kupela.

Zingene kanye; 3s 9d kabini; 5s katatu.
Nqulo.

IXABISO 3d.]

(NATIVE OPINION AND GUARDIAN)

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

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, OCTOBER 24, 1895.

Limele imfanelo yabantsundu ngapandle koloyiko.
Alicaluli Sizwe nalu

[Vol. XI, No. 574

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA.

INTSHUMAYELO.

NGU MHLEKAZI U RIGHT HONOURABLE SIR HERCULES GEORGE ROBERT ROBINSON, BARONET.

Ilungu le Bhunga elipakamileyo le Nkosazana, Injinga ye Buto fft Grand Cross, Yodidi olubaluleke knnene lo St. Michael, no St. George, Irnluneli no Mpati Oyintloko we Mikosi yo Mntan' Omhle yase Cape of Good Hope, e South Africa ramazwana, nezibhaxa zawo, ne Sandla so Mntan'Omhle Esikulu, njalo-njalo, njalo njalo, njalo njalo.

EKUBENI isiqendu sesine so
Mteto woku " Ngeniswa kwama gama abavoti e Palamente "
u No. 14 we 1887, unike ilungelo lokuba I Ruluneli ize
iyalele i Felkornet,
mhlaumbi endaweni yayo unantu
Kuba ngabantu abafanele lomsebenzi
ukuba benze uludwe lwamagama,
kubo bonke ubu Felkornet ngabunye
obukwisiqingata esinyulayo, alungelelane ngohlobo lo A B C abo bonke
abantu abanelungelo lokuvotela abanyulwa be Palamente kubu 1 elkornet
obunjalo. Ngoku ke, mna, Ruluneli
selikankanyiwe, ngale ntshumayelo
ndiyalela zonke i Folkornet, nokuba
ngabanjalo abaabambileyo, nabanye
abakankanyiweyo kwelipepa, ukuba
baqube ukuwangenisa amagama abavoti, ngokomyolelo walo Mteto ungentla nango Mteto wokunika ilungelo
lokuvota u No. 9 we 1892.

Ngapaya koko, ngamandla endiwanikwa ngulo Mteto ungentla, nditnisa usuku Iwa

25 ka November, 1895,

ukuba ibe ngumhla wokugqityelwa kwalomsebenzi.

TIXO SIKELELA INKOSAZANA.

Ikutshwe ndim pantsi kwesi Ncamatiselo se Koloni ye Cape of Good Hope ngalo-mhla we 9 September, 1895.

HERCULES ROBINSON,
Iruluneli.

Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni.

C. J. RHODES.

No. 358, 1895

Uluhlu Iwe Ziqingata eziya kunyula i Palamente ngokwe ntshumayelo No. 358 ye 1895. Kungeniswe ezinaba Ntsundu zodwa.

UM AND Li A WASE ALBANY.

A.—Umandlana 'wase *Albany :* Grahams, town kobhalwa e Grabamstown. North Fiah Biver e Glenovis, via Carlisle Bridge, East Fish River e Hounslow, Upper Riebeek e Shenfield, Riebeek Ea=t; Lower Riebeek, e Langley Park, Highlands; Lower Bush, man's River, e Salem. *B.— Umandlana wase Bathurst:* Port Alfred kobhalwa e Greenfontein ; Southwell, e Southwell ; Cuylerville, e Cuylerville ; Bathurst, e Clumber ; Kowie West, e Hope Farm ; Elephant Park, e Elephant Park.

UMANDLA WASE ALBERT.

A.— Umandlana zvase Albert: Burghersdorp, kobhalwa kona ; Achter Zuurberg, e Venterstad ; Upner Groot Rivier, e Modderfontein ; Lower Groot Rivier, e Ontevreden ; Lower Stormberg, e Mooiplaats ; Bamboesberg, e Molteno. *B.—Umandlana wase Steynsberg* ; Blesbok kobhalwa e Zuaifontein Brandspruit (inxalenye), e Verlatenfontein ; Zuurberg (inxalenye), e Hartebeestefontein.

UMANDLA WASE ALVANI.

A.—Umandlana wase Aliwil North i Aliwal North, kobhalwa kona ; Bnffelsvley, e Olyvenfontein; Klipspruit, e Kalkoen Krantz ; Barnardspruit, e Lemoen Kloof ; Kraai River, e Beerfontein; New England, e Karmelkspruit, B.—*Umandlana wase Herschel:* Herschel, kobhalwa kona. *C.—Umandlana zvuse Barkly East* : New England (inxalenye), kobhalwa e Sandham.

UMANDLA WASE CRADOCK.

A.—Umandlana wase Cradock :—Cradock (inxalenye) kobhalwa e Cradock ; Blaauwkrantz, e Ganna Vlakte; Vlek Poort, e Middel Water; Maraisburg, e Boscbjesmans Kraal; Fish River, e Zout.pansdrift; Achter Sneeuwberg, e Strydoms Kraal. *B—Uma-Mana wase Tarka* :—Vlek Poort, kobhalwa e Klipfontein ; Mostert's Hoek (inxalenye), e Hartfontein ; Winterberg, e Glen Rock ; Tarka, e Batel Hoek. *C.— Umandlana wase Middelbnrg*Brak River (inxalenye), e Taaiboschfontein ; Zuurberg (inxalenye), e Watervoer ; Willem Burgers River (inxale. ny®), e Wilgeboschfontein. *D.—Umandlana wase gteynsburg* Steynsburg, kobhalwa e Steynsburg; Brak River, e Groot Vlei; Strydpoort, e Joachimafontein ; Brandspruit (yinxenye), e Elandsfontein.

UMANDLA WASE BHOFOLO.

A.—'Umandlana wase Bhofolo ;—Fort Beaufort; e Fort Beaufort; Blinkwater, e Blinkwater; Koonap, e Hamonds ; Adelaide, e Adelaide; Winterberg, e Post Retief; Kroomie, e Fordyce. *B.— Umandlana wase Stockenstrom :*—Elands River, e Cathcart Vale ; Balfour, e Maasdorp ; Mankazana, kwa Mankazana; Hertzog, e Hertzog; Buxton, e Buxton'; Readsdale, e Readsdale.

UMANDLA WASE MONTI.

A.—Umandlana wase Monti:—Kubu Felkourneti No. 1, e Warrendale ; No. 2, kwi sections 22, 24 ne 25; No. 3, kwi Farm No. ; No. 4, e Monti; No. 5, e Gqunube ; No. 6, o Potsdam ; No. 7, e Baakfontein. *B.—Umandlana ivase Qonce :*—Kubu Felkornet No. 4, o P.O. Weolhope ; No. 5, Sea View ; No. 6, e Liiyvale.

UMANDLA WASE RAFU.

A.—Un'mndlana wase Balu :—Graaff-Reinet, e Graaff-Reinet ; Buffets Hoek, e Noodhulp; Voor Sneeuwberg, e Kommetjes Hoek; Sneeuwberg. e Zuurplaats; Achter op Sneenwberg, e Winter Hoek ; Camdeboo East, Klein Zondagg Riviera Hoek. *B.—Umandlana wase Murraysburg* .—Murraysburg, e Murraysburg; Upper Sneeuwberg, e Doornbosch ; Lower Sneeuwberg, e Tweewater; Trouwberg, e Zwaluw Krantz; Upper Buffels River, e Vliege Kraal; Lower Buffels River, e Kareeboaeb. *C.— Umandlana wase Aberdeen* :—Aberdeen, e Aberdeen ; Camdeboo, e Oude Plaats; Kariega (inxalenye), e Oorlogs Poort; Chelmsford, e Doof Oraai; Black Ridges, e Somerville; Red Hill ® Grootvlakte.*1).—Umandlana wase Midde'burg*Rhenosterberg (inxalenye), e Oppernskraal. *Umandlana wase Willowmore* SchoPIBteensberg (inxalenye) e Rietfontein:

UMANDLA WE KIMBERLEY.

Umamdlana mase Kimberley : kubu Fel kornet No 1 (Kimberley), e Kimberley , No 2, e Warrenton ; No 3, e Modder River ; Ko 4, e Klein Karreepan; No 5, Doornlaagte; No 6, e Sleutelsdam ; No 7 (Beacons field), e Beaconsfield.

UMANDLA WASE RINI.

E Grahamstown, Kobholwa kona.

UMANDLA WE QONCE.

A.—Umandlana zuase Qonce : Kubu Feikornet No 1, e Welcome Wood ; No 2, Ntsikizini; No 3, Debe Nek ; No 4, Debe Nek ; No 5. Middle Drift; No 6, Gxulu ; No 7, Keiskama Hoek ; No8, Eieleni; No 9, King Williamstown ; No 10, Kei Road ; No 11, Blaney ; No 12, Berlin ; No 13, Farm No 195, kufupi ne Kei Road. *B.—Umandlana wase Qumra*: Kubu Felkornet No I, Kom. gha ; No 2, Kona; No 3. Prospect Farm; *C.—Umandlana ivase Cnmakala:* Kubu Felkornet No 1, Stutterheim ; No 2, Dohne ; No 3, Oribe ; No 4, Dome ; No 5, Buckness; No 6, Grassdale. *D.—Umandlana wase Cathcart :* Kubn Felkornet No 4, Anta ; No 5, Henderson. *E.—Umandlana wase Dikeni :* Ncera, e Tynmie Post; Alice (inxalenye) e Alice.

UMANDLA WE BHAI.

Umandlana wase Port Elizabeth :—Port Elizabeth, Kobhalwa kona; Bushy Park, e Goedemcedsfontein.

UMANDLA WE KOMANI.

A.— Umandlana wase Queen's Town :—Queen's Town, Kobhalwa kona ; Bongolo, e Queen's Park ; Klassmits River, e Zetland ; Upper Zwart Kei, e Lilyfontein ; Bradford, e Welcome ; Kamastone, e Oxton ; Whittle- sea, e Whittlesea; Boccleugh, e Glenthorn ; Mapaesa, e Waklyn ; Gwatyn, Quehe Quebe *B.—Urdandlana ivase Glen Grey :* Glen Grey (inxalenye), e Welcome. *C.—Umandlana wase Cathcart* :—Kubu Felkornet No 1, e Cathcart; No 2, e Rockford; No 3, Schaffhausen ; No 6, e Police Gamp, Thomas River. *B.— Umandlana wase Tarka* :—Tarkastad, e Tarkastad ; Mostert's Hoek (inxalenye), e Hartfontein ; Wildschutsberg, e Kleinbaasfontein.

OWASE SOMERSET EAST,

A.— Umandlana wase Somerset East :—Somerset East, Kobhalwa kona ; Great Fish River, e Mistkraal ; Brak River, e Middelwater ; Vogel River, e Pearston ; Zwagershoek, e Coetzer's Kloof; Boschberg, e Fourie's Kraal. *B.—Umandlana wase Bed ford* :—Bedford, e Bedford ; Baviaan's River, e Klipplaat ; Manoazana, e Oliphantsbosch ; Cowie, e Kingsvale ; Kaga, e Brakfoutein ; East Riet River, e Kruger's Kraal. *C.— Umandlana wase Cradock* :—Cradock (inxalenye), e Jackalsfontein.

UMANDLA WE TINARA.

A—Umandlana wase Uitenhage :—Uitenhage, Kobhalwa kona; Van Staaden's River, e Sunnyside ; Elands River, e Tiptree Farm ; Coega, e Coega Kamma ; Sunday's River, e Hillside; Great Winterhoek West, e Box. moor; Great Widterhoek East, e Tiger Hoek; Klein Winterhoek, e Haasfontein. *B.—Umandlana wase Jansenville* ;—Jansenville, e Jansenville ; Klein Z wart Ruggens, e Klip Kop, PO Barroe ; Groot Zwart Ruggens, e Klipplaat; Upper Sunday River, e Blaauwkrantz ; Riet River, e Waterford ; Loots Kloof, e Ebenezer, PO Wheatlands. *C—Umandlana wase Alexandria:*—Alexandria, e Alexandria; Oliphants Hoek, e Waai Heuvel; Bushman's River, e Preston Park: Congo's Kraal, e Congo's Kraal; Gorah, e Sandflats ; Zuurburg, e Rockwood Estate. *D.—Umandlana wase Willowmore :* —Henley, e fiteytlerville ; VOor Bavian's Kloof, e Veeren Kraal, PO Heuvel Kraal ; In Baviaan's Kraal, e Zandvlaagte, PO Willowmore. *E—Umandlana wase Humansdorp* :—Zeekoe River, e Humansdorp ; Zuurbrun, e Zuurbron ; Tzitzikama, e Driefontein ; Kromme River, e Assegai Bosoh ; Zuuranys, e Lsagte ; Gamtoos River, e Quagga ; Hankey, e Hankey,

OWE DIKE-NGQUSHWA.

A.—Umandlana *wase Victoria East* :— Alice (inxalenye), Kobhalwa kona ; Tyumie, e Binfleld; Calderwood, e Garfield ; Fort Wiltshise, e Farm 1216; Funah's Kloof, e Kingston. *B.—Umandlana wase Peddie* :— Peddie, Kobhalwa kona ; Buckkraal, e Rura ; Newcastle, e Lessendrum ; Gualana, e Barn- father ; Keiskama, e Hercules ; Begha, e Hastings.

UMANDLA WE WODEHOUSE.

A —Umanlana wase Wodehouse :—Dordrecht, e Braak Leegte; Grootvley, e Carnarvon Farm; Upper Stormberg, e Snyman's Kraal ; Holspruit, e Zwempoort; West Waschbank, e Paarde Kraal ; East Waschbank, e Andover; Guba, e Guba. *B.—Umandlana wase Barkly East* :—Barkly East, e Middelfontein ; New England (inxalenye), e Sandham ; Highlands, e Elibank; Sterkspruit, [e Granard ; Drakensberg, e Lymore Lodge ; Vaalhoek, e Clifford. *C.—Umandlana wase Glen Grey* :—Lady Frere, e Ndonga ; Glen Grey (inxalenye), e Welcome.

OWASE BATENJINL

Umandlana wase Umtata :— Umtata, Kobhalwa kona ; Roodeheuvel, e Roodeheuvel. *Mqanduli*—Mquandvli, kobhalwa kona. *Elliot*—1 Embokotwa, e Embokot- wnna ; 2 Kosana, e Kosana ; 3 Gec lo, e Kilchamaig ; 4 Xuka, e Ronan ; 5 Gubenxa, e Gubenxa ; 6 Slang River, e Bloemvley, *Cala*—Cala, kobhalwa kona *Engcobo*— Engcobo, kobhalwa kona; Mbanga, e Mbanga. St *Marks*—1 St Marks, kobhalwa kona ; 2 Southeyville, kobhalwa kona ; 3 Makwababa, kobhalwa kona ; 4 Cofimvaba, kobhalwa kona. *Elliotdale*—Elliotdale, kobhalwa kona. *Butterworth*—Butterworth, kobhalwa kona Nthlambe, kobhalwa kona. *Tsomo*—1 Tsomo, kobhalwa kona ; 2 Tsojana, kobhalwa kona ; 3 Mbnlu,kobhalwa kona. *Idutywa*—Idutywa, kobhalwa kona. *Willowvale*—Nqamakwe, kobhalwa kona. *Kentani*—Kentani, kobhalwa kona. *Ngqa. makwe* —1 Ngqamakwe, kobhalwa kona : 2 Mahlubini, kobhalwa kona ; 3 Kotana, kobhalwa kona.

OWASE MBO.

Amandlana wase Mount Curry—Kokstad, kobhalwa kona ; Ward No 1, e Middle Valley ; No 2, e Poortjie ; No 3, e Bokfontein ; No 4, e Mirage ; No 5, e Rathfarnham ; No 6, Je Kokstad ; No 7 (ngepandle kwe dolopu ne komoneji), e Assenberg. *Umtie. kulu*—Umzimkulu, kobhalwa kona; Ward No 1, Indowana, e Farm Harton; 'No 2, Zuurberg, e Farm Mooi Plaats, ngoku Pleasant View ; No 3. Ingeli, e Farm Gowanhea; No 4, Lower Ibisi, e Farm Hopewell. *Mount Ayliff*—Mount Ayliff. *Mount Frere*—Mount Frere. *Qumbu*— Qumbu. *Tsola*—Tsola. *Maclear*—Maclear ; 1 Tentkop, e Falstaff Glen ; 2 Coningsby, e Wintermalien ; 3 Gatberg, o Cromarty ; 4 Umga, e Middleridge ; 5 Ugie, e Ugie ; 6 Wizard's Vale, e Wizard's Vale ; 7 Pot River, e Vipan ; 8 Upper Mooi and Pot River, e Waairek. *Mount Fletcher*—Mount Fletcher. *Matatiete*— Matatiele; I Mvenyane, e Zee. koegat; 2 Little Umzimkulu, e Hanover. *Port St John's*—Port St Johns.

Umnyhadala we Bhaso lakwa Rulumente Lokutyalwa Kwemiti.

IMIYALO eshekisiele Ekutyalweni kwe Miti, ngokwe Sigqibo se Palamente somhla we 24 ka July, 1895, yofunyanwa ishioilelwe kwi *Government Gazettes* zale mihla : 9th, 13th, ne 16th ka August, 1895 ; nakwi *Agricultural Journals* ze 22nd August neze 5th ne 19th September, nakweye 3rd ka October, 1895.

Uqwalaselo lufuneka ku Mgaqo we 2, ekungati ngawo kutunyelwe isaziso salowo ufuna ukungena emnyhadalcni apo ku Nobhala we Febe Lokulima ngapambili kwe

1ST MAY, 1896.

I Copy zalomgaqo zingafunyanwa kubha-'elwe kwi Sebe Lokulima, nokuba kukuyipiaa Imantyi.

CHARLES CURREY,
Unobhala Ongapantsi we Sebe Lokulima.

INGUBO! INGUBO !!

Ingubo zenu Zitengeni kubenzi bazo kanye kusinde 6/8 Epontini.

Ezamadoda i SUTI ezomeleleyo nge 21/- Ezamadoda I
BULUKWE ZE TWEED, nge 7/- Ezamadoda i BULUKWE
ZE KODI, nge 4/- ne 5,
Ezamadoda IHEMPE ZOMSEBENZI, nge 2/6 ne 3/-

Ezamakwenkwe i SUTI ezininzi ziqala kwi 3/6
Ezamakwenkwe i SUTI ZE KODI ezilushica nge 5/6
Ezamadoda ne Zamakwenkwe i DYASI zilahlwa ngapantsi amanani

HEPWORTHS' Limited, Abenzi Micako Nabatengisi-Ngubo

Amasebe kwi ndawo zonke.] E QONCE [Amasebe kwi ndawo zonke.

LEMINYAKA I 18

IGQITILEYO,

SINGENISE KWELI LIZ WE

IBLANKETE ZOBOYA.

EZILUKWE NGOBUGC1SA OBU BODWA, Igama lazo yi EXTRA NAVY or MATTROSS"

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

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

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

Kwivenkele enitengakuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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

APO ZIPAKULWA KONA KUKO.

James W. Weir & Co.

E QONCE.

Ngabobodwaabanokubhala lomfanekiso we Ngonyama

Eka LITTLE IDIPU Yegusha !

Engamanzi Nengumgubo Inetyefu, yeyona igqibeleleyo itembeke ngokugqite zonke

Ayinatyefu!

TSHIPU IZIGQITA ZONKE

AMAGOSA. AYO-

DYER & DYER, LIMITED.

Abantu banokucela ezivenkileni abamelene nazo ukuba zibafunele.

KANGELA APA!

O BAKER, BAKER & CO., E QONCE.

BATENGISA ZONKE INTLOBO

ZEMPAHLA NENGUBO

NGAMANANI ATOTYIWEYO KAKULU.

I Lokwe Zamatombazana Nabafazi—I Tyali—I ---------- bhatyi—I Minqwazi.---------

I PRINTI—I SATINI—NEMICAKO.

Ezamadoda, Zamakwenkwe Izinxibo— Bhatyi—Budukuje-I Minqwazi—I Ilempe—I Zihlangu

YONKE INTO NGAMANANI ATOTYIWEYO.

KWA BAKER, BAKER & CO.

Dr. MOFFATT
UMCHIZA WOKOHLOLOHLO
WASE AFRICA.

Unconywa ukuba Lelona Yeza Lilungu

LOKOHLELO, INGQELE.

UKUTSHA KWE LIZWI, ISIFUBA INYANISO ENKULU

MQUMISA OLD KOHLOKOHLO

Ngamawaka amakulu nangapezulu abafa ngonyaka kuziyekela kuku Kohlela ne Ngqele, into keleyo eti ibange ukufa.

EZIKUKUFA ESIFUBENI NASE MIPUNGENI

Ukutatyatwa ko Mchiza we Africa Wokohlokohlo ngexesha kutintela ukufa. .

Njalo-njalo,
Njalo-njalo.

Eliyeza 'inqabe kunene linokuzozwa kuzo zonke Indidi Zamayeza

1 6 Ngo Bhotile, litunyelwe ze ngeposi.

—:o:—

LIZUZWA KWA

Mr. T. DOBLE

PHOENIX BUILDINGS.
KING WILLIAMS TOWN.

JOHN W. BAYES & CO., GRAHAMSTOWN.

IVENKILE ENKULU ENTSHA,

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

Yeyona VEN KILE I TSHIPU kwimpahla Yendidi zonke—KUMADODA NAKUBAFAZI,

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

Ibhaso Lesheleni Unihoa kwi Ponti nganye umntu atenge ngayo

IZITOFU EZIHLE ZELOKWE ZOKUTSHATA ZIKO KANOBOM.

JOHN W. BAYES & Co. BON MARCHE, GRAHAMSTOWN, ERINI

Impahla ze CRICKET, ze Sizini

YE 1895 TWO 1896.

EZIMPAHLA esinazo, zingasentla zezenziwe zingeibi kwapela—

I BATS—I BHOLA—I STUMPS—I LEG-GUARDS — Ne GLOVES — Njalo Njalo

Pambi kokuba ni odole balelani kuti ukufuna amanani.

BUFFALO c.c. NTINDE c.c

Imigaqo etile emananini kwi -----Clubs.----------

Ko DYER *E* DYER. Limited,

KING WILLIAMSTOWN.

Beauchamp, BoothCo.

E QONCE

ITYALI EZINTSHA!

ZISAND' UKUFIKA.

YIZANINIBONE!

ZIYAKUNIMANGALISA.

Zezentlobo ezigqiheleleyo zofani ngofani ezingazange ziheko apa e QONCE.

"Bonke abavela ngapandla bebe- fanelwe kukuza kubona ERITYALI ZOBUGQI ngapambi kokuba batenge kwezinye Ivenkile

Beauchamp, Booth & Co.,

E-QONCE, KINGWILLIAMSTOWN

IMPAHLA UKUTYA!

W A, YOUNG,
PEDDIE, ENGQUSHWA,

BASOLO KO benempahlaeninzi eketiweyo ye PRINTI, IKESHMIYA ITYALI ne QI YA, njalo njalo; nayo yonke IMPAHLA elungele Abantsundu.

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

Amayeza Ahleli Enziwe (Patent Medicines) entlobo zonko oka Nogqala (Jesse Shaw's). Umpilisi Oqinisekileyo Ekulunyweni Zinyoka.

UBOYA, UKUTYA NE ZIKUMBA NEMFELE (Produce) ZIYATENGWA IPULUWA. NAMAGABA.----------,

YONKE LEMPAHLA IFUNYANWA NGAMANANI ALULA,

IZIHLANGU INGUBO.

X X

Yizani Kutyebisa amehlo enu

KWA

U PASCOE

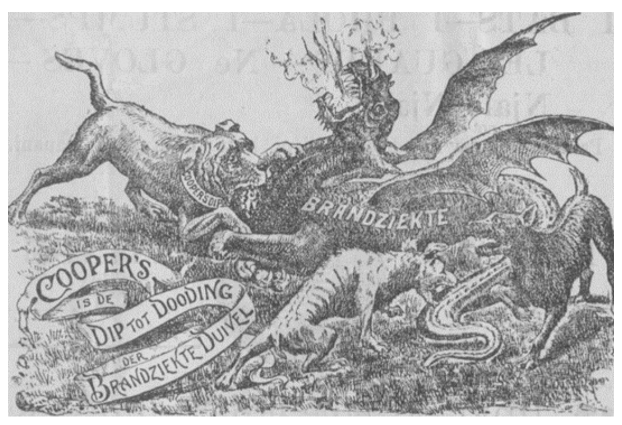
(FOLOKOCO).

UNEFANDESI

Ningalibali apo ningambona kona “SALUF,” Ezantsi kwe Tyaliki, yama SKOTSHI, e E-QONCE.

X X

Yeka COOPER Inkunqele



UYAKUYIBULALA INDIMONI !

MLINGENI!

Abantu banokuyaleza kwi Venkile zabo zi-bhalele kubaniniyo.

IKOMPONI ENTSHA YASE JAGEBSFONTEIN YOKU-

MBA NOKUPANDA, LIMITED.

KUYAZISWA apa ukuba u MR. JAMES SAUNDERS (Mahlasa- bangella), obefudula eso Koffyfontein, unyulelwe ukuba abe ngu Mpati wa Bantsundu, ne Mingxuma e Jagersfontein, umsebenzi wowuqala ngo 19 Iwale nyanga.

Ngomyalelo,

NELSON S. GIRDLESTONE,

Unobhala.

Kimberley, August 14, 1895.

KUFUNWA

AMADODA apilileyo, afunelwa umsebenzi wapezulu nowase mngxunyeni kule Mingxuma yase Jagerafontein, Imivuzo iyamkeleka, kutyiwa kwakona, nempato intle kakulu. 2211

The New Jagersfontein Mining & Exploration CO.

(ULIMITED).

E QONCE !

NOTICE

IS hereby given that Mr. JAMES SAUNDERS (Mahlasabangella), late of Koffyfontein, has been appointed Superintendent of Natives and Compounds at Jagersfontein, and will commence his duties on the 19th of this month.

By order,

NELSON S. GIRDLESTONE, Secretary.

Kimberley, August 14th, 1895.

WANTED

FOR the above Mine, any number of able-bodied NATIVES, to work on the Floors and in the Mine.

Good Wages, Food Free, and Good Treatment.

2211

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

IMPAHLA ZOKUTSHATA:

Izivato ze Satini—Ezokutshintsha Izigubungelo Zaba Tshakazi Amagqabi Okutshata Izihlangu ne Shuzi—Indilokwe, Iziteyisi, Nobuqeleqele Obunjalo.

IMISESANE YOKUTSHATA :

Imisesane ye Ngeji—Amacici.

INGUBO ZAMADODA:

I Bhatyi-ezimnyama—I Bhulukwe-Zokutshata — Ihempe-ezimhlope— Amaqina ne Kolala—Iqiya zi Silika—I Gloves ezimhlope.

NOBUQOLO, Njalo Njalo.

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W. J. HAYHURST,

Mnnube, Centani, August, 1895. st 2211

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Imela ne Folokwe,
Ikoyi, Ikomityi ne Pleti, Ilampi,
Impahlayendlu yonke, njalo, njalo.

ICukwako Imisesane Yokutshata ye Golide, neye Ngenji—etshipu.

Loba mangalisa abantu abanesife soxaXazo ukuva ukuba elika Chauiberlair loxaxazo nesisu, libehle linipilise umntu. Kwaye kufuneka umntu alitate eliyezs esaqalwa sisifo. Litengiswa ngo K LUMSDEN & Co., e Qonce.

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Bbalelani ku

REV. JOHN THOMSON, tc

Idutwa.

Kulahleke or Kubiwe.

BONISANI!—INKABI YEHASHE EMFUSA, eminyaka mitatu. Kwa ne MAZI EFOSEKAZI, enebala ebunzi. Ondilandisayo ndomvuza,

PHILIP MDALA

Xume

Ngqamakwe.

Ukwazisana Kewezihlobo.

Abazelweyo.

XALA.—E Nyanyadu, Natal, inkosikazi ka Rev. Rich. Wm. Xala ifumene UNYANA nge 15 ku October. [711

XIPU.—E Qcqodala, u Mrs. Thos. Xipu wase Kimberley afumene UNYANA nge 24 ka September. [23110

Imvo Neliso Lomzi.

NGOLWESI-NE, OCTOBER 24, 1895.

INILE ku Tsolo.

USHUKUMO lomhlaba luxelwa kwi-ndawo ezininzi kwelipezulu.

ELASE Betshwana liya kunxityelelwa e Koloni ngo November 1.

MANINTSHI (20) amatyala ayakutetwa yi Jaji e Mtata ngalo mjikelo.

E HEWU bati inile, kuyaliny wa. Umbona unqabile, abantu bapelelc e Johannesburg.

UMHLOBO ose Beaconsfield utelela kwakweliti Ibala le Cawa lamkelekile ngelisenziwa inewadi.

XA utenga mhlaimbi ubalela kwi venkile ezine zaziso wasakulilibala ukulikankanya igama le Mvo.—ST.

ABARWEBI maze bangazikohlisi basiqwalasele isaziso sika Mr. T. J. Bragg wase Nqabara esingokutya akutengisa tshipu.

E JOHANNESBURG umsebenzi ungxamelc ukuvuleka kanye ngoku; imali yona iyehla, kuba iti ga nge 3s ne 3s 6d ngemini.

ILANGA libalele e Johannesburg, lite nka; ifiva inzima kuyo yombini, white and black. No Rev. Guinea usate nqum ukutshatisa.

KUKO ulure lokuba kuza kuyilwa umanyano Iwabaxeli be hangu apa e Qonce. Ukuba lento yenziwe iyakuba luncedo olukulu.

KUNCONYWA ukubalela kwelanga kwi ndawo ezininzi kule Koloni, ekubonakala ukuba imvula ebisandul’ ukuna kweli ayifikelelanga kuzo.

NGENXA yokubalela kwelanga kutiwa ungafika zipambana ifatyi ezituta amanzi e Gqili ukuya kuwateijgisi ezidolo-pini ezinjengama Alvani.

IKABA e Johannesburg ngudyudyudyu-du ukufunda amashishini (trade), ngati liti: owele i Gqili engena trade yake xa agodukayo woba ngumkanja. Kunzima!

KWEZIMVULA zisandul’ ukubako kuvakala ukuba pesha kwe Nciba umbane ubete inqwelo enenkabi, kwafa inkabi ezisibozo, umbexeshi nomkokeli bawa iziduli.

IMPI yase Metele kuvakala ukuba ngoku yemkelwa ngumantyi wayo obe quba imfanelo kuzo zonke izizwe ngapandle kwekete, ngoku bayalila pantsi kwale ikoyo imantyi.

INCWADI ezivela e Lusutu zixela uku-ba lati nka ngakunye ukubalela kwelo, nokuba ukutya abebesandulukukute- ngisa nge 3s. ne 6s. ingxowa, ngoku bakurolela 30s. ngengxowa yengqolowa neyamazimba, ngeyombona 20s.

U MR. SMITH wase Australia obeku-tiwa makazokutata indawo yokonga- mela ololiwe kutiwa akangezi, amakabe u Mr. Elliott uyakusele hlala kwase ndaweni yake ekubeni bekuxokozelwa kakade ngokupuma kwake.

EMZINI ka Mrs. Galbraith e Bai kufike indoda ekangeleka kakuhle, yacela amanzi ku nkosikazi lowo, kweso situba ite nqilc yamkahlela pantsi u Mrs. Galbraith lowo, yati lamaxa alele pantsi yatsiba endlwini yapanga imali, yemka ne £17.

YINTONINA IVOTI ?

SIMANGALISWA tina uku-ba kube kuseko abantu aba-ngayaziyo ivoti noko Iona igama eli liqelekileyo. Abanye kesibeve belibhekisa nase kulungisweni kwe nqwelo zika loliwe xa sazeke ziza kuhamba—kutiwe ziyavota. Siti akummangaliso ukuba kubeko aba-sabuzayo, abati yinto yokwenza ntonina ivoti; kuba nabo kukade beyiva ichazwa, baze bange ngati bayiqondile, babuye bawelwe zinkungu okanye batyapake amebic engqondo, babe kwase bunyameni kwakona. Baye beko abangazanga bayiva ichazwa k'wangokuchazwa—abavuke sekusemva, kunjalo nje nentanga entsha, ebiyintsapo oko zibe zisakutyilwa ezi zinto nayo ide yapatclcla. Zonke ezindidi ke zino-kuba sebunyameni xa zingayi chazelwanga into eyiyo lento kuba-njenwe ngayo kulo lonke ngoku e Koloni kwezolaulo izinto. Ukutsho kaloku kukuba, siteta nje amagosa amiselwe oko kuzo zonke indawo ezipetwe e Kapa asingetc ukutabata amagama abo bonke abanemfanelo yokupulapulwa kwezombuso. Olu bhalo ke aya kuluquba kude kube ngo 25 November, lo, abangati ke abantu abaziqondayo ukuba bane mfanelo kweli teko, nabazi abanye ukuba banayo bakumbuzc amagosa ukuze UKUTSHO ke masibonise umzi obafundi betu into eyiyo ivoti.

Kaloku singabantu bomntu—Unkosazana ke. Ivoti le iyinqobo yokusilaula kwake. Kwimini zamandulo ubesakutumela i Ruluneli ebiquba imicimbi egameni Lika Kwini kube kugqityiwe. Lonke igunya lolaulo belixonywe pezu kwayo. Ebenjalo amatshawe ango Sir HARRY SMITH, Sir GEORGE GREY no Sir PHILIP WODEHOUSE, abeke ezi Ruluneli zeli; ongafika nanamhla umntu ebuza ukuba zapelana i Ruluneli ezinjalo lento namhla kutunyelwa amadoda angenandlela. Okunene j kunjalo kanye. Oko kwakukoko; ngoku kungoku. Oko ivoti yayingeko; yona itate indawo yezo Ruluneli.

LEVOTI ke ngoyena Rulumeni: siteta tina ukuba kungeko nto yimbi ingu Rulumeni. Masikwenzele : Ute u Kumkanikazi ukuroxa kwake etulipateni ngelake igunya eli lizwe wawenzela ivoti umzi ukuba uzipate. One voti ngoyena ulaulayo. Inokudelwa na ke into engako ? Wumbi angati uteta ukutinina kungasilungeleyo nje ngoku embusweni sinazo ivoti. Pulapula ke. Levoti, kaloku, wokumbula, asinguwe wedwaonayo; yaye ingengowebala lako wodwa umzi onayo kanamanjazo. Iti ukuze ibonakale isiqamo sayo kuzimanye iqela labavoti ngento elinga lingayipumelelisa, lize ke eloqela ngobuninzi balo ligqite kwamanye : iyapumelela ke into yelo qela— kupate Iona ngokubona kwalo. Iqela ke elisenempumelelo—noko ingepi nakulo -nelibavoti baninzi, lelama Bhulu; abanye bangama gcudwana angaqubi ngompunga omnye, ate ke ngoko awabi nampumelelo intle.

MAUBE uti batinina ukuyiquba indawo yobu Rulumeni abavoti ? Masikwenzele. Abavoti aba bonke ngebeba babutwa bonke ukuba bayokubhunga imiteto e Kapa ukuba bekuko indlu enkulu ebingaba nokubamkela ngobuninzi babo. Kodwa ngokuba lonto inge- na kwenzeka, lifike ilizwe lenziwa iziqingata ngeziqingata, sa seso samiselwa amadoda nokuba mabini esiwatembayo ukuba sesimisa wona ayokwenza lomiteto esikundleni s a w o . Lomadoda awanyulwa bambi abantu ngapandle ko- luhlu olungabavoti. Nasekuwa-nyuleni bayamana ngamacala abavoti ukuze iqela elininzi lipumelelise amadoda elibonayo ukuba ayakuba Iilungelo kuwo nase mzini. Ukuba umzi ukolise ngabavoti abangena ndlela, nabanyulwa bawo iyakuba zitikiva ezikwanjalo; ukuba balungile, nabanyulwa bawo bayakuba kwanjalo. Amadoda anyulwayo ngoku amashumi asixenxe. Ati ke lomadoda ('amiswe ngaba votij akufika e Bandla e Kapa abuye azimauye amise indoda ibenye eti ke izityumbele nokuba sisihlanu sowayo esisala kona xana amanye agodukileyo siqube umsebenzi wolaulo. Ngalamadoda ke abizwa ngokuba ngu Rulumeni. Kodwa angobanina ? Angabantu abamiswe ngabatunywa babavoti, abangati abavoti bengakolwa bamise bambi abatunywa abaya kuwaqetula ukuba kwenziwe into abayifunayo. Lilungelo elikulu elinjalo ke eli. Amawetu abefanele ukungena kulo angalidangaleli. Nokuba angaba awamaninzi ngangokuba ude umbuso ulunge entweni efunwa ngawo, isitunzi sokuba angabavoti—awamgquba nje—siwenza ukuba ahonjelwe ngabo basekeleze inxaso emawongeni ombuso ; kanti ukuba alityeshele elilungelo likulu aya kuba zinto nje zokufeketa. Intlanganiso ! Intlanganiso! Intlanga- niso I kulo lonke, zokukangela abasebenemfanelo yokungena kweli lungelo likulu kunene. Ukuba amawetu angaba ayayinandipa ingxoxo enjengale, singabuye si- ngene ekuchazeni imfanelo zabane- lungelo. Abangaba abakaqondi bangadendi, basibhalele msinya ixesha lingekapeli.

UKONiWA KWELAMA MPONDO.

KUVAKALA ukuba u Rulumente usapikele ukulona no kulipanga elama Mpondo. Noko kungavakali nto emapeponi ngelo okwangoku csikuvayo tina kukuba okuqubekayo kwelo kuya kucita uxolo Iwelizwe. Ukunxityelelwa kwelama Mpondo kule Koloni kwakumaxana u SIGCAU wayegxota impi ka MHLANGASO eyayite yenza imvukelo mbuso. Kekaloku u Mr. STANFORD egameni lika Rulumente watembisa ukuba lento iyakuba ngomnye kwiminqopiso ka Rulumente no SIGCAU ukuba ifezwe lonto. Kwaza kananjalo kwagqitywa kwelokuba u PATEKILE enye inkosi eyayingundiyalwa iyakuhluwula ku SIGCAU amakulu amabini enkomo. Leminqopiso ayizange ifezwe, ko ngoko u Rulumente ukangelwe emehlweni ngama Mpondo njengonganyanisekanga eminqopisweni yake. Ngomhla wama 20 ku August u Mr. STANFORD ubuye wahlangana no SIGCAU e Flagstaff, wadala uxolo pakati kuka PATEKILE ne Nkosi yake Enkulu u SIGCAU, olwalusckwo kwimvume yokuba u PATEKILE uyakulibhatala ityala lake cukosini apo. Kwakona nesi isitembiso asiyawafezekanga, ute no Major SPRIGG owayefunjatiswe lomcimbi ukuba aze awufeze wasuka wasonga izandla akenza nto. Yilonto ke ete u Rulumente yamenza ukuba angaqondwa ngabantu. Kwakona umantyi omkulu pambi ko Mr. LEARY no Major SPRIGG ubuye inqubo ekwakutenjiswe nge Sisele ukuba kuyakuhanjwa ngayo wayihlaziya. kuuti ke namhla uyawa jibilikile u Rulumente akavumi ukulifeza idinga kubu Rulumente. Akuko nto iyakumxolisa ngapandle kokuba kuliwe. Ucingo kwingxoxo ka Mr. JONES luyayicacisa lento. Into yokuba kubekwe intonga kuye ngu Rulumente ayibonakali kuba asinguye nowaka wazuza amatuba okubufundela ubumantyi. Ubudenge bake babonakala kumcimbi ka TOTWANA. U MBEMI waye kumandla ka Mr. LEARY, angengawulabalabelanga awone ngoluhlobo wawona ngalo u Major SPRIGG. Uluvo Iwasema Mpondweni lolokuba kushiywe oyena mntu ngeyegxotiwe u Major SPRIGG kwayekwa u Mr. LEARY ukuba bekufunwa uxolo nokuzola kwelama Mpondo.

ELETU.

IYE imana iqina ngokuqina inteto engelinga esati ukulenza kwetu saye singena zinto zinkulu sizilindeleyo. Izihlobo esimana sihlangana nazo ubuso ngobuso, ziyayinyanzela indawo yokuba inteto ezimana ukubonakala kw’ ‘‘ Ibala le Cawa ” ziti mazenziwe incwadi, kwanababhaleli, njengokuba kobonwa nakweyeli lanamhla ipepa incwadi evela ku Rev. R. M. SIKUTSHWA, bagalela kwakwelo. Kwati kwamhla kwafika eyase Herschel incwadi sayikankanya eyona ngxakeko iyintaba ekwenziweni kwento enjengale icelwa ngumzi, ukuba zindleko zesishicilelo. Kananjalo sayivelisa nendawo kakuba nakwakubeni uluvo lungawufaneli umsebenzi yokugagala into yololuhlobo lunzima pezu kwenziwe noko singalinga, sifumane siLwaqe, noko singazange sisenge ukwenzela ukuba atiwe wona awabantwana, kungade kusuke kufe nosebeleni. Kuyimfuneko ke enkulu ukuba iyakwenziwa lento sibehle siyazi, ukuze singene ezilungiselelweni, siti siziquba eziuteto sibe sisazi ukuba ziza kuloudolozwa. Kungati ukuba lento iza kwenziwa kufuneka zonke ezinteto sizilungisile sazi-qwakanisa, saziketa amadlala ; ngezwi elinye : kungafuneka intsebenzo ete nqi ukwenza ukuba ize ibe yinewadi efanelekileyo neluncedo emzini. Inye indlela qa esingalufumanisa ngayo uluvo lomzi kulento ukuba uyayifuna awuyifunina : kukutumela amapepa emzini, ayakuti wonke umntu ofuna ukuba ize iti yakuba ishicilelwe leyo newadi ayitunyelwe, abhale igama kwelo pepa alitumele kule ofisi. Ayakuti akungena onke amapepa, sakuba nati site sakuwabala sawafumanisa ukuba amele ukuba siwuqube umcimbi wokuyishicilela incwadi leyo kube kulungile ke. Into eyakoyisa yonke inkatazo kukusayinwa kwalo mapepa azi odolo, awoti wona abe nencazelo ngayo incwadi leyo. Ukuba akwenziwanga eliqinga lento inqwenelwa ngabahlobo betu ayingenzeki, kungajikelisa iminyaka kuxoxwa. Nalo ke eletu. Siya kubehle sikupe amapepa ke, sikangele into eyakwenziwa ngumzi.

AMANQAKU.

Ukuhlutwana nge “ Mvo.”

Isoldati elidala le Vangeli lenjenjo ukuteta nge Mvo:—“Ite yakufilia IMVO nge Posi sapangelelana ngayo nentombi yam, ndite ndakuti ‘ makuqale mna,’ yati intombazana yam ‘ hayi, make knqale yona.’ Okweneno ke ndide ndayincamela. Kuse ngo Cawa sitintelwe yimvula, andabinako ukuya e Planini yam. Ndaman’ ukubla ndinyuka nalo Ibala le Cawa kamnandi. Njengomshumayeli ndilifumana liluncedo. Kunzima ukupelelwa zinyaniso umi pambi kwe ntlangariiso, kanti kuhle ukuba ne sitora esizeleyo. Selenga u Tixo angaupumeza umcamango wokuba, njenge sikalo sabaninzi, zenziwe incwadi ezinteto zeli Bala le Cawa.”

ingwane.

Ukuba amalungu ka Rulumente opeteyo ngoku ebengatshele ezihla-Iweni zawo njenge ngwane itshele elityeni ekuti nokuba ulwandle lugquma Iwenzanina kanti aluncedi nento engwaneni ayisokuze ishukume ngapandle kokuba ide ife. Anjalo amadoda alaulayo, into ayitandela ukufa nokupila zizihlalo nezinto azimfimfita kwezo ziblalo. Kodwa ukuba bfkungenjalo ngeba siti umcimbi wokukutshwa kuka Mr. C. B. Elliott, kumsebenzi wokongamela ololiwe, udale umahluko pakati kwamadoda alaulayo, umqekeko obuuiele ukubenza o Sir Gordon no Messrs. Laing no Frost, no Mcbazi Mteto, bakwelele kanye njengelinyo iqela emdibaniswení wolulaulo lupeteyo, kuloko ke asingemangaliswe ukuva sekusitiwa abuye akanyelwa lawo manxeba okungevani. Kupete impi engena miqolo, engenamvo zayo ziqinileyo abanokuti ngazo bashiye nemincindo.

Mr. Charles Molteno, M.L.A.

Ezivela kumimandla emelwe ngu Mr. Molteno, zezokuba umzi usakolwa Jilungu lawo, saye ke sisazi ukuba kukolwa yindlcla elinene eliquba njlyux nelizimisele ukuquba ngayo. Kubonakala ukuba akagaxazi, unomoya wokuzifikelela zonke indawo anokuhlangana nabantu abameleyo e Bandla. Ngalc ndlela ke ubeka umzekelo ongewulandelwa nangamanye amalungu ase Bandla. Inteto yake ayenze e Mtata ivule ingqondo’yoninzi obelungekamazi ukuba lubone ukuba yindoda yenyani eneziravo eziqinileyo, eyiqondayo kananjalo imigaqo yombuso.

Ushukumo Lomhlaba.

Unyikimo olungaka lomhlaba asiqeIene nalo tina kweli lizwe. Ababantu abelungu akulungi bakwanda kakulu elizweni, kulunga bakuba ngamangqandende. Bati bakwanda bakatazele ukwenza izikade ezikulu, yaye kelento ikakulu ibangwa kukuba bancbulwelwe obukulu kunene esesibona, ukuba busc gazini labo. Abakwazi ukuzixolisa nokuzonwabisa ngento abanazo. Banjalo kweze lizwe izinto, kukwanjalo nakwczo nqulo. Lento yalata ukuba basaza kupunywa zizinto, sinosizi ukutsho, kodwa sibona njalo. Kusoloko bati bafika e Africa umhlaba baupete czandleni awuzange upumle. Kutiwa ubungede ushukumena ke kona,

I Yunoni e Rini.

(Isisalela).

ABATUNYWA KWI NTLANGANISO.

Kuxoxwe ngendawo yabatunywa zi remente kwintlanganiso zabafundisi. Emva kwengxoxo kugqitywe ekubeni ziti iremente ezingatumelanga mali kwi ntlanganiso yonyaka abatunywa bazo bangavunyelwa ukuba baxoxe, bangavoti nokuvota kwintlanganiso yabafundisi. Lengxoxo ivuse nendawo yokuba maziti iremente zitumele abatunywa kwi ntlanganiso le yabafundisi ngokomiselo lwemali eziyirolayo, ziti ezite zayitumela kwintlanganiho yabafundisi i £20, nanga- pantsi koko, zitumele umtunywa abe 'mnye ; ezitumele £25 nangapantsi kwe £40 babe babini; ezitumele ngapezu kwe £40 babe batatu. Emva kwengxoxo lo mcimbi ubuye waroxiswa ukuze ubuye ungeniswe kunyaka ozayo yi Komiti emiselwe ukuze ike iwukangele, iwucikide.

ISONDLO SABAFUNDISI ABADALA.

I Komiti eyayimiswe kunyaka opelileyo ukuba iqwalasele lomcimbi, iyingenisile ingxelo yayo. Iyaleze ukuba lo ngumcimbi omkulu ofanele ukuba iramente ziwuqwalasele zenze into, kutetwe nazo ukuba ziman' ukurola imali etile ngo nyaka zirolela abafundisi bazo. Iti le mali ingene kwindawo enye, iqokelelane kona ukuze ati umfundisi ote ngobudala nokokuba kungesifo kwabonakala ukuba aroxe emsebenzini wokushumayela, wabe engena ndlela yimbi yokupila, abe nokondliwa ngemali etile eya kutatyatwa kulemali. Kugqitywe ekubeni lomcimbi ubuyiselwe kwakulo Komiti yanyakenye ukuze ifeze indawo yokuba elicebo ilipu- melelise, ize kanjalo itumele incwadi eziramenteni ngawo lomcimbi ibonise ezindewo.

Ibulelwe ngengxelo yayo.

UMBULELO KWI RONOSKAPU (L.M.S.)

Kutunyelwe umbulelo kwi Ronoskapu ngoncedo lwayo lweminyaka emininzi lokuncedisisa ngemali yokuquba i Lizwi lika Tixo pakati kwe remente ezise ma Xhoseni nakwezinya indawo.

ISICELO KWI RONOSKAPU

Sokuba oloncedo lwemali ingandul' iyeke ukulunika, nokuba ilongezelele ukuze kube nokuqalwa umsebenzi omtsha we hambiso-Lizwi pakati kwaba hedeni aba- ninzi abakweli lizwe, nokuze komelezwe indawo ezisand' ukuqalwa pakati kwaba hedeni. Kucelwe kanjalo ukuba i Ronos- kapu leyo iqale umsebenzi wemfundiso wokuvula isikolo somtinjana nokuba seso dodana, sibe yi Sinali e Neemera, kweza zakiwo bekufundisela u Miss Sturrock kuzo, ukuze zingayekwa ziwe pantsi ezo zakiwo zihle kunene.

NGEBARKLY STREET CHAPEL, KIMBERLEY

U Rev. Mr. Richards unike ingxelo elusizi ebonisa ukuba eso sakiwo sihle kunene siyityalike ka Rev. G. Tyamzashe siwile ngelinye icala, babe abantu bengasangeni babedeshele kuso ngokoyika ukudilikelwa ludonga. Kucelwe u Rev. John Mackenzie wase Hankey, ekuvaka- la ukuba uzakuke atyelelele kona, ukuze ake ahlangane no Mr. Tyamzashe atete naye ngobo bume bezinto.

IZICELO ZABAFUNA UKUFUNDELA UBU-VANGELI

Zivele ku Wm. Boggenpoel wase Rafu, Wm. Siyo wase Qonce. no Samuel Habana wase Bhayi. Zinikelwe zonke kwi Executive ye Union ukuze izikangele, ibalungiselele abafana abo ukuba baye e Dikeni ukuba kuyabonakala.

E TRANSKEI.

U Rev. Simon P. Sihlali unike ingxelo emnandi kakulu ngokuquba komsebenzi wake pesheya kwe Nciba, nangokwanda kwe ramente yake nezikula zemini.

ISIPO SOMHLOBO.

Kuvakaliswe ukuba umhlobo we Lizwi u H. M. Arderne, Esq., utumele isipo se £100 kwi ntlanganiso ye Yunoni ukuba kuqutyelwe pambili yiyo umsebenzi we Lizwi lika Tixo.

ITYALA.

Kufumaneke ukuba imali yokuhambisa umsebenzi we Lizwi lika Tixo ebimana ukutunyelwa ziramente kwi Yunoni ibe ncinane kakulu ngawo lonyaka, yabe incito iyakuba ngapezu kwamakulu amabini eponti (over £200) ukugqita kwimali engeneyo. Ibe yinkohla ukuba kuya kutiwanina ukuvalwa kwesi sikewu sala £200, ukuze umsebenzi ka Tixo uhambe ungemi nonyaka nje. Ivele apo intsika yase Dipende, umxhasi *we* Yunoni, um- Kristu wenene, u Henry Beard, Esq., M.L.A., wase Kapa, wati, intlanganiso mayingazikatazi ngemali le, bona ngapa e Kapa boyirola imali le uhambe umsebenzi. (Kwadunywa.) Zibulelwe ezihlobo ngamazwi ashushu ngoncedo lwazo.

INCWADI YENKONZO ZOKUNGCWABA NE ZINYE,

eyayite intlanganiso yabafundisi mayiguqulelwe e Sixhoseni ngn Rev. W. B. Rubusana, kuxelwe ukuba igqityiwe ifuna ukushicilelwa, Kutiwe mayike ilinde kuba imali yokuyishicilela ingeko. Ukalazile u Mr. Rubusana wati iramente zonke zase Rabe ziyilindile kuba seyiko e Silawini nase Singesini, ziramente ezintsundu zodwa ezingenayo. Wenze isicelo sokuba intlanganiso le yabafundisi mayimvumele ukuba afune iqinga loku- ba loncwadi ishicilelwe ngokwake xa intlanganiso leyo ingenako. Imvumele intlanganiso ukuba oko akwenze.

UKUPELA KWE NTLANGANISO.

Kuqosheliswe ngemibulelo emikulu kwi remente yase Rabe ka Rev. Mr. Helm ngempato entle ete yapata ngayo indwe- ndwe, nobubele bayo. Yaba iyapela ngokuhlwa kolwesi Tatu intlanganiso leyo, waya ngendawo zawo umhlambi.

U Mr, C Molteno Nabanyuli bake e Cala.

U Mr. Molteno uhlangene nabanyuli bake e Cala ngomhla we 11 ku October, ngokutintelwa kukuwa kwemvula ebi- nqabe kangaka, umzi ute walula ekuzeni kupulapula indaba kumfo ka Molteno ate akucelwa (Mr. Molteno) ngokuroxisa usuku, kwanqaba kuba ihambo ibiseyilungiselelwe nakwezinye indawo. Ngokumayela nomcimbi wase Xonxa, ute u Mr. Molteno awunicukumisi nina bantu base Cala, njengoko naziyo, umteto lo waliwa ngamadoda ecala endikulo, awubotoza amandla ngokwala imbuyekezo kubatengisi botywala, ngokumisa ama- bhunga ngabantu, bazinyulele ibhunga abantu, into ke leyo ete yalunga kulo mteto. Irafu yamavila ipantse ukuba ingabiko, kuba kaloku bapantse ukuba abantu bonko babe ngabasebenzi, nakuba ndingavumelani nayo, koko umteto mawululanyelwe ngabantu. Umteto wokwekwe ndiyavumelana nawo nakuba abanye abantu bechasene nawo, ngumteto oyakulunga xa ngaba abantu bazinikele ekucokiseni igusha zabo, bazama uku- ncedana, benjenjalo kulula ukulupilisa ukwekwe; kungapezu kweminyaka emi- tandatu engazange abenalo kwezake igusha ezingamawaka amashumi matatu (30,090), waye enceda izimelwane zake. Umteto ka Halafu wenzelwa idolopu ezi- nkulu, nisapolile nina kuwo, ingumteto ongcolileyo ocazulula ibala, baye bewu- chasile ngelabo icala boyiswa liqela elipe te u Rulumente i Bhonti, zizo izinto ezipatelele kuni. Emva kwemibuzo ne mibulelo ngo Messrs. Mtengwane Ncwa- be, Timothy Makaba, H. Mashiyi, ubu lelwe u Mr. Molteno ngokumtemba (confidence) nokumnqwenelela impumelelo. (Kwadunywa.) Upakame wabulela intlanganiso, watembisa ukuba tyelelela nge Show xa ayakubafumana bebonke.

Yapela intlanganiso.

INGOZI KA REV. D. D YOUNG.

Abahlobo abaninzi bomfundisi wase Qitsi (Main), eba Tenjini, u Rev. D. D Young, baya kuluva ngosizi, bamnqwe nelele impilo emsinyana kwingozi emhleleyo ngokuwa ehasheni ngolwesi Hlanu lwepelileyo. Kutiwa uhliwe yincilikiti engenkulu ngokudibana ko bucopo, wapuka igxalaba. Siyavelana neso sicaka so Sombawo.

Abantu bati abanakapila ngapandle kokugcina elika Chamberlain lokohlo- kohlo. Lisetyenziswa kakulu e Leeds, Sims Bros., Leeds, Iowa. Lento ibonisa ukwamkeleka kweli yeza apo 'kelaset yenziswa kona iminyaka, nalapo lazi wayo. Onozala ababoni nto yimbi ngapandle kwalo enokapilisa ezitepu, ukohlokohlo, ngokumsinya, laye libalu ngele nabantwana. Litengiswa ngo R. LUMSDEN & Co., e Qonce.

ABANTU NGABANTU.

MAYIVULWE INGXOXO.

NKOSI MHLELI, — Upange wavivala ingxoxo engaba fundisi ingekabi nampunga 'mbi. Andifumani mna ukuba abantu abebe pezu kwalengxoxo banenteto engakhuba umzi. Ukutsho, Nkosi yam, ndiyayicela ukuba ivulwe.—Owako enyanisweni,

ARTHUR GABRIEL NYOVANE.

Butterworth.

[Sinosizi olukulu ukuzifumanisa singenako ukusamkela isicelo somhlobo wetu. —EDITOR I.N.L.]

UGUQULO OLUTSHA.

MHLELI,—Kaundincede undipe isitutyana kendibhekise lamazwana, ndisenza umbuzo ndibhekisa kuye wonke ubani onokundipendula kuba ndite xa ndibe ndifunda kwi Vangeli ka Mateyu kwi sahluko se sibhozo, ivesi ye sihlanu neye sitandatu, apo kuko lamazwi: " Kekaloku akubona u Yesu ungene e Kapernaume kweza kuye umteteli-kulu embongoza esiti: Nkosi, isicaka sam silele ngendlu sinedumbe, situtunjelwa ngokoyikekayo." Ke, ndifike ndixakwe ukuba yintonina idumbe elitutumbayo kuba mna amadumbe endiwaziyo nendaka ndawabona akatutumbi, nokuba lingakananina ubukulu balo. Ngoko ke ndiya cela kuwo onke amanene akowetu ukuba ake andiqondise ukuba yintonina idumbe elitutumbayo.—Ndim owenu,

JAMES MCETYWA.

Qumbu, 10 October, 1895.

IMO YOMZI.

Umntu omnyama lo ungumnti ngenenena? Oko kukuti ungumntu ka Tixo lowa wase Myezwenina? Xa nditeta ngomntu omnyama nditeta ngabemi base Africa abalufele lumnyama or luntsundu lufana nolombhali welinqaku. Mbangi endibangela ukuba ndenjenje ukucinga kwam kukuba ndixakiwe ngumntu ontsundu, ngokukodwa owelixesha. Incwadi yamabali (Tradition) iyasixelela ukuba abemi bamandulo (okhokho) beli lizwe yayi luhlanga obeluwumi lomhlaba ngobulungisa nobungcwele base bunya- meni, zaye zonke izinto zalontlalo bezilungile, izizukulwana zisenzelwa, zifundiswa, zihamba ngekondo loyise, kula ula utandano, uvelwano, umanyano. Kuyintonina namhla? Xa izinto bezi- quba ngoluhlobo kwafika umlungu, waye esiza ne Gospilo yo Nyana ka Tixo engu mpuculi wentlanga. Ndite ndakumqwa- lasela lomfo ndamfumana enempawu zika Adam ngokwenziwa lelishologu anqula lona. Ndiyeka ukumlanda nge- zinto ngezinto, oluhlanga lupakanyiselwe pezulu nakwizmto zalentlalo ngu Mdali.' Ah, mlesi ! kauguquaise amehlo ukange- le kuhlanga oluntsundu lwangoku pezu kokuba lusiti luyamkele lo Vangeli yo Nyana ka Tixo, lompucuko, ngazwinye "ubuntu." ubona ntonina wena? Ewe kwenzekile ukuba side sibe nabo naba fundisi bohlanga, kodwa kangela uhlobo abapetwe ngalo, zi alamana ezimana ukuqutywaqutywa, kutetwa kakubi ngazo. Anditsho ukuti balunge bonke, bakwako ongati wakukangela ungazince- di ukuba ungabuzi ukuba umntu omnyama lo ungumntu ngenenena? Kude kwako ne titshala, amadoda apambili ukupakamisa uhlanga. Kodwa ubona ntonina? Yimpasalala, isonka sentsipo, into engena kuhlangana, ulowo ukatalele okwake. Ubuninzi bazo zisebenza imali yodwa, azinanto nohlanga lwazo olubhubhayo. Qonda kuba zingenayo nentlanganiso yazo. 1 Conference yezimhlope ibise Rini ngo June ogqitileyo, beziyi 200. Ibipina eyezintsundu ? Inxenye ayingawo namagqobhoka, eloke noko lityala labafundisi nabapati bezikolo. Bakwenzela ntonina ukufaka emsebenzini ongcwele njengalo umntu ongagqo- bhokanga. Bafundisi funani ititshala ezingamagqobhoka nokuba iyahanahanisa akuna kuncedwa. Kukwako naba shumayeli nabakokeli, — nakwezindidi zisenintshi impawu ezililisayo, ungafika inxenye isati ukuze iqonde ukuba iyawe- nza umsebenzi bapume abantu bebuhlungu intumbu kukuhleka intsomi abazenza bakukwela ezipulpitini. Ne Mvo ivelile, kodwa ipetwenjanina? Akungelike kolugxuba luti lufundile (ngabula lona) lugxwagxusha ukungalungi kwayo, inxenye ide ikumbule isiqu so Mhleli. Ipi imimona, omakwele, ulunya, utiyano, okuteta okubi ngabanye, Balesi be Mvo ncedani nindikulule kulengxaki. Ka- ngelani indlela yabamhlope, niyeke amafokotshela abo, ngokukodwa indlela yokubhedesha u Tixo, ukumhlonela, ukumtanda, ukumkonza, ukumtemba, ukondlela abancinane babo kulondlela. Nipina bafundisi bohlanga, bashumayeli, nabakokeli benene, zititshala zenene, madoda obulungisa ? Upina Mvo NELISO LOMZI, nani zimbongi zohlanga? Akuzalwanga na e Africa? lwatshona uhlanga. Elona tamsanqa likulu kwi sizwe nohlanga, lelokuba ubuso bo Tixo bukangele pezu kwabo bantu, likwanjalo nelishwa lokubufihla ubuso bake. Asikafiki kwowona mkondo wokupatwa kwe Lizwi lo Mdali pezu kweminyaka engaka lipakati kwetu. Umntu omnyama lo ungumntu ngenenena? Uxolo Mhleli ngokugqiba indawo, ndenziwa kuxakwa.

S. M. J.

IMANTYI YASE TSOMO.

Imantyi entsha yase Tsomo ngu Mr. W. G. Bellairs oneminyaka esisandla sika Ndabeni e Kokstad. Okunye u Mr. Bellairs waye sisandla sika Hon. J. W. Sauer, oko wayengu Mpatiswa Micimbi Yabantsundu lowo mnumzana. Upuma ezandleni ezihle ke ngokwe- mfundo yempato yomzi ontsundu, esi- ngadanayo ke ezihlazisile ngempato yamawetu. Sivuya naye ngokupakanyiswa kwake, simnqwenelela impumelelo entle.

Ukungavani ebu Rulumenini.

Inqaku esaliti gxwa kwelegqitileyo ngokungavani kwezoburulumeni, kuko nokupuma kuka Mr. Laing, lipelele emoyeni, njengokuba sasitshilo tina ukuba yinteto kodwa kuye ukupuma. Umcimbi lo ubange ingxoxo emnandi ngaleveki. Kuba kubonakala ukuba kwati ngokuya u Mr. Laing ebejikela ngemicimbi kaloliwe, u Mr. Merriman wabalela i Kuluneli esalata akubone emapepeni ase Australia ngokukululeka kuka Mr. J. H. Smith, icule kweyo loliwe imicimbi, ate lingalunga kweli. U Sir Hercules Robinson uyitumele loncwadi kubacebisi bake, ayitsibeleyo lonto u Mr. Rhodes engabanga sabekisa nto ku Mr. Laing, (umpatiswa wololiwe wanotisa u Mr. Elliott, wabalela u Mr. Smith. Yilondawo evuse umnyele ku Mr. Laing, ate noko wabuya wadamba Kusemi ngolohlobo.

AMANANI EZINTO.

E QONCE, 22 October, 1895.—Inyama ye nkomo 2d ne 54, eye gusha 3d ne 5d, eye hagu 4d ngeponti, Ibotolo 1/4 no 2/11 ngeponti, Amaqanda 7d ne 8d idezini, Ihabile 3/6 ne 5 5 nge 100 leponti, Itapile 12/ ne 13/6 nge 100 leponti, Umbona 6/7 ne 6/9 nge 100 leponti, Inkuni 1/6 inye I-orenji 3/6 ne 8/3 nge 100, Inkuni 15/ ne 31/ ngeflara.

——o——

E KOMANI, October 21, 1895.—Ibhotolo Entsha 2/ ne 3/ ngeponti, Enetyuwa 1/ ne) 1/3 ngeponti, Irasi eluhlaza 1/7 ne 2/6 idezini, Isemile 6/6 ngengxowa, Ikabeji 44 ne 9d inye, Ikoliflawa 6d ne 9d inye Amadada 1/9 lilinye, Amaqanda 9d ne l/3 idezini, Inkuni 21/ ne 49/ ngeflara, Ihabile 5/9 ne 7/ nge 100 lesitungu, Inkuku 1/3 inye, Ubusi 1/9 ngebhotile, Amazimba 6/6 nge 100 leponti, Umbona 7/6 no 8/ nge 100 leponti, I-orenji 8/nge 100, Amatanga l0d lilinye, Itapile 5/6 ne 7/ ngo 100 leponti Ikwakwini 7/6 inye.

Abab antu bangazi fundiyo izaziso baposwa zinto ezinkulu. U Mr. Jonathan Kenison, wase Bolan, Worth Co., Towa owayekatazwa kukuqaqamba kwamatambo eqolo, nasezingalweni, namagxa wafunda inqaku epepeni, elamxelela ngokupila kwe Jamani lase Fh. Madisno Wafuna kwa elo yeza, uti " Landipilisi mpela." Ubuye ati kwakona: u Mmelwane wake kunye nenkosikazi yake babe gula belele pantsi kuqaqamba kwamatambo ; Inkwenkwe yabo yati bagula ngangokuba kwayekwa yiyo. Ndayixelela nge lika Chamberlain lokuhlikihla, yabafunela i botile eyabapilisa ngeveki enye Litengiswa kwa R. Lumsden & Co., e Qonce.

Ibhunga lase Glen Grey.

Eli Bhunga lomzi lihlangene ngomhla wamashumi mabini anesibhozo ka September, okwalonyanga, Kuqalwe nge ngxelo zemali, ate Umhlali-Ngapambili, Isandla se Mantyi apa u Ntlabati, zamkelwe ngaba bhecululi okomnyaka opela ngo June, 1895.

Kulandele indawo yerafu zendlela oziqokelelwa ngu Foslara (Mr. Osler), i 5s. ngomzi, ebezingekakutshwa zonke. Kugqitywe ekubeni zimenywe ngegunya le Mantyi emva kwesaziso semihla elishumi. ngecebo lika Mr. H. Kalipa.

Kulandele ingxelo yo Mkangeli zindlela—u Mr. Stephen Kalipa. Ute akugqiba ateta amadoda.

Mr. E. Mahonga: Ndike ndahamba ngalendlela yase Mtsheko, ndizibonile indawo zoku'lungiswa kwayo okutsha, ebezingakolisi kuyapi. Imingxuma ne miselana izaliswe ngomhlaba endaweni yohlalutye, Imvula iya kusuke imke nalomhlaba yakuti ukufika.

Mr. H. Kalipa : Andazi ukuba utenina u Mr. Mahonga ukuyiqonda lemeko, kuba oluhlalu lumelwe kukutwalwa nge Scotch cart. Ingxelo ite yona saba nosuku olunye apo e Mtsheko,

Isandla : Makungabi sadendwa ukuzuza esisi Scotch cart. Ndiya womeleza amanqaku ka Mr. Mahonga. Hlaziyani ohola kuqala kuba anikabi natyala ngezi zintsha indlela okwangoku.

Mr. H, Kalipa : Eliqela lise Cacadu ke maliwuqube owalo umsebenzi; elase Mkapuse maliziswe kwezindlela line Scotch cart nje lona.

Isandla: Incito yetu ngenyanga likulu leponti (£100). Imali ke ayikangeni le ezakumenywa kwababantu bangekahlauli. Masingazandisi indleko zetu okwangoku ; malike lichitwe elinye iqela labasebenzi.

Mr. T. Zwedala : Ndiyangqinelana no Mhlali ngapambili; eliqela lase Cacadu malilungise ezindlela, like lichitwe elase Mkapusi, zide zingene ezimali ziqokelelwayo. I Bhunga selise mngcipekweni wokungabi nakuhlaula.

Mr. Matwa Nywagi ; Bayekeni basebenze aba base Cacadu. Qeshani elinye iqela.

Isandla: Ndiyayazi nalonto: kodwa makulungiswe ohola aba kuqala, kwakungena imali, yolungiswa lendlela yase Cacadu nayo.

U Mr. S. Kalipa (u Nondlela) ubonise ukuba banenkabi ezintandatu kupela ukusebenza, ke zibityile kakulu ngoku ; zine kupela ezezindlela ezisezizo, nakuba zingasena kusebenza. Kwaye ke kufuneka nentambo nezitropu nedyokwe zesi skotshi-kali siza kusebenza e Mtsheko.

U Mr. H. Kalipa, ngalemali yeliqela lase Mkapusi licitiweyo masitenge inkabi ezintandatu.

Isandla: Inkabi zibe lishumi ke ngoku !

U Mr. H, Kalipa: Ezinkabi zilishumi ziyakuti zifuneke ngawo onke amaxesha kwezi zikotshi zibini; waxaswa ngu Mr. Matwa.

U Mr. T. Zwedala, zitengeni kum, ndinazo.

Isandla: Mazitengwe ke; kodwa indleko yazo ize ingadluli ku £30.

U Mr. H. H. Zuba, bendiba ukuziqesha kunganencito enganeno!

Isandla: Zipantse ukulingana.

Kwanyulwa ke o Messrs. H. Kalipa no H. Matsolo ukuya kutenga ezo nkabi ku Mr. Zwedala, nempahla yazo leyo ke.

Kugqitywe kwelokuba ingaqale yenziwe, zide ziqondwe kakuhle incito eseziko.

Kulandele umcimbi wendlela yaku Zingqutu.

U Mr. Mbengo, siyakumana sitenga inkabi na? Kunganina ukuba zingatyiswa ngozihabile ukuze zinganqini?

U Mr. H. Kalipa: Elinene liyazongezelela indleko!

U Mr. H. Matsolo, eziya zine ke inkabi eseziko ziya kutiwanina? Ute u Nondlela mazipumle inyanga.

U Sir. H. Matsolo, asingezitengi na ezi nkabi ngapantsi kwe £5 ngentloko?

Isandla : Mazingadluli kulemali nge ntloko.

Kungene umcimbi wabacela umsebenzi o Mr. William Manqe, Ebenezer Mlungwana no Solomon Vanqa, abasabuyiselwe emva bonke okwangoku.

Kulandele umcinjana ohlekisayo we *dynamite* yokuqekeza amatye ka Nondlela. Kwabonakala ukuba lontlanyana yoyikwa kakulu ngawo onke lamatshawe, wasula yena u Sandla. Ute u Nondlela umfaki we dynamite lo makanyuselwe imali kunabanye abasebenzi. Kwatiwa yoba ngapezulu kupela ngemihla yokudubula. Abaxholi-mingxuma bona kwatiwa mabahlaulwe kwanjengabanye abasebenzi, *i.e.* 1s 6d emnye ngemini.

Kulandele ingxelo zika Gqira u Park ngengqakaqa etapuke kakubi ku Zingqutu. Kwabonakala ukuba Isibonda sakona siyakuba senkatazweni enkulu ngokungayixeli kamsinyane. Kodwa ke no Dr. Park lo ebengalufezanga kakuhle lonke *u-ento* kulondawo. (Sivakele Isandla sisiti akusentsuku zatyalwa ukutunyelwa ko mlungu oya kutata lomsebenzi ka Sibonda. Fezani ngelixa iseko ingqakaqa, ijuqe libetanisa nase kunyabeni kwe Bhodi yalapo).

Mr. H. Kalipa ; Kunganina ukuba abantu baku Zingqutu babe bapantse ukunga entwa bonke?

Isandla : U Gqira uti akancedwanga sisibonda.

Mr. H. Kalipa; Kupele umnyaka ngoku u Gqira emelwe kuku enta bonke abantu kwesi siqingata sase Gleu Grey.

Isandla: Sibonda esinetyala ! Lomcimbi ungowodwa, ufuna umyalelo ojonge wona wodwa. Kanjalo uti u Gqira abalindi bake bengqaka bafuna ukunyuselwa, kodwa yena akayicebisi londawo. Umlindi waku Zingqutu ngoku uzuza 3s. ngemini, etyisa nehashe lake ke.

Mr. H. H. Zuba: Ngubani yena lomlindi? [Ilizwi: Ngu Joel Qata].

Mr. H. Matsolo : Intlaulo ezi zabalindi mazingenyuswa. isifo siyakula, kanti imali ayiko. Exaswe ngu Mr. S Teka, kuvunyelwene.

Isandla: Ibhunga lesiqingata sase Dodroro liteta ngetshungu. Loke kodwa ngumsebenzi we Bhodi ezi zomzi, asingoweli Bhunga. I Bhodi maziwunyanzele lomteto, ziwagcine amadlelo namapandle emsulwa.

Mr. H. H. Zuba: Ziya kutiwanina ke zona ifama zeziqu ? Isandla : Ndiza kubhalela ku Rulumente ukuba zenzelwe umteto wazo owodwa. (Liwokowoko lo mteto ka Lozi!)

Isandla: Umgcini-sikiti e Xonxa ufuna ukuke atate imihla yokubeta impepo. Kunjani kwakubanjiswa u Mrs. Wakeford, umkake, elixa angekoyo?

U Mr. P, Makasi: U Mrs. Wakeford ngumntu ongalunganga kuti bantsundu ; umntu akangelubeki nase kitshini eli lake. Waka wangu Noposi, wasipata kakubi. Tina bantsundu bacokisekileyo njencoko sinjalo nje uti sizimfene ; kanye makaselenika u Mr. John Plussey.

Isandla; U Mr. Plussey uya kuyeya le malana.

U Mr. P. Makasi: U Mr. Plussy yindoda yomsebenzi, akuko mali incinci kuye.

Kwavunyelwanake ukuba u Mr. Wakeford azifunele ibamba lake ngokwake, ingabi ngumkake kodwa.

Isandla: Isibonda sase Xonxa simangalela elilungu le Bhunga, H. Vanqa, ngokungawenzi umsebenzi walo wobu Bhodi.

U *Mlanjeni*: U Mr. Vanqa uzitetelekele.

Isandla: Ukuba ilungu le Bhodi like alabiko amaxesha amatatu alandelelenyo entlanganisweni ye Bhodi liya kuposwa sisihlalo salo. Kanjalo ke ababhecululi bemali (Auditors) baku Komani bahlaulwa i £2 12s 6d emnye. Niya kutini nina ?

U Mr. H. Kalipa: Uvumelene nokuba nabeli labo i Bhunga banikwe lomali.

U Mr. H. Vanqa: Isihlomelo. ngebenikwa i £1 10s kuba imali ayiko kaloku.

Isihlomelo esi silahliwe, awagqitywa.

U Mr. Kalipa: Eli Bhunga lizuza ntonina apa ezikitini ?

Isandla: Lemali ingapezu kwendleko zomnini sikiti.

U Mr. H. Kalipa: ivenkile ezi zona zipetwe ngawupina umteto kwesi siqingata?

Isandla: Mayike iyekwe londawo. (Iwokowoko kwakona).

U Mr. E. Mahonga : Ngobanina i Field Cornets ?

Isandla : Ngu Mr. Hughes wase Xonxa no Mr. Golding wase Glen Adelaide.

U Mr. Mahonga; Bapantsi kweli Bhunga na kanene?

Isandla; Hai, yimisila ka Rulumente.

Kundulukiwe ke kwayiwa kutatwa intwana zapantsi kwempumlo, ekute ke emva kwazo kwabekwa amaxabiso ezindlu zabelungu e Lady Frere (Valuation of houses). Kwapela ke:

J .W. GARRETT & Co , Lady Frere.—Izitura zase Glen Grey, Impahla zehlobo aziteteki ubuninzi bazo—eziwufaneleyo umzi wase sikolweni. Ilokwe. Iprinti, Izambuleli zelanga, Iminqwazi, Ilesi ne Ribbini, Izihlangu, njalo njalo. Ezimpahla zitengiswa ngamanani akwa Komani. Ukutya, njalo njalo, kutengwa ngamanani apezulu,—ADV.

Native Opinion & Guardian
THURSDAY, OCTOBER 24, 1895.

THE WEEK.

THE death of the Queen Regent of Swaziland is announced.

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LORD SALISBURY has sent an ultimatum to Venezuela demanding the settlement of long standing British demands.

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THE railway from Mafeking to the north will be started by Mr. Pauling next week.

\+ + +

PEOPLE who have been dealing in mining shares are going about with long faces over the fall in scrip.

\+ + +

DR. GRACE, the famous cricketer, has received five thousand pounds, the amount of the testimonal, subscribed for him.

\+ + +

THE Sultan of Turkey has issued a proclamation approving the Armenian reforms recommended by the Powers of Europe.

\+ + +

ON the authority of the *Cape Times* it is stated that Sir Gordon Sprigg having declined the Agent-Generalship, the appointment of Mr. Fuller will soon be notified. But the *Argus* contradicts this.

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MR. C. T. JONES, M.L.A., arrived in Port Elizabeth on Friday evening. It has been arranged that he should address a meeting of the electors in the Town Hall on the evening of Monday, 28th inst.

IT has been announced by the *Cape Times* that Mr. J. H. Smith, the railway expert, who had been offered Mr. Elliott's place, having received other offers, it is possible he will not come to the Cape, in which case matters remain in *state quo.*

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THAT was an exemplary sentence passed at the Aliwal North Circuit Court on Alfred Verpen, a barber, of Lady Grey, who, after a lengthy trial on a charge of setting fire to the house of Frederick William Church, was found guilty and condemned to durance vile for four years with hard labour.

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A PROCLAMATION has been issued by the High Commissioner placing Mont- sioa's and Maneig's territories, in the Bechuanaland Protectorate under the administration of the Chartered Company. The chiefs have protested against the arrangement. Native interests as regards land, liquor, jurisdiction, and taxation have been safeguarded.

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AFFAIRS at Goa have been for some time unsettled; and the Portuguese Government are sending a relief force. A cable states :—The Duke of Oporto will accompany the Portuguese troops going to Goa to suppress the rebellion there. All the Europeans of Goa, and non Europeans between the ages of 16 and 45 have been enrolled for the defence. Defaulters will be regarded as rebels.

THE CRY " WOLF. "

WHEN, last week, these pages were going to press, a telegram was received, communicating what, coming from Reuter, we construed as more than a rumour, that the Hon. JOHN LAING was on the point of resigning over the dismissal of Mr. ELLIOTT, the General Manager of Railways. There was only time for us to state the opinion that the cry to us was as that of the boy in the fable who so often cried, wolf! wolf! that people ceased to pay any attention to it ; and that we were prepared to see matters Ministerial.—where principle was discounted long ago—*go* the even tenor of their way. And so it has exactly turned out. Nothing is now heard of the threatened withdrawal of Mr. LAING from the Ministry, while, at the same time, the notice to Mr. ELLIOTT, said to have been the cause of it, and the offer to u railway expert of world-wide fame—Mr. J. H. SMITH—of the General Managership of Railways, still stand good. The incident has, however, afforded the most interesting and important topic of the week, bringing up some nice constitutional questions which have put our would-be politicians both in the Parliamentary and in the arena of the Fourth Estate on their mettle. No more amusing spectacle has been presented before the public gaze than the way actors in the comedy have groped, from pillar to post, in Egyptian darkness of constitutional principle ; and we were surprised to find the *Cape Times,* from which better things were expected, making utter shipwreck of whatever reputation it possessed for political perspicacity in the way it dealt with the position. Briefly the facts are these. Mr. MERRIMAN, in his extended readings, appears to have stumbled across the important item of information that Mr. J. H. SMITH, the railway expert, was just free from his successful duties as Chief Commissioner of Railways in Australia. Knowing that the Ministry has long wanted a competent man as General Manager —and at one time Mr. MERRIMAN himself was pressed to accept the post—in a most public-spirited manner, and in the spirit of our constitution as a member of the Executive, although not of its Committee called the Cabinet, the igember for Namaqualand communicated his information to ths Governor who, in turn, constitutionally refers the letter in a minute to his responsible advisers, who acted upon the letter in Mr. LAING'S absence, and gave Mr. ELLIOT notice to quit. The slur on Mr. LAING is palpable, and anybody but Mr. LAING would have resigned. But it is here one sees the uttep ignorance of our politicians, so called,when,for this,Mr MERRIMAN purity of motives is called in question, and he is represented by a host of ill-informed politicians and scribes as one who was plotting to re-enter an effete Cabinet by stealing a march on Mr. LAING. Constitutionally, if a mistake was made the Cabinet is the right horse on which to place the saddle, but our incompetent leaders will perversely persist in putting it on Mr. MERRIMAN, to whose action as a member of the Opposition attaches no responsibility at all. This kind of thing is becoming too common in the rotten Cape politics— the blaming of the minority or Opposition for flagrant Ministerial incapacity—as people have seen in such matters as the emasculation of the Scab Act, instead of blaming the Cabinet, for not using the majority supporting them in office for what it believes to be for the good of the country. We write thus purely in the impersonal interests of Responsible Government, believing that the country will never reap the highest good which the advocates of this form of Government— among whom were Sir GORDON SPRIGG as the chief lieutenant of Sir JOHN MOLTENO and Mr SAUL SOLOMON—always represented would result from its introduction; and we should be sorry to be understood as espousing the cause of any party *qua* party. And certainly the writers on this constitutional question appear to us to have sacrificed the high conception of the form of Government which the country has deliberately adopted, and in our estimation an injury has been done to the State.

HEALTH NOTES.

TAPE-WORM is one of the prevalent maladies, and the number of remedies for it imply this ; but hardly one of them can be relied on to effect a perfect cure, especially in difficult cases. They remove the segments only, not the head which again rapidly reproduces more. Persons suffering from this malady ought therefore to know the most perfect cure as yet discovered, aud were they to apply to a skilled doctor, he could tell them nothing further. It is not new in one sense, but it has two additions which ara so. The method is this :—A person suffering from tape-worm must take at night *a preparatory* dose of castor-oil. That is to remove all undigested food from the parts affected, so as not to depend on tasting alone. When this has acted, or next morning, he is then to take a dose consisting of one drachm of oil of male fern mixed with *thirty drops of chloroform,* and this is to be followed after an hour by a second dose of castor-oil to bring the whole off. The use of the chloroform which will render the person giddy) is to stupify the worm hooked on by the head to the upper intestine, so that it will loose its hold and dropping into the male fern poison will be at once killed. From beginning to end the patient must abstain from all food. Persons affected are recommended not to take stronger doses, though some have taken two drachms of the male fern. A strong dose may do mischief, and should it tail, the effects may make a person shrink from venturing to try again. Success depends more on exact attention to the method than on an excessive dose, and it is safer to keep within the lines, and in case of failure to try again after an interval.

Kafir doctors, and the Native people also, cotumi) two great mistakes in using medicines—they give or take enormous doses, and they employ plants which are absolute poisons. They are led into taking large doses on the idea that there cannot be too much of a good thing, and that a large dose will cure all the more quickly. These are entire mistakes. It is the constitution that really affects a cure, and medicines act by aiding the efforts of nature; but to poison a person with an overdose weakens and paralyses the action of nature, and in remedying one disorder may produce a worse Another reason for large doses is that a small dose fails to produce any effect. That is because the stomach is loaded with undigested food. The proper way is to remove this load with some simple medicine, such as salts, cistor-oil, or rhubarb powder (as much as would lie on a sixpence) with a pinch of bicarbonate of soda in it, and then take a small dose of the drug on an empty stomach.

One of the poisons they employ is the " Bushman's Poison Bush," *intlungunyembe,* the principle of which is an active poison, and its benefit as a general medicine is very questionable. The dose of a similar poison *(stropli/anthin),* is 1/130 th ! of a grain, Many deaths have been caused by the use of this shrub. *Kruidge roer mij niet* (an *ubuhlunga be mamba)* is another dangerous plant. An experiment was made to test it. A decoction was given to a dog, and the dog died ; and corn steeped in the boiled stuff was given to fowls, and they died. A few grains is the utmost dose that can be administered, but it would be better to reject this plant altogether lor internal use.

NOTES .

THE Bechuanaland Border.

Speaking at Umtata last week, Mr. J. C. Molteno, M.L.A., reiterated, with the evident approval of his constituents, the grave charge he made in the Honge of Assembly about the Premier of fhe country intriguing with the late Secretary of State to secure the Protectorate for the shareholders of the Chartered Company, The Member for Tembuland holds the Prime Minister of the Cape should have endeavaured to have the country for the Colony, which is shortly to have its borders extended thither. What the Chartered shareholders are going to do with this vast territory we fail to see; and the financiers behind it know what they are about evidently, seeing that they are moving heaven and earth to get the country, notwithstanding that their present countries are Scarcely peopled.

Of course Khama, head of the Mangwato tribes is earnestly protesting and has gone to England to emphasise that protest. Like all the Natives he longs to have his country remain under the direct rule of Downing Street, from which alone he can hope to get honest and high-minded treatment, which local authorities have shown themselves utterly incapable of giving to the inferior races. We see that the land of Mondwa and another Bechuana Chief has been placed under the Company- much against the wishes of the Baralongs; but Khama's pompany remains intact; and long may it so continue. The reports that he had acquiesced in his country being handed over to the Rhodes Company, he has indignantly denied ; nor has the conference with the Company, to wheedle him into acceptance, succeeded in doing so. There can be no question Khama's country, if ever it comes under Mr. Rhodes, will come without his consent. Why not allow it to remain under direct Imperial rule until further developments ?

Pondoland.

The *E. P. Herald* says : According to IMVO troubles in Pondoland are being brewed either by the neglect of the Government or by the indiscretion of their officers in the country. The promises made to Sigcau are not, so it is stated, being honourably fulfilled and the result is that the Pondos are discontented and are complaining of the lack of faith of the Cape Government. The officer chiefly blamed for the discontent is Major Sprigg and it will be worth the while of the Government to make enquiries.

Qualification of Magistrates.

It is not often that we find ourselves in a position to endorse the views of the *Kokstad Advertiser* on matters relating to natives. It is with the utmost alacrity, therefore, that we express agreement with what it says anent the qualification of Magistrates to Natives. Our contemporary shows up the utter silliness of the notion that has long prevailed that an official must necessarily be conversant with the Kafir language to be able to rule natives wisely and well. A more ridiculous thing could not be conceived by the brain of man. Its upshot has been to foist on a people who, more than any other, required tact and judgment to manage them, a class of incompetent men whose very knowledge of Kafir implied a deficiency in their other qualifications.

. . .

We believe the observations of our Kokstad contemporary are prompted by the appointment of Mr. W. G. Bellairs, who has been Chief Clerk to the Chief Magistrate at Kokstad, to be Resident Magistrate of Tsomo. Of course, Mr. Bellairs has yet to win his spurs as an administrator of Native Affairs, but if sitting at the feet of the most competent men to deal with subject races, has any connection with acquiring the art ofGovernment, then— as one who was ushered into public life as Private Secretay by the Hon. J. W. Sauer, than whom no one in the country understands and interprets better the real feeling of qur people—and has been associated with Mr. Walter Stanford also (save for the latest Pondoland blunder) a fine native ruler—Mr. Bellairs should turn out to be the finest Magistrate in the Territories, albeit he may not understand a word of Kafir. If he would simply place himself in the position of the untutored Native and do as he would like a Magistrate to do to him if it was himself who was a native, he may count upon succeeding. Of no young official could our people be more hopeful. We shall watch Mr. Bellairs career with the deepest interest and good wishes.

Accident to Rev. D. D. Young.

The numerous friends of Rev. David D. Young of Main, Tsomo, will sympathise with him very much, and pray for his early recovery, on hearing that he met with an accident on Friday last by a fall from his horse, causing a slight concussion of the brain, and a fracture of the shoulder blade.

Teachers' Examinations.

The Education Department publishes a notice in connection with the December examination of candidates for the Teachers' Certificates, from which we gather that for the First Year Pupil Teachers there are 512 candidates, 295 for the second year, 369 for third class teachers, 15 for the first class and 236 for the science of teaching; total 1,427 candidates to be examined at58 centres. Among places sending up candidates may be noted :—Aliwal North, where Rev. W. Rossiter will act as Commissioner, 5 candidates; Blythswood, Rev. B. J. Ross, M.A., 47; Burghersdorp, Rev. W. Cormack, 6; Caledon and Zonnebloem ; Clarkebury, Rev. T. A, Chalker, 38; Cradock, Rev. J. E. Parsonson 12; East London, Rev. G. A. Theobald, 32; Emgwali, Rev. A. Welsh, 4; Fort Beaufort, Rev. P. B. Simeon, M, A., 8; Heald Town, Rev. R. F. Hornabrook, 44; Kimberley, Rev. J. Thompson, M,A,, 61; Kingwilliamstown, Rev. J. D. Don, 43 J Kokstad, Rev. F. Adkin ; Lovedale, Rev. W. J R, Moir, M.A., 118: Morija and Matelile, 28; Queenstown, Rev. J. P. Ritchie, 19; Shawbury, Rev. J. W. Housebain, 13; Somerset East, Rev. W. Leith, 18; St. Mathews, Rev. C. Taberer, 20; Tarkastad. Rev. J. Dewar, M.A., 4; Uitenhage, Rev. D. J. Pienaar. 34; and Umtata, Rev. F. F. Cosnett, 23.

Mr. Molteno's Speech.

The *Umtata Herald* last to hand contains an able and vigorous speech delivered at Umtata by Mr. J C Molteno, M.L.A., last week on public affairs. The Member for Tembuland has been visiting his constituents throughout the large districts he represents, and had spoken at Cala, Elliot, and Engcobo; then at Umtata; and was to speak again in Bomvanaland, Idutywa, and at Butterworth. In thus going among them once a year, Mr. Molteno shows an interest in his parliamentary duties which is rarely met with in most members. We regret there is no record of his address in many of the places he has visited ; but the *Herald* speaks in glowing terms of the ability and insight of the speech at Umtata observing that Mr. Molteno spoke for an hour and a quarter in that clear and impressive style which has earned him a name in Parliament, and drawn forth expressions of admiration on more than one occasion.

. . .

The speech itself is an earnest and an honest criticism characterised by a surprising grasp of and an insight into affairs, which bids fair to make the member for Tembuland loom large on the political horizon. Mr. Molteno, after remarking upon the remarkable progress the country has made in spite of political drawbacks during the past two years, placed in hold relief the position of parties in the Cape Parliament showing that the supposition that the Ministry was strong was an entire mistake, as besides the Government Party and Opposition there were several outside coteries which were bound neither to the one side nor to the other, and the actions of these have to some extent affected legislation. The action of these was traced in the drifting and purposeless charater of the Scab legislation, the Glen Grey, and the Railway Acts, and such subjects as the Meat and Grain Duties. Mr. Molteno lamented Mr. Rhodes's action in regard to Bechuanaland, and said he told Mr. Rhodes that if he had the interests of the Colony at heart he would have secured, Khama's country for the Cape Colony and, not for a few shareholder Europe. Some of the member present were, so far traitors to their country that they actually cheered Mr. Rhodes for what he had done. After sketching a Capetown-King Railway that might be extended to Natal the honourable gentleman, on the motion of Canon, Goodwin, received thanks and confidence

U MR. W. O. CARTER wase Qonce unga angazisa abahlabo abaninzi, kwabantsundu ukuba akasenanto nevenkile apa engakwa Pascoe ; kodwa abamfunayo, ukuba abemele nantonina, njengokwangapambili, banokumfamana kwi stora esisemva komzi ka Mr. Hilner, wentsimbi zamaxesha —ADV

The Revised Kafir Bible.

[LETTER TO THE EDITOR.]

SIR,—As this may possibly be my last letter on this subject, kindly allow me, first of all, to thank you, Mr. Editor, for placing your columns at my disposal.

I write to thank " Truth " also for writing so calmly and pleasantly, at least this time. But he should not sit on me and try to tie me down to the seven texts I gave for his consideration. I said plainly from the first that the new version is full throughout of objectionable renderings. I might have given many others, but neither my time nor your space will allow of it. I confess I do not understand " Truth," and I really wish that someone else had taken notice of his letter. First of all he tells us what many of us know, that in the Hebrew the words translated "glory" are not one and the same, and that the word "glory" has different shades, at least a great variety of meanings ; and that in the Greek one word is used throughout. After giving these meanings, he then goes on to say in regard to the Hebrew: "The circumstances in which the word occurs determine its meaning," and in regard to the Greek, " the contest must decide the particular meaning in each text." Now, it is just here that the Revisers have made the gravest blunders. " Truth " should know that theologians of different schools of thought will always differ as to the right meaning of certain contexts or passages of scripture, and that the Bible is not the battle-field for students of words to vent their idea or differences. We have enough of that from other sources. I at the present moment differ very much from "Truth's" explanation of the texts I had given as examples, and am only surprised that he, with his Hebrew Bible and Dictionary, as well as his Greek Testament at his elbow, should fail to recognise the identity of doctrinal truth latent, in fact patent in these texts, but, of course, obscured in the Kafir Version. Of course, I give him the liberty of his ideas, and I suppose were I to give him my ideas on the same, we should never come to the end of the chapter. But I think a careless reader of the scriptures cannot but notice this, and had a uniform rendering of the word been adopted throughout, there would have been none of that difficulty which he at least admits in John 17, 24. This I believe was the rule adopted by the Revisers of the English Bible, never to alter words translated from the same original word because of contexts in which they occur, and I suppose they also translated from the originals. I think the Revisers of the Kafir Bible might wisely have followed the same rule with great advantage. Instead of this, they have constituted themselves our commentators, and taken it upon themselves to determine for us the meanings of the words in different passages or contexts, and this, I think was not within their province, or their business—their duty was simply to translate. I am sorry that my hint in italics, to which my friends refers, should have caused any unpleasantness. I should not have said it perhaps had he not advised me to keep to the Old Version, and this when he seems to know that the Bible Society no longer prints the old ones but the New Version, because it thinks it the best. I did not mean that any one, or that the Society had been induced to bury away the old ones to force the New Version.

In conclusion, I don't know who are the members of the Bible Society, but I suppose they are Kafir scholars, that they should take it upon themselves to decide for the Kafir speaking peoples what is best for them in this respectr. If my words could reach the Bible Society through the Revision Board, I should enter a very strong protest, not to continue to print this new production, it is not acceptable to many of those for whom it is intended, and many of us cannot do anything with it, and the Old Versions are done,

Yours, & c.,

M.

The Revised Kafir Bible.

[LETTER TO THE EDITOR.]

SIR,—In your issue of the 19th of September, " Hadi " endorses " M's " letter with regard to the Revised Kafir Bible, and says : " This work is faulty in the most common expressions. Take for example, Matthew, 2-18: 'Akubon ukuba ububile ke u-Herode,' which, translated into English, is: 'When Herod did see that he was dead.' Now if we look into the Rev. T. Soga's translation of the " Pilgrim's Progress," which was praised so highly by " M's " letter, and which is acknowledged on all sides to be real good Kafir, we shall find that " akubon' ukuba " is used, although the idea of the verbs—to see, to perceive, to become aware—is not at all admissable.

See for example in the Intshayelelo, page 9: Ute akubon' ukuba lomihlali usekuyo, kwe qata ; then on the first page of the story : Ute akubon' ukuba kunjalo wagoduka; then on page 26 : Ute akubon' ukuba utshilo, wawakup' onke; and on page 42: Wati akubon' ukuba utshilo walivula i-Sango,

Now, if we look at these four examples only, we see that the idea of perception is not admissible, as also the English original shows. The Rev. T. Soga used : Akubon' ukuba here as a Conjunction to introduce the subordinate action, which is preceding the principal action, or as a Conjunction to introduce a condition which finds place at the same time with the principal action of the sentence.

If the Rev. T. Soga used: Akubon' ukuba as a Conjunction, I think it is only fair to allow its use also to the revisers of the Revised Kafir Bible.

No house can be built in the air without a foundation. So also no criticism should be built on general terms and faults of the Revised Kafir Bible, that it is useless and has no sanctifying power. If the criticism, is based on " uzuko, ubuqaqauli," etc., and on " akubon' ukuba," we are afraid, it is not very firmly based, as these two corner stones seem to be very soft and breaking to pieces, as soon as the hammer of the Rev. T. Soga, or other Kafir scholars, is touching them.

It is a pity that " Uhadi " could not be paid back in his own coin, but in " M's " coin, whose letter he endorsed.

With kind regards to Uhadi " and " M."

Yours truly,

M.

Kaffrarian Items.

THE week's English Mail, per Roslin Castle, is due here at 7 a.m. on Sunday.

* * *

IT is a pleasure to welcome a new resident, highly spoken of whence he comes, as we do concerning Mr. Mansfield, of whom the Queenstown representatives writes.: " Mr. Mansfield's genial countenance will be much missed by the public at the local Post Office. He left last night for Kingwillamstown, to where he has been transferred on promotion, The whole of the Post and Telegraph staff, as well as a number of town residents, were at the station to, bid him farewell. We wish, him every success in his new sphere of work.

Iyeza lika Chamberlain ???? lokuqaqamba kwamatambo, um??? lo ku shwabana, nokudumba ???? qolo, noku- Tile ezingapezu kwe ???ditengise ibho-????????zisayo, bayakolwa lilo. ??????? erson, Mpitikezi mayeza, South Chicago, III. Litengiswa ngo R. Lumsden & Co., e Qonce,

LATEST TELEGRAMS.

[REUTER.]

CABLE NEWS.

THE CINQUE PORTS.

LONDON, Tuesday. — Lord Salisbury has been appointed Lord Warden of the Cinque Ports in place of the Marquis of Dufferin, who has resigned.

CHANGED HIS MIND.

The King of Portugal had been contemplating a visit to Rome, but has now abandoned the idea owing to the Pope insisting that his Majesty should visit the Vatican first, otherwise his Holiness would withdraw his Nuncio from Lisbon.

A FURTHER DECLINE.

The Mining Market to-day has been flatter than ever, and prices much lower. Prospects are gloomy.

NO RESULT.

Reuter's Agent has been informed that the meeting between the Bechuana Chiefs and the Chartered Company on Saturday had no definite result.

GAZETTED.

Mr. Johannes Smuts has been gazetted as British Consul in Swaziland.

WOOL SALES.

The Antwerp wool market is dull. Fine Buenos Ayres wools show an advance of ½ d to 1d, but coarser qualities are ½ d, lower.

CAMBRIDGESHIRE STAKES.

LONDON, Wednesday. — The Cambridgeshire Stakes to-day was won by Marco, Bestman second, Count Schomberg third.

CLIMBED DOWN.

Mr. Rose has withdrawn his challenge for the America Cup.

A SOP.

Barnato's Company and some friends have sent the Lord Mayor a cheque for £15,000 for the benefit of London hospitals.

MARKET BETTER.

The Mining Market closed firmer; the recovery is due to the formation of a bank in Paris, with a capital of two millions sterling for carrying over purposes.

SUICIDE.

The Marquis of Waterford has committed suicide by shooting himself with a revolver.

STRIKE TERMINATED.

The Strike of Diamond Cutters in Amsterdam has been terminated by Mutual Concession.

AN OPINION.

The traveller, Herr Smuhlmann, expresses his conviction that Mr. Stokes was executed through trading jealousy.

SOUTH AFRICAN WIRES.

A RAILWAY CONFERENCE.

PRETGRIA, Wednesday.—The Government have invited the Cape, Natal, Free State, and Mozambique Province, to attend a Railway Conference to be held on the 4th November to discuss Railway matters in the general interests of South Africa.

DEARTH OF WATER.

JOHANNESBURG, Wednesday. — The dearth of water is such that no tea shops are able to supply tea this after--noon. The Waterworks Company have restricted the supply of water to two hours per diem.

CURRENT OPINION.

Magistrates Among Natives.

(*Kokstad Advertiser*.)

Magistrates like missionaries are pretty well fixtures wherever they go. In some cases this is as it should be, but in others a change is often desirable. If we were to keep Magistrates in some of the out of the way places in the Transkeian Territories for fifteen or twenty years they would become fossils, for there is so very little to amuse them or to keep them employed. There are some as good men Magistrates in the Territories as there are in the Colony, and we would like to see them get the same opportunities of advancement as those in the Colony. It is an utter fallacy to think that because a man can speak the Kaffir language, he is the very ideal for a Magistrate amongst Natives. A knowledge of the Kaffir language, when acquired from childhood without any effort, is not an accomplishment, but where the administrative ability comes in by being able to speak to the Natives, in their own language is a puzzle to us. Magistrates among Natives ought to be selected without any regard to being able to talk their lingo, and if that were done the best men would come to the top. Magistrates should be made to achieve greatness, just the same as other men; they should not have it thrust upon them.

If Compulsory Labour—then for all.

(*S.A. Telegraph.*)

Ons Land has an ingenious way of stating a proposition. The proposal to introduce coolie labour in the Western Province meets with its disapproval. It will have no Hindoo population to complicate the already complex race question. Here we feel inclined to sympathise with our contemporary, but with the disingenuous position which follows no one with the least spirit of fairplay and justice can be expected to sympathise. "Compulsory labour" is one of those pretty phrases with which Mr. Rhodes manages to stop the mouths of the more thoughtless of his followers. He invented the labour tax — that "gentle stimulant" which was to prove the panacea for all the evils which afflict the labour market. But the ills still exist, although the patent remedy has been in operation for some time.

We are no negrophilists: we look upon the Native in the concrete as a child to be taught and trained. A naturally dull child, be it remembered, whose only vocation can be manual labour. But for all that we claim fair and just treatment for him. In fact he should be treated with rather more mercy because of his backwardness. He has a claim upon our manhood and that claim must be recognised. If any system of compulsory labour is to to be introduced we maintain that it should apply to all. Let the philanthropic intentions of our contemporary be applied to the lazy poor white who demeans himself and his race by his foolish pride and lack of manliness. What's sauce far the black goose should be sauce for the white gander.

The thoughtlessness which could induce a journal of the standing of *Ons Land* to give utterance to such a pro position is criminal. We all know the dream of a certain section of farmers of this Colony. With them the Native is at best a beast of a burden. As such he should be compelled to work whether he will or not. He should not only be compelled to work, but his master should have the legal power to apply the lash. This is what they understand as the logical outcome of Mr. Rhodes's "gentle stimulant," and this is what *Ons Land* means when it coolly asks the Western Province fruit glowers to support the present Government because of its Native policy.

IZINTO NGEZINTO.

IKWATA EHTSHA.

Ngo October siqala i Kwata entsha— ixesha abaruma ngenyangantata betumele intwana zokuqutywa kwe Mvo.

Abanga bangahanjelwa yi Mvo, lixesha betumele amagama baya kulitunyelwa.

J. TENGO-JABAVU,

ISIFO.—I Kolera iyavakala e Damietta.

INKUMBI. — Kuleveki idlulileyo inkumbi sidlule e Takastadi.

UKUQANDUSELA. — Kwimimandla yase Ngqushwa ziyaqandasela inkumbi.

UMTUNYWA.—U Rev. T. W. Pocock obe welile njengomtunywa wabazili ubuyile.

UMHLABA.—E Lady Grey kutiwa umhlaba ushukume kakubi ngobusuku bolwesi Hlanu.

ISIPO.—Umanyano lwase Monti Iwaba Limi Intiwe gidli nga £50 ngu Mr. Rhodes.

ILANGA.—Ilanga e Middelberg libalele isimanga, ngenxeni yoko imikuhlane mininzi, i Nkosi iyavnna kanobom.

INDWE.—U Col. Schermbrnoker osandul' ukuvela e Ndwe akauhlanganisi umlomo ukuncoma inqubela pambili yololiwe wase Ndwe.

IMITSHATO.—Mayela nela Mandebele kuvakaliswe ngabalauli ukuba imitshato eya kwamkelwa kwa Rulumente yete yaqutywa ngohlobo lwa!

le Koloni.

UCAMBU.—E Kapa umtengisi wobisi ndliwe i £5 ngokusuke atengise ngobisi kanti selelongule ucambu. Kutiwa ngebaxelele abatengi ukuba ubisi alusena luoambu.

WAFA KWA.OKO.—Umxhosa otile obesebenza ekutuleni impahla ku stemele ongu Port Victor kwi cweba lase Monti, uwe umgama wenyawo ezimashumi mabini ane sihlanu, wafa kwa-oko.

UMNT' OMBI. — Undwendwe kwi Beach Hotel yase Durban ute xa angena ekambileni yake ebusuku ukuza knlala, kwala ukuba arwele imatshisi vumbululu umntu pantsi kwe bedi. Kwaba kuyabambana yoyiswa indoda ebipantsi kwe bedi. Yanikelwa kuma polisa, kwafunyaniswa ukuba kanti unkabi ebesele eneziqushulu zemitwalo abesele zilungiselele ukuba emke nazo. Ugwetyelwe i £5 okanye inyanga ezintatu ento'ongweni.

LINGAN'OMOYA. — Umfo ngenye imini uhlangana nenkewana intyizisana nenye. mbezi, ebuzile imbangi yoko ite yona " Ndililela izono zatu " Ute umfo ; " Manbe uswele into yokwenza " Kubuye kwaqubisana ngemini elandelayo isalila inkwenkwe, ubuye wabuza lomfo wati " Ulilela ntoni ngoku p " " Ukutya," yatsho inkwenkwe.
" Bendiyilindele kakade into yokuba olu lilo lunendawo oluya kuti gqi kuyo."

IMIDUKA.—Olu luluhlu lwencwadi ezise Posini ngo October 15, 1895 :—Christopher, Gezuka, Gombe, Hobololo, Hamar, Jossen, Malo, Mpila Mukusi, Madikana, Mlnti Morley, Mnyanda, Msita, Moses, Mongarli, Mala, Marzi, Mbarde, Mbenzela, Mayoyo, Maih, Mapasa, Mkwana, Nxopo, Nokazana, Mtsolo, Tsite, Tshiza, Tiki, William, Zuisia. —J. HALL ,CK, Postmaster.

UTANDO—U Jim H. Lozwa, umfo ontsundu, ubepambi kwamatyala ase Johannesburg ngokusuka atande intwazana yomlungu yase standard Bank, upate kuyibhalela incwadi ezide zase sitatwini, kwada emzuzwini kwabonakala ukuba makayokuzigaxela apo ihlala kona, kwako nezisongelo ezitile. Ugwetyelwe inyanga ezintandatu nemivu mbo emashumi mabini anesihlann.

£120.—Inene elitile e Kapa litumele ingubo zalo ngenye imini ukuba ziyokuco. kiswa ngumookisi, kanti kuko i £120 alilibeleyo engxoweni kwezo ngubo, likuqondile okn elinene linduluke kwa oko ukusnkeU lafika ivaliwe iudlu yomcokisi zirtguho layibika lento nase mapoliseni. K.s« evukela kwalomkondo kwak isasa, wayifu mana lomali isableli kwanjengoko kulongxo. wa abeyifake kuyo.

ITYALA.—Ngomhla we 17 Octobar, 1895, e Middelburg, bekutetwa ityala lika Petros Human, i Bhulu, elite lakuba netyala kwi Gqweta (F; N. de Waal) le £150, lasika labhatala ngenkomo zalo nezesicaka u Witbooi Booi (Um-Xhosa), ezika Booi zilishumi, wayegnla nzima yena kweloxesha. Elityala lisasiwe ku Mhluzi Matyala e Kapa ; yena u Human umelwe nge £300 Noko kubi emkile nje umfo ka Wollaston, kuba yena ebeya kuquba ubulungisa bodwa.

U HLOPE.—E middelburg ngomhla we 15 October, 1895, u Mr. C. P. du Toit ebesesi hlalweni eteta ityala lika Jacob Kapteni namakwenkwana ake amatatu. Usizi. Akululwe amakwenkwana lawo, kodwa uyise wawo unikwe ityala ngokutiwa ube umgubo ongabonwanga, engabonwanga naxa awubayo. Iqukumbele yati imantyi peZu kokuzitetelela kwake okumsulwa Uti mandikolwe nguwe na pezu kwabantu abamhlope ababini. Inyanga entolongweni utsala nzima.

USHWESHO. — Ingati ukuba inteto ye gqweta le Jaji lase Johannesburg iyinyaniso, kube kubi kumzi wase mlungwini kakulu, kuloko tina sizonwabisa ngokuti noko makube akunjengoko lixelayo elonene lengubo ezinde. Eligqweta belimele inkazana ebimangalelwe ngokuba kusitiwa igcina indlu engcolileyo. Lite ke lona ukuyipendula lonto : " Ukuba kutshiwo ke isimangalo masingapeli ngalomfazi yedwa, mayi-mangalelwe i Johannesburg yonke ipela kenikangele ukuba kuko indlu eyakubuye ibe no Misisina ngokuba akutshatwanga.

INQUBO YAMA BHULU.—Umbhaleli kumapepa ama Ngesi uti:—Nge Cawa, June 5 ndagaleleka e Letaba ndihamba nabantu ababini, ndafika udawufumana apo nmkosi wase Lydenburg kufupi kwi Diggers' Reel Hotel, ndawaboua nokubuya kwama Swazi kwihlati lika Magoeba, waye no Magceba waye bulewe ngalontsasa. Msinya emva kokuba ndifikile kugnleleke ama Swazi etyete intloko yo Mxhosa ngentonga. Ku bonakala ukuba intonga leyo yayilu ngiselelwe ukutwala yona kakade, ifika yahlatywa emlonyeni yapuma pantsi ku mhlati, kwako isikanda sokuyitinteli intloko ukuba ingapuncuki iwe. Intlok kubonakala ukuba yeyendoda eseyiqinile Emva koko kugaleleke intsizi zabafa? ezimanxeba kupela ezikali, baye beqaqa njelwa besopisa bengakatalelwe bani. Emva koku kufikwe nenye intloko ikwatwelwa ngentonga nayo njengenye, le kodwa iyeyo mfazi, yaye impi ivuma, isina, iyiqweqwe disa lentloko pambi kwezi ntsizana zabafai zakulolontloko ; ekubonakala ukuba ubudal benkazana eshunqulwe kuyo lentloko yayi: ngadlulanga kumashumi amabini eminyaka ubudala. Kwixa le yule emva koko ndibuye ndapuma e Hotele ngokuya kubon izinto ezitile kwakulandawo, ndotuka ukufumana ukuba ngapandle kwezinye intlok endifike ziko kubeko nenyama zobunt ezingena kubizwa ngamagama.

IJAJI E GALA.—Nge 15 October. 1895 Jaji Solomon wateta lamatyala, Umtshutshisi-matyala ingu Advocate Tamplin :—' *Malanga* ngobusela begusha ka Lawo ukululwe.—*Maramncwa* ngokubeta intombi yake ife engangxamele kubulala; unikwa unyaka onenyauga ezi 6.—*Notyasi,* mfazi ngokunuka u Sigcada no Mcubase, ukululwa —*Mabaxaza* no *Ntengemntu* ngobusela bam: hashe a 3, bakululwe.—*Ntlanganiso* ngok: bulala u Skoti edabini, unikwe iminyal emibini etsala nzima.—*Solomon* ngobudlwengu ku Noqwali, nkululwe. —*Pagate* i *Nkolo* ngobusela bebhokwe ezintatu, bak Inlwa.—*Jantje* no *John* ngokuba ibhokv zika Daniel Roux, ifama, unikwe unyal nenyanga ezi 6 betsala nzima —*Johann Fourie,* i Bhulu, ngokuba igusha ku Gush um.Xhosa, uvumile ekaya ukumnika igusl ezimbini intlaulo wala u Gusbu ; walivun ityala ngokuti yeyake nakuba ebehlanlw wakululwa yi Bhonti.—*Willie, Mgidi, Mat mbu, Miso, Mandoyi, Mgxumeko* no *Bo* ngobusela begusha ezintatu zika Hendri Vosloo ifama; u Willie, Matumbu, Mgi banikwe unyaka betsala nzima; Mando; Miso, Booi, Mgxumeko, ngokwamkela, bai inyanga ezi 6 betsala nzima. —*Geeilbo Joseph* no *Mangweni* ngobusela begusha (4 zika Bredin ifama, batiwe nka ngen nyaka emibini betsala nzima.—*Johannes : Daniel Britz,* amafama ama Bhulu, ngoku! igusha zika Apleni, um-Xhosa. ngoknvnn ityala bemhlaula u Apleni ngegusha, ngoku igusha zezabo nakuba bemhlaula; Bhondi ibakuiule, acuswa ama Ngesi julini; namhla la nsnma Bhul i esihlai esiba imiahla yama Xhosa, a lumlwa dynli yama Bhulu, ivuma amasela ngamdoda ekutiwa mabacikide ityala lo Mhosa etyolwa ngokuba igusha yomXhosa atunyelwe in pyaka emitatu nomine esebenza nzima,

AYEM NE EPOMPENI.

Hina wetu ! Uti xa ucinga ukwalamaua kwezinto, nohlobo eti enye into izale enye ngalo, ufike ufumane nkuba ingcingane zisuke zifane namaqula ehlohlwe entanjeni. Akubi njalo yini ?

Incwadi ebendisandul' ukuyifunda isuke indikumbuze into eyandihlela kwiminyaka emashumi mabini eyadlulayo ebusika. Lide kakulu ibali eli, koko sendiya Kubekola entloko; ndandingumpati wesikepe esasitwele impahla sisuka e London sisinga e Rio. Uqwitela olukulu, olwagqiba intsuku ezintlanu, lwapula inqanawa yetn. Emva kwe yure ezimashumi mane anesibhoso emveni kokuzola, kwakusekusele amadoda amane qa enqanaweni apo, uninzi Iwabantu Jw.atshona, iwenzakala, koko kwapuka kwalo mkombe, yaye ne nqanawa ingena amanzi. Sasebeuza ngako konke sobane ukuba siwakupe, yaba Ngumseberizi onzima kunene lowo Intsuku zombini sasebenza, ukukupa lomanzi singalali ; sada safumana ipenyaue —ulwandle luzolile, kungeko nomoyu.

Eyona nto ipokeleyo yile yokuba incwadi le indikumbuia elibali ayikankanyi nento le ngenqanawa, kanundincede undifumanisele ukwalamana kwazo ezizinto.

Elinenekazi libbala leucwadi liti ngo July 1881. lahliwa luvalo, nakuba hngade licacise uhlobo Iwalo. emveni koko waba ngumntu ongena kut.ya, yemka mpela inkanuko yokutya; wabangatya nto isuke imkataze endaweni yokumxhasa. Wafumnna ne ntlungu esesiswini napakati kwamagxa, asuka amehlo nofele lwake lwaba gwangqa, basuka ubuso nesisu sadumna nenyawo ngokunjalo, ngangokuba kwafuna izula ngu zake zenziwe zikulu.

" Andizange uditumane butongo ngokuhlwa," litsho elinenekazi, nduba nentlu. ngu ngangokuba ndasekelwa ngemiqauielo. 'veki ezitile audizange ndibe nakubeka necala pantsi, ndaba noknkohlela okomileyo, nokumana udibda kwakuhlwa. Ndangenwa inxaxazo amatumbu abuhlungn, bendiba nentlungu iyure ezi 48 ngexesha lilinye, ndisuke ndingati ndigalelwe i emele yama nzi abundayo.

Ndaba ngumntu ongena kutnnga na kwenza nawupina umsebenzi wendlu yam, ndingenako nokukangela abantwana bam, kwafuneka udsde wetu eZe kundinceda.

" Wonke umntu wati ndizakufa; ezintlungu zandipata iminyaka esibhozo, nokuzibalisa. lgqira alizange libe nceda, wati lentlungu yam nindapindene ayinakuncedwa.

" Nge 1886 ndaba ngumlwelwe ohamba e ndaya kwindlu yamayeza yase Shrewsury, kodwa ndafumana impilwana yexesha elingepi "

Umbhali walencwadi upile ngqagoku. kodwa ke yiutom endikumbuza ukwapiwa kwenqanawa kulento? Make siqonde Io ndawo kuqala. Ukwalamana kwezizinto kukapukapu ngani ? Lenqauawa yatshona kuba tina sobane sasingena mandla okuknpa lamanzi, amadoda angamashumi amabini ngeleyoyisele elunxwemeni Ngumca wokugqibela owapula iqolo lenkame a, usizi ingxetwa lunqasalingwa

Lemisimba yetu inembewu zezifo enazo amaxa onke, neziti zibangwe kuhunjzakataii, Ke kuti xa kuugekabouakali nto itile singakatnli, kanti egazini apa sinegazi eiiti kanti linokungcola okungabanga izifo, laye lilinde into engati ilipazamise.

Xa izibilini zingena mpilo intle — siman'. ukuti " Hayi, ndinapila, enkosi." Ezintlu. ngwana zimana zisikalaza asiqnadi ukuba zinento eziteta yona. Kuti emva koko kuhle into, Ingqele, ukuva into embi ngokufa nokuba kulahlekelwa yirupahla, ukuba novn.io njengo Mrs. Bruce. Ziti kanti ezinto zenza ukufa.

Ngxatsho ke I akumhlope na ukubalisa kwam ngenqanawa ?

Ekagqibeleni lentokazi iti" Nge 1889 ndeva nge Curative ka Nozalakszi u Sijili ibalafu bhotile yabota udabheteie ; ndamana ndiyisela ndada ndapila (Nina) Mrs Ann Bruce, The Park, Worthen near Shewbury February 22,1863."

Ukuba bekuko icebo lokusindisa imiko. mbe etshonayo njengoko iyeza lika Nozalakazi u Sijili lisindisa imizimba vabantu etshonayo, ngebevuya omatiloshe.

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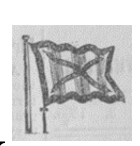
UMKONDO  WE YUNONI

Ikomponi Yenqanawa ye Yunoni

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Ukuya E NATALA, mayela Ngolwesi Tatu kanye nga.veki mbini

„ „ E ZANZIBAR, mayela Ngo Mvulo Wesine we Nyanga

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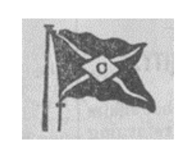
UMKONDO  WE KASILE.

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Ku MR. JAMES JONES, CAPE TOWN.

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UKOHLOKOHLO OLUBI.
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UKOHLOKOHLO OLUBI.

" 94, Commercial Road, Peckham, July 12, " Nkosi Etandekayo, — Ndingumntu oliqitala ekuvakaliseni izimvo zam, I kodwa noko ndingatanda ukukubulela. _ I lozenges zako zenze ummangaliso , ukudambisa ukohlelo lwam olubi. U-kususela kwixa lokutyandwa koqoqoqo wam ngamagqira (njengomfi Ikumkani „ yase Germany, emakubulelwe u Tixo kuba ndisapilile mna, ekubeni yona yafa) okwenziwa kwi Hospatala yase St. Bartholomew, akuko lukohlelo belunokuba ngapezu kolo; ngamanye amaxesha belude lubange ukutyafa. Izikohlela, ebeziba zininzi, zilukuni, zite zacombuluka, lubehle Iwandiyeka ngapandle kwenkatazo,—Ndim, nkosi, owako onyanisekileyo, J. HILL,

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" Routh Park, Cardiff, South Wales, Sept. 28, 1893, " Enyanisweni, ndinovuyo olukulu nam ekunikeni obam ubungqina bokulunga kwe Lozenges zako zo Kohlelo, kuleminyaka isibhozo idluleyo sendiyalela ukuba kusetyenziswe zona kubantu endibanyangayo e hospatala nangapandle, ndazifumana zinceda kakulu. Ndikatazwa futi ngumqala; zi Lozenges zako kupela eziti zibe nokundinceda. Kengoko i Lozenges zako ndinokuziyaleza kabukali emzini onga- ba ukatazwa zizifo zomqala, ukohlelo ebusika, nazipina izifo zemipunga.— Enyanisweni owako, A. GABRIEL, M.D., L.R.C.P. and L.M. Edinburgh. L.R.C.S. and L.M. Edinburgh.

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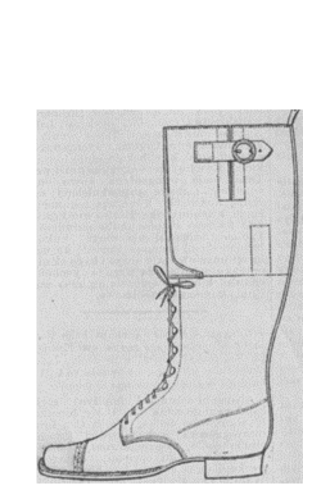

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UMTETELELI-Ematyaleni, Umbali Minqopiso yengqesho neyentengiso mihlalaba. Ukwa yi Arente ye Gresham Life Assurance Society. No. 33, Maclean Street,

E-QONCE.

FRANK ELLIS,
(SOLICITOR, ETC.)

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

UNOMAZAKUZAKU WE NKUNDLA YE VICE! ADMIRALTY

EDUTYWA.

Amatyala uwateta kuzo zonke i Ofisi za Pesheya kwe Nciba.

Yi Arente ye Commercial Assurance Company (Limited).

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MASSEY NO WYNNE
(ATTORNEYS, ETC.)

ABATETELI EMATYALENI,

Ababhali Minqopiso ye Mvumelano

NEYE MIHLABA,

E MONTI.

_____________ _______ 125 E R NE ST

ENERST. E. WEBB, (ATTORNEY, ETC.,)

UMTETELELI KUMATYALA AMAKULU ALE KOLONI.

Umbhali Minqopiso Yemvumelwano

E-DUTYWA, pesha kwe Nciba.

UNOKUWATETA amatyala kuzozonke i Ofisi zapesheya kwe Nciba—e Gcuwa nakwa Centane, e Willowvale, Ngqamakwe, Engcobo nase Mtata.

Uquba ngenyameko nempumelelo' eyiyo.