzi ebezipambi ko Mpatiswa zi Koloni ze Nkosazana ngumcimbi welase Swazini. U Sir Henry Loch selebale umnqopiso ngelozwe nama Bulu acinga ngokuba kungalunga bebekeke ngawo, ekukwako nelokuba kuko indawo ezavakaliswa ngu Mr. Kruger okuya i Ruluneli yayise Transvaal. Ingongoma zawo zezi: Yinkonzo "yokwenza inkumanda" ngabantu lakufa, ilungelo lokuvota, nokunikelwa kwelizwe ku Debe. Kutiwa ama Bulu akanamnqweno mkulu wokunga lingalelwe elozwe, kodwa ngu Mr. Kruger olifunela ukwenza imali ngalo ngokulivulela abanxanelw' igolide.

U Bishop Knight Bruce-

Ngokwapukelwa yi mpilo uroxile emsebenzini u Dr. Knight-Bruce wase Mashona. Ngu Bishop Key omiselwe ukuba avelele olowanzi Iwe Dayosis logama kusaza kufunwa oyakutata londawo. I Tshatshi ilahlekelwe yindoda yamadoda kwelilizwe. Ube zinikele kakulu ukunqika umzi kuma xesha obuhedeni kweli lizwe. Okuya ebesapete eyase Bloemfontein ubeye atande ukuvelela amaramente xa ajikelezayo e Lusutu etandwa kakulu kunjalo nje kuba umfo ubelincoko, emtsha, isiqodolo sendodana nengqondi Ngenxa yomsebenzi wake inkosikazi yake ibikolisa ngokuhlala e Ngilane.

## Ibala Labadlali,

Ama Ndlambe e Monti ameme u Komani nezinye indawo ukuba kudlalwe kona nge Kresmesi. Ikaba lase Komani liyatanda kakulu, kodwa liti lakukumbula amalinde eladlala kuwo nge Easter lititumele, noko ukuba kute kwalunga liya kuya kuba ulwandle luyatandeka kwabangahleli belubona. Ama Ndlambe, ama Gcaleka nama Bomvana asityalela kude nolwandle.

I Pioneer e Komani i praktize emva kokuya kudliwa yi K. C.C., kangangokuba iyidle kalihlazo, kuba i K. C.C. ayibuyanga izipate izinti; kunjalo kona.

Hayi ukufaneleka
Kwabazalanayo Bakudlala
ngomanyano Lwabatandanayo.

Nge 20 October kuqubisene i Brotherly Unity C.C. ne Try Again C.C. yase Tinara, zazidlalela e Bhui. Kwangena i Uitenhage, kwabaluleka into ka Macumela 20 runs.

Ingene i Brotherly Unity C.C., kwabaluleka into zo T, E. MalonLjB, A. R. Ross 27 runs,

Iziqamo Uitenhage, Try Again C.C., 48 runs. Brotherly Unity C.C., 115 runs for 8 down.

Ngo 27 October, Brotherly Unity C.C. vs. Ethiopian C.C., ezaso Bhai zombini, kungene kuqala i Brotherly Unity, yenza 103 runs. Kwabaluleka into ka Maloni 48 runs. Kulandele i Ethiopian C.C., yenza 55 runs.

*UTSHINTSHO LWEMANTYI.*

Kude kwaqiniseleka ukuba u Mr. G, C. Bayne umantyi wase Bhai uza kutata indawo ka Mr. B. H. Holland e Qonce; yaye indawo yake e Bhai iyakutatwa ngu Mr. W. M. Fleischer umantyi wase Monti. B Monti ke kusangati kuyakuya u Mr. Garcia wase Komani.

USAPO LWASE JERUSALEM.

1 Abantwan' Etempileni Bavuma u
Hosana; Kwakutiw' Esibalweni
Bomemez' u Hosana.
2 Wat' Umoya Oyingcwelc
Memezan' u Hosana; Ekuben'
ebaxelele Bamemez' u Hosana.
3 Kamsinyane beyifundile, Lengoma
u Hosana Beva abadisipile, Xa
bevum' u Hosana.
4 Baza bati ke ku Yesu Yiv' ingom'
u Hosana, Evunywa yintsapo yetu
Umnandi lo Hosana.
5 Waza wati, uxumiso Ngale ngom'
u Hosana, Yoba yiyo indumiso,
Kumlomo wezintsana.
6 Wayi nandipa u Msindisi,
Lengom' u Hosana ;
Kwa no Moya
Umfundisi Walengom' u Hosana.
7 Abantwana mabavumo
Lengoma u Hosana; Ngalemini
badudume Ngalengom' u Hosana.
8 Lot' ulutsha lutibeke Ngalengom' u
Hosana Kwa no Yesu abebeke
Ngalengom' u Hosana.
9 Siti Hosana, hosana
Kozayo egameni,
Le Nkosi yetu Imvana ;
Hosana enyangweni.
HADI

## I GLEN GREY NE BILL.

Uya kubulelwa nguwo wonke umzi umbhaleli wetu ngamanqaku awenzileyo ngeyona nto ufukeme kuyo umzi ose Glen Grey kulomteto ka Lozi. Uti : —

NKOSI MHLELI WE " Mvo ZABANTSUNDU,"—Kawuncede undifakele kwelo pepa lako lohlanga lamaqaku ndiwafumene kwi ntlanganiso eyayi kwa Bangindlala nge 16 October, 1894, isingete umcimbi we Simnara, esaya kuwupulapula singamadoda amatatu alapa e Lesseyton; esafumana isekelwe ukukongozela ukwakelwa pantsi kwemigago ye Rafu Yomsebenzi. Esati sakuchasa lonto isekelwa pezu kwayo, sapendulwa ngezwi elasidanisayo ngu mfundisi wakona, u Debese, wati—sisemva lina sichase lonto, izibonda sezitengwe ngamashumi amatatu emokolo ukuze zingabi namlomo zona kulento yocando. Zawamkela ke zaluvuma ucando pantsi kwe Glen Grey Bill. Esite sisakubuza ngo Mtandazo lo upalazwe sisizwe sonke ukuba aniwenzanga na nina? Bati basaugenisa amagama, sebeya kuyitumela yomibini le Mtandazo kunye nalo we Glen Grey Bill nalo ucela Isimnara esekelwa ukukongozela imali ye Labour Tax. Emva kwenteto eshushu yabachasi, yapunyeleliswa lonteto ngevoti. Abachasi yaba ngamadoda amane, ango Messrs. David Matsolo, J. J. Tantsi, Z. Rani, no J. W. Sondlo; abapumeleleyo singabalala izibonda ezi- tatu, H. Kalipa, B. Mbengo, Solomon Teka, neqela ke lomzi wonke owawuko. Saba siyazilahla intonga siyabuya. Ukutsho ke uhlaba ukangele wena wase Rautini nawe wase Herschel. Wena wase Rautini uti kungalusizi ukuba kuvuka langusuhungxushu yake yako. Ukufa komzi namhlanje kutengwa nge morgen ezimashumi matatu, ukubulawa namhlanje ko Mtandazo owenziwa kwindawo ngendawo ubulawa nge mokolo ezimashumi matatu. Usalilela ukuti wena wase Herschel i Glen Grey isemva ngo Mtandazo, kanti ayiko umta- ndazo eseliwukupile kulowu'droela ukuba umteto ukawuleze bade bafumane i Simnara. Ungaba usalila wena, mna sendilile ndancama, sendincamele e Tixweni mna mntu ungena mogolo. Ke Mhleli andimntu wake wakukataza, uya kundinyamezela nokuba ndibhale incwadi ende, ndiitemba ukuba uya kuyikawulezela ukuyibonakalisa pambi komzi ontsundu. obulawayo. Manditshonele, Ndim,
ZITANA RANI.
Lesseyton, 5 Nov., 1894.

AMANANI EZINTO.

Imalike yase Qonce, ngo Mgqibelo, 10 November.—Ibhotolo 1/2J ne 3/ ngeponti, Amaqanda 6 ½ d ne 11d nge dazini, Irasi Eluhlaza 1/10 ne 2/6 ngekulu, Ihabile 2/8 ne 4/5 ngekulu, Itapile 12/ ne 15/ ngekula, Utiya 4/ ne 4/6 ngekulu, Inkuku lid ne 3/6 inye, Amadada 1/9 lilinye, Oranisi 2/ emnye Imbotyi 10/ ngekulu, Inkuni 5/ ne 28/ nge flsra.

KUXELWA umoya omkulu obeko e Vryburg ngo Mgqibelo ogqitileyo wemka namazingi, wawisa izitali. U Mrs. Norquay uwelwe yindlu afumene ingozi ezitile, ababini babantwana bake bapuke umlenze. Ulandelwe yimvula.

# Umvalo-Tyalike e Ngqushwa.

Peddie, November 6, 1894.

Umhla wolwesi Ne, 1 November, 1894, ngongasokubehle ulibaleke kwabaninzi e Ngqushwa. Kwakuvulwa i Tyalike esiSikumbuzo sika Ayliff nama Mfengu ase Ngqushwa. Bavela kumacala onke abantu—abenyawo, abakweleyo, nabe nqwelo. Baku ma 900 ne 1000 ababeko.

UNGCEMBO.

Ngo 11 o'clock iqela labantu olino Rev. Theo. Chubb, B.A., Umongameli we Komfa, Mr. R. Ayliff, Miss Ayliff, Revs, E. Gedye, E. J. Barrett, T. W. Pocock, B. S. Dlepu, S. Ntsiko, S. Magawu, D. Ntlabati, C. Bekwa, Capt. Hook (imantyi), Mr. J. Dorrington (isandla se Mantyi), nabanye abamenywa abamhlope, i Teachers ze Simnara, namantombazana e simnara, abakokeli bonke bahlanganisana endlwini yesikula, bapuma beluluhlu berozile ukuya etyalikeni, apo bakaulelwe ngu Rev. A. J. Lennard, Umongameli wesi Qingata, ngapandle kwendlu. Ucele u Miss Ayliff ukuba avule ucango, evulile bangene abarozileyo batata indawo zabo yandula ukungena indimbane yesihlwele yatsho indlu yema nge-mbambo, yasafa pandle yalindela eyamva inkonzo.

INKONZO.

Umongameli we Komfa uyivule inkonzo ngeculo. Kwalandela isilesesbo esiqutywe ngu Rev. E. Gedye ngesi Xhosa ko Kumkani bokuqala viii, 22-43. Umtandazo waqutywa ngu Rev. E. J. Barrett nge si.Xhosa, watsho yashukuma yonke intlanganiso. Kuvunywo u Siyakudumisa Tixo (Te Deum Laudamus). Umonkameli wazise ukuba le Tyalike yakelwe ukuba kutandazelwe kuyo, nokokuba kwenzelwe kuyo inkonzo zika Tixo ngokwe zimiselo nemigaqo yama Wesile, nokokuba ukususela kwinamhla iya kwaziwa, ibizwe nokubizwa ngegama lokuba yi " Tyalike Esisikumbuzo sika Ayliff nama Mfengu."

INTSHUMAYELO.

Ushumayele ku Lev., vi: 13, "Umlilo uyakuba kusoloko uvuta pezu kwesibingelelo, awusokuze ucime." Yaba yintshumayelo enkulu eyawufanelayo umcimbi ekungawo, yacukumisa nentliziyo zabantu.

INTLANGANISO.

Emva kwentshumayelo ibe yintlanganiso, isihlalo satatwa ngu Mongameli, Ucele u Mr. R. Ayliff ukuba atete. Waposa amazwi amnandi nacukutnisayo malunga nentsebenzo zikayise (Rev. Jno. Ayliff) ekwenziwa isikumbuzo sake namhla ngale tyalike. Walate inqubelapambili yama Mfengu ukusukela kwixa awati wawuqala umsebenzi wake pakati kwawo u Rev. Jno. Ayliff pesheya kwe Nciba, obungqina bubonakala ngobuko besi sihlwele singaka, nabafundisi abaninzi nabanye abancedisi abasisizukulwana sama Mfengu okuqala awaye sebenzakuwo. Uyaleze ukuba bagcine abafundisi nokuba bahlukane nointshabalalisi utywala babe ngabazili.

U Captain Hook, C.C. it R.M., upose amazwi abe nendawo ati entetweni yake yobuciko amava ake anawo amenza ukuba axele ukuba apo kuko imizi yaba fundisi amatyala ayaucipa.

Kulandele

INGXELO YE MALI

Ebonise ukuba indleko zokwandisa nokuhlaziya indlu yeTyalike zibe malunga nama £356 ngapandle kwe silini (ceiling) ne kapiti yentendelezo ezisafunekayo. Ukuza kulomhla wokuvula indlu imali eyayiseyiko yayimalunga kwi £150; ngokunjalo kufuneka kuqokelelwa ama £206 neye silini ne kapeti. Kucelwe abantu ukuba banikele ngento abanikela ngazo ukucima ityala. Iminikelo ibe yeyanelisayo xa sikangela ubunzima bexesha. Imali eyapumayo ngale mini yaba ngama £53 17s. 7d., ngapandle kwempahla ehambayo nezitembiso ezenza £47. Xa kudityaniswa imali esesandleni nezitembiso nempahla kwafumaniseka i £100, kwashiyeka ityala elimalunga se £106.

EMVA KWE DINALA

kungene inkonzo

YOLUTSHA

yapatwa ngu Rev. E. Gedye.

NGOKUHLWA

kwangena inkonzo yapatwa ngu Rev. B. S. Dlepu pezu kwale tekisi " Nifanelwe ukuzalwa ngokuteha." Wabeta lomfundisi intliziyo wazitambisa zangama ete-ete. Umfo onobuciko obukulu ukuyivakalisa into ayitetayo, onesipiwo esikulu sokushumayela kuve nongqondo zibutataka. Kube kwavulwa ituba lokuba abantu banikele ngento zabo. Kwamana kuteta aba bafundisi: Revs. T. W. Pocock, E. J. Barrett, B. S. Dlepu, A. J. Lennard, S. Ntsiko, S. Magawu, C. Bekwa no D. Ntlabati. I choir ye Institution nezinye izikolo ezilishumi linane zangapandle zimana zivuma i Anthems emva kwenteto nganye.

AMALUNGISELELO.

Etetela i Komiti u Rev. A. J. Lennard uxele indlela eyanelisayo ete ikontilaki ka Mr. Chas. G. Clifford yawutwala lomsebenzi. Njengokuba abanye abantu babe vela mgama kwabako amalungiselelo okubaxasa ngento etyiwayo. Kwangqushwa ingxowa ezintlanu zombona, kwaxhelwa ishumi lempahla ehambayo. kwa zikofu, tea, swekile, zonka, njalo-njalo, satya sanela isizwe.

Ekuqukumbelweni komsebenzi kube luvuyo ukwazisa ukuba napesheya kwe Nciba ngeveki elandelayo bayakuba kwanomsebenzi onje ngalo wokuvulwa kwendlu esisikumbuzo sika Ayliff e Gcuwa (Butterworth). Nanjengokuba ne Ngqushwa inje nge Kanana kumaSilayeli nesikolo sase Durban siyi Jelusalem yayo, kanjalo kulapo i Ayliff Institution ikona, kubonakele ukuba ne Tyalike Esisikumbuzo sika Ayliff mayibe kona apa.

Sivuya nabahlobo beta base Butterworth ngenyatelo abalenzayo nabo lokwenza isikumbuzo sika Rev. Jno. Ayliff apo, siba nqwenelela impumelelo esikelelekayo. Umsebenzi negama lika Ayliff lifanelwe ukwenzelwa imbeko.

# Indawo Ngendawo.

[NGABABHALELI BETU.]

E KIMBERLEY

Noko ngati kute owaka nje kulomzi mkulu welipezulu, wona amabenubenisu okuxhatalazalela macalana onke akanqibile. Esewoti ke nawe mlesi ube nokundingqinela emveni kokufunda lamanqaku.

Imidlalo ike yatsho kamandi ngeholide yomhla wokuqala ku October. Nditeta nina ukuba lisuke lavuka i Dayimani ngalomhla, lalilo ngqe. Zati zonke izinto zemihla yamzuzu zako. Kwakosasa wati ovukileyo wakangela ngapandle komzi, wabona into ka Gusha neka Nuku seznneke ieeyilekazi enkulu, enesaziso elishicilelwe kakuhle kakulu, ngobunono ; esite sakukangela tina, sati: Ou! umzi uyatengisa! Site noko saqwalasela, safumana kungenjalo; kodwa sisaziswa ukuba kuko umdlalo omkulu pakati kwe B. F. ne Champion Tennis klabs, nokokuba ngolwesi Tatu lwaloveki u Mr. Gusha uyakuvula ikaya.

Intenetya ke lomini yadlalwa kakulu ngamadodana ikakulu, ate abelana ngazo kodwa i game kakulu asuka amana ukuziqingqa lada lapela ixesha. Sati tina nto zakude nezizinto, satanda nkubonela o Mtshakaci uu Mzini, o Gusha nabanye betu, ndingatinina betu, zonke izinto zazintle nje' Into ke embi kukuba ngoku ite puta ayisadlalwa. Asazi ke, xa u Nuku ase Dayimani ati xa akutaza inqubela asuke wona atsho lube ngqongqo kwinqwayela ukuba kotinina.

I Cricket nayo sayibona ngalomini ukuba iseko pakati kwetu, kuba kwaqubisana lomini kumhlaba we Standard, i Duke yomtandazo, i Duke ka Mvambo neyama Slamsi, i club. Intoni ? Kwakanya, zati intwana zo Mendel nezo Sikili, ndingasateti ngento zo Mhlabi nezo Ngesi ne Profesari o Small zenza izimanga. Ikulu labetwa yimpi yakowetu ngetutyana elingepi; yaye i Captain yalo u Quin Mabeta seleti ukukangela ide inge ibhola ijikwa nguye ukuba ingangeni ezintongeni zabafana. Ati ama Slamsi acinezelwa kakulu kusasa; kwati emva kwe tifini " yehl' into yako." Kwati kusayiwa e " fildini " kwako ndawana ixakayo yokuba kubeko ibhotile mbini ntatu ezingqombo, ekute kusiyiwa nakulo tifini yaba kwabanye ibhola seyingange Football.

Ukonakala komdlalo kube kwesisituba xa kaloku amehlo amadoda engangawe nkala, nditeta tuna yati lonto ukubambi kwayo yabeta bangati sebenxila nabanganxiliyo kukungxolisa abanxilayo. Noko ke yatatwa lo matshi ngamawetu ayifaka kulo ngxowa yamahlazo ayo. Soloko ke kusate puta ngoku akuko nto yenziwayo. Singa noko singabonela into ebhetele kunomnxilo kwi matshi eziyakudlalwa yi Duke nonyaka nje. Esingadana kakulu xa ate amanene (osinga) akuti ayikangela lento ayitetisa, nakuba ngati kunganzima nje kuba sekunxila nabancinane kakulu : abati ke bona bangene kakulu kuyo yonke into abate bayifumana igezisa njengotywala,

I Tumente e Bhai ngati ayinandlela kanye, seyingati ngokokwam inike ituba kwi Bini ue Tinara ukuba zibone i Bhai. Xa ndipulapulayo ngati i Bhai kanye litsho ngapaya kwe Bini ngesimilo; Chorus: —d :—s I 1 : d :—r | d :—t | d : || Nditsho kuba kanye kuyabonakala ukuoa izimiselo zalo zindy wambilili apa ezingenu cala. Tina apa e Dayimani basixakile xa kubonakala ukuba bacinga ukuba sizintwangatwanga ezize kusebenzela indleko ze Tumente ezingenisa kwingxowa zabo kupela, sibe singena ezindlekweni yokusuka apa siye kona. Ishi ! Into abangazingca ngayo yi Nkumtye ye Ntenetya leyo banayo kupela, bangade bagqitele kwintsebenzo zetu.

Aliyi ke i Kimberley ! nantso ke into eyakuti ke ne Qince ilonwabise ekungamenyweni kwalo kuba nalonto yodwa ibe imbi kuti baboneli be Tumente. Sewoti ke Bhai ukolwe kukuzicingela oko.

Imigcobo yokuqubela pambili yona mihle kakulu, nakuba ingekabi ngangoko ifanele ukuba ngako kumzi opgangalo wetu. Sitande i Concert yama Wesile ebikule mihla etyalikeni yase Weeile, ete yaba yemnandi kakulu, ete ne Magio 'Lantern yaba yekolisayo. Kwimvami sakolwa ngu mfo ka Mbelle nento zo Beuzana no Siqwana. Zeti intokazi zakwa Madetta no Williams zayolisa ngokuvumana kwazo okutambileyo.

I Anivestile yama Wesile ibe nge Sabata yokuqala kulenyanga ifileyo. Yaqala kusasa inkonzo ipetwe ngu Bev. D. Msikinya. Ukumka komhla yayatwa inkonzo ngu Rev. J. Thompson, M.A. Yati eyangokuhlwa yapatwa ngu Bev. J. J. Jabavu. Ngalinye ndingati, wonke lomsebenzi waba ngomhle kekulu, ekuknqa'a ukuba ubeko onje soloko yati yako i Wesile kwelembokotwo.

Izinto ngezinto ezozisenziwa, ngamafupi, zati zantle kakulu. Umongameli womsebenzi ingu W. Jeffery obeke epete ia kula se Sabata e Bhai, esekelwa ngo Messrs Dorward no Webster, nabantsundu o Messrs. Moletsane, Mbelle, Mankazana, neseko u H. C Msikinya, amadoda awukooza nzima lomzi wase Dayimani efuzisa u Rev. D. Msikinya. Abantwana baqala kwakusasa bevuma ku Sankey ingoma eziketiweyo, zimnandi" too." kwada kwasuka kwakuyakuba ngokuhlwa. Kwati ukumka komhla abantwana bateta into emnandi xa bateta izifundo zabo, ngokukodwa u De Graaf no Gadada, u Winnie DO Silia no Milia bo Manana no Ngcolomba, bo Kosani no Msikinya, ne Titshala u Harry Jacobs. Asiyiteti indaba ye Navestile tina apa!

Itimiti yama Tshatshi nayo ibeko kuyo lemihla ; yaba yentle nakuba ingafiki kuzo zonke ezake zako ngapambili. Asazi nokuba sekunjenjenje kungenxa yokumka kuka Rose obesakupata lonkonzo kwi " Holy Cross " na. Yayikolise kakulu ngama Wesile, into ke leyo esiti inga ingamana ukwenzeka. Nto ibe mbi kukuti kwakukataza abantwana, ati oka Figilane, u James, abantu bezinye ityalike baze kumo. nela umsebenzi ngengxolo nokungeva, abe kodwa naye ebona ukuba abenzi benkatazo ngabantwana, adubule ke noko yena abantu abazibekileyo betyalike ngenxa yabangengabo betyalike. Nenye indoda engafanelwe yinteto edlubukileyo, ite, "Hai kodwa abantwana be dolopu " ; ngati ngabedolopu bodwa abangena ngqondo nambeko. Inteto yinto anengozi kunokubetana ngentonga. Madoda tetani kakuhle.

Izikula zase Malay Camp ngati zoda ziqondane noko ngati kukancinane nje. Sesikangele Umhloii sizokuzibona apo zisinga ngakoni. Esika Rev. J. J. Jabavu siqube kakuhle kangangokuba basebefumana imali yomncedisikazi bengayicelanga ; nto imbi kukuba utitshala waso u Mr. G. Msikinya selenexesha elele kukufa ; sekusele imisebenzi yodwa emi kakuhle.

Ipikiniki yooyaka yama Wesile ibe ingomnye walemihla izoie kukulu. Ibe nkulu kanye kwase Modder River. Intsapo nabapati imke nge treni kusasa ngo 7, yabuya ngo 5 o'clock. Yaba yemnandi kakulu kanye; baziyolisa ngamapenyane abatanda emanzini, abanye baba behakaza pantsi kwe miti. Kwabaluleka ubuko bo Revds. J. Thompson, M.A., Norton, Oldman, Msikinya, o Mrs. Morris, Jeffery, Dorward, Webster nenye ke into eninzi yamanenekazi namanene akuti abalulekileyo, o Messrs. Msikinya, Moss, Roetz no Skota, namanene anjengo Mr. Chirie. Yaba yinto enjalo ke : ekwati ke kwakupetwa sonke izinto zokuyolisa kwatatwa imifanekiao yabantwana netitshala zesikula sase Wesile se Sabata.

Soloko watsha wona umzi ; nditsho kuba amadodana akowetu soloko atiyelwa qho ngenyibi eliyimbokotwe ebawiswa, aze arolelwe pambi kwabagwebi bamatyala. Kulemihla kutatwa into zo Mhlabi, o Silasi [ogwetyelwe iminyaka emihlanu nzima] no Soga namanyo amadodana, awati ke akuba eviwe amatyala awo ngalembokotwe alindiselwa i Special Court. Binosizi kakulu noko ke singena kutini kuba ke aeesigwini; ngumteto ke welizwe, wemveli, ukuba siti isigu sakukandisa zonke ezinye intaka zibaleke, kanti zobuya ziye kungena kuso kwakutiywa.

Lisabalele e Dayimani, kude kube ngoku, nomkuhlane usate sa. Into embi kukuba igqira letu elapapatekisa enye indodana lisesentolongweni ngokunyanga ityali; esingaziyo ukuba beliko ngelisiti yinina. Azi zihlobo ngesingapapateki na ?

I Kisimusi loko sesibheke lona impela, loko nabo Mesis bazokusitolisa isikhati sokuvakasha nange zitemela siye nasema Bhai. Sekupela siyabongolela ukuti: qa! singaba sijwayele impela singatola leli li Kisimusi. Selesi bongolela nokuti futi kungabangeki ukuti lonyaka ube iwo mubi; loko singazi sihlopeke, sijulukela ukupila lokuzima. Sesinqwenela nokuti kungati ngososikati sizwe basa kuluma ngokuti ne nkosi ye Mvo, ingane enkulu, egila imikuba, isapila impela mfo wetu, noqobo lwayo.

# Abantu Ngabantu.

AMACULO NE MITSHATO.

MHLELI OBEKEKILEYO,—Ngalo mdana nditanda ukuxhasa amanqaku endiwabone kwi Mpawana ze Mvo ye 10 October, 1894, pantsi kwentloko ye " Mfeketo nga Maculo angcwele." Lento kudala indipete mna (njengo Mkoloni omdala oyaziyo), ndada ndayiteta kwabatile, noko ndaswela inxaso kubo ndayeka ndirana. Lemfeketo ngamaculo ka Tixo yalatwe ngokukodwa ezidolopini ngu Mhleli obekekileyo enditembayo ukuba uyaye oyike nokupakaniisa amehlo ake ngakubelungu ukubakangela mhla ngomtshato, kuba ngabantu abazihlonipayo ezakwa Mdali abelungu noko bengaboni nje. Ekuti kebakupulapula izinto ezitenxileyo ezinjalo kuti Bantsundu bangabi saqonda nokuba kuko noko amnye onemvisiso ngezakwa Tixo kuti bantsundu. Ubengasuka sewutokombisa upete incwadi zako mhla nge Cawa ucanda isitalato, kanti bati abelungu : E,-----------------------yimfene ifana nezinye. Lixesha elipakamileyo lokuba abaiundisi, nama Krestu basisondeze ngokunye isitolopu emiqaleni yolutsha lokukanya ngokupatelele kwi ntlonipo yezinto eziketakeleyo zakwa Tixo ezinje ngale ivuse ubukwele (ngemfanelo) ku Mhleli we Mvo zomzi. Ukutsho nditi: amaculo e Tyalike awafanelekile emitshatweni, nokuba akukona edolopini nase zinqweleni. Kuko ixesha elifanelekileyo kuzo zonke izinto: ele Tyalike lilodwa, elomtshato lelinye; ke lamaculo xa bawavuma emitshatweni bangeze bafunga ukuba sakuba betandaza ngawo, kuba sube kuse migcobeni kungekona exesheni le inbedesho. Mna nditi yiyo nalento ulutsha lwelixesha seluguquke " ingqola " lungasagqoboki, kukuba nala maculo awasavakali kulo, seleduma, kuba basuka bati bakuwavuma etyalikeni angabi sabanyanga, basuke bakumbule emtshatweni ababekuwo ngentsuku ezigqitileyo apo bebewavuma beqetuke pezu kwamantombazana. O, mandiyeke ndingatyandi igila kuba baseza abacasi balomcimbi. Ndingowako, njalo njalo,

K. SHUKWA.

Qacha's Nek, Basutoland, October 26, 1894.

UKUZIPATA KOLUTSHA,

NKOSI YAM MHLELI,—Ndaba zenkosi namapakati akowetu, ndinekwele yinto eyenziwa lulutsha lwakowetu, usapo lwemfundiso, luya luyishiya ngokuyishiya ngenene imfanelo yengqeqesho zabazali nezabafundisi babo; nditsho kuba ababantu apo bayinkohla kona yancanywayo nje imitshato ngabashumayeli kungenxa yemikwa engcolileyo yolutsha lwakowetu, kanti umtshato wona ungcwele ngokwawo. Ndikumbula i verse yesitatu eti;—

Imihlali engendawo
Asifuni yona;
Itamsanqa lako,
Bawo, Bicela lona.

Wobabona xa kuse tyalikeni pambi komfundisi baya kucula ngembeko enkulu kuqondakale ukuba ababantu bafundisiwe inxenye, ade avakale esiti no mfundisi ukuncoma lomtshato—Mkulu, usikelelekile kanye. Hai betu ibe mnandi imixfielo yabakozi bakuva incomelo ngo mfundisi. Kanti akukaboni nto wena, uza kufika ngokunje abaduna abakulu ngokuhlwa sebeyenye into; buzakuti ngokunje obu bunene nobunenekazi buqale kwakwezi mhlaumbi kwayona leya vesi yesitatu : Iculo 247, 3rd verse, uve intlabeli isiti gqobho kuyimbi into suka likukohle; baqale ke ngoku abazicaka ze Nkosi bemke ngosizi bakuva amanene namanenekazi ukuyitabata kwawo intlabeli—kwalawa ebecula kamnandi pambi komfundisi emini. Ize kanti ababantu besenza lento nje basalinde igama elikulu lembeko lokuti zi dyentlimane ne Ledi. Ndikohlwe ukuba elilizwi liti "gentle" basalilinde ngantonina. Eli lizwi liti "gentleman" liteta indlavinina? O, hai ububi, ububi, obuviwa zizicaka ze Nkosi eziziqashele ukugqiba imihla yazo ukufundisa tina. Kwakufanelekile ukuba ama Sirayeli adungudele entlango; benele ubungqina esibubonayo. Yona inewina nemitandazo yotinina ukunyuswaxa kwenjiwanje lusapo lwemfundiso, ngakumbi aba kwada kwapuma inkomo mhlaumbi imali zoyise ukubafundisa. Asiteti nto ke kona ngalempi ibahedeni ete ukuzazi ezingoma yaya kuzifunda edolopini ; kuba yona ayazi nokuba kuko zinxamleko zinina, iba lemiqukumbelo yenziwayo lolona hlobo Iwenkululeko. Kanti ke wona amaqaba la ahleli kwi zimilo awazifundiswa ngabazali bawo; kuba ungamva umntwana weqaba xa badlalayo umve elila, ati unina—Yini mntanam, utyiwa yini? ati umntwana— Ngu Nantsi, unditukile. Umve esiti umzali: Mtuke nawe mntanam, mtuke uzipindezele ungabi yinto yokufeketa. Atsho umzalikazi oyimfama owondlelwe ebumfameni; kuba ke betu bafanele bafunzela ngomfunzelo ababefunzelwe ngawo nabo. Kanti lona usapo lokukanya kwatiwa zelungapindezeli ububi ngobubi. Matthew, vii. 1, 2, 9 verse. O, mandiyeke nkosi, ndiyazi ukuba nangoku elinqaku ziya kulibona zindawonye indlavini ziyawa kusuke zingayinabeli into eziqondayo ukuba ayivumelani nemihlali kuba ungeva besiti: Lomtshato ubumbi, ngati asiveli mtshatweni. Lomini ke abafumananga lifu kuba baninzi abazokwenza iziyalo ezipatelele Ezibhalweni futi futi, waza wachitwa msinyane umtshato emva koko. Pambili zintanga zam. Indlela ibanzi kokwenu enikutandayo, kodwa zenikumbule inyembezi ze Nkosi ukuba yazishiya emhlabeni ililela nina lutsha kanye yati: Vumelani abantwana ningabaleli kuba bobabo ubukumkani bama zulu. Ndim isihlobo senu safuti,

C. G. L. NTSHIYANA. Elliotdale, October 3, 1894.

MAZINGABETANI INDLEBE.

MR. MHLELI OBEKEKILEYO,—Lomteto wama Bhunga ase Transkei, andimchasi wawo, kodwa ke ndiyatandabuza kakulu ukuba lo Rulumente ka Mr. Rhodes unokuzenza ezizinto ati uya kusenzela zona xa sirole ezimali kutiwa masizirole. Maninzi amadlala afanele kukuketwa. (1) Amalungu amane zibonda eziya kunyulwa zezinye; kanti akufuneki nganto ukuba zibe ngamalungu, umhlaba wakowetu use bunyameni nje zizo. Buyaziwa ubuqitala bazo ekupateni, ngokukodwa ziza konganyelwa zimantyi nje ezi zizoyikayo zicenga ububonda kuzo. (2) Lamalungu akayazi into eya kutetwa entlanganisweni, akuyiva ngemantyi; lonto ke iteta into enkulu. Kulapo kanye lomteto ulilitye endaweni yesonka nakuba ngati 'ayikaqondeki nje lonto. Imantyi nezibonda zicaka ezihlaulwayo zika Rulumeni, imantyi nezibonda ngumlomo ka Rulumeni wokuquba imiteto yake ebmtwini azinakwala, njenge zicaka. Lonto ke iteta ukuba u Rulumente ka Mr Rhodes,—Mantyi, yiti entlanganisweni namhlanje makuxoxwe ngalento, —U Rulumente uhlaula imali ezininzi, lemali yanele ukuba yenze okutile nokutile; mhlaumbi nani zimantyi nezibonda nisebenza nzima, kufuneka ninyuselwe imali, ke imalana eya kusala u Rulumente uli inayinikwe i teacher ezintsundu endaweni yale grantana besiyinikwa kengoko kubonakala ingena kwenze wumbi umsebenzi. Inike, seyigqib; intlanganiso—Ewe nkosi, kulungile, kade sisebenza nzima, kanti ininzi imali etshonakuye. Eyonanto iyineue nafum yona lo Rulumente yimali; yinteto kodwa le yokuti, lemali iyakwenzek nina okutile nokutile ngayo. Kudala okanye sinamabali ezinto ezifun' ukufans nale ezingekenzeki nanamhlanje, Amalungu ebefanele ukunyulwa ngabantu inge zibonda zodwa, banyule kwa abanye abantu abanokuqonda. Ngalendawo abemi base Idutywa, Ngqamakwe, Butterworth nase Tsomo bebefanele ukuba nentlanganiso, bayibhekise ku Rulumente lendawo njengedlala.

(3) Le rafu igqitile kule abantu bebe zirafisa ngokwabo, ngoko ke le ayifuneki nganto, okunye tina asingawo amavila sizipilele, asimangqiba njengezinye intlanga, ngokukodwa ezase Europe. Ukuba u Rulumeni ebefuna ukusihlambulula (ngabula yena) bekuse zandleni nase mandleni ake ukuba angenise irafu yabantu ababomvu nabahamba ze ngemini, okanye abahamba ngengubo zokulala ngemini, endaweni yale yamavila. Okanye u Mr. Rhodes mhla wapindwa isibini umteto (Glen Grey and Native Act) wati, "Okwangoku abasebenzi banqabile baye bedulile, kodwa ukuba eliqinga lake lamkelwe bayakuba nento eninzi yabasebenzi abantsundu abaya kunikwa imali epantsi." Nantso ke into yako, liqinga, siza kusebenzela i 5s. napi napi ngenyanga. Omnye umntu angati kudityaniswe into ezahlukileyo, kanti akuko nto injalo, umteto wona mnye, naxa kubizwa intlanganiso mhlaumbi kufike incwadi yakwa Rulumente ngalo mteto kutiwa yi Glen Grey Act—ukuba kuko onokundipikisa ndovuyiswa koko. Owenu futi,

J, J. TRANSKEI.

KWABAKATAZWA NGAMEHLO.—Isaziso sika Dr. T. H. Smith, Wamehlo, ovela e Johannesburg, kwelanamhla siya zitetelela. Azi bolila ngabanina emva koku.

" ONYANA BAKA NIMSHI."—Ama Slamsi amabini anetyala lokubulala umntu ngase Zonnebloem College, e Kapa, ngokuquba ngobugeza amnyatelise ngenqwelo afe.

O MESSRS, MASSEY NO WYNNE E MONTI.—Umzi omele i Monti woba wenze kakuhle ukukangela isaziso sala magqweta kwela namhla. U Mr. Wynne udibene no Mr. Massey ngomsebenzi ngoku. Ubesakuba ligqweta e Dikeni. Ama Xhosa ati ngu Khapa ukumbiza. Ubeyindoda umfo lowo.

INTSHUMAYELO EMAQABENI E QONCE — Ngoku nje u Rev. J. Mahonga nabancedisi bake bamshumayela Owabetelwa emnqamlezweni kwa Bhonke eburwadeni obukulu base Ngqokweni. Ukuba asipesisi sekuyiminyaka yagqityelwayo ukubonwa lento ingumfundisi apo e Ngqokweni.

INTETO YAMA XHOSA.—Abatile base Qonce abazikatazi kakulu ngolulwimi. Isuke indodana ifumane ihle nje kwa nti yakucinga igama iti si Xhosa esipakamileyo; babangati abanye akuko nto injalo asuke umntu apik' ahamb' apa. Elinye ityendyana limi kwelokuba umbuliso wetu kukuti " Rocoma," ngalimbi " Rocomani."

U HLAKANYANA.—U Ellis Newtown, intw' apa yase Amerika ehamb' itengisa ngobu. gcagalala bezinto ngento ite yakugqiba ukuzitetela e Mgungundlovu yati yenze imali eninzi kunene. lwadle kade awenkonazana. Upum' egusheni ngokuti " Ndinitengisele iwotsbi ezingayi kuhamba, namatyatanga obhedu ndati ngawegolide, noko nina nipikel' ukuza kutenga." Eii rwexu laka layiquba lonkonzo yokutengisa ezonto zalo nalapa e Qonce.

*EZINYE INDABA KWIPEPA* 4.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# Topics of the Day.

## Taking Votes Away.

From reports that have come to hand from Glen Grey it would seem that Mr. Jenner's work in that unhappy district has not been so much the demarcation of the locations as the removing Native voters' names from the existing lists. So Mr. Rhodes appears as one who begrudges the Natives of the shadowy privilege of representation; but he does not see that he is strengthening their case for appealing to the Mother Country. As the voting power Natives had was of no very great value to them, Mr. Rhodes' vindictiveness seems beside the question ; and, to say the least, small and puerile.

## Dr. Knight-Bruce's Resignation.

It is with exceeding regret that we learn of Bishop Knight-Bruce's retirement from the glorious missionary field he had engaged in in Mashonaland after a noble but short career. Being a hard worker in the Lord's vineyard he could not but break his health. Both dioceses over which he presided since he came to Africa were vast and, strictly speaking, unbounded. The tone and missionary spirit by which he was characterized showed that he used his best endeavours to discharge the sacred duties of his high office as Bishop. He was a true missionary Bishop, and a philosopher. To the Basutos he was a father.

## Interesting to the Tembus.

An important and remarkable meeting took place at the Chief Dalindyebo's "great place" in Tembuland on Wednesday last, 7th November, to which the people were called by the paramount Tembu Chief, as also the neighbouring Wesleyan Methodist minister —Rev Wm. S. Davis. It transpired that the Chief desired to make the announcement that he had fully and finally resolved to dissociate himself with the religio-political movement which has for some years past attracted attention in Tembuland ; and that he desired to cast in his lot with the Methodist body in which he was born. His defection previously was due to want of experience as a youth. He wished the Missionary to conduct services at his place, and that a teacher be placed with him. The declaration clears the Tembu chief from the suspicions that have long attached to him, even in political circles, from his connection with the Tile movement, and we sincerely pray that he may himself and his people receive the highest good from being "under the wing" of the Missionaries.

## Well Said.

The *Express,* of Bloemfontein, has, it appears to us, hit the bull's eye on the subject of the inquiry into the cause of the Matebeleland war. Our contemporary hits the thing off in the following manner:—"Mr. F. J. Newton has absolved both Dr. Jameson, C.B., and the late Captain Lendy from premeditatedly forcing war upon the Matebele. Sir Henry Loch and Lord Ripon concur. Considering that Sir Henry Loch is guilty of the same thing, he could not well do otherwise than joyfully endorse Mr. Newton's statement. Considering that Lord Ripon has been all along dependent upon the culprits themselves, who have supplied official information to him, he is not likely to be cured of ignorance by Mr. Newton's report. Considering that Mr. Newton is what he is —officially—it was but natural that he should have reported as he did. But all this reporting and rejoicing does not alter a historical fact by the breadth of a hair."

## Sir Thomas Scanlen-

Reports from the metropolis are to the effect that Sir Thomas Scanlen is about to resign his seat in the Assembly, [1] as member for Cradock, so as to devote all his attention to his new duties in Charterland. This will be learnt with general regret, as the honourable gentleman was one of the few real men of culture in the House who may be said to be its salt. That his place will be taken by a Bondman there can be no doubt; although if the good compromise that has been honourably kept by political parties in Cradock be observed, either Mr. Cronwright-Schreiner or Mr. Southey should take Sir Thomas's place. The *Cape Times* opportunely states that the gentleman who has so long hononr- ably sat for Cradock had long ceased to take an interest in controversial politics ; but his moral weight, on whatever side of the House he sat no party could gainsay.

## Fun.

There are two publications in this country which go by the same name— the *Express* of Bloemfontein, and the *Christian Express* of Lovedale. Their politics on certain subjects of moment are as different as the poles asunder. Hence the following comment from our friend the *East London Standard:*—" We should feel obliged if our contemporary, the *Imvo,* when discussing anything taken from the *Christian Express,* published at Lovedale, would kindly give that paper's designation in full. For we had got nearly to the end of a leading article in a former paper the other day. largely consisting of extracts from the *Express,* all the while filled with astonishment at what seemed to exhibit the dawn of a regenerate mind on the part of our Bloemfontein contemporary of that name. But when we came to a strong plea for ' the forces that make for righteousness ' we knew there must be some mistake somewhere, and, searching the columns of *Imvo* more narrowly, found that it was the Lovedale paper that was quoted from ! The disappointment was great.

## Faithful Wounds.

It has been said " Faithful are the wounds of a friend," and so appear to us to be the observations of the *South African Review* (Capetown) on that part of Mr. Sauer's speech, which bears upon the wretched George election. It will be seen that the *S. A. Review* is quite of the opinion expressed in these columns —an opinion shared also by the *Eastern Province Herald*—that when Mr. Searle, for want of backbone, retired from the contest, those of the late Mr. Vintcent's way of thinking should forthwith have put forward a candidate, notwithstanding the fact that it was somewhat late in the day, and persisted in the fight for right principle to the bitter end. The Reviewer, holding exactly the same opinion, not unfairly blames Mr. Sauer for inaction in this matter. He " utterly fails," he says, " to see that it is tile first duty of an acceptable Opposition to show its hostility by action. He referred to the George election, and we may take that as an instance of the complete failure of the Opposition to vindicate its right to be considered as worthy of notice. Here is a case of the abuse of political privileges which stinks in the nostrils of every honest-minded man in the Colony. What did the Opposition do to frustrate it? Better the most ignominious defeat to overthrow the shameful tactics of wealth and pandering than to stand silently by and let the pernicious practices go on without a protest. It ill-becomes Mr. Sauer to say a word about it. The candidate whom he had put up was the first to withdraw and leave the field to the sweet bribes of the Rhodes candidate. Had the Opposition been worth a straw it would have fought this battle, and by defeat have thrown up the tactics of the Ministerial party into such relief as would have raised a more general cry of disgust. It is only on a friendly platform that Mr. Sauer can parade his platitudes and swell himself out with the assertion of good intentions. When it comes to action he is the first defaulter. This he himself has to admit.

We do not want an Opposition of words, but of facts, and one too which neglects no opportunity. By tacitly consenting to the unopposed Rhodes candidate at the George election Mr. Sauer has shed the last atom of respect he could have demanded from the country, and his appearance in public is nothing but an occasion for fatuous and pretentious maunderings." The foregoing remarks will be admitted by every right-thinking man to sum up the duties of an active vigilant party ; and it is sincerely to be hoped that the Parliamentary Leaders, to whom they arc addressed, will lay them to heart.

AN OPPOSITION BROADSIDE.

THE speech which Mr. SAUER delivered at Capetown on Monday week was an able, sensible, and incisive criticism of the political situation; and the fact that it has goaded the organs in the press of the opponents of the honourable gentleman and those who think with him, to substitute gibes and impotent *tit quoques* for calm honest argument, testifies both to its effectiveness and the neat manner the Leader of the Opposition dealt out his blows. This, however, is what one might have expected from Mr. SAUER any day, and the pity is that, with such precise weapons of attack he so rarely sallies forth to engage the enemy during the recess. It is to be hoped that his appearance at the Capetown meeting last week will not prove to be the last; and that there are good grounds to indulge the hope that the country may hear from him oftener on matters of public import may be gathered from a remark which he made in the course of his brilliant speech, and which we trust was not casual, that the criticism of the recent Session's doings could only be done by instalments, and that he and some of his colleagues would give these instalments in due course. To this no objection can be urged, not even by opponents, as it tends to the education of the public in affairs. One could only wish that Mr. SAUER's address was the first of a series in connection with something after what is now known as the " Midlothian campaign," which served so much to open the eyes of the British public in 1880 to the enormities of the Jingo policy, leading to the disastrous overthrow of the BEACONSFIELD Administration. If the leaders of Parliamentary Parties are seized with the fact of the absolute importance of the necessity of educating the community in the requirements of the public institutions of the country, then there would be hope as to the future. Such education should, however, be persistent, well-directed, and earnest withal ; and then, but not until then, would people be spared witnessing revolting transactions, on which Mr. SAUER very properly commented with well deserved severity, such as the exploitation of the public estate by the Ministry in the purchase of support witnessed at George. As to the subject matter of the address of the member for Aliwal North it may be said that he made an admirable selection, taking up those matters on which he could attack his opponents most vulnerably. We believe that on the sub ject of the great Northern Bubble —that is, so far as it is of commercial value to this Colony -- Mr. SAUER said enough to open the eyes of those who seemed most anxious to be duped ; stating that while wishing well to the civilization of that part of the country, he nevertheless looked for the salvation of the Colony from the development of its latent possibilities. He has touched a responsive chord in the hearts of Colonists by the observation that the Colony should not merely be an ''appendage" of the North, which the RHODIAN policy is carefully calculated to make it. Questions such as the Customs Union, and the Railway Tariff negociations with the Transvaal, were treated with characteristic statesmanlike grasp; and on the whole the address, which was studiously free from bitter invective, but nicely spiced with sly quips at opponents who deserved them, must be ranked among the most statesmanlike deliverances in this country; and the cry is for more.

NATIVE LIBERALITY.

THURSDAY last was a red-letter day in Fingoland, the occasion being the opening of the pretentious Ayliff Memorial Church erected on the Butterworth Mission. Rev. W. J. HACKER is much to be complimented on raising the structure for purposes of worship which is said to be the grandest in the Transkei; and we hope he may reap some satisfaction from the fact that the building will be associated with his name for the time it lasts. The debt on the building is reported to have been £1,400. It is to the credit of the Native people of the Transkei, who met on Thursday that they that day contributed of their substance the whole of that amount. That they are people of humble means, all know; and for a peasant class to meet in a day, and contribute what these people have done in Fingoland is action deserving of the highest commendation. The principle contributions were in kind :—Most of the men giving from one to two head of cattle,' including money. The European Missionaries also contributed their quota by no means a small one. In this way this Temple was opened free of debt. May a rich blessing rest on those who have been so large hearted as to achieve so noble a result.

# Current Opinion.

In criticising the attitude of the *Christian Express,* the *Cape Times* observes :—

In the debate on the Glen Grey Bill the opinion of the "Christian Express" was appealed to by the Premier as on the whole favourable to his measure. It was with no small disappointment that we, for our part, turned to that journal, admirable representative of tlie intelligence of Loyedale, for support and encouragement in the endeavour to bring the Bill into nearer conformity with the Premier's speech in moving the second reading. It appears, however, that the "Christian Express" formed its judgment wholly on the speech without much regard to the actual text of the Bill. .Now it laments "disappointed hope" and discerns in the Premier's action in the matter a submission to external influences —the penalty of an " immoral alliance." Our contemporary is greatly at fault, however, in its interpretation of the phenomena, if it supposes that Mr. Rhodes sacrificed any principle—if the word may be used in such an application—in declining after a certain consultation to make the concessions which he had favouret, in a conciliatory mood. The regret therefore, in the following extract is quite misplaced, whatever may be said of the unfortunately belated criticism:

" We are sorry for Mr. Rhodes. Whether our suggested explanation is wrong or right, we believe he feels himself, perhaps almost for the first time, a beaten man. The success of this Bill is a defeat to its proposer, not a victory, and he knows it. The lesson is that, even in politics, honesty is the best policy and want of uprightness its own punishment. We have two things more to say. First of all, the Glen Grey Act is iniquitous because it admits the vicious principle of legislation by proclamation which is personal government and not by Parliament, though it can be made to look like that. This may be and often has been used for pure tyranny. It also allows eviction from the land on wholly frivolous grounds, and so paralyses all improvement. No Native will be fool enough to build a good house on land that he may lose and day, through no real or proportionable fault of his own. The unjust and hypocritical labour tax is the third of the evil trio that mar the Act. This is opposed to all the teachings both of Christianity and experience. Political economy is as hostile to it as elementary justice. But it stands part of the Act, The only improvement—and it is a very great one

THE RIGHT OF VETO.

*(Ons Land.)*

There seems to be an earnest resolve to promote an agitation among the Natives against the Glen Grey Act. A petition, says IMVO in an article on the subject, has been forwarded to Her Majesty the Queen drawing her attention to the fact that the Natives are being deprived of their legal rights. The plan is further to send a deputation of Natives to the next Parliament with the object of getting the law relating to the alienation of the ground modified. If the deputation should fail in this the advisability of sending the deputation to London will be considered, who, if needed, will go through the whole of the United Kingdom in order to awaken sympathy among the British people with the Natives. Whether this is only intended as a threat, or whether IMVO proposes this programme in earnest, will be seen later on.

The *Christian Express* meanwhile appears to agree with the Kafir paper and says that the first step for the Natives now is to get the Queen to refuse her assent to the Act. "She may well do it as the protector and Paramount Chief of the Natives, and they should all unite in both cabling and petitioning to that end."

Induced by what the *Graaff-Remetter* said lately on the subject we made known our surprise that any Colonial newspaper should approve or justify such a policy on the part of the Natives. We had, however, misunderstood our contemporary, and were pleased to learn the declaration that no endeavour to bring Imperial intermixing in our political matters shall obtain his support. If there is one matter upon which public opinion is strongly formed and at present unanimous, it is this: that the time has passed for good for the Imperial rule to trouble about our household cases. A few journals —like the *Cape Mercury,* IMVO, and the *Christian Express*— might still make themselves heard in favour thereof; and men like Hutton, Hay, and solitary ultra negrophile friends, might see no harm in it; still they are not aware of the harm they do to their case when they encourage and approve such a policy as that which the Natives mean to follow. Even the *Cape Times,* a journal which cannot be regarded as' positively partial against the Natives, has now come to a positive conviction that an agitation such as that sought to be spread among the Natives will not do, but will on the contrary only damage the interests of the Natives.

The agitation which IMVO promotes rests, according to that journal, on the following argument. Treaties entered upon by Her Majesty with Natives declare that the Natives " shall keep their ground for ever, that it is inalienable except by Her Majesty, and in case of hostilities and causing war." The Kafir journal argues now that the Glen Grey Act elienates the ground, whereas it is inalienable according to the treaties. We entirely deny the validity of this argument. The Treaties do not say that the ground is to remain unalienable, but only warrants that the Natives shall never be deprived of it except in the case of insurrection or war. This law does not deprive the Natives of the ground, but gives the right to the Natives themselves, if they choose to do so, with the consent of the Government, to let go the ground. This is quite a different thing.

Now as to the right of veto upon which the Natives threaten to appeal, it will be remembered that we have on former occasions already pleaded for a change in the Constitution on this point. According to the Constitution the Crown has the right for two years to exercise its veto upon any law passed by Parliament and approved by the Governor. This question was also discussed in the Bond- Congress at Queenstown, and a decision was come to that the term of two years should be shortened. The advisableness of such a step is now shown by the promised agitation on the part of the Natives. That they should agitate and betake themselves to our parliament, and there seek to get what they can, nobody can say anything against. The way is open to everyone. However, that the constitution should leave the door open for two long years for the Crown, in order to exercise its right of veto, only serves to keep up the agitation-fire during all that time, calling to life and waking up among the people discontentedness, if not insurrection or revolt. There is no reason why this right should remain valid longer than say six months. The Native agitation would do well to call attention to this question again, and we shall be delighted if then they should come a little further than the bare discussion of the matter.

QONDANI —Amnkwenkwana ahambisa elipepa e Qonce akuvunyelwe ukuba atengise ngalo. Abafuna ukulitenga banokulifu mana kule Ofisi kupela, nakwa C W. BLUHM

# IZINTO NGEZINTO.

IMVULA E HERSCHEL.—Baxela imvula ezimnandi e Herschel ukutabatela kolwe 16 October.

U REV. J T. LLOYD.—Umfundisi odumi leyo we Bandla lama Dipente amhlope wase Bhai ufudukele e Johannesburg. Iramente yake imbhasele ngesipaji esite mpu ngama £70 yamnika nenteto yombuliso.

UKUTYIWA KWE VATALA.—Ama Peresiya ayitya okweqanda ivatala. Ayihlalela ngegxebeka, ayirolonqe ke mntundini ade ayigqibe ati onke amanzi la ayo asale ezantsi. Kuti yakugqitywa abesiselo esiyole kunene esikolisa inxano.

ISIPUPUPU.—E Bhekesdorp babambe um Eshiya ositulu nosidenge ngokukwela etrenini engena tikiti. Ematyaleni ibe yimata ukuba uza kutiwanina kuba une ndlebe kanti akeva, unomlomo kanti akateti; ibe yinkohla nokubuza igama lake.

ULOYIKO E RINI.—Kelwadalwa uloyiko apa kukubonwa konyawo lomntu luqungquluzile kanye pakati endleleni engekude ne sixeko. Kubuziwe ngalento, noko ke kufumaniseke okokuba lunyawo olwanqunyulwayo lwangcwatywa ngondileko, selurolwa yinja ngoku.

ABANTU ABABODWA.—Ama Tshaina nga bantu ababodwa. Elixa ibhulukwe zinx'. tywa ngamadoda kuti kubo zilunge nabafazi, ilokwe kumadoda. Elixa tina sibhala silandele ucikicane, wona aza neno kutupa. Amanzi akiwa ngamadoda. Kolunye ublobo lwawo ngumfazi oba nesitembu samado. da.

NGABATUNYWA BASE SWAZINI—-Ezivela Pesheya ziti u Lord Ripon udibene nabo, tunywa base Swazini ngosuku lwangolwesi Tatu kwepelileyo. Kutiwa ubazise okokuba akuko temba lokuba kuyakumiswa "iJizwe eliyakukangeliswa ulaulo lwawo. Enye intlangano ibiyakuba ngolwesi Hlanu kuleveki.

INTLANGANISO YEREMETE YAMA BHULU.—E Kapa kweziveki ziwenguwengu kwi Bandla lama Bhulu, kuhleli i Synod yawo enkulu; ne Bishop (Metropolitan) yase Kapa inebamba le Ruluneli, bobabini baye betu entlanganisweni apo ukubonaka. lisa umoya omhle. Kutiwa kananjalo izinxiba mitika zamahlelo onke zibhale umbuliso woluvo oluhle ukuwubeka kubatunywa (delegates) be Bandla le Dutch Reform Church.

E GLEN GREY.—Umsebenzi wompatiswa u Mr. H. A: Jenner wokupaula ilali e Glen Grey usanqunyanyiswe lulwandile lwengqakaqa ema Rodana nase Mbizana, abantu basavalelwe. Sekupakati kwe Netevu ezi. ngama 6,000 na 8,000 eesezimisiwe ezilalini, baye onocanda bowuqala umsebenzi wabo ngo December. Into enkulu embi exelwayo ngehambo ka Jenetwa kukuwakitazela pantsi amagama abavoti kwapantsi kwalo mteto wabo.

UKUNGABIKO KWABAFUNDISI.—Njengokuba intlanganiso enkulu ye Bandla lama Bhulu, seyinexesha ihleli, kwakuko into eninzi yabafundisi bendawo ngendawo kuyo, sekuyinkatazo kwi remente ngasemakaya. Siva ukuba e Caledon kunzima kwabamagama aselegqityiwe, elixa utando lungxamileyo. Abanye bati, " Niet, ons zal niet waacht meer, de Magistral moch von ons getrouw, als de predikar wil niet veer kom dadelijk." Asiyikuba salinda tina, hai, umantyi makasitshatise, xa umfundisi angabuyi msinya.

ITSHATSHI.—Kwamhlope ama Tshatshi e Steynsburg bake bafikelwa bubumnandi ekupulapuleni iziteto zika Rev. A W. Brereton wase Cumakala—umyeni wakwa Rev. Chas. Taberer e Mtwaku (8. Matthew's) ebezisekwe pezu kwe English Church History, imbali zelo Bandla. Ubanandipise i yure ezimbini ngalombali, wabashiya besatanda. Umfundisi wakona u Rev. A. Lomax umbulele u Mr. Brereton, esiti akazange ayive lenkumbuza ngapambili—enje kona! Bekusitiwa udlulela e Kaladokwe apo ayakukumbuza nakona.

OBETWE NGDMBANE.—Isenzo esilusizi sombane sihle kufupi nomlambo oyi Molen, kwisiqingata ease Harrismith kutsha nje, (litsho ipepa lase Harrismith). Xa u Mr. Wm. van Rooyen wayesancedisa i Netevu ukuzalisa ingxowa zombona zakwake, kwi sibaya esikufupi nefama yake: ubetwe ngumbane wafa kwa oko. Emva koko kufunyenwe okokuba intamo yake yapukile nokuba amegxa ake adleke kabuhlungu; kufe nenja ngokunjalo. Enye ye Netevu ebetiweyo izuze ukupapama mva. Kushiywa umhlolokazi nabantwana ababini elusizini lobuhlwempu.

ISIKOLO SASE BAMBOO SPRUIT (HERSCHEL). —Umhloli-Zikolo u Mr. Wm. Milne, M.A. ubelapa nge 25 October 1894, kwisikolo esipetwe ngu Isaac Tshwete, encediswa ngu Miss Lucy Mbulie; Encwadini 52 ; ababeko 50; abangapantsi kwamabakala 15.

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| Ibakala | I. 11 abaviwayo bapumelela bonke | | | |
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Ngo 1893 encwadini babe 61; abasengapantsi kwamabakala 24.

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| Ibakala | I. 18 abaviwayo bapumelela bonke | | | |
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Lenqubo yalata ukupila komsebenzi, esivuya ne titshala ngayo.

I WOTSHI EZITETAYO.—U M- Swan um. Frentshi ongu Menzi we Wotshi e America uqale intsimbi entsha yokulinganisa ixesha, intsimbi efike izitete iyure, endaweni yokuzibeta. Oku kwesziwe ngobulumko obusetyenzwe ngento yokubhal' izandi Kwa u M. Sivan iowo selesenza i kiloko zokuvusa eziyakuba nompambili otetayo Umqali wezizinto wenza izivuso eziyakuman' ukukwaza kweli nakweliya igumbi, noko zivaliwe ingcango, ngezinqamka Ze nteto enjengokuti, "Vuka," ''Eh, vuka," kakulu, umzuzu owaneleyo, ude uhlutwe ezandleni zika Mofiyasi (ishologu lobutoogo). I wotshi zelinene zifana ne watshi apa ezaziwayo, ekutiwa zi repeaters—ezi zona kutiwa ziyazibeta iyure. Umpambili wazo unokuteta amawak' amaxesha ngapandle kokuba kuqondakale ukuba uyagodlozela.

EZASE BECHUANALAND.—Bati bazibone futi inyoka ngenyanga efileyo. Intombi yefama kufupi e Vryburg eyabidlala i piano imangaliewe kukuva uhadi lutswina lonke ixa yakucukumisa u B o flat. Udlalo lwayo ngalontsasa ibikukuhlangana kwezandi ku B, notswino olo lude lwanamandla ngangokuba ibize umnakwayo ukuba avule i piano, oko ukweuzile: wafumana inyoka ebude buzi 50 inches apo, wayibulala. Kwindlu ye Club yase Vryburg ngobnsuku bangolwesi Hlanu igumbi le kaiityi belizalisiwe sisipa esozelayo ebesilinga ukugxot' ubu. tongo ngokudla umbona ? Ngebhaqo isikohlakali sibonakele kwangoko kuzifihla seza ngako ku Eva xa naye wayengena kwindlela eya embujisweni. Inyoka leyo ibulewe msinya. Inenekazi lase Mafeking lifumene ipimpi lilele pantsi kwemiqulu yesikafu salo ebisite tywa pantsi emganga. tweni kwigumbi lokulala ukuze usana olu. yintombazana lwayo ludlale ngaso. Ngamandla ka Nkulunkulu umntwana lowo akasicukumisanga isikafu ngokokusa kusileyo. Itafile yendlu yokugcina into ezisiwa pantsi kwempumlo, kwanetafile yokunxibela ibe ngamanxowa anyulwe ngokulandelana zinyoka ezimbini zase Vryburg ukuzibonakaliea kwezondawo Dgokwszo kutsha nje.

INYANGI ETSHATSHELEYO.

ONGAMEHLO Olaulo lwase Amerika e Vienna, u Mr. Kasson, usand' ukwenzela ulaulo lwake ibali elimnandi ngokunyanga okutshatsheleyo esand' ukukwenza ingqondi engu Professor Billroth, wase Vienna. Akwenzileyokupatelele kwinto engummangaliso yokususa isiqingata sesisu sonantu—isiqingata sesitatu saso, kanti noko, apo ukona umangaliso, obesifa uyakusuka apile; ukupela kokunyanga okunjalo okuke kwapumelela. Isifo awayenaso lomntu yenziwa kuye. lento ligaqa elinemitambo (cancer) esiswini, ehamba nezindawo: —Ukungakanuki kanye ukutya. Kubako ukubandezeleka okungaxelekiyo kwesisu, okusuka kuti yifa; kuti kubeko uluebwe olungqingqwa emazinyweni, ngokukodwa kusasa, lunencasa engemnandi. Ukudla kufike kungayipilisi lento yenza ukuba kufeke, kodwa kusuke ngati kuyenza mandundu. . Amehlo afike ati-gongqo, abambe ukuba . mtubi; izandla nenyawo zifike zibande zibe nobuncangati—ukubila okubandayo, azive umzimba udiniwe ofayo, ze nobutongo bungati abuniki kupumla. Mzuzwana ofayo afike abe bungcangcazela, 3 abe nomsindo kwangoku, umntu o.????e esilwa, ingqondo yake izele zinto ezimbi . eziza kuhla. Ati ukuba uti-kwasu ukusuka ebengati weyamile abe nencilikui, isizunguzane, amakabambelele ngamandla entweni ukuba angawi. Idinqa liqine; ulusu lome lube shushu ngama; nye amaxesha; igazi lijiye lingabaleki, emzimbeni. Exesheni ofayo aknkupe a ukutya ebesand' ukukudla, ngamanye i amaxesha sekumuncu ngokwento ebilileyo wambi kunencasa ebuswekile. Amaxesha amaninzi kubako ukubeta okukulu ' kwentliziyo, ade oyike ofayo ngokuti unesifo sentliziyo. Ekupeleni angabi nakugcina kudla esiswini kanye ngokusuka liye livaleka itumbu de livaleke kanye. Nakuba esisifo soyikekayo ngenyaniso, abava intlungu zaso mabangoyiki kuba kwabamakulu asitoba anamashumi asitobaanesitoba kwiqela elihwaka, basazeke bengenalo eligaqa linemitambo, sikupela sisisu esingalungileyo—isiio esinokoyiswa lula xa sisetyenzwe ngendlela elungileyo. lyeza elincedayo neligqite amanye lesisifo yi Mother Seigel s Curative Syrup, lenziwe ngemifuno, late litengiswa ngabenzi mayeza nabatengisi miciza kulo lonke ihlabati. Le Ncindi ifike itsho esinqeni sesifo, isikupe, ingcambu nesiqu emzimbeni.

## IBAPILISE BONKE

I RHEUMATICURO!

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

U Mr. JACOB VAN ZYL, wase Vlakfontein (enquleni yase Steynsburg) upiliswe kwi Ngqaqambo-matambo namalungu ebiseyi buncanywa. Ngokuteta kukaniua uti akazange abone isifo esi " Koortszikte," zingabula bona, njengeso Idosi yokuqala e ye RHEUMATICURO yanienz' umfana lowo ukudi ba alale kamnendi, abayekanga ukumseza, V. nangona umelwane nezihlobo zati kom va a ikolwa ukuba uyakupila, *seke wandivelela* s) *kabini emva koko,* wangqina inteebeiZo ye ch RHEUMATICURO ne PILLS.

ise Ixego u Mr. VAN DER WALT, wase Reddersburg, wapiliswa yibhotile enye.

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

Eka JONES

## I-RHEUMATICURO

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

## IKAYA LABANTSUNDU

NE VENKILE

E QONCE.

SIYAWAZISA umzi wakowetu ukuba livuliwe

I-BHOTWE LAWO

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Ivenkile kaloka inento yonke ngamanani alula, sinokutengela sitengisele abakude ya nabakufupi. IQIYA zetu ze silika zintle, zinkulu, kwanetyali zohlobo. ICUBA letu lama Mpondo nelama Xesibe libalulekile ngokulunga—silitumela nakwindawo ezikude. IMPAHLA YEBHOLA ne Tennis ne ne Foot-Ball, itshipu kakulu. Incwadi zonke li zesi Xhosa, ako namaculo ase Wesile. Ingoma ezimnandi zifika i Kwata zonke. Kuko ne Sebe Lezihlangu elipetwe ngu Mr. C. P. Matyolo, irgeibi kakuhle.

## PAUL XINIWE,

General Agent,

Market-Square.

*IKAYA LASE MONTI SELIVULIWE.*

INDLU YE SIKOLO NE CAWA

MNQABA, HONEYDALE.

MHLOBO WAM,—Uya kuvuyiswa kukwazi ukuba Umvulo wale Ndlu yetu uyakuba ngo

MVULO, 19 NOVEMBER, 1894.

Kuqalela kwi yure yesibhozo kuresa; ibe zi Kwaya ngokuhlwa ne Timiti. Siya kucela nawe sikumema ukuba utandazelele le Tempile yetu ukuba yanga ingavulwa kungasalanga Tyala kuyo. Kwi Timiti ngokuhlwa kongenwa nge 1/ ngabakulu, 3d. abantwana. Wositumela into osinceda ngayo uzo nezihlobo zako.

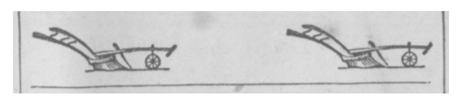
JAMES MAMA, Omele Ikomiti.

## N. MEYER,

Inchibi Yentsimbi Zamaxesha, Imisesane, nama Jikazi,

CAMBRIDGE HOAD, Kingwilliamstown

Wonke umsebenzi endiwupatisiweyo wenziwa msinyane ungowenene



W. SAVAGE & SONS

E CALA,

BASOLOKO befikelwa yimpahla entsha, okwangoku ngabona banempahla egqibeleleyo kulo Mandla.

I PRINTI,

I SATINA,

I KESHMIYA,

I TYALI.

*Ezona zibhetele nezitshipu kanye ezinokutengiva ngunintu.*

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

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

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IZINXIBO ZOKUTSHATA ZENTLOBO ZONKE NAMAXABISO.

KUKWAKO NENCHAWE, NEZI BHALALA ZELILIZWE, NJALO NJALO.

IMBOLA! IMBOLA !

EYONA IBHETELE.

## WM. SAVAGE & SONS

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WHITTLESEA.

T. H- PRESTON,

UMELI EMICIMBINI YAMATYALA

TSOMO.

171

KUTENGISWA

## 300 Ingxowa!!

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Esixonxweni,
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## G.P.PERKS NO NYANA

E QONCE,

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*Imisesane yoku "Ngeja,"*
*Imisesane Yokutshata,*
*Amacici Namehlo (Spectacles).*

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MARKET SQUARE,

Kingwilliamstown.

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1/ ngebokisana-

Eka
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Oka
COOK Umciza Westepu Sabantwana.
6d. ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d. ngesiqunyana

Oka
COOK Umciza we Cesine, 8/6.

Niqondise ukuba igama ngu

## G. E. COOK, Chemist,

E QONCE.

*Ngawenkohliso angenalo igama lake.*

Owatengisayo e Mount Frere, kwa Baca, J.

J. YATES, " Umatendela."

## J. LAMONT,

NKATULA ! NKATULA !

QUEENSTOWN,

UKUPELA kwevenkile e Komani apo amafama anokuzifumana zonke izinto azifunayo.

U

J.L

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

—o—

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

—o—

Kwakona unemfumba yengubo ezingonoxesha, zonke ngamaxabiso abaluleko ngobu. pantsi. Lilo eli ixesha labahlobo betu bsngapandle ukuba batenge.

IMVELISO.

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

J. LAMONT,

Kwi Boloro yakwa Komani,
(QUEENSTOWN .

## J NEWING,

(Kwa Nyuwin) e QONCE.

KULAPO ninokufumana eyona MPAHLA igqibeleleyo ukulung' oku nge mali yenu KUZO ZONKE IZINTO.

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Yizani kuzibonela
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IDYOKWE ziqala kwi 1/6 inye
I-DIP KA KUPA (Cooper) yi 1/5 ngesiqushulu (Lixabiso layo lakwa Rulumente).

*UBOYA, UKUTYA NEMFELE zirolelwa amanani abetele.*

*J NEWING, Kingwilliamstown.*

" UMGUBO KA KEATING."
" UMGUBO KA KEATING "
''UMGUBO KA KEATING."
"UMGUBO KA KEATING,"
" UMGUBO KA KEATING."

Lomgubo, unconywa kangaka, awulinganiswa nanto kanye ekutshabalaliseni i NCUKUTU, INTWAKUMBA, AMANUNDU, OQONGQOTWANE, nazo zonke izilwanyana (elixa ungena ngozi kuzo zonke izidalwa ezipilileyo). Yonke impahla yoboya kwanemfele ezitambileyo ezinoboya (furs) mazigalelwe lomgubo pambi kokuba zibekwe. Oya ngaselwandle makangawushiyi. Ukunqanda ukudaniswa zamelam ukuba nalo " Mgubo ka Keating." Akuko wumbi umgubo unomsebenzi ngapandle kwawo.

INCUKUTU,
I INTWAKUMBA,
UBULALA{ AMANUNDU,
OQONGQOTWANE,
INGCONGCONI.

Awugqitwa nto ekutshabalaliseni INTWAKUMBA, INCUKUTU, AMAPELA, OQONGQOTWANE, AMANUNDU kwi MPELE EZITAMBILEYO EZINOBOYA, nakwezinye intlobo zezilwanyana. Abadlali baya kuwufumana unexabiso ekubulaleni intwakumba ezinjeni, kwanamanenekazi kwizinja zawo azitanda kunene.

ULUNTU LUYAVUSWA ukuba lukangele ukuba iziqhuma zowona inguwo lo mgubo zibe zezi nesincamatiselo sika THOMAS KEATING. Ezingenaso zezenkohliso. Utengiswa nge Nkonxa nange Bhotile kupela.

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UMFUNO ONESWEKILE ngembonakalo nokuvakala kwawo emlonyeni; unika indlela eyamkeleka kakulu yokusebenzisa ukupela kweyeza eliqinisekileyo LAMAFALO ASEMATUNJINI. Liyeza elilunge kwapela laye lingerara, lenzelwe abantwana ngokukodwa. Litengiswa nge Nkonxa ne Bhotile kuzo zonke Izindlu Zamayeza.

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QWALASELANI UMFANEKISO ONGENTLA EMAFEPENI ELISONGELWE KUWO.

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

lingayamkeli Imilinganiso. Labako 1824.

ABASEZIFAMENI XA RAZE KUTENGA BANGALILIBALI ELIYEZA LIDALA LOKOHLELO.

EKUKOHLELENI.

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

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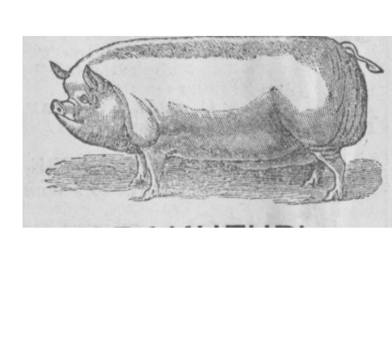

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NE ZONKA,

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CAMBRIDGE || ROAD,

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# IZAZISO ZAKOMKULU.

*ZISHICILELWA NGE GUNYA.*

## INTSHUMAYELO.

NGU MHLEKAZIU GENERAL

SIR WILLIAM GORDON CAMERON.

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

NGAMANDLA amagunya endinawo, ndiyashumayela apa; ndisazisa ndihlokomisa umteto omawugqalwe kumazwe a tile ptsha kwe Nciba, kwelakwa Gcaleka, elaba Tembu, ema Mfengwini, nakwela ma Bomvana, e Mbo, ema Mpondweni, e Mzimvubu, nase Walfisch Bay, ngendlela yokutengisa Utywala kulo Mazwe, ongu Mteto oyakuma umi kuhanjwe ngawo endaweni yo Mteto ocha iweyo kwi Ntshumayelo No. 154 wo 1885, No. 165 wo 1885, No. 210 wo 1885, No. 53 wo 1889, No. 40 wo 1892, No. 191 wo 1893, nakwi Ntshumayelo ye Ruluneli kulo lonke elase Mampondweni yomhla wa 21 May, 1891 ekuti zonke ezo Ntshumayelo zaguqulwa apa, ngapandle kokuba zibe zipatelele kwiziposo ezenziweyo ngakuyo, ngalimbi nokuba yinqubo eqaliweyo okanye ehlalele ukuCikidwa pantsi kweze Ntshuma. yelo ziguqulweyo kwiiizwe ngalinye kula aselekankanyiwe, natualunga nemvume ezikoyo zokutengisa i Wayin, i Beer, Nezi. selo Ezinxilisayo, eziyakuti logama opakati kokuhlokonyiswa kwale Ntshumayelo nokupela kwexesha lwezomvume; ziqulunqwe ngendlela ezenza yona entengisweni eyaveliswa zizo nendleko zabaniniyo abangati babe kuzo njengokungati ezi Ntshumayelo ziguquliweyo zisenamandla.

2. Imvume (Licences) zokurweba ngo Tywala kulamazwe ziya kukutshwa yi Nkulu ye Mantyi okweloxesha kwiiizwe ngalinye, okanye ngu Mantyi malunga nelase Mzimvubu ne Walfisch Bay, nokuba ngomnye umrulumente ongati alatelwe lonkonzo yi Ruluneli ngokuti amhlokomise kwi *Gazette.* Zonke imvume zolohlobo ziya kupelelwa lixeshango31 December wonyaka ezakutshwa ngawo, kodwa kuyakuvumeleka ukuba ukukupa ezesiqingata sonyaka 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, kohlaulwa £5.

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

5. Utywala abukutengiselwa, kupiwe ngabo, 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 onepepa nelemvi me kumntu onepepa lokutenga utywala ngapandle kokuba linikelwe kuye ngenqu, oyakulinikela ekupeleni konyanga-ntatu bonke kumantyi weso siqingata aknso. Umrwebi ogqite lemigaqo nokuba yeyesiqendu esingapambi kwesi xa afunyenwe enetyala uyakudliwa imali engengapezulu kwa £20 engenawo afakwe entolongweni esebenza mblaumbi engasebenzi nzima ixesha elingengapezulu kwenyanga ezintatu.

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

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

9. Ukuba kuko ogqita esi siqendu sandulela esi angenise kulamazwe utywala ngapandle kwemvume ebhaliweyo, obotywa. la angabuhlutwa ngamapolisa nokuba ngabanikwe amagunya ngemfanelo ngu Mantyi wesi Qingata, aze xa afunyenwe enetyala yi Mantyi adliwe imali engengapezu kwama £50, engenawo okanye ukongezelela kweso soblwayo afakwe entolongweni, esebenza mhlaimbi engasebenzi nzima ixa elingengapezu konyaka, utywala obo bube lilifa le Nkosaana.

10. Wonke umntu ongati ngokuchaseneyo nale migiqo, atengise, arwebe, adyaraze ngapandle kwepepa lemvume, umhlaumbi nongati enalo ipepa elo, atengise, okanye anike, okanye adwelisele ukutengisa, nga. limbi arwebe nangandywala zimbi ndaweni zimbi kunaleya wayevunyelwe kuyo ukuba abutengele knyo utywala, mblaumbi 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 mblaumbi engasebenzi nzima ixesha elingengapezu kwenyanga ezintandatu.

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

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

TIXO SIKELELA UKUMKANIKAZI !

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, 1894.

ISAZISO SAKOMKULU.—No. 155, 1894

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

NGEMIMISELO ye Siqendu II, Umteto No 15 we 1887, kuyaziswa apa ngokubanzi ukuba kwazi wonke ubanl 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 ebalulweyo nengati ixelwe ngolosuku lwe Fandesi. Umhlaba ngamnye 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 ngolosuku 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)* Ukaba 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)* Uknba imali ehlaulwe ngomhla we fandesi ipakati kwesahlulo seshumi nesahlulo sesihlanu sihlaulwe kwinyanga ezilishumi linambini emva kwefandesi elo.

Inzala yezontlaulo yoba ziponti zone eku. Iwini ngonyaka; ekoti ukuhlaulwa kwayo nenzala leyo kuqiniselwe ngabameli abafe. zekileyo ababini ngokwaneliseka ko Mantyi —abameli abofika bazibopelele kunye nangabanye ukuba ngabo abanetyala, bengena kuzilandulela nangantoni.

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

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

Umfanekiso walemihlaba, kwakunye ne. zimiselo zefandesi, zingabonwa kwi ofisi yo Nooanda e Kapa, nakwi ofisi ye Mantyi e Qonce.

J. TEMPLER HORNE, Unocanda Omkulu.

ISIQINGATA SASE QONCE.

Lot No 2,095, umhlaba okwi Siqingata sase Qonce, ongu Lot 113, e Mngqesha. Ubukulu 35 morgen, 374 square roods. Ngasentla-mpumalanga umi ngo Lot 114, ngezantsi entshonalanga ngo Lot 111, ngezantsi empumalanga ngo Mlambo, ngentla entshonalanga ngo Lot 101 no 109. UxhonYwe nge £125 ; Indleko zocando £8 18/9; Itayitile 12/3.

Lot No 2,096, ongu Lot 114, e Mngqesha. Ubukulu 35 morgen, 31 square roods. Ngasentla empumalanga umi ngendlela, ngezantsi entshonalanga ngo Lot 113, ngase mpumalanga ngomhlaba okululekileyo, ngentla entshonalanga ngo Lot 109. Uxhonywe nge £130 ; indleko zocando njalo njalo £7 13/, itaitile 12/3.

Lot No 7,662 ongu Lot 9 Block F, e Zibelani. 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/ ; Itaitile 12/3.

*Kumzana lease Frankfort.*

I Lot ezintatu—13, 14 no 15 ezingo Block G, ezibukulu buzi 42 square roods 75 square feet, zixhonywe nge £4 inye, indleko zocando njalo njalo £1 6/.

*Kumzana tease Berlin.*

I Lot ezi 7 ezibukulu buzi 42 square roods 136 square feet, zixhonywe nge £3 inye, indleko zocando njalo njalo £1 6s.

*Kufupi nase Berlin.*

I Lot ezintatu—67, 68 no 114—ezokuqala ezimbini ubukulu 1 morgen 533 square roods 133 square feet, zixhonywe nge £2, indleko zocando £4 ; eyokugqibela, ubukulu 283 square roods 69 square feet, uxhonywe nge £1, indleko zocando £4.

*Kwi Zele elise Zantsi (Braunschweig).*

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

*Kumzana wase 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 Mlungwini,*

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

*Kwa Qoboqobo.*

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

IS.AZISO SAKOMKULU,—Y . 855, 1894.

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

UKUBULAWA KWEZILO.

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

Imisila yazo yodwa iyakuba bubungqina obaneleyo bokuba elowo okwenene uyenzile lonto

| | | s. | d. |
|---|---|---|---|
| Nge | Xhwili .................... | 10 | 0 |
| „ | Ngwe ........................ | 6 | 0 |
| » | Hlosi ......................... | 5 | 0 |
| „ | Mpungutye ... | 6 | 0 |
| „ | Sandawana ... | 6 | 0 |
| » | Lynx .......................... | € | 0 |
| » | Mfene ....................... | 1 | fi |

CHARLES CURREY,
Umpatiswa Ongapantsi.

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