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IVEKI ZONKE
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Limele imfanelo yabantsundu ngapandle koloyiko

Alicaluli Sizwo nalu Nqulo.

Imvo Neliso Lomzi

(NATIVE OPINION AND GUARDIAN.)

Authorised Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.] KING WILLIAMS TOWN, CAPE COLONY, TUESDAY, JANUARY 22, 1895. [Vol. XI, No. 535

IZAZISU ZAKUMKULU.

ZISHICILELWA '.'NGE '.'GUNYA.

INTSHUMAYELO.

NGU MHLEKAZIU GENERAL
SIR WILLIAM GORDON CAMERON.

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

NGAMANDLA omagunya endinawo, ndiyashumayela apa, ndisazisa ndihlokomisa umteto omawugqalwe kumazwe otile pesha kwe Nciba, kwelakwa Gcaloka, elaba Tembu, ema Mfengwini, nakwela ma Bomvana, e Mbo, ema Mpondweni, e Mzimvubn, nase Walfisch Bay, ngendlela yokutengisa Utywala kulo Mazwe, ongu Mteto oyakuma umi kuhanjwe nga wo endaweni yo Mteto ocha iweyo kwi Ntshumayelo 'To. 151 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, 1894 ekuti zonke ezo Ntshumayelo zaguqulwa apa, ngapandle kokuba zibe zipatelele kwiziposo ezenziweyo ngakuyo, ngalimbi nokuba yinqubo eqaliweyo okanye ehlalele ukucikidwa pantsi kwezi Ntshumayelo ziguqulweyo kwilizwe ngalinye kula saselekankanyiwe, namalunga nemvume ezikoyo zokutengisa i Wayin, i Beer, Neziaelo Ezinxiliaayo, eziyakuti logama opakati Aokuhlokonyiswa kwale Ntshumayelo co. kupela kwexesha lwezomvume, ziqulunqwe ngendlela ezenza yona entengisweni eyaweliswa zizo nendleko zabaniniyo abangati babe kuzo njengokungati ezi Ntshumayelo ziguquliweyo zisenamandla.

2. Imvume (Licences) zokurweba ngo Tywala kulamezwe ziya kukutshwa yi Nkulu ye Mantyi okweloxesha kwilizwe 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 lixeshango.31 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 oka vumela intengiso tywala nokuba bungakananina, kwindawo eyoxelwa epepeni elo lemvume, pakati kwentsimbi ye 8 kusasa no 6 wangokuhlwa, yonke imihla ngapandle kosuku lwe Cawe, Good Friday ne Kresmesi ; kodwa ke indawo *ezivanyelweyo* ezikwa Mantyi, wonke umntu onikwe igunya pantsi kwe Siqendu 2 ukuba anike imvume angazi. dwabulula eziyure zibaliweyo akuti xhaxhe ngo 11 ebusuku pantsi kwemigqaliselo enga- ti ibe yevakalayo ngamatuba abalulekileyo.

5. Utywala abukutengiselwa, kupiwe ngabo, bunikwe nangubanina onemvume yolohlobo kumntu ngapandle kokuba arole ipepa elibhalwe ngumantyi lokuba afumane obo. tywala abufunalo.

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

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

8. Akuko tywala buyakuaiwa kulamazwe axeliweyo ngapandle kwemvume ebhaliwe. yo, efunyenwe kwi Nkulu ye Mantyi okanye ku Mantyi we Siqiugata eyakubuye ibuyise. Iwe kwakuye, lomvume ibhaliweyo iyakuxela ubuninzi nohloho lotywala omabungeniswe.

9. Ukuba kuko ogqita esi siqendu sandu- lela esi angenise kulamazwe utywala ngapandle kwemvume ebhaliweyo, obotywa. la angabuhlutwa ngamapolisa nokuba nga. banikwo amagunya ngemfanelo ngu Mantyi svesi Qingata, aze xa afunyenwe enetyala yi Mantyi adliwe imali engengapezu kwama £50, engenawo okanye ukongezelela kweso sohlwayo afakwe entolongweni, esebenza mhlaimbi engasebenzi nzima ixa elingenga. pezu konyaka, utywala obo bube Ijlifa le Nkosaana.

10. Wonke umnlu ongati ngokuchaseneyo nale migfaqo, atengiee, arwebe, adyaraze ngapandle kwepepa lemvume, umhlanmbi nongati eualo ipepa elo, atengise, okanye anike, okanye adwelisele ukutengisa, ngalimbi arwebe nangandy wala zimbi ndaweni zimbi kuoaleya wayevuuyelwe kuyo ukuba abutengele kuyo utywala, mhlaumbi naxa ate watengisa selipelile ixesha mhlaumb ngokwapula utnnqopiso wepepa lemvume vake obekwe kwi Siqendu 4, xa afunyenwe enetyala ngu Mantyi we Siqingata one kuso kuso lomntu uya kudliwa imali engengapezu kwama £50 engenawo afakwe entolongweni esebenza mhlaumbi engasebenzi nzima ixesha elingengapezu kwenyanga ezintandatu.

11. Wonke onepepa lemvume yokutengisa ntywala noneye venkile ongagqali imigaqo yala Ntshumayelo uyakuba lilifa, ngokubona nokuqonda kornantyi, pezu kwezi zohlwayo zanekiweyo, lokupangwa lomvume yokute ngela utywala nokuba yeyevenkile nokuba aizo zombini, njengokuma komcimbi, kwangokokoko mhlaumbi ngosuku olungatniswa yimantyi axelelwa ukuba akafanelwe kubuye anikwe imvume yokurweba ngo tywala mhlaumbi ngevenkile mhlaumbi ngezonto zouibini, njengokuma kwetyala, kwisituba esingengapezu kweminyaka emiblanu.

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

TIXO SIKELELA UKUMKANIKAZI !

Kunikelwe 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.

Ngoroyulelo wo Mhlekazi, Itshawe Elipete Ulaulo e Bhungeni.

J. GORDON SPRIGG. No. 343, 1894.

ISAZISO SAKOMKULU,—No 1240, 1894 UMHLEKAZI I RULUNELI yanelisiwe licebo le Bhunga elipakamileyo pantsi kwamandla anikelwe kuye sisi Qendo sesi xenxe so Mteto wase Glen Grey sika 1894 ukumisela ababantu balandelayo ukuba babe mgamalungu e Bodi ze Lokishi kwisiqingata sase Glen Grey : —

No. 1 BENGU : Andries Mpila, Mankayi Tabata no Soldat Damon.

No. 2. LADY FRKKE ; Henry Zuba, Lembi-se zembeano Tyatya Nkili.

No. 3., MACUBESI : Hendrik Kalipa, Solomon Vanqa no Antonie Cwsya.

No 4, MKAPUSI : Booy Nyubuse, Micah Gxowa no Franz Sizani.

No 5, BUFFEL DOORNS : Komana Sibeko, Booy Feni no Dolf Tamle.

No 6, ZWAART WATER : April Mboko, Benjamin Mgcodo no Jacob Fatyela.

No 7, VAAL BANK . Benjamin Noboza, Xaka Njonga no Kama Mabindiza.

No 8, ZINQUTU : Tweni Nakami, Mqikela Kolobeni no Martinse Ndoyiya.

No 9, QOQOOALA : Patosi Maneli, Booy Mbengu no Ihomas Sondlo.

No 10, AGNES : Stephen Kalipa, Robert Kobus no Solomon Teka.

No 11, NONESI : James Makasi, Jan Malanga no Richard Twaku.

No 12, MAClBtNl : Sareal Antoni, Martinse Ntswana no Zulu Sirwaxa.

No 13, KUNDULU : Bendrik Vanqa, Rulumeni Ngesi no Klaas Nqiningana.

No 14, BOLOTWA : ehlomlungu Matshoba, Mdlunya Benu no Kellem Fete.

No 15, MBJNZANA : Kaleni Mpofu, Marili Mpepa no S^rn Mb'.

No 16, LAUTE : Kobocwana Nzonzani, Joseph Jayiya no Booy Sipeka.

No 17, CACADU : Matwa Nywagi, Laho Nqunga no Mqotwana Nciki.

No 18, RODANA : Nyaki Nyaqela, Jacob Beyi and Katsi Vezi.

NGAMAGUNYA anikelwe kuye nge Siqendu 12 ne 13 so Mteto No. 352 ka 1894, Umhlekazi i Ruluneli, ugokucetyi- swa li Bhunga elipete umbuso, ukolisiwe kukumisela ababantu balandelayo ukuba babe ngamalungu e Bhunga lase Transkei elimele wonke lotnandla ngo 1895 :

1 Veldtman, Gcume no Abram Ntsimango, amalungu e Bhunga lesi Qingata Base Gcuwa ;
2 Sigidi, Enoch Mamba, no Gosani, amalungu e Bhunga lesi Qingata sase Dutywa.
3 John Mazamisa, Mbulawa Ndondo no William Nzimela, amalungu e Bhunga le Siqingata sase Ngqamakwe ;
4 Njikelana, Lumani no Mtyenene, ami. lungu e Bhinga le Siqingata sase Tsomo.

Umhlekazi wanelisiwe kukuba azise kwakona ukuba intlanganiso yokuqala yeli Bhunga iya kudibana kwi Ofisi ka Mantyi e Gcuwa, ngomhla we 14 January, 1895.

W. H. MILTON, Secretary.

ISAZISO SAKOMKULU—No. 1151, 1894.

Unyanzelo Lokubhalwa kwa Ba zelweyo naba Bhubhileyo.

Isaziso ku Bemi Belilizwe.

1. Umteto wo No. 7 ka 1894 uyalela okokuba bonke abazelweyo nababhubhileyo emapandleni elilizwe buya kuxelwa pakati kwenyanga ezintatu kwehhle oko. (Kwabazelweyo kwindawo eziziqinguta ezizipeteyo nakwimizana ene Bhodi nezithili ekutiwa zizizixeko, mabaxelwe pakati kwe ntsuku ezinga 42 naba Bhubhileyo pakati kwe yure ezi 36 kwehlile oko. Isohlwayo sokungakwenzi oku kumanqaku onke asiyi kuba ngapezu kwe 40/:

2. Abazelweyo naba Bhubhileyo bangaxelwa ngenxa yezindlela zimbini :—1. Ngoma. zisi otile ogunyazisiweyo (kangela isiqendu 4 ne 5) oyakuti abonakale ngenqu yake pambi ko Nobhala Opatisiweyo (oyakuba ngumantyi futi) mhlaumbi nokuba nsu mucedisi wo Nobhala Opatisiweyo Je *ngapandle,* oyakubonakala pambi kweyona Filkorneti ikufupi mhlaumbi umncedisi wayo, nokuba Lipolisa kuqukwa ama C.M.R. mhlaumbi. 2. Ngokubhala ipetshana, (eli ngahanjiswa ngapandle kwezitampu).

3. Pambi kokuba into ebhaliweyo ihanjiswe njengengxelo ya Bazelweyo naba Biiu- bhileyo imelwe ukuba ixelwe kumfuudisi otile wonqulo mhlaumbi kugqira, mhlaimbi kwi Justice of Peace. Lamapetshana ano- kufunyanwa ngesisa kuzo zonke ezinkosana zixelwe kwisiqeudu 2 nokuba kukuwupina umpati wase Post Office.

4. Omnye kwababantu balandelayo makabe nguye owazisa ngabazelweyo :—Uyise, Unina, xa engenjanganjalo lowo mninimzi apo umntwana lowo wazalelwa kona, wonke umntu obeko ekuzalweni kozelweyo nomntu ogeiniswe umntwana lowo.

5. Omnye kwababantu balandelayo makabe nguye owazisa ngaba Bhubhileyo : *Izalamane esezikulile* zomfi lowo ebeziko ekubhu bheni, mhlaimbi ebezize kulunguza, mhlai. mbi ebezihleli nomS lowo. Xa bengenja. nganjalo ke konke abantu abebeko ekubhubheni komfi umninindlu apo abhu. bhele kona, benke abakulu abahlala kulo ndlu nomntu ongewaba lomzimba.

6. Akubizwa mail ngukubhalwa kwa Bazelweyo naba Bhubhileyo.

7. Esi saziso asisingise kwi Netevu ezihlala kwi Lokishi zabantsundu.

8. Kuko amalungiselelo enzelwe ngokubalulekileyo Iziqingata Ezizipeteyo, Imizana ene Bhodi nezithili zezixeko, eyakuti mayelana nazo kubuye kukutshwe ezinye izaziso.

HENRY DE SMIDT. Umpatiswu
Ongapantsi we Koloni.

ISAZISO SAKOMKULU,—No 1188, 1891.

Unyanzelo ngoku Bhalwa Kwa- zelweyo naba Bhubhileyo.

IMIYALELO YOKUNCCWABA.

ISAZISO KYYABEMI E IDOLCFINI.

UKUSUSELA, nasemva komhla woku- qala ka January, 1895, pakati kwe. milimandlela yeziqingata zonke ezizipeteyo, imizana ene Bhodi, umhlaumbi esitile sesixeko esicalulweyo, bonke abszelweyo kwapakati kwentsuku 41 kwehlile oko nabo bonke abazelweyo ababhubhayo nokuqukwa nezisu ezipumayo kwapakati kwe yure 36 kwehlile oko bamelwe ukuba baxelwe kwi nkosana ezirniselwe ukubhala kwi Mantyi njengonobhala opatisiweyo, ngapandle kwasezidolopini apo inkosazana emisiweyo iya kumiselwa ekubeni ngu nobhala opatisiweyo, umhlaumbi umncedisi esixekweni wonobhala opatisiweyo

Kwinto yokuba kubeko obhubhileyo, ukuba bekuko gqira belimhambela isiqiniselo esivela kwelo gqira masiveliswe xa longxelo yenziwayo

Isohlwayo sokungatobeli umteto 40/. Bonke abangcwaba umhlaumbi ubahambisa inkonzo yokungewatywa kwabafileyo mayelana nokungewatywa kwalomzimba ngapandle komyalelo wokungowabi, umhlaumbi ongakwenziyo ukunika isaziso kwapakati kwe yure 36 zalomngcwabo, ku Nobhala opatisiweyo mhlaumbi kumncedisi ka Nobhala opatisiweyo, umelwe sisohlwayo se £10. HENRY DE SMIDT,

Umpatiswa Ongapantsi we Koloni.

J.NEWING, (Kwa Nyuwin) e QONCE.

KULAPO ninokufumana eyona MPAHLA igqibeleleyo ukulung'oku nge mali yenu KUZO ZONKE 1ZINTO.

AKUTENGISWA NCANKUNKUMA.

Yizani kuziboncla
IZITYA ZETU,—IPLEYITI, IKOMITYI NE SOSA, NJALO-NJALO,
ZITSHIPU.

IDYOKWE ziqala kwi 1 6 inye
-DIP KA KUPA (Coopers Dip).

UBOYA, UKUTYA NEMFELEZE zirolelwa amanani abetele.

J. HEWING, Kingwilliamstown,

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NGAPAMBILI kokuba nitenge kwezinye indawo yizani kuzibonela impahla yetu EZITYALI ne PRINTT esand ukufika.

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--*Kazi.*------------------

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Wotshi nempahla zitunyelwa nakuyipina indalo umntu etumele lipepa le Mali lase Posini.

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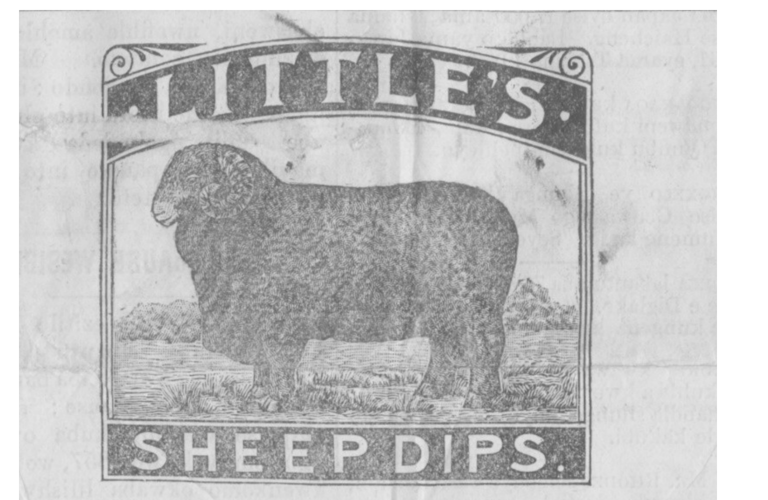

Enamanzi Nengumgubo inetyefu, y eyona igqibeleleyo
Ayinatyefu! gqite zonke

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

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Ifelane, Amabhayi, o Matros Boboya, Ingcawa, Ifurini (Winseys), Ifle- ; nelana Sid ngeyadi, Itaweli 3d inye, Izinto Zokugqubutela Ingcawa, i Iprinti Ezibukali zama Jamani 6Jd 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 linihoa kin Ponti ngemyd um'itfiCittcng^rigayd.

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JOHN W. BAYES & CO.

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W.A YOUNG, PEDDIE ENGQUSHWA

BASOLOKO benempahla eninzi eketiweyo ye PRINTI, IKESHMIYA, ITYALI ne QIYA, njalo njalo; nayo yonke IMPAHLA elungele Abantsundu

Ubugoxo be Mpahla Yentsimbi, Impahla Ezikumtye, Ipuluwa, njalonjalo.

Amayeza Ahleli Enziwe (Patent Medicines) entlobo zonke ; oka NOGQALA (Jesse Shaw's) Umpilisi Oqinisekileyo Ekulunyweni Zinyoka.

UR0YA, UKUTYA NE ZIKUMRA NEMFELE {Produce) ZIYATENGWA

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Yonke lempahla ifunyanwa ngamanani ALULA.

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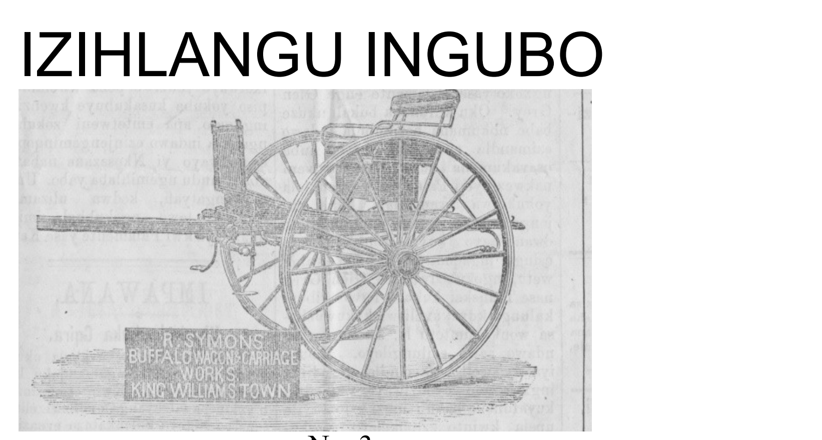

No. 3.

R. SYMONS
KWISHISHINI LASE QONCE LE NQWELO NEKALI,

UCELA iroba emzini obanzi ontsundu nomhlope ukuvakalisa ukuba unento eninzi yempahla elungiselclweyo ngenyameko ezi Kali ne Bagi, njalonjalo.

Abafuna ukutenga bangaba benzo into yengqondo ukuba baqale ngokumhambela okanye batumela ukubona lempahla ngapambi kokuba babhekise kwezinye indawo.

Ihanesi (zehashe elinye nezamabini) nezibepu zekari ngamaxabiso awonn . ate nca pantsi ngoku totywa.

Nabakude banokuv'sisana naye ngento abazifunayo zale mikondo.

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NGAMANANI ATOTYIWEYO KAKULU.

[Lokwe Zamatombazana Nabafazi—I Tyali—I ----------------- Bhatyi—I Minqwazi. ----------

I PRINTI—I SATINI—NEMICAKO.

Ezamadoda, Namakwenkwe fzinxibo—I Bhatyi— I Bulukwe—I Minqwazi—I Hempe—I Zihlangu.

YONKE INTO NGAMANANI ATOTYIWEYO
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e QONCE.

E CALA
KUKO ELITYE LOKUSILA,
—NO-
MASHIN BOKUBHULA.

ABANINI BALO NGO
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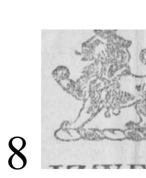
BACELA ukwazisa abalimi bengqolowa nombona okokuba bane Litye elifezekileyo lokusila nokubhula—elino Mashini bababini okubhula. Abacinezela i steel nabantlaka amatye nabalungisa i silika ne ivayari abalungisa ingqolowa bayikete. Kwenziwa umsebenzi wonke.

Wonke Umsebenzi Ufungelwa Ubuhle.

LEMINTAKA I 18


IGQITILETO,
SINGENISE KWELI LIZ WE
IBLANKETE ZOBOYA

EZILUKWE NG0'BUGCISA 0'BU 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 Iwemifa nekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENENE, kangelisa kunene ukuba inawona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo.

ZONKE EZI BLANKETE ZIZEZINGATANDATYE ZWAYO.

ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkile esitanga kuzo-ko bizani Iblankete ezinomfanekiso we ngonyama.

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

APO ZI-PAKULWA KONA KUKO
PEACOCK BROS, and WEIR,

KANGELAN' APA!

ZIHLOBO ZAM!

U FOLOKOSO, (PASCOE)

UBUKALI

NIKE NAZIBONANA INGUBO ZAKE EZINTSHA?

EZAMANENE:

Ibhilukwe (Ezisikiwoyo zona) Ezekodi Nezezitofu. (Zibhulukwe ngeaene asimfankeisolo).—Ibliatyi ne Ndulubhatyi zofani bonke,— Ingibo Zokutsha.ta, kulapa bo apo zikona ! Zihleli zodwa. —Ningazilibdi Ingeji Nemisesane Yokutshata—iyalala.

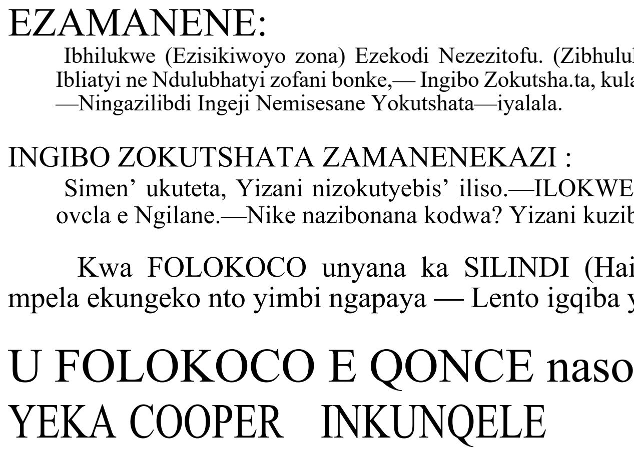
INGIBO ZOKUTSHATA ZAMANENEKAZI :

Simen' ukuteta, Yizani nizokutyebis' iliso.—ILOKWE zenziwa ngu Dresmeka vetu 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 naso CALA.

YEKA COOPER INKUNQELE



UYAKUYIBULALA INDIMONI!

MLINGENI

Abantu banokuyaleza kwi Venkile zabo zibhalele kubaniniyo.

ISAZISO !

U MR. JOHN NEWING ucela ukuvakalisa ukuba, njengokuba eyitengisile ivenkile yake akade enayo leminyaka mininzi embombeni yezitrata CAMBRIDGE ROAD ne AYLIFF STREET ku

Mr. Charles Edwin Nixon,

Uyakuroxa kuyo ngo 31 wale iniyo, eyakuti emva kolusuku iqutywe ngu Mr NIXON eyiqubela ilungelo lesiqu sake konkena.

Unga angenza nelombulelo kwizihlobo zake ezininzi, nakumzi upela ngenxa so obute waninika yona; waye elemis ukuba imyakuqutywa kotate mditwii yake

Mayelananelinqaku landulelayo, kuyacelwa ukuba no-akum ingeniswe ukuba ihlaulwe, kunge ngasemva ko 20 FEBRUARY, ozayo bati bonke abanamatyala knm bawahlaule ngexesha ehngapambih mhlaimbi ngolosuku : kungenzekanga oko ayakumkelwa kumagqweta ukuba awabute.

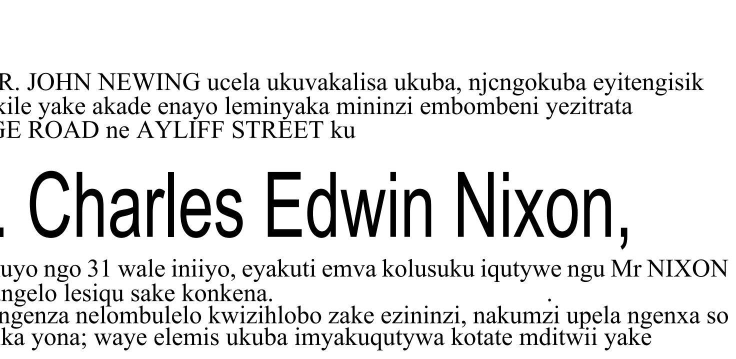
(Ihhalwe) JOHN NEWING.

U MR C E NIXON ucela iroba lokuba ati, njengokuba ebeseloko exomeke lefene neyenkile azakuyitabata ngapezu kweminyaka 13, uwazi onke ams sebe ayo; ati ke xa acela uncedo lomzi abe endele kwitemba lokuba aba bayakumboleka izandla uyakubenelisa. Ngazwinye akasakuyeka nto angayen a yo ukwanelisa umzi.

Akuko maxabiso ampahla indala enzelwe elixesna.

GIBBERT & BRYANT

KING WILLIAMS TOWN.



IBLAUZI EZIMABALABALA EZIZIHEMPE (z neKala ezomeleleyo neziblahla) 2,6.

GIBBERD NO BRYANT,

KING WILLIAMS TOWN.

Ukwaziswa Kwezihlobo

Abazelweyo.

MAJAMBE—E Mount Ayliff kwa E N. Majambe kufunyenwe INTOMBI ngomhla we 16 kwepezulu; ilandela eyafunyanwa ngo 17 October, 1890. Kwaziswa izihlobo.

Imibiko.

MENYEZWA.—E Bloemfontein kubhube inlombazana etandiweyo u HARIET, intombi ka -Jonas Menyezwa, ubudala buzinyanga ezintlanu nentsuku 5 Izihlobo mazamkele lombiko.

ISAZISO.

Convent Mission yard, izeli (Ezinyoka").

ISINALI ya Bantsundu—amakwenkwe nentombi iya kuvulwa ngomhla we 21 JANUARY. Ikw indawo yenani. elitile lamakwenkwe nentombi. Ngomvuzo boyelwa ngapo apo o Convent Farm, l'ch.

ISAZISO.

Convent mission Fam, tali, Ezinyoka.

YONKE umntu ofunyenwe ebamba ngendlela zenyawo ezinga-lwati kocingo lomhlaba walapa e Convert Farm, ehamba ngapandle kwe ,mvumdlo yakona, iya kojiluny wa, nokuba zinkomo nazo ngokunjalo. "Convent Izela.

ISAZISO.

MNA, BOOI NQHUNQHU ndiyazisa ukuba ukusnkela kulo Nyaka Mtsha ITYALA elisukuba lisenziwa ngunyana wam u QIKO, andiyi kubuye ndilihlaale, uya kuzimola ngokwake. Ndim.

BOOI NQHUNQHU.

Isiqala Yentombi yase Mgwali.

LE Sinala ye Ntombi yase Mgwali (wakwa Ngqika) iya knvnlwa kwakona onoqala umsebenzi ngo 31 JANUARY.

M. N. HOPE,
Umongamelikazi.

BLYTHSWOOD INSTITUTION.

ISINALA ya Makwenkwe nama Ntoroba. zase e Blythswood iya kuvulwa kwakona nknqaia ernsebenzi ngolwesi NE, 31 JANUARY ngo 9 o'clock. Bonke abezayo i bayacelwa ukuba babeko ngolcanku. Bonke okutatu mabeze namapepa isimilo Zibe Imali mayihlaulwe kwasentloko.

Isinala yv Ntombi isand' ukwandiswa, yaye ke ngoku ineudawo yeqela elimnandi lontombazana. JAMES McLAREN.

INTLANGANISO yabafundisi base Wesile yase Natal itume u Rev. Job Bunga e Komfa.—Eyabamhlope yase Rini inyule o Rev. A. T. Rhodes, R. F. Hornahrook,, Gep. Qqligbtly, no O. Carrey.

Imvo Neliso Lomzi

NGOLWESI-BINI, JAN. 22, 1895.

IVEKI.

Xa utenga mhlaimbi ubalela kwi venkile ezine zaziso wamsakulilibala ukulikankanya igama le Mvo.—ST.

KUBE burashalala kakubi kwintlanganiso yo Manyano Ngemfundo ebise Tamara ngeveki epelileyo.

U MR. ROSE-INNES, Q.C..M.L.A., uyakwenza isipitshi kubanyuli bake e Kapa ii ngaleveki, pezu kwezolaulo.

AMA Japan oyise 17,000 ama Tshaina ngase Haicheng. Ilahleko yama Japan ibe 41, eyama Tshaina 1,000.

INGQAKAQA kutiwa izibonakalise ema Mpondweni kufupi nase Mtata, kwanakwa Qumbu kuleveki ipelileyo.

INGXELO ye Bhunga lase Transkei ebelise Gcuwa ngo Mvulo egqitileyo, siyifumene kade. Seyoba kwelezayo.

IQELA 1 abantu aba 76 abasebenza amalahle e Diglake, Stafford Pesheya libulewe kungena kwamanzi emngxunyeni.

KUKE kwawa imvulana emnandi ngokuhlwa kwe Cawa le igqitileyo kule mimandla silunge kuyo, lakuba beselibalele kakubi.

U MR. RHODES selebuye wase London, apo ebequba ingxelo zenqubo yelizwe , alipeteyo lakwa Mzilikazi kwi Komponi engabaninilo.

UMSITO woboya oqale ngolwesi Bini lwegqitileyo e London uvelelwe liqela nje elilingeneyo labatengi, abamb' ukuti ehle kancinane amanani.

NAMA Ngesi ngoku ayaqonda ukuba lixolile elase ma Mpondweni oko ebeke angxama ngokuti lowomzi kwakunye ne Nkosi yawo uzamana nokuwuqetula umbuso wama Ngesi.

IRULUNELI ezisand ukumiswa ngo Lord Brassey owalatelwe e Victoria Sir Francis Fleming e Leeward Islands u Mr. Maxwell, obeligosa kwi Strait's Settlements oya kuba Ruluneli be Gold Coast.

IKUMKANI yaba Tembu, u Dalindyebo unesaziso kwipepa lase Mtata esiti uziroxisile kwinto ka Tile, baye nabalonto engafuni nokuba ababone Emqekezweni ngokuti baya benentshumayelo etyalikeni awazakelayo. Eso saziso sisayinwe u Zekaria.

UMNUMZANA ongu M. Casimir-Perier owaye miselwe kwiwonga lokulaula ama Frentshi akuba egwintiwe obengapambi kwake uziroxisile esitulweni ngeliti ukalazela uhlobo axasrva ngalo - ngowabo kwinqubo yomsebenzi. Kumiswe u M. Felix Faure esikundleni sake.

ELASE Italy lincmfazo eliyiqubayo emantla e Afuka nama Abyssinia; igxotiwe eyama Afuka kwindawo ekuj tiwa yi Goulet yashiya imfumba zabafileyo, elixa eyama Yuropu ingenziwanganto kuyapi. Olulike inva ucingo luti icitwe kwapela eyama Afuka. Kwafa kweyama Italy amakulu amabini.

AMANQAKU enidaba zase Qonce zale veki lidatyana lekaba eliburwada eke lako ezilareni ngo Mgqibelo ababanji weyo abebekulu.—Intlanganiso yabafumlisi ebamblope base Wesile iqale namblanje; iyakutabata yonke iveki.—Intwana yomvangeli wase Tshetshi iwe emtini nge Cawa yapuka ingalo.—U Rev. Cyril Wyche wase Tshetshi ukutshelwe e Mtwaku ngu Bishop apo simnqwenelcla ukwamkeleka kwanjengokuba ebenjalo e Qonce.

UMFO ongu Klaas Thomas owabanjwa nomnye ngokuxabela ngezembe o Mr. no Sirs. Gadd e Rini, ubepambi kwe jaji ngeveki egqitileyo. Ulivumile ityala lake, esiti wakwenza oko engenangqondo zake zintle ngenxa yoty wala. Ite into yokuba azitetelele yatsho yabanga ukuba uxanjulwe wonke umcimbi, ete i Jaji umteto unyamezela inxila eselifinciwe kanye ingqondo butywala, ingenguye oselela ukususa intloni. Amaceba amfumene enetyala, wagwetyelwa ukuxbnywa. Ute sakuwa isigwebo, wabulela esiti uyagoduka. Omnye ongu Mani Williams owaye banjwe naye ukululwe ngokuba bungeko ubungqina.

NGOKUNGAFIKELELI kakuhle kwengxelo yetu yentlanganiso yabafundisi be Siqingata sase Queenstown ebise Alonti, (ate urnlungiseleli wayo watembisa ukafeza) singaba. sivakalisa ukuba. ekwabeni abaiundisi intlanganiso isabekise kwi Nkomfa u Rev. E. Gedye aye e Bensonvale, obekona, u Rev. W. Hurt abese Alkangiso; u Rev. E. Magaba aye e Alonti, e Cala ibe ngu Rev. B. Taylor oselepete lowo inzi; u I Rev. J. S. Dlakiya abonelwe yi Nkomfa; ibe ngu Rev. S. T. Kakaza e Tamara.—Abameli e Nkomfa ngo Rev. J. S. Dlakiya no Sir. Tengo-Jabavu.—Intlanganiso yamkele isicelo se remente yase Qonce ukuba iyihlaziye ityalike yayo.

INGXOXO ENGE BHILI.

IYATEMBA ukuba amadoda endaba ezigeina usapo nomzi ayawageina amapepa EMVO ane — ngxoxo yase Palamente enge Glen Grey. Oku kufuneka bukali ukuze babe nokumana bezikubula indawo ezimandla emtetweni lowo, kuba usayakumana uba sengxoxweni nakwezinye i Palamente, ngendlela yokuketwa kwamadlala, kube kujongwe ukuba maude ube ngumteto owanelisayo kuye wonke. Into — esinga ingaqondwa ngumzi wakowetu, ngokukodwa ose Glen Grey nase Transkei kukuba IMVO ayiboni na kulunga kuyakuveliswa kukuwuchasa wonke umteto lo, kwakunye ne ndawo zawo ezilungileyo. Lonto iyakuyiswelisa amandla nesidima ingxokozelo eyenziwayo. Kodwa kuyafuneka buka i umzi uzimanyile upela kwinto ezipokeleyo ngokungalungj, unokozele ngazo, wenze imitandazo e Palamente ngazo, ubonakalise nasema Bhungeni nasezi Bhodini ezenziweyo into ongazam keliyo kulomteto, ade u Rulumeni abono ukuba uyaqekeka intloko yiggxolo, abenze ubulungisa. Nantso into esiti ipawuzame yona 31 umzi, enganendlela; asiyiyo inpaso yo yayo yonke into ekule Bhili ne olungileyo. Kwelanamhla singenisa ingxoxo eyabako kwi Palamente va, yokugqibela ngenye yendawo ezibungozi, yokuvulelwa akuba, ubani atenge ngapezu kwenamhlala emibini. Lendawo, ongendelisilcyo ile ukwazi angaba yena ingeniswe pgu ga Mr SAUER nowabo ngendlela yokutshonisa umzi : kanti hai. Eyona nto yoyikelwayo yintsongelo eye- ; nziwa ngama Bhulu nabanye abangangi ontsundu angangu bhasi emhlabeni wake yokuba uyakuwela kubo lomhlaba ngendlela zentengo. Yinto ekoyo ukuti ingumlungu omnye nokuba yi Komponi izimisele ukutenga amasimi e Bioko yonke abe ejonge ukuba nedlelo seliya kuiunga naye—ibesixwexwe sefama. Lonto ke ibifuna amaqinga anjengala, ngokukodwa iqela lo Mr. RHODES liyichasile into yokuba utengiso lwamasimi nento yonke engokwananwa kwawo ingapendu- lelwa zi Bhodi nangama Bhunga. Nayo lonto yodwa ifuna ilungisiwe. Siyawubongoza ke umzi obona indawo ezililungelo kulomteto njengezi ze Bhodi, ukuba mawukulu- mkele ukubeka isebe lenkawu ebusweni, uwafihle amehlo kwinto ezizingozi zomteto. Mawuqube njengamadoda engqondo ; uyamkele ngapandle kokurora into elungileyo, ube umi ngobudoda kukuba mayilahlelwe pandle into engalungileyo kulo Mteto.

UNONCQAUSE WESIBINI

SEKUZIVEKI ezitile kuvakala okokuba abantu bakowetu kwelipesheya kwe Nciba bangenelwe ngomnye unongqause; siti uno- ngqause wesibini kuba owokuqala ngowomnyaka we 1857, wokuxhelwa kwenkomo okwaba lilishwa elikulu kwi Netevu. Sikude ekucingeni okokuba lenkolo intsha pesheya kwe Nciba, engokutakatwa kwempahla zevenkile e z i n t s h a—iyakuzisa nobubi obabangelwa lologezo silwalatileyo; kodwa, lento, noko —isikumbuzo esingemnandi sobubi obungavela kwinto zokulinga inqubo ezinjengezi zo Mr. RHODES, ote noko abongozwayo ukuba anquma- me wunyanzela ngobutshantshalalii ukuba aziqube pesheya kwe Nciba nase Glen Grey. Emakukunjulwe okokuba esi sinyewenyewe sandayi ngoku sisusela kwinto yokuba kusi- tiwa Inkulu-Mbuso icebisene ne venkile ezipakati kwabantsundu ukuba zincipise lamanani makulu kangakanana e Netevu ngokutakala impahla ezitengiswa kuzo. Ezo- nkolo zibunyamara zivela kulento yalomteto mtsha ungalungileyo waye ungeniswa ngentswela-bulu- ngisa engaqelekileyo. Sonke site ngamandla sabuchasa ubungxamo bo Mpatiswa-Bantsundu ngokuti enjenje ukwenzela imiteto abanti abasate ga ekuqondeni kwisitubi akuso amawaka e Netevu kweli lizwe; kodwa konke akuncedangi luto. U Mr. RHODES usuke wasi- tulu kwinto ezibhekiswa kuys ngendlela yokwalata ingozi, njengc- ko u BHALI wabanjalo kukumemeza bakuzifumana betshelw'e siceko aba- nquli bake. Iziqamo esizivunayo kulonqubo zezi zenteto ezibuyata— ezikolelwayo zindimbane ze Netevu ezingazinto, ezikoyo ngoku pesheya kwe Nciba. Into yokuba amaiinga onke ngesenziwa ukwalata ukungabi nene kwezizinto idandalazile, kodwa lonto iyakutata ixesha pambi kokuba ide ivisiswe; kuba inyaniso iquba ixesha elide pambi kokuba ibuqetule ubuxoki. Ukwenjenje senza okuse mandleni eta ukubukanyeza obubu- xoki. Umangaliso kukuba kubeko ngoku ipike elishushu kumapepa ase Kapa, elibangelwe ngamanqaku obuyata kwipepa lase Kokstad, mayelana nento ekutiwa zenziwe ngu Mhleli welipepa malungana nalomcimbi walenkolo. Imibulelo yetu yentliziyo siyibhekisa kumbha- leli oti ungu " Mkoloni," wepepa lase Kapa i *Cape Times,* nakwelo pepa ngokwalo, ngenxa yendlela enengqondo abate bazitata ngayo intonga ukulwela IMVO no Mhleli wayo obexanjuliswe kunene zintsha- ba. Asinambulelo kwi *Cape Argus.* esuke yandisa izirano mayelana nati ngalento. Kodwa noko sityatyekwa ngokuba siti be Mvo abanento kobu bubi bonakalise inqubo yama- shishini pesheya kwe Nciba. Siya ternba ukuba abantu bayakwenza konke abanako ukuyipelisa lento.

APA PESHEYA NALOMTETO

KUFIKE incwadi evela Pesheya ku Rulumeni wase Kapa, evela kwi Bandla lama Pakati ka Kwini, eti elo Bandla alisakutebisa ukuba lowo Mteto uqetulwe yi Nkosazana. Akuko bani ubelindele ukuba Inkosazana itabate ibakala eligabadeleyo kangaka. Kodwa ukuba incwadi zonke ezihambileyo pakati kowd Pesheya nowase Kapa bezingabhengezwayo sibe singemangaliswe ukufumana ukuba lengqibo ixelwayo yenziwe pezu kweminqopiso yokuba kusakubuye kwenziwe inguqulo apa emtetweni zokuhlangabeza indawo ezinjengeminqopiso eyenziwayo yi Nkosazana nabantu abantsundu ngemihlaba yabo. Umzi mawungatyafi, kodwa ulizamele ilungelo lawo—ngokubhala imitandazo eya kwi Palamente yase Kapa.

IMPAWANA.

Ukusivela luka Gqira.

U Dr. Stewart sekuvakala ukuba ubuyile e Lovedale ngamanqaku kwi *Christian Express.* Kwinteto epauibili yelopepa lalenyanga unelizwi elitutuzela i Netevu kulenkatazo eyenziwe yimimiselo yemiteto ka Lozi. Inkulu Mbuso inguba ingumptu onengqqndo ezinkulu kumalinga ayo okukangela inzuzo yayo, kodwa nabanina uke wabona i Lovedale akangeyikanyele into yokuba ingqondo ka Dr. Stewart ikwangako okanye ingapezulu kumsebenzi wobufundisi, kurunandi ukupaula ingcamango ezinkulu zouil'undisi. Mayelana neptp ekutiwa yingcingape epkulu ka Mr Rhodes, silesa kwi *Christian Express* lamazwi: —" Lonyaka upelileyo ngomnye weminyaka ebangele ibala elikulu kwanenkatazo ezimveni ze Netevu. Amalungelo nemfanelo zomntu okanye inkululeko ypujntu pgamnye abecinga ngokuba le payo inqatyiswe lonto ibetiswe pgopaoya ngeXeshana elingepi, yapangwa kuye. Amalungelo abo okutengisa umsebenzi njengayipina impahla yabo kumntu abakoliweyo nguye umhlaumbi bangawutengisi, ukuba abatandi kwenjenjalo—yenye yezinkolo zixengaxengisiweyo. Lento ibange into eninzi yokapelelwa litemba nokuxwala. into ebingaqelekile, okulibhakaxileyo elimiwe ngabantsundu bezi qingata ezitile. Lento ingokukodwa pesheya kwe Nciba. Asimnqweno wetu ukuxoxa ngalomcimbi ngoku. Singa kodwa singalata izinto zibe mbini mhlaumbi ibenye ezincedisa ukuhluma nentsikelelo yohlanga nangokunzulu ngapezulu kunemiteto nokokuba yeyoncedo mhlaumbi asiyiyo yaluncedo kubo. Ezinto zintatu zinkulu yi Mfundo, yi Nkutalo, ne Similo Esilungileyo. Akuko bantu, ; akuni nokuba ibala labo selinjanina, bati bazuze ezizinto — bazibonakalise —bangati bangapumeleli ekuhambiseleni pambili ngendlela eyiyo, mhlaumbi abangati bapazanyiswe ixesha elide nanguwupina umteto." Ezi zingcinga ezinkulu nyani nyani.

Utywala kwelika Khama.

U Mr. Rhodes ungolumkileyo kwe sake isizukulwana. Ungumntu okundwebeleyo kakulu ukubaxohsa abelamaBiritani—ngokukodwa xa ngaba unoincimbi afuna enoncedo lwabo kuwo ; kangangokuba ibiyakuba ngumangaliso omkulu ukuba akuvume ukuba uyavuinelana nokungeniswa kotywala kwelika Khama, nokokuba lonto u Sir. De Waal nezihlobo zake bcbeyinqwenela. Ngako oko asimangaliswa kukumva esiti akazange abe namcamango wokungenisa utywala kwelo lizwe, kwaye ke kungafuneki nokokuba u Mr. Buxton ade ati i Bhotwe elipete i Koloni nge Koloni alizange lakolwa ukuba angaba uyayicinga into enjalo. Lenqubo ivakala njengokonwayana emblana—omnye etenga " ukwenjiwanjalo ngomnye."

Udaba Losizi.

Asinamatanda uyakuvelwa, atandazelwe kanjako umfundisi, u Rev. James Mjila, kulomkosi a wuhlabelayo enga angabikwa ngawo. Nguwo lo : —

UBUNZIMA,
Emnceba, 1 January, 1895,

MHLELI wepepa lendaba zovuyo Iwama Afuka,—Ndincede nkosi undifakelo obu bunzima bundihleleyo. Ndibika kuwe; ndibekisa Enxukwebe; ndibekisa nase Xesilika Cungwa; naku Luvukuvu, kumkuluwa warn u Mngqibisa Nonkonyana ; Rev. Richard Funani, Natala; Rev. J. Conjwa ngase Sangqu, Egqili; naku Rev. G. Kakaza, Erini; nase Mgwali ka Hagile apo kusinqonqo abazalwane ; nakusebe lase Mgwali i Qokolo; naku mxelo warn u Rev. A. Mabula; nase Gcuwa kwa Kentani; nase Tamara kumhlolokazi Sakuba; napi-napi;—ubunzima bobu. Ulele ngecala elukukweni u Tatalahoi yapuma inyanga. Unyanga ntatu namhia. Akahambi, akazityeli, uyafunzwa. Zihlobo kunjalo kuguzu lakwa Mjila, kuba ebeselenguye intloko yalomzi ka Ndenyuka ka Mguquka, ka Mkonjwa, ka Ncokazi, ka Mandlovu, ka Makaiuza. Sanga isandla so Somandla ka Yakobi singampakamisa. U Tatalahoi lowo ngumzukulwana wekwezi elise ma Mpondweni ku Manci, ne Mvo yake mayike itne side sibone okukuko nyana watna Afuka onke. Ngu G, B. S. Mjila lowo ulelo pantsi inyanga zontatu.

J. D. Mjila,
Izizi eladabuka pezu ko Tukela.

Isiqanqo Seqqubo ka Mr. Rhodes.

Lamanqaku alandelayo acatshulwe kwipepa lase Bhai i *Telegraph* :—U Sir. Tengo-Jabavu, Umbleli wepepa labantsundu, IMVO, ubetyeleie apa e Bhai, waye enduluka namblanje ukuya e Alonti. Encokweni yetu no Air JabaVu sivisise ukuba i Netevu zase Glen Grey azanelisiwe yinqubo ka Lozi mayelana nokuxengaxengisa imiblaba yazo, ziyikondlozela ngemfanelo into yokuba umteto lo wapunyeleliswa ngobungxamo obubi e Palamente kangangokuba bangafumani xesha abantu lakuchaza izimvo zabo pezu kwawo pambi kokuba ube ngumteto. Kuvakala ngati kuya kwenziwa amaiinga awomeleleyo ukumjika u Rulumente okokuba abe nenguqulo azenzayo kulomteto kwi Palamente ezayo. Ukuba kunyanisekile okokuba u Lozi ucinga ukuke acbite inyanga ezimbini e Glen Grey elungiselela ukusebenza kwalomteto pambi kokuqala kwe Seshoni ezayo, zinga ke i Nete'ni zingaba netuba lokubeka pambi kwake iziroro zazo, mhlaumbi, kozilungela. Ebuziwe mayelana no Nongqause ekuvakala ukuba, uko pakati kwama Xosa kwizitbili zase Mpumalanga, ekutiwa u Rulumente wenze iqinga lokuba abatengisele impahla ezinetyefu ukuze ababulela njalo, u Mr. Jabavu usixelela okokuba lonto imbi kunene, seyenze umonakalo omkulu ; elixesha abambileyo akazi kakuhle ukuba kumi ngalupina uhlobo ; kodwa uyazi ukuba i Netevu zikwamakulu amavuso zaye zibunqumnqesi ukutenga kwezi venkile. Ngenxa yesizatu urwebo kwi Netevu ngakwelo lingase Mpumalanga aluqubi. kakuhle. U Si Jabavu akayazi into engaba ingenise olulableko emzini, wayeke ekohliwe nokuqonda ukuba umntu angazuza utonina ekusasazeni into enje ukuba mbi, kodwa ucinga ukuba abantu benziwa amapakupaku ngulomteto wase Glen Grey, umteto abangena kuwuqonda. Zotusiwe zinteto eziwe nge Palamente edlulileyo ezibaluleke ngokuti ukwanda kwabantsundu kuyingozi embusweni. Yimiteto engeniswa njengalo efike incedise inkolo zobugqwira ezinjalo pakati komzi, omnye ongekakanyiselwa ontsundu. Bekungalunga kuko into eyenziwayo ukunqumamisa inkolo ezinje kuba zingxwelera ihambara.

Umbulelo wo Mhleli,

Umbleli welipepa ucukumiseke kunene sisenzo sabahlobo bake bast Bhofolo, ukudibana baxoxe ngomsebenzi onzima opezu kwake ngendlela yokumvela, bade batabate ibanga elibalulekileyo lokumisa Ikomit engazanga ibeko ye Alvo. Senga ingaba iyakuma imi lo Komiti, esiya kuvuya ukuvisisana nayo ngenqubo yezinto ezinjenge ndaba nezinjengokungeniswa kwabantu epepeni. Umbulelo obukali ubhekiswa ku Mrs Wauohope ukuti isitunzi sake esikulu sobunikazimzi asiboleke umsebenz ongakatalelweyo—ngokukodwa ngaba ngamanenekazi ohlanga—njengalo. Siyambulela nomhlobo wetu omdala u Rev. I, Waucbope ngokubonisa abonise ngako. Ngamana le Komiti ingaba iliblontlo lokungena kwe Alvo kulowomzi ungqingqwa unoduuio ka Alblelj ngokuvilela kuwo emhlabeni; obute kodwa wampata ngoko mpolofit.i ongenaludumo kowabo.

INGQAKAQA YESIPANGO KWA DALIWE.— Ngomhla we 16 ku January, 1895 emini pmaqanda kuwo isipango sengqakaqa. Into ebenkulu yapaula indonga zezindlu ozingoango, yapula ifestile kwakubi, kwamiti yezi. qamoi ozidiliya nepesika savutulela pantsi; yasilile kwabe gadini; kwanabane ngqolowa nezihabile sbawuhlanganisa umlomo kuba bekungalinywanga kakuhle kade. Kwakuhie kuba sit a bate isiqiugata seyule.

ABANTU NGABANTU.

UMVA-NDEDWA NGOMZI.

NKOSI MHLELI WE MVO,—Nceda ngesituba kwelopepa lidume kunene ndike ndenze esisiktilo saM, kuba ndiqonda ukuba asisokuze siviwe, siqondwe nokuqondwa, ndingasivakalisang' apo epepeni. Eyona nto ndifuna ukuyiteta yile yokutyesheiwa kangaka k wepepa ngumzi wakowetu (nditeta kowetu ekaya kwa Gaga). Lomzi mkulu kakulu kuba une nkosi okanye izibonda ezitatu. Kuko u Mavuso, u Ngobe no Ngwabeni nezizwe zabo ke; kanti andikude nenyaniso xa nditi, abamkela ipepa abasigqibile ne sandla esinye. Kodwa bangapina Mhleli? [Babini.—ED. Z.N.A] Yintonina leyo mzi wakowetu? Kuyakuba ninina sisemva ezintweni zobuzwe esibubo? I Mvo le yiyo enixelela izinto ezenziwa nezitetwa ngani e Palamente. Yiyo enixelela inteto ne voti zo Messrs. Hay no Tamplin kwizinto ezingati luhlanga luntsundu, ukuze nibabuze ngazo mhla bezileyo. Yiyo eyakunazisa mhla bajikileyo kwizimvo zokunitanda. Yiyo eyakunicebisa emaninyule bona mhla baroxileyo esihlalw'eni abakuso namhlanje. Makowetu makuvukwe. Kum ngati kokukutyeshelwa kwe Mvo okusibangele ukuba sibe semva kangaka kwi nto zeuqubela. Akuko namnye umdlalo odlalwayo wasemlungwini lulutsha Iwakwa Gaga. Isizatu asikoku kungakatale-Iwa kwe Alvo kodwana? Akukobantwana bahlala e Dikeni e Seminareni, iyeyona ndawo ikufupi. Isizatu asikwasesi na kodwa sokungatatwa kwe Mvo, into ehlokomisa inqubo yentsapo kwindawo ngendawo. Waka wati u Rev. P. J. Mzimba eshumayela kwa Gaga kulamazwi ati " Pumani, njalo-njalo," II Corin, I vi: 17 ; wayitikelela lendawo yokungatunyelwa kwabantwana ezi Seminareni ngumzi wakwa Gaga. Owayeko wondingqinela kulonto. Tabatani IMVO le mzi wakowetu, mhlaumbi notungulula nakuva inqubo ngayo yezinye indawo. Mhleli lento ndiyiteta ngomoya olusizi kuba iyinyaniso ; bendingqinela o Messrs. Patuleni Kakaza waseba Tenjini, no Joseph Mpinda wase Qugqwala no Rev. Peter Mpinda wakwa Oofimvaba abangabantwana bakona. Uxolo ngokuntyuntya ndibangwe yiuto,—Ndingowenu unyana,

JAS. D. GULWA.

Harperton, K. W. T.

INXASO YENTO EZILUNGILEYO.

DEAR MR. MHLELI,—Ndiza kuposa amazwana nge Mvo kwanenxaso ye Lizwi. Kuqala manditete nge Mvo ngokuba yinto encinane kune Lizwi lika Tixo. IMVO inje ngom Baptizeshi u Johane no Mtanjiswa, zona nto zazixesha linye, enye incinane kwenye. Mhlaumbi abanye bangakubeka ndakulinganisa IMVO ne Lizwi. Mandilinganise ngo Pauiusi no Nero, yena u Paul waye ngowe Lizwi u Nero engu Kumkani welizwe; u Nero ke mneinane, u Paul mkulu. Into ebanga ukuba IMVO ingaxaswa bubumfama ' kuhlanga Iwakowetu. Ndike nditete namanene alahla IMVO, bati abanye baswele imali, abanye bati—siti sakuturnela izinto esizicingiloyo Umhleli angazibhali. Kulonto nditi mna—igama lo Mhleli ngu mhleli, unokuzihlela izinto ezingangeniaa ihlazo kuye nakulo uhlanga ukuze intshaba zabantsundu zifumane isihlahla sokubambelela ukugxeka u Mhleli nabantsundu. Kangela ke Umhleli uzuze ukugxekwa ngu Rulumente engazitetelei etetelela uhlanga. Nangoku ndiyakolwa ukuba angati Umhleli epuma e Qonce azitengele umhlaba nokuba ngunyana wake, akangeze abe pantsi kwezibonda neukosi azitetelayo. Kengoko kuyirafanelo kwi Mvo ukuba ihambe ngamlenze mnye kunokuba itenge ukuxaswa ngendlela ezingayikuba yimfanelo. Inyaniso yona yile—indaba zombuso zona maninzi amanene akowetu abengazi ngapambili ukuba kutiwa nina ukupatwa kwetu lolu laulo sipantsi kwalo namhla. Yi Mvo ke eman' ukuvusa isiti hili, hili. Yiyo lonto nolaulo oluyicase ngalo IMVO. Kubo bonke abantu ebeke ndateta kubo ngokutabata IMVO ngalonyaka ka '94 ndizuze kwa umntu omhlope—umlungu ukuba rbe ngowokuxasa IMVO. Amawetu andikataza ngokuboleka IMVO ndale ke mna, nabo mabazitabatelo ku Mhleli.

Ngayo lento yokuxasa Ilizwi lika Tixo, ikwa yinkatazo enje ngale yokuxasa IMVO noko bangati abanye bakubeke ndakuteta nge Lizwi ndize ndilinganise nokuxasa IMVO, Aina ndizifumene ezonto zinxulnmene kuba zisebenza imisei beuzi yokukanya zombini. Zinjonge Ncwadi ye Mizekeliso ka Solomon yona ongati uyihlohle entloko kuwe ibe luccedo kweli lizwe nakwilizwe elizakubako, Ngoko ke uhlabe ekangele umfundisi . unyana ka Alatna ukuti—kuza kuzisa amashwa ukuvimba u Tixo. Uti akutsho andikumbuze imbali ye Kerike ekutiwa yi Church History. Ngomnyaka we Nkosi yetu ekutiwa A.D. 261 ukumkani omkulu okutiwa yi Emperor Valerian wakokela umkosi wake wawusa ePershiya, atika ama Pershiya awugxota lowo mkosi wake naye u Valerian ambamba aman' ukufeketa ngaye ehleka, kuba iratshi lama Roma lalingacingi ukuba kungade kubeko into enjalo, ingazange ibeko kanjalo kobo bukosi bama Roma, Kutiwa ngeloxesha unyana ka Valerian u Gallienus wapata ubukosi wanika umteto wokutintela ukubulawa kwama Krestu. Kengoko ama Krestu azuza inxenye ukuba abe ngabapati bamazwe atile pantsi kokumkaui; abanye bangamagosa ezingxandeni zokumkani. Ku-, tiwa ngeloxesha ati ama Krestu endaweni .yokuba apate ubu Krestu babo ngemfanelo basuka bamaua ukupikisana, kwa- . vuka kaloku ingxoliswano, impambano ezinjalo. Ngoko ke u Tixo waqumba, waqumbelaama Krestu, wabuya wavusa intshutshiso ezishushu ezinjengezo ebenazo ngapambili pantsi ko Nero, no Trojan, no Marcus Aulirelius, i Emperors ebezibulala ama Krestu. Labuya lalika ixesha lokungonwabi kuma Krestu ngokuzenza wona ngokwawo ukungasibuleli isipo sika Tixo sokuba ambedeshe ngoxolo. Ngako oko u Rev. Boyce Alama . unyanisile, andikolwa ukuba kuko ongamgibayo ngalonteto. Ndim owenu,

E. NYOVANE.

ISIXOVUXOVU EBUREMENTENI.

DEAR AIHLELT,—Kuluvuyo kum ukuti sikupakele kunye nabafundi bako kwezase Transkei. 1. *Yeyabafundisi Nabantsundu.*—(a) Intlalo yalapa kukusuk.a e kula mfundisi welihlelo kuyiwe kulowa welahlelo ziramente feunye nezibonda ngezizatu ezingepi, (b) Aze lomfundisi amkele ngovuyo kuba esandelwa li Bandla; ufike abanye abafundisi besiba iramente zabanye ngendlela ezipantsi, njengale bati ngumsebenzi wezandla sabo, nezilatalata zabantsundu ailandele kuba ziba n Tixo ngowamasiko abantu. (c) Yiyo lento ungaflka kuzizahlukwano, nentiyano, nokufuduka full kweramente nokufa kwezikolo kweli lapesheya kwe 0 Nciba. (d) Abafundisi bemi ngalo mteto e ka Rulumeni uti akuko mntu uuokunyanzelwa entweni, makenze ukutanda kwake kweze Lizwi nakwezinye izinto, Niyalahlekisa madoda ngakwabantsundu, O (c) Njengokuba kuko lempi yama Tile nje, bati hayi yilableko lento, zebafune ukuyenza bona. Kulecnpi yakwaTileke liiihe nzima nokhyitshatisa kuba yeyaba lahlekileyo. (d) Enye indawo njengokuba ipumilo e Wesile abanye bafuna ize kubo. Niyabonwa bafondini. Xa ama Tile abuyela kuni engayi e Wesile kulungile. Ukuba uburamente ne Lizwi ' lika Tixo lixoba lomsebenzi wase ba- ntwini yitshoni kwaziwe, singafumane a sitete tina zidenge, (e) Enye indawo abafundisi base Tshatshi intombi ezivela kwiramente zabo abaziniki incwadi zobu ramente, kodwa aba bafundisi baya e a Bodini ye Bhaibile kunye. Asiyazi lento a yenziwa ngabafundisi kwintlanga ezi-' ntsundu. Lentombi ihlala apo yenaele kona ingena kungqna' e.rpten'^elekweni yenze nempaqibaqala npgesidizatu nocuku ngezinqto Ijoiia ayakupendula, okanye imisebengi yenu iyakutshiswa. *(h)* Enye into siti isabonda sakubambana neremente ngento zomzi mhlaumbi nomfundisi simke nelinye icala le ramente siye kwa banye abafundisi, nesikolo sahlulwe kubini. Ufike omnye umfundisi esenza esake bedibene nesibonda, kuba abase Tshatshi abanakungena e Wesile kuba- ngiswana singemi isikolo esidala ngalenxa. Yenzeni lento, kodwa elikulu ubulungisa benu nibeqela pantsi komona e nengxabano nam a k w e 1 e. Your business is not from Jesus Christ the Son of the living God at all if it is done in this way.

a I am yours etc.,

PANTSI KOLUXA E TRANSKEI.

INDABA-TVELO AYIKOLI.

NKOSI MHLELI wepepa lamancno namanenekazi, kaundivumele nam ndifake elibali, Ngemfazwe ka Ngcayechibi nam ndandiyile ukuya kulwa. He, kodwa ukuqaieka kwayo yayinge mnqweno wam ukuba ndiye, kwati pakati kwabo' nakala ukuba kulungile ukuba ndiye a nam. He, manditsho ndibeke kwelocala, a ndize iniilunga neyona nto yabangayo ukuba ndiye—lelozwi lingasentla liti indaba yetvelo ayikoli. Kwati xa kupakati kuliwa samana ukuva kusitiwa bidibene ekutini, kwafa amashumi amanga kuma Xhosa, kwamlungu akufanga loko amnye kupela kungxwelerwe ba-bini batatu, yati lonto yazinga. He, kute nhla ndafikelwa ngalo mnqweno woku-a ndiye nam kwatiwa idibene etafeni le 4wadan kwayafa a nashumishumikuma Xhosa, kwa Rulumeni kufe i Mfengu kanye, ingxwelera zintatu, ngegxagxa line. Qonda mlesi: nditi kwatiwa idilene etafeni le Gwadane. Lonto yodwa zandibanga ukuba nditande ukuya emfa- ;weni kuba udingakolwa ukuba inokwe- izeka lonto ukuti angahle ati amadoda idibene kwalunce ngoluyahlobo ndilwazi igalo elotata le Gwadana amanye afe odwa kanti amanye akakufa. He, maidipele apo kwelocala. Alanditi kwase atloko, ndayake emfazweni ngokungatolwa ukuba inokwenzeka lonto ndiyiva agendaba. Qonda mlesi: ngako kodwa akuba ndifike nje kona ndayibona ngawam amehlo lonto isenzeka emini emmanda ngaloinhla kutiwa—ngumngqingo ivase Tunxe. Ndandiko nam ngalomini adizibonela ngawam amehlo, izidumbu ! andazibona ngawam amehlo zingapezu cwamashumi amahlanu, kodwa ngakwa Rulumente kwawa ingxwelera yabanye kupela—yaba ligxagxa eladutyulwa etangeni. He, mandiyeke kwelo ihlangoti, ndize kweyona ntsusa mabandla ibange ukuba ndenze elibali. yi Mvo le. Ku- lala elipepa IMVO lavulwa ndingemtati walo, ndamana ukuva abatati balo bexosa ngokulunga kwalo nokungalungi njalo njalo. Abanye bati—hai ipepa eli lona lilungile, loniwa ngumninilo—u Jabavu lo—uyaketa kweli pepa lake, kuko abatandayo nangabatandiyo. Lonto yodwa yandibangela ngakumbi ukuba ndilitate, kuba andina nkolo yilonto ukuba umntu angavula ibizinisi kanti uyakuketa abantu kwakuyo apa. Qonda mlesi: nditi lonto yokuketa ayindikolanga nakuba abanye bade balikalala ipepa eli kuba besiti bayaketwa. He, nangoku ndilitata nje andikayiboni lonto, inye into endiyibonileyo—kukuba umfo lo umsebenzi ekawuqubi ngenofanelo yawo kungengakuketa. Xa nditshoyo ndinyanisile, yena namagosa ake abawuqubi ngemfa- nelo zawo, Mna lomsebenzi ipepa ndiwubonile, nangoku ndilapanje ndisebo- nza kuwo. Ufuna umntu onomonde nenzondelelo yokukangela into engaxa- kanisa umtati walo, ngokukodwa kuti bantu bantsundu kuba sifano sixakanise- ke.. Nditsho Iona ipepa lingakatali nokuba ngumlungu limxakanisa ngokunjalo. He, mandizokuuisalisa nina balesi ngeliti—msani ukuyeka ukutata ipepa ngeliti u Jabavu uyaketa. Hai akaketi, ngumsebenzi unzima.

Mandize kuwe mfana ka Jabavu kunye namagosa ako, mandikuqondise mna mfo ongena ngqambu : udumile ngokutanda imali umsebenzi ungawuqubi ngendlela yawo. Ndiyatemba ukuba uya kuku- mbuia ukuba ngelinye ixesha ndaka ndeza isiqu ngokwam apo ndiza kulwa nani ngesenzo esibi kakulu apa enaye nisenzile namagosa ako ukuti ndinitumele amagama kunye nale mali nidume ngokuyitanda, nisuke niwatumele icawa ibenye amapepa, lecawa nifumene ngayo imali, kweyesibini nibe seningawatumeli kuba seniyifumene kade eyona nto niyi- funayo. Xa nditshoyo wolikumbula ilizwi endafika ndaliteta, ndati—ndilapa nje ndidinwe kukubanjwa ngebhatyi ndatsho ndakubonisa ndati ide yarazuka ibatyi yam kukumana ndibaujwa ngayo, ndibakuti tu kuyipina ikoua nditiwe nqaku ngebatyi kutiwe : Algemane, ipina kaloku lento yako site sikuxelela ukuba kutiwa elipepa lika Jabavu alilunganga, mnninilo uyaketa, uketa abanewonga, kwabanye apa ufuna imali le yodwa. Ndibake ndateta nawe ngokwaneleyo ngeloxesha. Ndiyakohlwa ke xa ubuye uyenze nje lonto; ngoku kungapezu kwam, ndikude nokuba kude, andinakuza ndizokuteta nawe ubuso ngobuso. Kwakona ke ibatyi yam irazukile, yihla- ule ngoku utumele ipepa elo likaMuya- luza ne lasite (receipt) leyo, andiyazi into olibambele yona. He, mandikuqondise kakuhle mfo ka Jabavu. Uti xa utetayo uyayekelwa ngabantu, abakuncedisi nku- cela abantu ukuba batate ipepa, kanti nguwe io udumaza abantu. Akucingi ukuba usitwalisa ubunzima tina bazimi- sele ukushumayela levangeli iyi Alvo eluhlangeni. Teta namagosa ako apapa- mele umsebenzi, abe nobubele pakati kwawo. Uxolo, nondixolela ngenteto ende andina kunceda, ndinomsiudo, ndi- yabona ukuba niyawungxwelera umse- benzi omble kangaka wokukokelela uhlanga ekukanyeni. Kuni balesi, nondiva kuhie nindixolele ngenteto yam ende, injalo nje itana neyexegwazana, andinakunceda ndikatazwa ngulomfo namagosa ake, Owenu ozitobayo kuni,

J. K. S. MGEMANE.

Erauti, Johannesburg,

[Ukuba umhlobo wetu unokusibhalela ngasese asinike amagama arnadodana apapamileyo angawuquba kakuhie umsebenzi wobubhali kule ofisi, singambulela, Sokukaninzi Umhleli enqwenela ukunga angazenza abantu abahlaim, kodwa enge- nako, sakubona ezindawo kutetwa ngazo ; ngamanye amaxesha enga anganepepa elibanzi kunelo abenalo ukufaka ngexesha indaba zabantu; nakulonto angabi nampumelelo intle.—ED. *I.N.L.]*

AMACULO NE MITSHATO.

Ukwenjenje mzi wakowetu ndifun' ukutelela nam kulomcimbi ndiwupaule- yo ngasentla. Lomcimbi kudala kutetwa ngawo, nento ka Bokwe (Knox) yaka yawuti xafanga, ngokude abonise nama- culo aftinele imigeobo; akuvakali nto kezalingwa kuzo zonke indawo. Noko andikumbuli ukuba waka wasibekela uinfuziselo ofaua nenkabi ati, mazibe lungcelele maxa zilimayo. Amadoda maninzi endiman' ukuweva esulela izandla pezu kwabafundisi napezu kosapo: pofu akuvakali malinga apilileyo ake enziwa nangubani, " afaua nantoni? Ngxatshike mfundi " : " afana nawento kaSitywakadi (Rev. Wm. Stuart) umfundisi wase Alkubiso, abada bati abanye, ngumciti. Kunjani ke namhla ngase tywaleni kwintili zake ezitudula zinca- nyiwe? Akafezanga naye ugokwake, wati akuqonda ukuba kulukuni, wagu- qukela kwiqela elincinane elikufupi naye (Amagosa) wati, nani nakundilahla na, makuqale nina kanyo ulsuaila, umsebenzi umi ngani; Isanti okwenene: suka bhuma i Bandla, ngapandle kwemilazi- ngana engepi." Uman' ukuti ngabafundisi nosapo! Kubenjani ku Nomtatsi yakuqonda ingqanga yase Mkubiso ukuba lisheyi lokungqupgqa, yangena e Seshonini, kwaba kupelile akubeyisa aba Dala baka. Womva Omdala selesiti akubana umntan' Ebandla etyityimba: Wena ke! Bonono umntwana, kanti kupelile. Ufike umfundisi ngeloxesha nan kuya elele ebhedeni yake. Ab.hekisana kulamadoda ekaya, okanya entlanganisweni yawo. Imitshato namhla ukuze ingasisi e Mkubiso kwangemswa kwintlanganis,o yamadoda, kwapela; apo isenziwa kona xa ike yeviwa yintlanganiso, yawo, lo Adala nalo.mntu womtshato bakupendula ngomteto wayo; ukuba ezindawo azihambi kakuhle, namhla asimfundisi, asilusapo, nini naba Dala benu, Tina Omdala uti akwagi ukuba kwanantsi ngumtshato ngomso, atumele isidyoli siye kuti, unopantsi maze avuke kwakusasa apeke kuba umtshato uyapela ukutshona kwelanga; uyazi unonantsi ukuba akenjanganjalo usapo iwakumka lungatyanga, okanye ukuba usisile, alukufika usapo Iwamakolwa ukuba ukui^niu ongakolwayo. Niman'ukuti kwati abafundisi, aba bantu benalonje kaffe ityala lokushumayeza u^apd Iwtjtu Indaba Ezilungileyo; onke lamatyala nawein akum.ela bonana? Taruni Uti Omdala ukuze apumelele ale nge umntu o Sesbonini, nokuba akanatyala oko- kuqalaab,ane sebosuke boyike ukupatwa ngoko *nesela, nommetshi, nenyila..* basuko balulame njengamahobe. Izinto zakwa Tixo mazihambe ngesoko lakwa Tixo, ukuze nizeyise ngojokiso nigeine umlalapantsi (umtandazo) eni- kupeteyo nina bapati besitili esitile nikugeme—ukuba akunjalo nase lift isonka sentsipo, umpangalala wesanga. Camagu, mhlekazi omhle, Mhleli wepepa lakowetu, inntaka Jabavu ongena kete, gora lakomkulu ; uxolo nkos' am ngesi- tuba esikulu,

J. MASINGATA.

Regu, Middledrift.

UDULI OLUDLIWE ZINGCUKA.—Ngomhla we 9 December, kwatika e Buda Death, udaba luvela kumzana wase Hidos, luxela ezokuba, ngabusukwazana but(R, kwadliwa iqela labantu abalishiqa nantatu zingcuka. Baye behaiaap bengamashumi amabini, banda entsunguzini bevela emtsbatweni, ekwasinda isixenxe matiputipu simanxeba kupela, Wotukil? umzana upela wakuyiya lonto, nywa umhlahlo, oye wafika odadeni apo, awafumana nto ngapandle kwezijungqe zenyama, nenguop ezirazukileyc namatambo, ekungatandabuzekiyo ukuba lonke eloshumi linahtatu labantu litshabalele, Oku kuhla kwelase Yuropu, apo zisekoyo nanamhla izandawana nengcuka kwintsunguzi zase Austria nase Russia.

Ibandla Nabantsundu.

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

UKUCIKIDWA KOMTETO.

Pezu kwesiqendu 6 ngamadlelo nkuselwa kweinfanelo zika Rulumeni kuwo,

U Mr, SAUER ungenise indawo entsha eti: —"Akuko mhtu uya kuvunyelwa ukuba neziziba zomblaba ezigqitileyo kumasimi amabini ngalo Mteto, owapuleyo lomgca makabesicenge sokuhlutwa."

U MR. RHODES ute uyatemba ukuba ilungu elibekekileyo alisakuyinyanzela lendawo. (He ke.) Ayifuneki nganto kanye. Ukuba ilungu elibekekileyo liya kutyila kumaqondo angelifa liya kufu- mana lento —ukuba unyana omkulu ube selehleli enentsimi eyoyise ayisakuba salunga kuye ngendlela yelifa, kwaye ngezinye indlela ngokwenteto yetaitile kungeko kutengiswa kuuokuqutywa ngapandle kwemvume ka Rulumeni. (He ke.) Ulapo ke umphunga we Bili. Eliqondo lingeniswayo alifuneki nganto konkena, kwaye kungeko mntu uyazi bhetele ukuba lonto injalo kunelungu elibekekileyo lase Aliwal North (Mr. Sauer). Into ebange ukuba litete ngobu- lawo beziqiti ezibini zomhlaba akayazi. Ukuba lingateti ngesbumi linambini akazi. (He ke.) Kodwa yena (Mr. Rhodes) uyazi ukuba akusizi luto ukuyixoxa lento. Kupela angasuka ati akavu- mi kusamkela esisiqendu singeniswayo. (Ukuduma no O.)

U MR. SAUER ute Oyintloko Yabala- uli ubeselelixelele i Bandla ukuba uzi- lungiselele ukuti mayingagqiti " kum- hlaba omnye" imihlaba esegameni loin-- ntu.

U MR. RHODES:—Kodwa wena uti " isibini."

U MR. SAUER: Ndizilunniselele nokuti " ungagqiti komnye," ukuba ingaba ilungu elibekekileyo likolwa yilonto. Ubengatanda Oyintloko Yabalauli alate nokuba linqaku elinye kule Bhili elinqa- nda nabanina ukuba angabi nawo amakulu amabini eziqwenga zalomhlaba. Akuko nto iyitintelayo lonto. Akayazi into etetwa lilungu elibekekileyo " ngo- mphunga we Bhili." Akayiboni intsi- ngiselo yendawo ezingamafa kulento ayipakamisileyo. Kuyinene ukuba umntu uya kulidla ili.fa ngokuzalw'a tanci kowabo, kodwa lonto ayimnqandi ukuba angatengi ezinye iziqwenga. Ngapandle. kokuba babe nenqaku elinjengle alingenisayo akuko nto inokunqanda umlungu umhlaimbi ikomponi yabelungn ukuba. izitenge zonke imorgen zase Glen Grey ube ngowayo yodwa lowomhlaba, ngabo lonke ixesha u Rulumeni anikaimvume; waye u Rulumeni engavumayo. Alaka alinganisele ati ukuba mhlaimbi ilungu elibekekileyo lase Mbo (Sir James Sivewright) beliyi Ntloko Yabalauli belingayivuinelayo lonto.

U SIR JAMES SIVEWRIGHT ute : Ukuba ndineqela elininzi e Palamente kakade ndingayenza lonro.

U MR. SAUER uqube wati Umpatiswa Ndyebo naye selete angatanda kukululekile ukuba utengiswe nakubanina unahlaba wabantsundu. Umpatiswa ku Lima ubeseleke wangenisa ukuba ute- ngiso nakongubanina maluqutywe kwh mihlaba yabantsundu emva kweminyaka emitatu. Ukuba nguwo lowo uinphunga. we Bhili kunanina ukuba oko kungabha- Iwa ngendlela ecacileyo? Uva ububi ukuba OyintloKo Yabalauli ngoku etna- ngala ukwamkela into abete uya kuyam- kela.

U MR. RHODES ute umphunga we Bhili ucacile. Liko inqaku elingokudli- wa kwamafa eliknbonisayo oko. Anga- suke ati uva into embi ngoku ukuba ngobunye ubusuku amkele inguqulo yo Alteto engeniswe yi Opozishini, (He ke no O.) Ukuba ebeqube ngendlela yoku- baavane nabake abahlobo kwanjengokuba wenjenjalo kumcimbi we Bhili ye Bhula ngeba kulungile. Ngoku uyayibona into ekuya kuyo. Kubonakala ukuba baya kuhlala apa ubusuku bonke. Amaluno-u abekekileyo e Opozishini ebeseloko engxabalaze endleleni yomsebenzi yonke lomini. (Heke no hai). Ke, Mr. Chai man, sendiya kwenza umgudu wam opeleleyo ukuba ndiyipumelelise i Bhili le njengoko ishicilelweyo. (Ukuduma no O.)

U SIR. MERRIMAN ute upaala indawo yokuba Oyintloko Yabalauli ngoku enobuganga obubalulekileyo—ekalipe nga-apezu kokuba ebebanjalo xa bekuoezu kwn. Bhili ye Bhula. (Ukuhleka. Yakuba ifile Inkulu Balauli, waye ezindla ukuba iyakufa ngenye imini, umteto lo ungaha- njiswa ngohlobo olwahlukileyo kanyo koiwake. Umteto wokuhlutwa kweminu wayo umele ukuqutywa ngendlela etile kodwa . wahanjiswa ngenye eyahluke kanye, ekwati ke ngeminyaka emitatu lasemalangatyini lonke elo lasema Xhoseni. Ukuba ilungu elibekekileyo lase Mbo (Sir J. Sivewright) lingawuquba ngendlela eselite liugawuhambisa ngayo lomteto—akakolwa ukuba lingayenza lonto kuba lingaba lingeshushu. (Kwa- hlekwa).

SIR J. SIVEWRIGHT: Lingeshushu ?

MR. MERRIMAN: Kakade, ndateta ukuba Ungawuqubi ngendlela yohushushu.

SIR J. SIVEWRIGHT: Yitsho. (kwahlekwa.)

U MR. AIERRIMAN uqube wati kuve[1]- nye into ukuposa amajubelo enteto ano e Bandla kunokuwuquba umteto kwindawo aziyo ukuba woba nempendulo kuyo. Oyintloko Balauli utete ngokuxatywa endleleni yokuyiquba ingxoxo Ke ngangoko yena utetayo esazi akuko nto ike yako ngapandle kwengxoxo efa- nelekileyo (O, no He, ke).

U MR. RHODES ute: Kenenza iyule ezintatu ezmehalafti nixoxa isiqendu esinye ngoku kujika kwelanga.

U MR. MERRIMAN uteyena ubhekise e Bandla isiqingatana kupela sevule.

U MR. RHODES: Nditeta ngabalandeli bako.

U SIR. MERRIMAN ute akuko nam-uye kubo otete into ngapandle kweinfanelo. Lo nguuicimbi omkulu kunene ongamasimi ababantu, waye engatamla kumiswo umgqa. liselo wamasimi amabini.

U MK. INNES ute ulnaizi ukuba oyinkulu esuke wahliwa ngumsindo ngoku kulo mcimbi, wangena kwintlondi yokungeikiva abo Bangavamelaniyo naye, eyiyoua nto, imbi kanye ekupumeleliseni umsebenzn ngokukodwa ukuba iqutywa ngendlela enge yamfanelo. Ngokubhekiselele kwinto aba' bekwe izigxeko ngayo yokuba sisibekisa. endlelem yengxoxo, akufuneki ngaato.ukuba. apinde angene kwindawo zamaoebo ebevunyelwene kuwo ngapambili kulento, kodwa xa Inkulu isiti inoaizi nkuli ububi ukuba ihlangabeze imvo ne Opozishini, kwinteto yayo yolwesi Hlanu, nayikumbulela ukuba, kuko imvamolalo etile engapunyeliswanga (He ke) Kengoko oyintloko makangayiroseli into yokuba abo bacinga ukuba i Bhili mayingabhuduze- lelwa, aboyikubo Inkulu kuqala, befike basivakalisa imvo zabo ngendlela nangobushushu obungamkelekanga ku Rulumeni Ke ubecinga ukuba xa kunjala u Rulumeni. ebe ngengatetanga ngendlela enjalo.

U MR- RHODES: Sendigqibile engqondweni yam ukuba makusese pezu kwalomcimbi. (Ukuhleka.)

U SIR. INNES ute, Vekaloku kusoko ubusuku obuninzi ekutyaleni.

U MR. RODES. Utini ngokokumka komhla ekuminyelwe iyure ezintatu pezu, kwesiqendu esinye,

U MR INNES ute esingaxolelwana? ute nqa ukuba ibingayo kweyama Ngesi ukuba Umkokeli we Bandla ubehke wafudumaia ngumsindo, wakwenza isilungu sokuba umsebenzi uya kuwuqika ngalendlela Unga angangenisa uluntu , laqela elisand' ukungeniswa ukuba intoni lamabala lingab isibini, kodwa umntu abambe intsimi enya makemhlaimbil ukuba ibiblungu ebekekileyo ebehamba oko ka Rulumeni , laye lineqelu emva kwalo, ebegani Ukuba umntu omnye ba anako ukuyitenga.

U SIR JAMES SIVEWRIGHT: Ndibe ndingena into oti uma mandenze yona.

Nyaninyasi ilungu eli bekekileyo abe linganalo ezalo izimvo elmgazihambisayo. Into yona kukuba mgayipgozi mayelana nokuqutywa kwalo mteto.

U Mr HAY upaule into yokuba ilungu elibekekileyo lase Mbo lingenisa into entsha enqubeni yesiko labo lolaulo, akuba ekangele-into eseke layenza loni ngokwalo apo kwelo Bandla mti lingenza into oti umzi male

NZE yona, kodwa alenzi nto ifunwa ngumzi ngokupatelele kumcimbi wehambara yamalahle.

SIR JAMES SIVEWRIGHT : Ndenza yona.

U MR. HAY ute uya kuxhasa inguqulo yebingti elibekekileyo le Sithili sase Kapa.

U MR. WIENER ubhekise koyint'oko yabalauli ukuba axele ukuba ubengayeprumelelena no Mteto we Bhnla ngapandle koneedo lwamalungu ase Kapa.

U MR. RHODES ute bendingaluuqvvenele nganto uncedo lwelungn elibekekileyo.

U MR. SAUER ute : lutoni, ilungu elibekekileyo belide lenza isicelo esibalulekileyo kumalungu aae Kapa ukuba alixhase. Kakade iyawa sesezolo ukuti Inkulu ingati iteta lento kanti iteta yimbi.

U MR. RHODES (enqwale ngentloko ebhekisa ngako Messrs. Brown no Beard) : Ngawo lawa lomalungu;

U MR. SAUER ute uyavuya ukuba ibe Inkulu ayiyifuni inxaso ka Mr. Wiener, angavuya okukodwa ukuba ingaze iyifumane. Nangayipina indlela ayikona mgaqweni ulungileyo wokuyifumana.

U COLONEL SCHERMBRUCKER: Inene kufuneka umntu enonyamezelo luka Jobi pezu kwesi Sigqendu. (Ukuhleka).

U MR. SAUER ute, nokuba kuyintonina akuqubeli kunyuseni isihomo so Palameme ukuba Oyintloko atembiae ukuba uyakwatukela inguqulo ezitile zokulungisa umteto, aze kwayena ngwilike kulonto.

U MR TAMPLIN ute yena akayamkeli kanye into yokngqolodelwa ngu Rulumeni, anyashwe ngendelo yokuti cwaka. (Ukuhleka).

U MR. VAN DER WALT ute unoluvo lokuba i Netevu ngezingabotshelelwa kwinto yokuba umntu amelwe eiqwengana esinye somhlaba. Okokona besiya behlambuluka tokokona beya kuwufuna ngakumbi umhlaba;

U MR. BROWN uxhase inguqulo yelungu elibekekileyo lase Aliwal North (Mr. Sauer). Kuba ihlangabeza kanye into eti ne Nkulu ngokwayo ingu wona mongo we Bhili. Ukuyisondeza kwake ingqondo yoke kwingxoxo yalomcimbi, engena bushushu bama kwele, akaziva ukuba unokuti lento ayinalo iralanga—into egushiweyo. akufumana ukuba Oyintloko umangala nendawo zokuwulungisa umteto ezivakalayo njengale, ezihlangabeza umxholo womteto.

U MR. PALMER ute into ebonakalayo kukuba ilelo ihlelo alingi lingancama no kwizimvo zalo. Ukuba bebenokuhamba bencamelana bebengade bafike kweyoua nto ilungileyo.

U DR. BERRY uyipikisile into yokuba ulungiso lwelungu elibekekileyo lase Aliwal North seluhleli luko kumagondo alomteto. Watsho wayibeka Inkulu ibala lokuba iheka izikubekiso ekuhanjisweni kwengxoxo. (Hear, hear). Yiyo esisixakanisti sokugqibela enqubeni ye Bhili. (He, ke). Ukuba ibifike yabambelela kwisitembiso sayo sobu suku bolwesi hlanu i Bhili ibingeselipunye lelisiwe kwelo labo i Bandla. Utsho wati yena (Dr. Berry) nxhasa icebo lenguqulo.

UMPATI SIHLALO uyibeke pambi kwe Bandla into yokuba kufakwe " isibini " sini ; wati indiri enkulu yeyabati Hai iyagqityiwa apo lonto. Ungenile okuba "ioenye" intsimi anokuyifumana uimntu, wati ise kwango " Hai " abanintsi.

U MR. MOLTENO ute makulanyulwe nge voti : abavumayo 21 ; o Hui 43.

Saba siwa pantsi ke isiqendu esitsha ebesingeniswa. Pezu kwe Siqendu 6

U MR. RHODES ungenise indawo ezitile ezingento ezinexabiso ezipantsi komhlaba ukuba zona zilunge ku Ruiumeni.

U MR. INNES akuba ete makuguqulwe amagama atile, upakamise icebo lokuba " ngomteto i tai tile zamadlelo ziyakuba sema. gameni le Bhodi ziwugomele umzi ngalo mteto." Ute nyatembe ukuba Oyinkula akosakuti ngepukupuku alicite elicebo, ati ukuba akalamkeli enze izizatu ezivakalayo zoko. Abantsundu abayiqondi into yokuba wonke umhlaba ube ngoka Rulumeni. Umnqweno we Netevu ungahlangatyezwa ngolulhlobo acehm ngalo ngapandle kokwe- nza nanye inguqulo kule Bhili.

U MR. RHODES ute nyayamkela into yamsgama ; ngelinje ucinga ukuba ihlugu elibekekileyo lindulula omnye umvundla. Angasuka alalatele isiqendu seshumi se Bhili ilungu elibekekileyo. Liyazi kukuba njengomqondisi-mteto ukuba ikomoneji azisemagameni e Bhodi, pantsi kwemiteto ye Bhodi. Acinga ke ukuba luvenhi aba amisa kuwo ungowemfanelo kanye. zibasingete ngoko ana Bhunga amakulu eziyngata. Uyayamkela inguqulo yokuqala

U MR. INNES : Ute yeyamagama kodwa leyo. (K wahlekwa.)

U MR. RHODES ute ucinga ukuba leyo yimfanelo yodwa, ade libe ilungu elibekekileyo lizimisele ukungena ekuzenzeni isikubekiso engxoxweni ngendlela eugeyamfanelo.

U MR. MERRIMAN ute ucinga ukuba ezinye i Bhodi ziyipatisiswe nemihlaba yamadlelo.

U MR. RHODES ute kungati mhlaimbi i Bhodi zibe ngamadcda amatatu arwada ytmbola'angenakulesa abbale nento. (He, ke.) Kuyintleksisa ukubanika lawo malu- ngelo (He, ke.) Bewanikiwe abangeze bayazi into eteta yona yonke lonto. (Ukujileka no Me, ke).

U MR. MERRIMAN ute kanti ke yilonto (kanye oyenzayo i Glen Grey: unikela jabantu abarwada yimbola i morgen ezi 3000.

U MR. RHODES ute akuko bantu barwa- da hanikwe i morgen ezi 3000 e Glen Grey.

U MR. SAUER ute ngu Rulumeni oya kumisa abantu be Bhodi. Akakumbuleli ukuba bangamisa u Kafile oluhlaza.

U MR. RHODES: Ngxatsho ke. Ukuba batabata i Transkei bangafumana iziqingata ngeziqingata abangefiim me noko amuye umntu onengqondo yokuqwisa komhlaba ngalendlela namalungelo okutengisa ngom. hlaba.

U MR. SAUER: Apa sisingete i Glen Grey.

U MR. RHODES ute sebelandelise ubnsu. ku bexoxa i Bhili ngeukolc yokuba ukuba ingenisiwe e Glen Grey iya kungeniswa nakwezinye indawo.

U MR'. SAUER: Akungefuneki nganto ukuba uyingenise i Bhili kuzo zonke indawo e Transkei.

U MR. RHODES ute esi sesinye seziqendu ezingangcusiswayo e Transkei.

U MR. ORPEN ute abantu biea Glen Grey baqokele ukucela ukuba itaitile zini. kelwe kwi Netevu. (He, ke).

U MR. INNES walate ukuba amagunya e Bhodi zemizi kwezinye indawo abauzi kakulu.

U MR. SCHREINER ute eli beliugelilo ixesha lalenguqulo, engey mgeniswe xa .kusingetwe inguqulo ya Bhodi ipela.

(J MR. MERRIMAN upendule ngeliti Mtmurdla e Bhodi zabamhlope nezabantsu-ndu ayinto eyahlukileyo kanye.

U MR. BROWN ubuze ukuba Oyintloko Galauli angayamkelana into yokuba iseyike tyekwe na kanyo ingxoxo yelqondo okwangoku. (No)

U MR. HAY ungqiqs okutetwe lilungu Lesithili se Kapa ngokucotulelwa kwamadlelo ngabantsundu.

UMHLALI-NGAPAMBILI ulineke pambi kwe Bandla icebo lika Mr. Innes; alamkelwa ngevoti. Abalamkelayo 20; aba- .chasi 41.

.Laba liyafezwa eloqoudo ngo 11 ebusuku.

(Isaqutyiua.)

IKOMITI YE MVO."

E Bhofolo ngomhla we 18 January kuhlangene amanene namanenekazi kwa, umfundisi (Mr. Wauchope) ngesiMemo sika Mrs. Wauchope ukuba kuxoxwe nge Mvo. Abebeko ngu Mr. Wm. Roji, Mr. C. Lubisi, Mr. P. Gongwane no Mr. Moses Carone, kunye no Misses Mabele, MnyakaMa, Makunga, Mengesi, no Mrs. Bangazi.

U Mr. Wauchope uchaze ilungelo indaba zelizwe lonke zize kuwo endlwini yako ukuze ukwazi xxxxdaza. Unokutinina umntu ukutandazela ukuba bufike ubukumkani lbuka Tixo kanti nje akazina,bele indlela rrempwu zokuza kwabo ezishawa yi Mvo.

U Mrs. Wauchoye ute selonamagama amatatu.

U Mr. Lubisi ukulele intlanganiso le, wati, okunene kumnyama apa e Bhofolo ugecala le Mvo. Yena emva kwalentoto uzimisele Ukuyitabata IMVO. No Miss Mangfeto naye IMVO. Kumlselwe ukuba aba bakuvo babe yi Komiti ye Mvo. Intlanganiso nnkulu yoba ngeveki ezayo.

Ekupeleni Rwale ntlaganiso u Mr. Congwane naye unikele igama lake.

Abatatu abaxelwe ngu Hrs. Wauchope ngo Messrs. ,Zaza Dekeda, Moster Sabata, no Edward Maduma. Kumiselwe ukuba imali ipelele yonke ekupeleni kwalenyanga. Ngamana elilinga lika Mrs. iWauchope lingapumelelela.—HOLOFELE.

Ibandla lama Wesile.

ISIQINGATA SASE BINI.

(Ukugqiba.)

ABAMKELELWE EBUFUNDISINI.

Ngolwesi Hlanu ukumka kwelanga kuviwe amadodana ango Elijah Mdolomba no J. Mtobi, abate baquba kakuhle yaza intlanganiso yabamkelela ukuba I ibase kwi Komfa. Kungene umlingwa i womnye wesibini—u Rev. J. Masiza — ote waquba kakuhle, wamkelwa ukuba ayokubikwa kwi Komfa okokuba lentla- ngaiso ngokubona kwayo ukufanele ! ukuziiswa.

I CONCERT.

Ngokuhlwa kungene i Concert yokwa- mkelwa kwabafundisi. Lentlanganiso I ite yapata ukuba he Komfa, laye i Bhai seli "bhaiza"—seyingama welewele nama yeyeye. Kungenwe xa imtsimbi iya esipeblongweni (eight). Intlanganiso iviwe ugeculo nomtandazo, yaye i Choir inxibe kuhle, kungeko bugeleqele nabuyokoyoko, eluhadin: ngu Mr. E. Ngcoza. Abantu bese wakeni. Intshayelelo yenziwe ngu Rev. B. S. Dlepu, Umongameli 'Womjikelo, ngamazwi amnandi okuvuyela ubuko bo Mongameli Omkulu we Komfa nabahlobo abanhlope kwa nabafundisi abantsundu. Emva koko ubize Igosa u Mr. E. Marela, owenze amazwi atelela kwa umfundisi. Emva kwake kutete u Mr. Rwexu otete ntieto emnandi nexamnda, ebonisa ukuba lonke izizwe maluvelane ne Bhai kuba i Bhai lisebenzela ilizwe lonke, abaantu bavela kwindawo zonke ezipantsi kwe South Africa, bati xa bemkayo bemke ne ndaba ezilungileyo besiya kuzisasaza kwezandawo babevela kuzo. Umzi ebafundisi upendulelwe yi Chairman u Rev. Theo. Chubb, olete amazwi okuva ubumandi ngokubalapo, nangokuncoma i Bhai ne Bishop yalo esiti, nakubo benetyala elingati ilkulu, kodwa xa ukangela ubuuintshi babantu nenkululeko yabo ekumkeni ezlyala lisuke ibe ngangabise mehlwem. Kulandele u Rev. S. Ntsiko ngamafupi, kulandele Mr. E. Mhlambiso otete bukali nangenyameko enkulu nu ngamazwi awomelelevo. Emva koko kungenwe ekuculeni, kucule i Choir kwabehla kwakeja ukuba ubukuhlalo bobunye. Eacula i Bhai ngomikango yamazwi; seva sisiti ncamani zizwe, ngeto, ntlanga zase South Africa, i Bhai ngokucula lifuna undiko — liyifoloso. Abaculi abazintloko ibe ngo Mr. Mdolomba, yati yona intombi ka Mxabela, hai ke betu. Kuvume into zo Hlati, Miss Marela. Emva kokuculu okumnandi kunene kungene esiuye isibongobongo, ipepa elivela kubafundisi abantsundu na magosa elite lainotusa Umongameli kunba ebengalindele ntoto nje kuba belineneto ebhekiselela emsebenzini wake owamzuzu nowangoku, kaujalo libheki- selele kwi Africa yonke. Kanti ukukubi ni kwi Bhai-Ndlovu : sive sekusitiwa amakosikazi anento nawo yokuteta, sawaxhoma zonke amehlo ukukangelelwa ukuba luugaba luhliwe yintonina usapo luka Efa. Sibone kusiza ngampahli amakosikazi, epetwe ngu Mrs. P. Y. Rwexu, ingo Mrs. Dlepu, Mrs. Silane, Mrs. J. G. Qaba, Mrs. A. Ngoza, alike ati ngqi ngapambili, kwafundwa ipepa lawo ngu Mrs. Rwexu, elixela uvuyo lwawo ukubona Umongameli neqela, becela ukuba avuiue ukwamkela isipo sabo sentsimbi yamehlo entle kakulu ekwi- xabiso lamaqosha amashumi matatu (30s). Sati tina esisipo sifezekile—lonto imangalise Umongameli nentlanganiso yonke. Yaza i Chairman yabulela ngamazwi amnandi nanzulu. Kubuye kwavunywa kwakona, kwacula ngokuncoinekayo u Mr. George Dlepu no Miss Sonjica, nakuba owokugqibela kubonaka'la ukuba usoyika.

NGO MQGIBELO.

lugene kwakona ngo Mqgibelo, abaya engqeqeshweni ibe ngo E. Mdolomba no John Mtobi.

ABAYA KWI KOMFA.

Ivoti zime ngolulhlobo : J. Mkosi, 8 ; G. Mbongwe, 6; S. Ntsiko, 6; G. Kakaza, 2 ; B. S. Dlepu, 2 ; waba ke u J. Mkosi uyanyulwa. Bafake kwakona amagama amabini u G. Mbongwe noS.Ntsiko.kwa- nyulwa uG. Mbongwe. Imfaledie B. S. Dlepu noS. Ntsiko. Kuqosheliswe ngo- lusuku mayela kwintsimbi yeshumi elinambini emva kokutamba ngakulo.

UKUGQIBA.

Silifumenei Bhai liqubele pambili kwinto ezinintshi, noko ke asinanto apo, into esinayo li Lizwi le Nkosi; sifumene umsa ongaqikobekiyo kwela Bhai. Indawo zokulala zibe zezintle nezicokisekileyo, nezinika ubutongo obumnandi kunene. Simke imizimba imnandi ipolile kunene. Ukutya kokutamba, kumnandi: sabeta salilibala iianga lase Maxoseni. Sibulela kanjalo kukuba akugulanga mntu zizisu zase Bhai ezidume kunene; siyabulela i Bhai kunene ngobubele bulu ngamalungiselelo entlobo zonke. Ingqosheliso, akuko mfuduko zabafundisi ngapandle kwe Rev. Mdolomba noza kwi.... kuba ngu e Bhai, ibe ngu Mr. Dlepu usezandleni ze Conference. Ukuba ndinaa- zwe eziyakuti ziziyakuti zihlobo zetu ziyibonele kuba site ngeuxa yokuxinwa ngumsebenzi asikulekanga ukufeza zonke izinto.

AMANANI EZINTO.

NGEVEKI EGQITILEYO.

E QONCE.—Ngo Mgqibelo, 19 January ; — Inyama yenkomo id ne 5d ngeponti, eyegusha 3d ne 5d, eyehagu yetyuwa 3d ne 4d ngeponti; Ibhotolo Is ne Is 9d ngeponti ; Amaqanda 8d ne Is 3d ngeda- zini; Irasi eluhlaza Is 5d ngekulu lepontl; Ihabile 3s ne 4s 6d ngekulu leponti; Itapile 6s ne 10s 3d ngekulu leponti; Inkuku Dd ne Is 4d inye; Amadoda Is 6d lilinye; Oranisi 2s ld ne 2s 3d ishumi; Umbona ...

E KOMAKI,-Ngo Mgqibelo, 19 January : — Ibhotolo (entsha) 7d ne Is 1d ngeponti ; Irasi 1s 3d ngengxowa; Inyama yenkomo 2s 4d ngeponti; Isemile 3s 8d, 3s lOd ngengxowa; Imbotyi (zama Frentshi) 3d ne 6d ngegelana; Ikabeji 2d ne 6d inye; Ikolihawa 3d ne 9d inye; Amaqanda lOd ne Is 2d ngedazini; Inkuni 18s ne 38s ngeflara ; Ihabile, nge 100 lezitungu 9s6dnel8s 6d; Inkuku Is 2d ne Is 5d inye ; Oranisi Is 8J emnye; Ubusi Is 6d ngebhotile ; Amazimbo 4s 6d ne 5s nge 100 leponti; Ikalika 2s 9d ngengxowa; Umgubo osetiweyo 8s 9d nge 100 leponti ; Umgubo ongasefiweyo 6s 8d nge 100 lo- ponti; Umbona 5s 6d ngekulu leponti; Inyama yegusha 4Jd ne 5d ngeponti; Itapile 3s ne 7s 3d ngekulu leponti-; Amatanga 6d lilinye; Inyama yehagu 5d ne 6d ngeponti ; Ikwakwini 3s 6d, 7s inye ; Ingqolowa 5s 9d ngekulu leponti.

--O-S-

IMARIKE YASE RINI.—Ngo Mgqibelo, 19 January :—Ama apile 1 6 na 3/9 nge 100 ; Ibanana 2/ no 4/9 ngqolana ; Inyama ye hagu (yetyuwa) 7½d no 9d, eyenkomo 6d ngeponti; Irasi 8/6 ne 10/ ngengxowa ; Ibhotolo 1/ ne 2/4 ngeponti ; Isemile 3/3 ne 4/6 ngengxowa; Cucumbers 1/ ne 2/ ngedazini; Amaqanda 2/5 lilinye ; Amaqanda 9d ne 1/7 ngedazini; Ihabile 3/ ne 4/ nge 100 lesitungu; Inkuku 1/ ue 1/9 inye; Inkuni 15/ ne 25/ ngeflara; Umbona olu- hlaza 4d ne 1/ ngedazini; Idliya 21 nge- pouti; Amazimba 15/ ngengxowa ; Intsbatahoba 0d ngedazini; Amatswele 8/nge 100 leponti; Amapere 1/ ne 2/ nge baskiti; Amapere 1/ ne 3/ ng.e 100; Amatanga 4/ ngedazini; Itapile 3/6 ne 6/6 nge 100 leponti; Ipesi 1/ ne 2/ ngebaskiti; Ipesi 1/6 ne 4/ nge 100 ; Ivatala 2/ ue 9/9 ngedazini.

—o—

IMARIKE TASK BHAI.—Ngolwesi Tatu, 16 January:—Ama apile, nge 100, 5d ne 2/; Ibhotolo, ngeponti, ld ne 2/3; Imbotyi (m;diimba) ld ne ld ngeponti; Irasi (yomileyo) 47 " 4/3 ngekulu leponti; I Beet 1d ngesiguyanna; Ikabeji ld ne 2/ld inye ; Amadada 1/6 co 2/1 lilinye; Amaqanda 1/4 ne 2/ ngedazini; Ihabile 1/3 nc3/9 nge 100 leponti; Inkuku 1/1 ne 2/ inye; Izikhuha zebhokwe 3/ ne 1/6 ssinye; Oranisi 1/10 ne 2/6 emnye ; Idiliya 3/ ne 4/3 ngebokisana ; Umbona (oluhlaza) 9d ne 3/3 nge 100; Umbona 8/ ne 8/3 ngekulu leponti ; Amatswele (omileyo) 5/9 ne 6/9 ngekulu leponti; Amatanga lid 6/d lilinye ; Itapile 4/6 ne 8/ ngekulu leponti; Ipesi 1/ ne 2/6 nge 100; Amapere 4d ne 4/6 nge 1d; Ikwakwini 3/6 ne 6/6 inve; Inkuni 19/ no 25/ ngeflara; Ivatal 6d ne 9/6 ngedazini.

OBIZIWELO—Umfana wakwa MR Geo. McCullum ogama bati ngu Seyibekwe usuke kwamlungu emini wati makako aye kupozisa umzimba emlaujeni. Bato bakuya kumbiza ngexeska le dinala, babona ingubo zake pezu kodini iwe siziba. Kufuniwe ufunyenwe selefile efiyiwe impumlo pendlebe. Ati ama Xhosa " Ubiziwe." Ananina lento ama Gqoboka angafumane abizwe ngumlambo mpendulo : Abizwa kade ngu Tixo. Gqobokani ke

Umlisela Nomtinjana.

E Tshetshi abafeketi ngakwi cala lokubafundisa nzulu Ezibalweni nase lunguiweni abati bonikelwe ezandleni zabo ngendlela yemfundo. Kufikala kuhlale ke kuhlokonyiswe uluhlu lolutsha olwendiseleleyo ukuziqonda izi Balo ngobloo eziqondwa ngalo ngabelo hlelo. Sinoluhlu pambi kwetu lwamadodana namantombazana afundiselwa abu Tshetshi asand' ukupumelela Ezibalweni, obelubengezwe emapepeni. Lolupate- lele kwi Dayosisi yase Kapa. Sitata abeletu ibala, nabezikolo zabeletu ngo- kulandelana kwabo :—KUDIDI III, Class 1; 6. G. W. Walter, Zonnebloem College ; 7. Theodore Kakaza, do; 8. Cheever Falati, do; 12. Cameron Ngudle, do; 13. Robert Xholla, do; 14. Ethelberta Ngudle, St. Philip's Capetown ; Edward Marsh, Zonnebloem College; 18. C. A. Tadman, do. KUDIDI II, (Isetitiketi esingapantsi), Class 1: 8. Toise Skenjana, Zonnebloem College ; 15. E. H. Fester, do; 24. S. Apatha, do. *Class* 2.—37. G. Walberer, do; 43. H. Geysler, do; 44. F. S. Oakes, do. *Class* 3.-45. F. Alexandra, Zonnebloem College, 51. W. Chaswell, do; 59. A. Smith, Zonnebloem College. Ababa- nelise kodwa abavavanyi bayo le College ngo F. Bryns, M.A. Stainrood. Ezimviwo zingamatye okucakata kude kuye ebufundisini, esivuya nekaba kwi siganga elikuso.

Au, hai, ulutsha lwase zitawuni ukungayinonleli into cilungelo ezenziwa ngaba usapho ngokuza ngesingabantu abakulu abamanzi yabo. Sitsho ngokutsbalaziswa kwe sikolo yilempi ebe siqalwe e Qonce nexesba lingekabi pi. Onkabi abanye baya beba lento umfundo ifunyanwa ngokwefuta lona umntu angazalisa ingxowa, nemingwazi, emke esindwa; kanti imfundo ayisifulwa ngokwezonto. Bate ke abcheba baya kuyifumana ngalondlela babonakala sebeziqushekela kwase mabibini obude- nge aoayc belinga ukupuma kuwo. Qond' ukuba ingcelo se Sikolo Sango- kuhlwa sakwa Ruiumeni eyenziweyo ku Dr. Muir yale Kwata ipelileyo isala- ta ukuba abangenayo baba 91, kodwa ukuziwa okukulu ngeveki enye yaba 41; ubupantsi 20—kwaye kungeliya xesha umpati waso u Mr. Tengo-Jabavu wayeye e Rini nase Bai ababa bancinane, emakube babesiti engeko nje abaza kumka bepete nto ngemizi ngenqobozi. Kodwa apo ubuh bukona,— kwati kanye ngaleyo veki babengezi kakuhle yangena yona inqayi ka Hi (Mr. Ely), ayazamanisha kodwa. Wayavahlaleka umzi owahlala wambata ilishwa —lomzi untsundu wakowetu. Ungumzi wokuke iremente zonke zenze kunye iveki yenzilo ngawo ukuba kupume lamashwa awubulalayo.

Masitembe kodwa ukuba njengokuba zivuliwe kwakona izikolo lenqubo imbi kangaka yodedana lwakowetu oluse Qonce ngentsebenzo iyakupela, okanye kuyakupela isikolo; kuba ku- konelwa kwabambalwa abanyaliweyo. Kuba qinisela mlesesho ukuba nakulo mcimbi kunjengokuba latshoyo i Tshawe Lobom—baninzi ababiziweyo kodwa bambalwa abanyuliweyo." Bekungamyamezeleka abo banyuliweyo belingene nenani lika Rulumeni lomnqopiso.

Elixa badlala ngetamsanqa lemfundo abafana lelixa yona emantombazana impi inqonoqezayo ukuba ivulilwe. Sekukubi ukuba kungeko tuba lokuba kwenziwe umvubo kwisikolo sangoku- hlwa, kwaye kanamanjazo kulelixa u Dr. Muir angawuvumiyo nakwezimmi (njenga kwesababhlope kwa Komani). Tina xa intombazana ifundiswe ukuba izidle ngentsikelelo enkulu yobuntombi bayo—into engaqutwa nto ngokubu- keka ke leyo; yati pezu koko yayi- ngcibi ekupekeni nase kulungiseni indlu ngenkutalo ; yatabata amaqinga amakosikazi amhlope oku *paya* noku *puliza* indoda—xa afunde ezizinto ikwazi ukubaliagqibile. Amantombazana anja- lo enza abanikazi-mizi abamkelekayo. Esingake intombi zale tawuni zingazini- kcla kwezonto sizibaluleyo emini nase busuku kunokubenza into etshipu ubuntombi bazo, ziqonde nangebanina ngexesha atandayo. 0, *Fie!* lonto ipantsi.

Kunokuti ke kwakuba kufezekile konke oku :—abafana befundisiwe kwi zikolo zangokuhlwa, intombi kweze kitshi izinto,—kufaneleke ke ukuba lempi imanyweng entsbato yenze amakaya abukekayo empi yodwa efunde intlalo yabelungu. Tina asivani nalento yokuba abafana base Tawuni bati xa batlina ukumisa amakaya nako besiya kwintombi zangapandle czingayaziyo into eyiyo inkonzo yomlungu. Enye into mabahlale beyikumbulela indawo yokuba ezintombi zase Tawuni sezidyobekile kubantu base mapandleni nezingaba zisazidla ngobuntu bazo, ngenxa yentwazana ezimke nenkazimlo engendawo. Kuyimfanelo ke ukuba abafana betawuni abazaziyo intokazi ezigoba kakuhle basondeze zona ngamaxesha emitshato; iyekwe lento yokuya kwezingapandle ezingacatshazelwe nto zona.

Kuko into efun' ukwanda kumanene- kazi ase zidolopini anezimnzi, kuba amanye ngawemanyeo ezingaziyo ukuba ayizekela emina. Sekukafuri sisiva ukuba amaledi enzele abafana abadlala i Bola idinala. Kukabini ivakaliswa lonto apa e Qonce, namhla ibaliswa nge Komani. Esibakufuna kweyabelungu ingubo—siteta ngelanga kuba bengu- mzekelo wetu—singayifumani. Amadoda angake asilandise.

Tina sild kumpunga wokumonela ulutsha zelunye ezinintshi zokonwaba kwalo— *provided* zilungile, zintle, zinodumo oluhle. Kodwa ngati igabedele uko olwenziwa ngokufufe kwabafana ngemalana ezingepi zezidalwana ezibukekayo kodwa ezibutataka.

Into ebonakalayo kukuba kukoudidi kweli kaba lihlambulukileyo lase kukanyeni olwayama nzima kwezi zidalwa, ngendlela ezokugqibatele nokuba. Endaweni yokuzikusela nokuzinqaka—njengokuba ungafika ezenjenjalo awasema Ngesini amanene; nanjengokuba ebesenjenjalo awase bubennvini—le yokukanya (Lenye) kweta bantsundu ayinanto nokuba izibeke emahlazweni onke intombi zayo. Lento mayitetiswe bukali ipole. Amantombazana mawabe ngengontsimu ye ntyantyambo cti igeinwe ikuselwe ngunpiniyo. Nalento yokuwuyekela amaledi umtwalo anzima wokwenzela izidlakudla zabafana—abantu kuwela nkoliso yabo—amadinala ise neso sika kwa sokupatwa bukepu komtigana ngabafana base kukanyeni; mayipele. Abafana bagondiswe ukuba bazipate intombi zabo ngentlizoyo nezandla ezimhlope njengokuba besenjenjalo ababerlungu kwezabo, bengazidyobo ngebo ezingazifan eleyo.

Namaledi etu makayizekele inqubo yawo ngakubafana kwawabeltingu angafumane azenze *ikomoni* nje kubafana. Yinto ebukekayo ilidi yakuzingabisa, ifunyanwe ngunantsi nonantsi akuba naye ebonise imbeko ezifanelekileyo. Eyenzile lonto amaledi etu " kuyakubako indlela." Zaye izilere ezi zikoyo ngeziba azikoukuba ebekupe ngeratshi lesihlalo esipakamileyo sawo sobuledi.

.EZINYE INDAB A KWIPEPA

THAT the community here are fast recognising IMVO as a factor in its existence is clear from the fact that the Editor is already the happy recipient of njeirAS. of local events with hinW that " a par. in your valuable paper will be esteemed as a very great favour."

NATIVE OPINION & GURADIAN

TUESDAY, JANUARY 22, 1895.

THE WEEK.

OWING to the political troubles in Paris the share market has " slumped," and Johannesburg is resting.

THE Condition of Lord Randolph Churchilhas become of the gravest, as his heart is fiiiling.

MR. GRANT, M.A., of Aberdeen, has been appointed Headmaster of the Grahamstown Public School.

In spite of increasing exertions hope has now been abandoned of rescuing the 76 entombed miners of Diglake.

MR. Rose-Innes, Q.C., M.L.A., is expected to address his constituents in the Cape Division in the course of this week.

THE Transvaal State Attorney has declined to prosecute Mrs. Norman on the charge of culpable homicide, and she has been released.

MR. A. F. TANCRED, for many years Town Clerk of Kimberley, succumbed on Saturday morning, after a somewhat protracted illness.

THE Japanese have defeated 17,000 Chinese near Haicheng. The Japenese loss was 41 and the Chinese nearly 1,039. Japanese ships are bombarding Jengchowfu—an important town near Chefoo.

INFORMATION has come to hand concerning the death by drowning at Rev. Mr. Matheson's station, Ncise, near Uita, of Mr. Ross Bruce, a member of the staff of the Missionary Institution Blyths- wood.

THE Cape Attorney-General received a cable message last Thursday from Sir Charles Mills, Agent-General of the Colony in London, stating that William Lippert of Union Bank fame has been extradited at New York.

THE British Colonial Office has made the following appointments: — Lord Brassey, Governor of Victoria; Sir Francis Fleming, Governor of Leeward Islands; and Mr. Maxwell, Colonial secretary of the Straits Settlements, to be Governor of the Gold Coast.

M. CASIMIR PERIER has resigned the French Presidency to which he was but lately elected, and alleges as a reason, want of support by the Nation in maintaining the authority of the law. M. Felix Faure has been elected in his place, his rival being M. Brisson.

The Wesleyan District Synod, held at East London last week to consider Native matters, decided to recommend to Conference the transference of Rev. E. Gedye from Mount Coke to Bensonvale; Rev. Wesley Hurt, of Bensonvale, taking Mount Coke in this division.

KLASS THOMAS of the famous Grahamstown tragedy pleaded guilty of assaulting with an axe, Mr. and Mrs. Gadd. Nevertheless evidence was led at considerable length, since he coupled drunkenness with the plea. When the sentence of death was passed on him the prisoner exclaimed " Thank you, my Lord, I am going home."

SENOR ENNES, a Portuguese Royal Commissioner, who has the fullest powers to act, reached Delagoa Bay on Thursday evening last. His vessel grounded on entering the harbour, and remains grounded at the present time though every effort was made to refloat her. She brought hardly any troops.

THE *Cape Argus* says: — Seeing that the next meeting of the Privy Council does not take place until Saturday, February 2, Mr. Rhodes cannot leave England till that date. He will catch the mail steamer leaving on that date. This change of plans will involve the holding of the Customs Conference somewhat later in February than was originally intended.

Magistrates who have to carry out the Glen Grey proclamation in the Transkei are beginning to experience that, with a solitary exception here and there, they have to bear more than their fair share of responsibility in carrying out the proceedings of the Boards, the work being above the members, who, parrotlike,, simply say yes to whatever the Magistrate may say.

The first meeting of the Transkei Council under the Rhodes Proclamation came off at Butterworth on Monday last week, under the presidency of Major Elliot. There were also present four Magistrates and eleven Native members, when certain preliminaries in connection with the conduct of business were fixed, and schemes put off, as there was as yet no money in the coffers of the Council.

A TERRIBLE dynamite accident happened in the George Goch mine on Thursday evening last. After ordinary blasting operations had been concluded, a white miner and four Kafirs returned to the spot where charges exploded, when a terrific explosion took place. Two Kafirs were killed instantly and another died on the way to the hospital. The miner has had his right hand amputated and a Kafir his leg.

MR. RHODES, speaking at the meeting of the Chartered Company on Friday night, in the course of his remarks said he had received reports from the country north of Zambesi showing that it was fully mineralised and a healthy plateau existed there. The actual debenture debt of the Company was £350,000. Forty thousand gold claims had been registered. The present revenue of Company was £50,000 per annum and expenditure £70,000, but there was every prospect of a balance in the near future. The main sources of dividends would be minerals. He urged the importance of securing the insertion in the Company's Charter of a clause forbidding import duties on British goods being made higher than those of the Cape. At the same meeting Dr. Jameson met with the most cordial reception, and was thanked and eulogised for his services.

AMNDING THE GLEN GREY ACT.

THE incessant discussion of the Glen Grey Act has already done some good. A friend of ours in Capetown, who is in Close touch with the political movements of the day, wrote us the other day in a manner to lead us to believe that it is now the settled conviction of the politicians residing in the metropolis that, among things that must be undertaken at the ensuing Session of Parliament the amending of the Qlen Qrey Act is one. This is no small point gained by persistent and well-conducted agitation. But this is not all. Those who, like ourselves, make it a point to follow with care the writings of almost all the Colonial newspapers on questions of the day, will have observed a marked change in their tone on this great question of Native policy which now goes under the name of Glen Grey. And perhaps about the most significant expression of opinion is that which appears in Friday week's issue of the *Kafrarian W atch-man*, in the course of an article on "An Early Session." The significance of the article, appearing in a paper which is known to be in a relation even closer than that of being merelv in political sympathy with the senior Member for Kingwil-liamstown, derives, if possible, greater importance from the fact that, while the responsible editor of our contemporary was from home on Synodical business at Grahamstown, the Colonel himself was in town Moreover, it would be matter of surprise if an article of such supreme interest to the politically disposed, dealing with arguments pointing out the absolute importance of the early calling together of Parliament, did not accord with Colonel SCHERMBRUCKER'S views on such a subject. Let this suffice as a preface Among the arguments adduced in favour of an early session in our contemporary is this, viz .— " Railway tariffs, the vigorous ad- " ministration of the Scab Act, in- crease of railway communication " within the boundaries of our own "country, the renewal of the Cue- " toms Union, *improvements, ad- " ditions, or amendments in the " Glen Grey Act, which forms the ".foundation for the future relations " between whites and blacks,* our re- " lations with the neighbouring " Republics and last, but not least, "the gloomy financial prospects " which will almost immediately de- " mand a complete readjustment of " fiscal policy are all and every " one of them measures of vital sig- " nificance requiring the united exer- " tions of the whole Cabinet presided " over and guided by the Prime " Minister on the spot." The italics are our own ; and the italicised portion of the quotation so exactly tallies with what we have eaid we have received from a Capetown friend, that it may ne taken for granted that a stand-up debate will be raised in the House on the subject of amending the Glen Grey Act. Although it may be deemed going far afield in looking to the *Alice Times* for political light and leading, yet expressions of views in that quarter, may be taken as indicating the general consensus of opinion. Says the *Alice Times* ;—" Last session of Parlia- " ment a great deal was said about " the Land Question as affecting the "Natives of this Colony. The " Glen Grey Act has its good points " about it, but there are some "specially bad provisions in it. It "should be la'd down by legislation "that Natives should not be allowed " to sell their lands, unless it be to " Natives, and then only by consent " of Government. By ail means " give the Natives certain rights in " their land, but that they pay " taxes like Europeans. " Our Native population is incroas- " ing, and steps must be taken to " give land to families who have " none. All the land matters of " our locations are not on a sound " basis, and we would like to see " the whole question fully gone into. " The Glen Grey Act partly meets "the case, but the Native fails to " realise that after all he has been " properly treated. Give them "land; make them work; and " make them bear a share of the " Colony's burdens, and pay taxes " The change that the public mind seems to be undergoing should be made the most of by our people who have been agitated in their minds over this Glen Grey Act. It is now more than ever necessary that the Act should be overhauled and special attention called to clauses that stand mostly in need of amendment. Since the rising of Parliament, the people have been engaged in the form of protesting against the Glen Grey Act known as petitioning the Queen. That course of action has not been entirely barren of result, since it has called the attention of the Home authorities to the injustice that is being practised in regard to the Natives of this country. But at the present moment the duty of the Natives is clear. Let every Location now begin to prepare a memorial to the Cape Parliament for the amendment of the Act in respect of certain points of vital interest. Such Petitions will go far to strengthen the hands of those who are for right and justice when they move, as they will move, in the matter of amending the Glen Grey Act in the forthcoming Session.

A LOCAL COMPLAINT.

NOW that a little rain has fallen, doubtless the water service of the town will for a period answer domestic requirements ; but the restrictions which have been enforced lately make it imperative that the distribution of water should be so regulated that the supply necessary for real domestic purposes should at all times be equal to the demand. Various causes have been stated for the frequent irregularity of the supply--one being that the pipes are in a measure choked up, and require cleaning in order to obtain the full pressure of water. This, of course, requires a certain expenditure for plant. But the chief waste appears to occur under the " irrigation licence " system. The licences appear to be granted unreservedly, and the consequence is that the quantity of water necessary for household purposes is encroached upon. It is very pleasant to see so many prettily arranged gardens in the town ; but it is still more agreeable to the housekeeper to know that the tap will always flow when water is required for cooking and ablution purposes These remarks have been induced by the recent " water famine," which has been severely felt in many households, and caused no end of grumbling and bad feeling towards those who are held responsible for the regulation of the water supply and demand. And it is in the interest of those who have the management of our households, that our Conscript Fathers are requested to give the complaint their earnest attention and inaugurate such a system that the domestic supply will always be guaranteed. May our little say be productive of good result.

EDITORIAL NOTES.

Drunkenness at East London.

The drunkenness prevailing at East London among the Natives is a disgrace to that port; and the wonder is that the community should put up with the canteen orgies and the ribald and obscene language which are the result of it. The canteens are every day and every moment chock-full of men and women, steeped in debauchery. The sooner the demon is grappled with the better for the good and the credit of the Border Port. The drunkenness far surpasses anything we have seen in any other town in the Colony, the Free State, Transvaal, or Natal. Repressive legislation combined with bold evangelical efforts seem to be the desiderata to put down the gigantic iniquity.

Overdoing it.

There can be no objection to the vigilance and activity that the police forces of the country are capable of showing; but there is a limit to everything; and we certainly think that that limit is being exceeded by the members of the force stationed at Kei Bridge, who demand passes from Native Ministers proceeding to Synods, as were demanded from certain members of that body recently ; and it was piling on the agony to compel them to stop and unsaddle their horses to enable the members of the force to examine whether the horses had sore backs or not. We trust the commanding officials will instruct the subordinates in this matter.

The Home Government and The Act.

A despatch was last, week received by the Cape Government from England to the effect that the Queen will not be advised to disallow the Glen Grey Act. The answer was a foregone conclusion, as nobody expected that so extreme a step as disallowance would be taken. Were the despatch and the whole correspondence that has passed on this subject, however, to be published we should not be surprised to see that the intimation is on condition first obtained from the Cape authorities that the Act may be amended in certain respects so as to fall into line with the obligation of the Queen in regard to the security of the Natives lands, and that it would be amended to that effect. The people should thus not be discouraged, but continue to get up their petitions to the Cape Parliament.

A Coming Politician.

Mr. William Hay made his name in the House last session by his inimitable attack on Mr. Rhodes over the Mayor Hopkins-Stead incident which the Premier felt so much. And now some people wish him to lead a party. Says a writer in the Kimberley paper: "In my opinion Mr. Hay, with his political ability, would be the best leader of a Progressive party." That, however, the political notions of this scribe are somewhat involved may be gathered from the fact that further on he frames a curious medley of a Ministry. He says —" A Ministry to guide the destinies of the Colony could not have a better man at the head of affairs than the Hon. C. J. Rhodes aided by men like Schreiner, Sivewright, Hay, and Merriman. A Ministry composed of the above gentlemen could not be otherwise than strong, and would not only benefit the Cape Colony, but South Africa as well." Kimberley politics all over !—viewing politics through the inevitable Rhodes " crystal," but we give the writer up.

Political Education.

It is principally by means of speeches that the political education of a country is rapidly promoted ; and in this country these have been, like angel visits, few and far between. Hence the backwardness of the people in political understanding. Cradock is fast distinguishing itself as the birth-place of Progressive ideas. Not long ago it gave the country its most enlightened Farmers' Association, and subsequently that admirably up-to-date newspaper the *Midland News*; and we trust it has led the way again in inviting through its Farmers' Associatioin, a prominent politician like Mr. Merriman to address the country on public affairs. The hon. gentleman consequently has fixed on Monday the 4th February, as the most convenient date when he would address the people of Cradock. We concur in the widely expressed opinion that a deliverance from him at this time is sure to prove both of great interest and real practical value. We hope other centres will follow suit in inviting the more prominent among our leading men to enlighten the public.

The Kafir Bible.

It is a matter for deep regret that there should exist a strong disposition among the Scripture readers in Kafir to have nothing to do with the new versions of the Kafir Bible ; but there the fact is; and Canon Goodwin of the Native Institution, Umtata, but emphasises the fact in another part of this impression. The blemishes of the new version have been dilated upon—we had almost said *ad nauseam,* but the remonstrances that have been showered on the Revision Board, which, by the way, has still the work in hand, have been as water on a duck's back. The result has been thq.t people have simply given up buying bibles, thinking that (the older editions are all out of print, and that, in regard to the new versions, it is Hobson's choice. But rather than that the people should give the Bible up altogether, the Churches should see to it that the more popular translation, by the late Rev. John W. Appleyard, is reprinted and sold. That the new version should stand on its own merits, and not be rammed down the people's throats, is the most sensible thing to do. We may add that the subject raised by Canon Goodwin came up in precisely the same form before the Wesleyan Methodist Synod last week at East London, and Rev. R. Lamplough, the chairman, stated that he, as Book Steward, had thousands of the edition about which Canon Goodwin it; enquiring, and which he would, but could not, dispose of, simply because people are suspicious that they may be buying the new book. The matter requires the earnest and immediate consideration, of the various churches,

KINGSTOWN ITEMS.

CHIEF KAMA and Councillors were in town this afternoon to present the respects of their tribe to Mr. Bayne, C.C. and R.M.

WE regret to record the death, this morning, of Mr. A. W. Boorman, of the Royal Hotel. Deceased had been in an indifferent state of health for some time.

THE band of the C.M.R. delighted a great crowd on Friday evening, and we welcome back the merry bandsmen with pleasure. We hope Mr. Goold will be enabled to increase his circle to the full strength.

THE grounds of Grey Hospital are looking all the better for the attention bestowed upon them by a gang of convicts. The walks are being nicely gravelled and the whole place cleaned up. This is as it should be.

IN endeavouring to turn too short, a carriage containing a wedding party was overturned in Berkeley Street this morning. The vehicle was damaged somewhat, but fortunately the occupants received not injuries.

BY an advertisement it will be seen that the establishment so long conducted by Mr. J. Newing has been taken over by Mr. C. E. Nixon, who, we feel sure, will give the same satisfaction that the house has been renowned for in the past.

A FINE rain commenced to fall on Sunday afternoon, and continued during the night and Monday. We hear that between Fort Jackson and Blaney a heavy rain fell. It is most seasonable, as the crops were being destroyed by the drought.

THE concert last night, in aid of the Orphan Home, was very poorly attended. This is to be regretted, as the object is a worthy one. However, the programme was gone through in a spirited manner, and reflected credit on all those taking part.

THE Wesleyan Synod opened its Session here to-day under the presidency of the Rev. R. Lamplough. There are a large number Ministers— members of the Synod —in town. A number of laymen will join the Ministers to-morrow, and it is expected the sittings will continue for the remainder of the week.

A LITTLE boy, son of the Native Catechist, residing in Leopold Street, fell from a tree on Sunday morning and broke his leg. The youngster was promptly attended to by a member of the Volunteer Medical Staff Corps, after which he was removed to Grey Hospital.

THERE was a large market on Saturday, consequently oathay, potatoes, and firewood showed a slight downward tendency. Fruit and butter were plentiful, and some grapes from Graaff-Reinet looked well. This morning the market was poorly supplied, evidently owing to the rain.

THE local Salvation Army are this week having a visit from Staff-Captain and Mrs. Stone, who have the oversight of the operations in this part of the Colony. They conduct a special council this evening, at 7 30, for soldiers and recruits only ; Wednesday and Thursday, 8p.m., "a battle for souls"; and on Friday,7'30 p.m., an holiness meeting.

A MISTAKE as to the date of the Licensing Court (Annual meeting) crept into a paragraph in our last issue. For " March next," the printer substituted "March 24th." It is necessary, therefore, to give the public the exact date for this important meeting, which is *6th of March.* Applications must be sent in by 31st January, 1895.

ON Thursday last several townsmen had a narrow escape from a serious accident. They had been out to the Pirie forest, and on returning—coming down one of the numerous hills along the road, the bugle of the pole gave way and the horses bolted. All the occupants of the vehicle jumped out, excepting Mr. Curling, who was driving, and it is said that it was owing to his coolness that a more serious accident was averted.

THE promenade concert in the Botanical Gardens on Saturday night attracted a large crowd. The selections by the Town Band were well rendered, and reflected great credit upon Mr. A. Barratt, the bandmaster. The vocal portion was up-to-date and above the average run of comic songs. Altogether the concert may be regarded as a big success, and we hope it will not be long before the Borough Council and other burgesses another opportunity of such a delightful evening.

AT the meeting of the Kaffrarian Building Society on Saturday night the retiring Directors—Messrs. Ririe, Ashenhurst, Rawlings, Lux and Duncan —were re-elected. Appropriations were sold in B and C Sections, the former realising 6 per cent, and the latter 8 and 8 per cent. The Directors recommended a bonus of £2 17 per share in B Section and 16s. per share in C, making the total value of the former £43 18. 6d. per share, and the latter £16 14s. The establishment of another Section remains in abeyance for three months. The report was adopted, and a vote of thanks passed to the Directors for past services. The Society has made good progress during the year, and is a credit to Kaffrarian enterprise.

THE Rev. Cyrill Wyche arrived home from the Anglican Synod—which has been in session at Grahamstown for the past fortnight—on Friday evening last. When nearing the Line Drift bridge, the rev. gentleman was thrown violently out of the cart, but, fortunately, beyond a few bruises he received no further injuries. We regret to hear that he is to be tranferred to St. Matthew's Mission Station. Luring the period that he has occupied the position of Curate of All Saints' Church he has made himself exceedingly popular with all sections of the community. With his tolerable knowledge of the Kafir language he will be a, great acquisition to the Rev. 0. Taberer. What is our loss is St. Matthew's gain,.

The Kafir Bible.

[LETTER TO THE EDITOR.]

DEAR MR. EDITOR,—Can I be allowed to find out through your columns I can get forty copies of the as, 6d edition of the Kafir 1886. I am quite unable to se11 with acceptance the later additions and the B. and F. Bible Society cannot help me. Not being a Kafir, scholar myself, I am unable to. criticise ; but it certainly appears that the recent " improvements " in, translation are not popularising the book. 1 firmly believe that if the Engcobo Committee could go on with and print its translation, it would become the favourite edition at once. It went on the most exciting lines.

Yours faithfully

W. A, GOODWIN.

Umtata Institute January 11,1895.

"IMVO" TELEGRAMS.

CABLE MESSAGES.

JAPANESE STILL MO VINO ON.

LONDON, Jan. 21 (Reuter) — A Reuter's cable has been receive! from Chefoo announcing that 25,000 Japanese landed yesterday morning amid snowstorm at Fungching, thirty-five miles from Weihaiwei, shore batteries having previously been silenced.

THE FRENCH CRISIS.

All efforts to form a French Ministry have failed, and the crisis is likely to be prolonged.

FRENCH OPINION.

Journal des Debates and *Le Tonps* say that it is impossible not to recognise in him [Right Hon. Mr. Rhodes?] one of the ablest men of the century, and describe him as a Colonial Napoleon.

SOUTH AFRICA.

REVENUE RETURNS.

JOHANNESBURG, Jan. 21, (Special). The State revenue for last year will total two million, being an increase of £300,000. The Treasury surplus will be a million as against hal-a-million at the end of the previous year.

MIRACULOUS.

Mr. Fillis's daughter fell on her head from the hotel verandah. She had a marvellous escape from death, and is recovering.

DELAGOA BAY RETURNS.

The influence of the Native trouble at Delagoa Bay Bay is very perceptible in trade returns of that port last year. During the year 265 vessels with 81,182 tons of cargo called at the port, and though the line was completed in the latter half of the year, the total for that period shows no increase on the first half.

HON. JOHN TUDHOPE.

Owing to the poor state of his health, and acting under medical advice, the Hon John Tudhope has resolved to resign his position as Chairman of the Transvaal National Union.

A NICE STATE OF AFFAIRS.

Some idea of the way in which some of the officials of the Republic regard their duties was furnished to-day. A case was being heard in which two men were charged with unruly conduct in the gaol. They called, for the defence, witnesses, whereupon Mr. van Leggelo, the Government prosecutor, said that they were not necessary, as three officials of the gaol swore to the facts. The Magistrate rebuked him, and called the witnesses, and in the end acquitted one of the prisoners.

ARRIVAL OF THE STEAMER.

CAPETOWN, January 22 (Reuter).—The Spartan arrived this morning from England.

VOL UNTEER CONFIDENCE.

At a meeting of the officers of the Capetown Highlanders, last night, a unanimous vote of confidence was passed in Colonel Scott.

THE NATIONAL UNION.

JOHANNESBURG, Jan. 22 (Special). — Mr. Tudhope's resignation of the Chairmanship of the National Union has been accepted. He was heartily thanked for his services. Mr. Charles Leonard has been elected Chairman. The general opinion is that the Union has gained, Mr. Tudhope's association with the firm of Barnato not having helped the Union any.

DISAPPOINTMENT.

Matabeleland advices state that disappointment is felt at Mr. Rhodes's speech, owing to the fact that no mention is made of the Mafeking line or Hammond's report on the fields.

RHODESIA NA TIVES.

Natives of Rhodesia are suffering great privations through the long drought. Already many have been reduced to eating roots.

TEACHERS' EXAMINATIONS.

RING PASSES.

CAPETOWN, Jan. 22 (Reuter).

KINGSTOrVN SCHOOLS.

I irst Year—Class 1: 20, Lilian Kayser. Class 2 (alphabetical order) ; Mabel' Brown, Catherine Chittenden, Gertrude Flowers, Ottilia Grunow, Winifred Nicol Hilda Quinn.

Second Year.—Pupil Teachers : First Grade, *nil*.- Second Grade, *nil*.

Third Class Teachers.—First Grade: 32, Isabella Iraser. Second Grade: Annie Brien, Margaret O'Hara, Cecilia Schmid, Teresa Seccull, Martha Swann.

NATIVE PASSES.

LOVEDALE.

First Fear—First Grade: 65, Forbes Bota; 66, Henry Bosman ; 69, William Pitt, Otto Njokwana. Second Grade:—Sampson Gaju, Ruby Glass, Mary Goba' Maiy Koboka, Bayan Liliso, Antyi Makawane, Solomon Makunga, Martha Mzimba, Annie Ntlonga, John Stephenson.

Second Year.—304, Adrian Simpson.

Second Grade.—Margaret Dlova, Alfred Gomi, Richard Kota, Benjamin Makapela, Rose Makente, Dreyfus Man- kayi, Wm. Matyila, Elijah Mbelu, Geo. McLellan, Peter Mlandu, Paul Mahon- yane, Jas. Mzimba, and HenryTshanda.

Third Year (first grade).—2, Margaret-Makiwane; 34, Stephen Majombozi • 38, Sam Mazwi; 48, Marrian Mzimba' Henry Dwadsu, Robert Haya, David Mona, T, Mvalisa, Daniel McKuka Tunyisa Ndungane, Mark Njokweni. '

EMGWALI.

First Class Teachers *(Fii'st Grade)* 38 Minnie Ntsiko; *(Second Grade)* Marv Ngqasi.

CLARKEBURY.

First year *(Second Grdde)*.—Malusi Israel Nota. Second year.—*Nil.*

Third year *(Second Grade).* — Abel Badwa, Albert Bidl., Ernest Gxagisa Titus Magaqa, John Matsasi, John Mdazuka, David Noah, Robt. Ntloko Arthur Nyobo, Johannes Sekeleni' Spalding Styato.

HEALD TOWN.

First Teachers—First Grade: 40, John September. Second Grade. — John Hlabi; Thus Kildasi; Mary Macaula; Oliver Mdliya; Edward Mpinla; Daniei N//UZO; Elsie Xotyeni.

Second year.—Second Grade : Charles Baart; Welter Hashe; Joel Mckongolo ; Geo. Mpufo; Solomon Mvambo; Jeremiah Ngqokwe; Jas. Shoffia; Alfred Tshomela.

Third Year.—First Grade : £7, 'Dfesel Tshaaibana; 38, Walter Mnyank Second Grade : Alfred Ayliff; Change Bekwa Alfred Kale; Paul Mnyam.

NQAMAKWE.

Second Year.—Swot A. Grade : Edmund Bangeni, SHAWBURY.

ISrst Year—Second Grade: Emma Mjali, Lydia Masalela.

UMTATA.

Second Year—Second Grade: Theophilus Bashi, Isaiah Butuma. Simon Jordon, Simon Ndima.

BUTTERWORTH.

Second Year—Second Grade: Annie Monye, Nettie Mvumbi, Mary Rozani.

MOR 1.7 A.

First Year— Second Grade : Gideono. Lobentlele. Abner Mayara., George Metsing, Chokela Morobane, Sadathtete Komodite.

Secodd Year—Second Grade : KemueB Mahautona, Samuel Mvelisi, Tendrik Molefi, Abia Motsanai Labane Ramokansue, Nepthali Ranlhati. Geo Sekese Etienne Tan

IZINTO NGEZINTO

INKUIBI.—Kutiwa zibinqibisile kumandla wase Dodrecht. Nase Monti ziko.

In E NATAL.—Isivuno seti salonyaka e Natal katiwa siyakudlula kweseminyaka.

LUCKIRS MALRASI (PEDDIE)—Ipepa alizisingat into ezinjengezo ubhala ngazo zobukwde ezintombini, njalo-njalo.

KWELAMA TSONGA.—Impi ka Ngungunyana, ebisiya luqongqota ama Putukezi e Lorengo Marquez ibbushulise umzi omnyama obuzi manye igakubeluugu.

U ARCHDEACON WASE KIMBERLEY.—Kumi, awe U Canon Holbech wase Bloemfontein ukuba yi Archdeacon yase Kimberley esikundlenisika Archdeacon Gaul owenziwe i Bishop yelama Shona.

IGOLIDE EBONWE NGAMEHLO.—Kutiwa olu hlobo Iwe golide olufumaneka kapukapu lufunyenwe kwisiqingata sase Rustenburg; esekunduluke amashumi amahlanu abembi e Johannesburg beseselela kona.

ISHWA LOBU INDIA.—Kutiwa e Natal u Rulumeni wa Pesheya wazise ukuba utumsle kona i Bili yokuhluta ama India ivoti. Bekutunyelwe eyenziwe yi Palamente yase Natal Pesheya obusexhaleni ngayo umzi wase Natal, kubuya le nje. Pofu into eyiyo ayixelwa.

UNXILO E MONTI.—Ubunxila e Monti buse yiyona nto iyimbasa; ungafika inkanti zimi ngembambo—amadoda namankazaua angenazimilo—akutetwa ngayo yona inteto ukudlubhuka, ayinyaraezeleki. Kufuneka ukuvangelwa okubukali entweni enje ukuze kubeko indicia.

AMAPOLISA ASE NCIBA.—Lamapolisa arole intlondi yokubhushulisa abafundisi ngepasi nangezilonda emahasheni, afike ati umntu makeme ayitule isali, akangele. Ngengubo zobufundisi ati nongenguye akalelwe bati ukuba angatengi imitika ati ungumfundisi. Kodwa ngati ayagabadela.

INTLANGANISO YO TITSHALA YONA.—U Mr. W. A. Siwisa wase Famala uti:—Nina bo titshala nantso into itetwa, ifanelekile kanye ngazo zonke indlela (ngu Mr. Msutwana) : womelani nonke. Ndiyavuma mna ukuba ngomnye wabokuqala kuyo. Okunene saku. hlangana sakufunda into. Ndingomnye we Titshala.

Ku M'BHALELI " GOBISONGOLOLO " (E Ko. MANi).—Inteio ozibhala njengamanqaku endawo ase Komani, u Mhleli uzifumana Zizizincoko zesiqu sako, zingendaba zaluto, ate ke wanqatyelwa nayindawo yazo ka. kuhle epepeni, kuba zingatsoliswe ntweni. Azanelise ke ngokutata inqaku ledinala eyayenzelwe abadlali be bhola be " Tome, nte' eliludaba ke Iona.

NGE SISHICILELO.—I Famala libcnakala ukuba lotusiwe yinteto epume ngakona, ngokungati ibisiza nomtwalo kubo bodwa. Bitsho kuba u Mr. W". A. Siwisa esiti:—Mr. Ndabezita Gadula-Etwele,—Asikwazi tina apa e Farmerfield. Wasivusa umnyele ngo. kuzibiza ngomzi wetu. Ngeba siyatelela nakwicebo lako, soloko ukuba uzifihlile. Ke ngoko ngati ugqume okunye ngasese.

KWA KOMANI.—Sipiwa cludaba ngumbha- leli " Ugobisongololo wase Bede pezu ko Voyizana engena e Nciba," Ngomhla we 8 January, 1895, kwamkelwa ngedinaiakazi engummangaliso i Team ebivelu kudlala e Monti kwi Tournament ebikona ngamanene- kazi e Team leyo, nakubeni ete amanye akafikelela ngezizatwana zobukwele, kwabonakala kupela amaledi amahlanu. Ndati ndakonje apa ku Komani isengumhla wokn qala ndibona kusenziwa into enjengale; nditi mna inoito zalodinula zatandatyuzelwa kwi £25, qonda ukuba yonke lonto ipuma kwingxowa zalamaledi mahlanu qha. Yapuma ngo 2 p.m., kwacitakalwa zizizwe.

UKUVULWA KWE TYALIKE E CACADU.—Ngomhla we 10 ku January, 1895 kwakuvu- Iwa indlu yetyaiike yase Cacadu, ityala layo lalikuma £70 eponti, ingu Laho Qangqa esihlalweni, Rev. D B. Davies Secretary, J. Start umfundisi, nabashumayeli, B. Noboza, J. Mnyalvzs, amagosa lawo; Bol Teka, B Mgcodo; 8 Satyo, umvangeli; Henry Zuba M. Mungeka, Z Manye na anye. Kwaliwa netvala, inkomo ezardwayo 11, nehangu, nebhckwe, negi.sba Kw ipu. nywa ukutshona kwelauga kuyakutyiwa inyama, izonka, omingqusho, nepudini— yeka ! Kwaye kusele i £4 etyaleni. Kupindiwe kwangenwa ngo 10 o'clock ebusuku lafezwa lonke ityala. Ngokuvuya bade ababeko bshlaula nenkotr.o ebixheliwe. Kwashiywa kona ukutya kuhleli, imbiza zizele betu. Ubuko balondlu buluvuyo besebesiva kakubi abashumayeli ukuti xa bashumayelayo abantu bamane bepungnza pantsi komti. Inga zingaba ntsha nentliziyo zabantu bakona zande ekumtandeni u Tixo ukuze kube litamsanqa.

I BHODI ZASE GLEN GREY.—Kwintlanga- niso ye Bhodi zonke kunyulwe esihlalweni u Hendrick Kalipa, unobhala ngu Rev. D B. Davies. Ute umhlalipambiii ekuvuleoi kwake intlanganiso, uneminyaka enga 24 epete abantsundu, nanamhla ufakwe kweH Bhodi zelali. Kunyulwe i chairman ze Bhodi nganye: 1 Bengu, kwakungeko namnye; 2. Lady Frere, Henry Zuba, Chairman and Secretary, Lembese Zembe, Treasurer,- 3. Macubeni, beko bcnke, Head, man Kalipa Chairman, 8. Vanqa Secretary, Antoni Cweya Treasurer : 4. Mkapusi, Frans Sizani Chairman, Micah Gxowa Secretary; 5. Zwaartwater, Benj. Mgcodo Chairman and Secretary, April Mboko Treasurer; 6. Vaal Bank, Benj. Noboza Chairman, Xaka Secretary, Njonga Treasurer; 7. Buffel Doorns, Komana Sibeko Chairman, Booi Fini Secretary, Dolcfu Tamle Treasurer, Bhodi ezazingekc : Nonesi, Macibini, Ku. ndulu, Bolotwa, Mbizana, Lanti, Cacadu, Ro. dana, Qoqodala ube mnyeobeko u Booi Mbe. ngo, abanye bengeko. Emva koko kufundwe umteto we Bhula, ukwenziwa kwemingxuma ngu Nobhala. Emva koko u Mr. M. Gxowa nte akungelungina ukuba zonke i Bhodi zibe nokudibana zodwa, zimane zicebisana zodwa, zivane uluvo Iwazo Zodwa. Emva koko yabulelwa i Chairman yintlanganisi awabulelwa' u Nobhala naye. Inconywe ubumnandi intlanganiso ye Bhodi etsho banga bayi palamentana etile enabapnlapul nayo. U Mr. Benj. Noboza ute zonke Bhodi mazitate IMVU ukuze ziziboneh izinto, kwapela.

KWA MANXES I E HERSCHEL.—Umhla wo kuvulwa kwetyalike yakwa Manxeba kwez veki zigqitileyo, kutiwa uyakulityalwa kadi ngabo bawubonileyo. Sekulixesha isakiwi indlu leyo noko bekute cwaka nje. Ingqi xuba Zabantu, abeoyawo, abamahashe, ikazavela kumacalana onke zisiza kulomsebenz mkulu ; noko kwakubana emhlambini uku ngafikeleli kwabafundisi ababemenyiwe Revds. W. Hurt, J. Conjwa, J. Myedi nge ngxakeko, kwalusizi ke kuba umninimzi i Rev. G. Weaver wryezimisele ukuwuxhomi umsebenzi walomisi kwabo bafundisi. Ma lunga nexesha 11 o'clock yaqala into eku ngayo, intsapo yakwa Manxeba yafala, itsbi ngengubo ezinto kunene ezifanayo, kunyi netitshala endela yakona into ka Gundwana eseyigqibe i 15 leminyaka ikona kulondawo Kwakoksla abafundisi emva kwabo abako keli kunye nenkosi yalapo u Tom Manxebi into yakwa Mtimkulu, kwangenwa kuqah kwindlu endaia, yabuliswa okokugqibela kwayiwa kuleyo intsha ivulwayo, inkulu intle betu, ifu'elwe igezinki; yavulwa y inkosi leyo ukujika isiiotile. Safika kwinto enkulu yendlu, kwatonakala ukuba ibiga ngatwe ngeflanka ibiya kuqwela kanye Kwaxesha ke indleko, zoba li £170; kwat kwakutihiwo wati umntu, iyakuvela p imali engaka. Kwaqala umfo ka M'Bulise ukuyeke mfondini, wanga nge enga tshongo: yafunza impi, yanga ngamaxwil engene emhlambini wegusha; yaye imp yalomz. seke yalinga ngezitembiso zayt zangapimbili Kwamana emva kwe„teta kuvuwa ingoma ezimnandi kunene, ezazi. lunyis'ie we iemini yinteto, Kwanga aku. savunywa ngarmlon o Kute malunga nc 1 o'click, kwabonek la unonkala exingi etyeni ityala alivum! ku; ela; kubpo amadoda izibonala kona kuakutiwa kusasek amdoda, yalwa impi. lapo kwabalulee amadoda azimisele ukuta akayikupume lingapsianga ityala; ewe, alwa onke ama doda, kodwa kwabaluleka la, yati yakupela imali angena ezipanini zenqwelo: J, Gundwina, Rev. J. Skosana, 8. Mkungela, j Gwabeni, J. September, Sent., J. September Junr, alwa mu lamadoda, ngawo awabanga ukuba lipele ityala, nakuba eyona ndoda ipambili kuyo yonke yinto ka Orem tad. n Mbovane, owarola ama £32 eyedwa. Yapuma ke impi ivuyi e, yenza u Hurrdi ngenxa yoloyiso olungaka Ngo. kudlaokwakuko owayekona uti, akazauge akuboie oiungako kuzo Zcnke ezaka zavu. Iwa ek°- Ngokuhlwa kubeko i Magic Lantern eR'e kunene.

INTSHUKUMO E TRANSKEI.

Nge 4 yemivo imizi emibini, owakwa Mavuso nowakwa Vuba ibiye ku Mantyi sNgqamakwe ngale miteto ingenisweyo, iyokuti ku Mantyi makazise u Rulumente ukuba lemiteto inzima ayingebi nakuyitwala. Ute umantyi—ningasuka nifuduke yena (mantyi) akana kumazisa nto u Rulumente ngento eseligqityiwe kade; okanye nina niteta lonto nisisandla esinye, into eninzi iwamkele umteto. Hayi lonto ayiko, zizibonda zodwa eziwamkeleyo lomteto, atsho amadoda, tina asiwainkeli, niazise u Rulumente. Wala mpela. Ngomhla 8 sibe nenye intlanganiso endulini ye Sixonxo, kuko Ingqamakwe nenxenye ye Gcuwa. Impi imalunga namashumi asixenxe. Nditeta kwanzima emadodeni, aye onke eti akawamkeli lomteto, lomali yorolwa zizibonda zona ziwamkeleyo. Kungummangaliso ukuba bangavunyelwa abantu ukuba batete eaintlanganisweni zemantyi nezibonda kanti bazakuvunyelwa imiteto zizibonda, bengenazwi bona. Kufuneka izibonda nemantyi ziyenza yonke lonto nokurola imali, singaziwa ngemali kupela ukuba siugabantwana. Yagqiba ke ekubeni makwaziswe u Rulumente ngo Major Elliot ukuba bona luNtu lomteto unzima maroxise.—UMBHALELI.

U HON. J. LAING.—U Mr. Laing, Umpa tiswa-Loliwe ne Misebenzi Yokwaka yobu Rulumeni, unduluke e Kapa ngobusuku bolwesi Hlanu olungapaya e Rini nase Bhofolo. Ube neveki emkile e Kapa, wabuvela kwakona ngolwesi Hlanu lwepelileyo.

ISIFO ESOYIKEKAYO SEIBANDE-
ZELE IQELA ELININZI.

Isifo siqala ngesisu kancinane, kodwa, ukuba sibilizelwe, sifika exesheni silutyutye lonke upahla olungumzimba, kupatelele kwizintso, isibindi, amazantsi esisu, ngazwinye zonke indawo ezipatelele kwizintso, ati ogulayo afumane abe yinto ekoyo ekedamelekileyo de ukufa kumkulule ezintlungwini. Sisifo esikolisa ngokuposiselwa kwezinye izifo; kodwa ukuba umleseshi unokuti azibuze lemibuzo ilandelayo, angaba nokuqonda nokubayeua ngesiqu akanguye naomnye wababafayo:—Ndiyabuvana ubunzima, nontlungu nokuxakeka okutile ekupefumleni emva kokuba ndityile? Ndinobundongela na—umzimba onzima onokozela na? Amehlo abambe ukuba mtubi na? Lukona uxakaxa kuvakala kakubi ezintsinini nasemazinyweni kusasa? Ulwimi lumblope na? Kuko ihlaba na emaceleni nokuba buhlungu komqolo? Kuko ukuti vingci na kwicala lasekunene, njengokungati isibindi siyakula? Kuko incilikiti na xa upakama ube uhleli ngokwayamileyo? Amanzi apuma ezintsweni mancinanena, anebala eliqaqambileyo na, akubonakali balana akuba enexesha enziwe ? Akubhodli sabhongo na, uqunjelwe kanjaqo? Ibeta futina intliziyo? Ezimbaza azingebiko zonke ngaxesh' anye, kodwa ziyamgqiba ofayo. Kunokubako ukukohlela okomileyo okunengodlo, emzuzwini kube nezikohlela. Siti xa sesiqubele pambili ibala Jomntu life-mnyama, izandla nenyawo zibambe ukufuma pofu zibanda. Ekuti ngokuya singenwa kukufa isibindi nezintso, kungene ingqaqambo zamatambo angancedwayo ngamayeza aqelekileyo awo. Isizekabani sokukufa kukungalungi kwe sisu, yaye intwana encinane yeyeza elilungileyo isikwelelisa itatyatwe kwa sisaqala. Kufuneka kunene ukuba isifo sivelelwe ngeyeza kwasisaqala, liseuokuti iyeza lisincede, naxa seside sendela ukuzingisa ngeyeza elilungileyo kulungile de sikntshwe kanye isifo, kubuye ukulangazelela ukutya nendawo ebezingalungile esiswini zilunge. Elona yeza liqinisekileyo ekuncedeni kwesisifo sibuhlungu yi Ncindi ka "Mother Seigel," eyenziwe ngemiciza, yaye itengiswa ngabenzi bamayeza kulo lonke ilizwe. Lencindi itsho kanye ezingcanjini zesifo isincotule sonke enizimbeni womntu, 6

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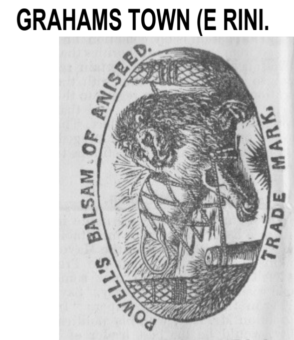

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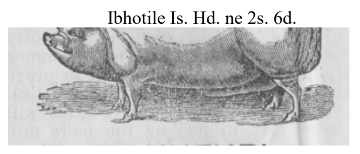

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NTINGANA-M'BELLE. — Kutsha tiswe e Bekesdolopu ngu Rev.. Conjwa u JAMES unyana ka Peter no I Ntingana base Ngqushwa no JAN DZUBE, intombi yesine ka mfi u W. n L. Bud. M'belle, nge 26 December, 1895 2221

Kufunwa.

ITITSHALAKAZI EZIMBINI Zezikolo zincediswa kwa Rulumeni, ukutabata la ku 1 April Izicelo zezindawo kwakunye namapepa alata ukuwufanela umsebenzi atunyelwe ku Rev. J. W. Stirling, Buchanar Qumbu, pambi kosuku live 15 February.

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Kunikwa amaxabiso angapezulu ngo BOYA IZIKUMBU, UKUTYA, MPAHLE RHAMBAYO.

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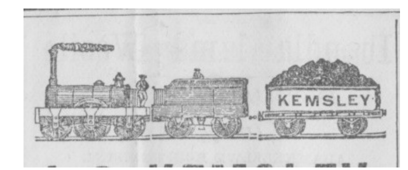

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KANENZE amava Ntozakowetu niye kuzibonela u J. O. KEMSLEY, ezantsi E-Bhai, UYA- KOTUKA.

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U Mr. JACOB VAN ZYL, wase Vlakfontein (enquleni yase Bteynsburg) upiliswe kwi Ngqaqambo-matambo namalungu ebiseyi bunoanywa. Ngokuteta kukanina uti akazange abone isifo esi " KoorteZeikte," zngabula bona, njengeso Idosi yokuqala ye RHEUMATICURO yamenz' umfana lowo uku- ba alale kamnandi, abayekanga nkumseza, nangona umelwane nezihlobo zati kum a ikolwa ukuba uyakupila, *seke tvandivelela kabini emva koko,* wangqina intsebeazo ye RHEUMATICURO ne PILLS.

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

U Mr. A. COETZEE, waso Brandvallei, oyi Mantyi yase Metele, wapila kamsinya. Unyana wam u John, no somfazi wake, u Mr. J. A. SMIT, wase Wonderboom, e Bhe- kesdorp bapiliswa nabo, mandiyeke ngoku, —Owako obulelayo u J. 0. VAN ROOY.

Eka JONES

I-RHEUMATICO

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

"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, OQONGQOLWANE; 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 zamelani ukuba nalo " Mgubo ka Keating." Akuko wumbi umgubo unomsebenzingapandle kwawo.

lNCUKUTU, INTWAKUMBA,
UBULALA-! AMANUNDU,
I OQONGQOTWANE,
lINGCONGCONI.

Awugqitwa nto ekutshabalaliseni INTWAKUMBA, INCUKUTU, AMAPELA, OQONGQOTWANE, AMANUNDU kwi MFELE 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 msubo zibo zezinesincamatiselo sika THOMAS KEATING. Ezingenaso zezenkoliliso. Utengiswa nge Nkonxa nange Bhotile kupela.

" Amaqakamba ka Keating Epalo." "
Amaqakamba ka Keating Epalo." "
Amaqakamba ka Keating Epalo." "
Amaqakamba ka Keating Epalo." "
Amaqakamba ka Keating Epalo."

UMFUNO ONESWEKILE ngembonakalo no- kuvakala kwawo emlonyeni; unika indlela eyamke- leka kakulu yokusebenzisa ukupela kweyeza eliqinisekileyo LAMAPALO ASEMATUNJINI. Liyeza elilunge kwapela laye lingerara, lenzelwe abantwana ngokukodwa. Litengiswa nge Nkonxa ne Bhotile kuzo zonke Izindlu Zamayeza.

Umlungiseleli: **THOMAS KEATING,** e London.

R. J. McCALLUM,

Kwisi Tora sam e Dohne.

PAMBI kokuba ndifudukele kwi Sitora sam Esitsha ndinga ndingayitengisa Yonko Impahla yam ebendin ayo nga manani atotyiweyo kakulu. Olutengiso luqala la ngomhla we 3 ku JANUARY, 1895 nge Cash kupela.

R. J. McCALLUM.

N; HEYERS

Inchibi Yentsimbi Zamaxesha, Imisesane, nama Jikazi,

CAMBRIDGE ROAD, Kingwilliamstown

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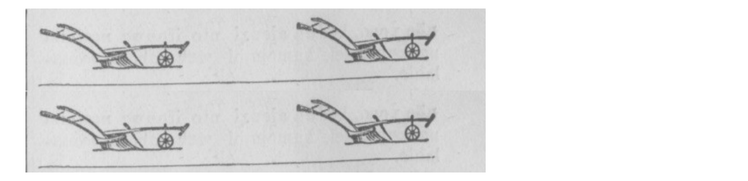

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I KESHMIYA,
I TYALI.

Ezona ibhetele nezitshipu kanye ezinokutengwa ngumntu.

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

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

ISEBE LAMADODA.

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

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

IZINXIBO ZOKUTSHATA ZE NTLOBO ZONKE NAMAXABISO.

KUKWAKO

NENCHAWA, NEZIBHALALA

ZELILIZWE, NJALO NJALO.

IMBOLA IMBOLA '

EYONA IBHETELE.U

WM. SAVAGE & SONS

KWI

BALA LABA TEMBU,

E CALA.

J. LAMONT,

NKATULA NKATULA I

QUEENSTOWN.

UKUPELA kwevenkile e Komani apo amafama anokuzifumana zonke izinto azifunayo.

U

Unga angacela amehlo ecelela imfurnba anazo ze Tyali, Blankete, Izibhalala, Ingubo Zamadoda, Ihempe, Printi, Izihlangu, Isali, —ngazwinye yonke into enokulangazelelwa ngumzi ontsundu, ngamaxabiso angazanga aviwe ngapatnbili 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 lOOlbs ; Ikofu 1/ ngeponti.

—o—

Kwakona unemfumba yengubo ezingono xesha, zonke ngamaxabiso abaluleko ngobupantsi. Lilo eli ixesha labahlobo. beta bangapandle ukuba batenge.

—o—

IMVELISO.

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

J. LAMONT.

Kwi Boloro yakwa Komani,

(QUEENSTOWN.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ncelelwa ukuba nkange. liae lamayeza abalulekileyo.

Elika
COOK **Iyeza Lesisu Nokuxazaza.**
1/6 ibotile.

Elika
COOK **Iyeza Lukokohlela (Lingamafuta).**
1/6 ibotile.

Aka
COOK **Amafuta Ezilonda Nokwekwe.**
9d. ibotile.

Elika
COOK **Iyeza Lepalo.**
1/6 ibotile.

Ezika'
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umciza Westopu Sabantwana.
6d. ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d. ngesiqunyana

Oka
COOK Umciza we Cosine. 3/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Ngawenkohliso angenalo igama lake.

O /ratengisayo 6 Mount Frere, kwa Baca, J. J. YATES, " Umater,

J. HILNER.

Umenzi-Wotshi Nemisebenzi Yobedu

E-QONCE

Xana ufuna Iwotshi, Intsimbi Ezinkulu Zamaxesha, Nempahla Yentsimbi Yentlobo zonke—kubhekiswa kuye.

Ikipala ezilungileyo ze Golide-, Imisesane yokungeja neyokutshata igalela kwi 7/6 umnye.

Abamgama bayitunyelwa Impahla nge Posi ngepanyazo. st263