Unokuhlaulelwa wonke unyaka ekuveleni kwawo nge 13s 6d

Izaziso Zabazelweyo, Abatshatileyo, nemibiko irolelwa 2s 6d kupela.

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

Imvo Neliso Lomzi

(NATIVE OPINION AND GUARDIAN)

NGOLWESI-TATU

IVEKI ZONKE

Lijonge Ilungelo Lomzi

Limele imfanelo yabantsundu ngapandle koloyiko.

Alicaluli Sizwe nalu

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

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, DECEMBER 19, 1895.

IXABISO 3d.]

[Vol. XI, No. 582

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA.

ISAZISO SAKOMKULU.—No. 1095, 1895
Kwi Sebe Lokulima, Cape Town, 13 *November,* 1895.

Umteto we Bhula No. 20 wo 1894.

INTLOBO ZE DIPU

KUYAQONDISISWA apa ukuba ngenxa yalo Mteto uugentla kuketwo ezi

Dipu zingezantsi njengezona ziyitshabiaayo i Bhnla ezilangiaelelwe ngokuinayelana nalo Mteto u No. 2 we 1891, kwaye kuugeko Dipu iya kwamkelwa ujengelungileyo ngapandle kokuba ike ixilongwe ibe yefaneleyo ekudipeni. Lotnqondiso uya kufunyanwa ungatnapepa kuma Fama augapezu kwama-bini awazikayo ogokufuya njengokuba iya kuvavanywa pambi ko Mhloli we Bhula.

ULUHLD LWEZONA DIPU ZIFANKLEYO.

1-1 Lime ne Sulphur.
2 Icnba.
3 Eka Cooper.
4 Eka McDougall.
5 Eka Little.
6 I Glycerine Dip.
7 Eka Hellier eyenziwe nge Cuba.
8 Eka Quibell.
9 Cannon.
10Eka Jeyee engatnanzi.
11Eka Hayward.
12'Eka Ellison.
13Ekutiwa yi Thorncliffe.
14 Eyenziwe nge Cuba ekutiwa yi Austrian Brand.
15 Eka Tuson,
16 Eka Fletchers.
17 Eyo Battle, Maltby no Bower.
18 Eyo Ness & Co.
19 Eyenziwe ngu Odam.
20 I Italian " Excelsior " Nicotine,
21 1 " Crown " Fluid Dip.
22 Eka Lawes.
23 Eka Collies
24 Eka Fison.
25 I "Star" Brand Nicotine.
26 I Standard Dip.
27 I Caledonian Dip.
28 Eyo Reade Bros.

, . Ezi Dipu mazisetyenziswe ngokwemiyolelo eshicilelwe ngabenzi bazi kuzo zonke i paketi, amagubu, ne mbodlela.

CHARLES CURREY,
' Unobhala Ongapantsi we Sebe Lokulima,

ISAZISO SAKOMKULU —No. 1093, 1895.
Kwi Sebe Lokulima,
Cape Town, 13 *November,* 1895,

Umteto we Bhula, No. 20 we 1894.

OLULUHLU lungezantsi lo we Dipu ze Gusha, kunye namanatii ezitengiswa ngawo, ezilungiselwe ukutengiswa kuma. Sebe ka Rulumente e Dipu. ugokv.errr.guqo ye Siqendu 11 so Mteto No 20 we 1891.

I Odolo, nento esukuba zifunwa ukuba siqondwe nangayipina enye yezi Dipu, mazitunyelwe kubenzi bazo, kungerjalo kubawezi, pgokwendawo abahlala kuzo.

. CHARLES CURREY,
Unobhala Ongapantsi we Sebe Lokulima.

Intlobo ze Dipu Namanani Azo.

., Eyo Battle, Maltby & Bower, 4/9 nge gallon, '9/ ngezimbini, 21/ ngezintlanu.

Itengiswa ngo Arthur & Co., e Bhai.

Eka Cannon, engamanzi, 4/ nge gallon, 7/6 ngezimbini, 17/6 ngezintlanu. Itengingiswa ngu J. G. Gordon e Bhai.

Eka Cooper, ehgumgubo, 1/4 ngepaketi ye gallon ezi 25 52/6 ngepaketi ye gallon ezi 1,000. Itengiswa ngo Cooper & Nephews e Bhai.

Eka Ellison, engamanzi, 4/6 nge gallon.

Itengiswa ngu P. H. Huggett.

Eka Fison, engumgubo, 50/ nge kasi ye 1,000 le gallon, 5/ ngepaketi ye 100 le gallon, 1/3 ngepaketi ye 25 i gallon. Itengiswa ngo Mosentbal & Co. e Bhai; W. Savage & Sons e Monti; Ryan, R^ods & Co. e Kapa.

Eka Hayward, engamanzi, 55/ nge kasi ye 1,000 le gallon, 5/9 nge kasi ye gallon. Itengiswa nau W. J. Watkins e Bhobhofolo.

I Italian Nicotine 14/ nge gallon, 27/ nge zimbini, 65/ ngezintlanu. Itengiswa ngo Reiners, Von Laer & Co., e Bhai.

Eka Jeyes, 5/6 nge gallon, 10/6 ngesimbini, 27/6 ngezintlanu, 48/6 ngezilishumi. Itengiswa ngo Otto Landsberg & Co. e Kapa.

Ek A Lawes, engamanzi, 4/9 nge gallon, ' 4/6 nge gallon ezilikulu ; engumgubo, 35/ , ngepaketi ezinga 50, *4:'2/6* nge paketi czill- shumi, Itengiswa ngo Woodhead, Plant & Co., Kapa.

Eka Little, engamanzi, 5/ nge gallon, 47/6 nge kasi ye waka le gallon, 52/6 nge kasi ye 1,224 le gallon, 4/9 rge paketi ye | kulu le gallon, 9d nge ye 18 Ie gallon. Ibe- ngiswa ngo Morris, Little & Sou e Bhai.

Eka McDougall, engamanzi, 5/ nge gallon ne 4/9,'75/ nge kasi yepaketi ezilishumi, 140/ Ugeyam 20 epaketi, 75/ ngeyama 50 j ezinoinci, 140/ ngeye kulu le paketi. Itengiswa Dgo W. Savage & Sons e Bhai.

Ekutiwa y'i Noxona, 4/ nge gallon, 7/7 nge zimbini, 19/ ngezintlanu, 3G/9 ngezilishumi, 142/6 ngompanda we 40 gallons. Itengiswa ngo J. O. Smith & Co. e Bhai.

Eka Odam, 5/ nge gallon, 47/6 ne 95/ ne ! 185/ nge kasi ye waka le gallon, 28/ ngeye 50 gallons, 5/4 nge kulu le gallon. Itengiswa ngo Makie, Dunn & Col e Bhai.

Eka Quibell, 5/ nge gallon ne 4/9 ne 45/ - nge kasi yedezini ezi 5. Itengiswa ngo R. M. Ross & Co. e Kapa, G. B. Christian & Co. e Qonoe, Cleghor, Harris & Stephen e Bhai.

Eyo Reade Bros;; 5/9 nge gallon, 6/9 nge dezini enye ye gallon, 10/6 ngezimbini, 120; ngedeZini enye ezine gallon ngambini. JtengisWa ngo Chub & Maxwell Ltd. e Kapa.

Ekutiwa yi " Star " Brand Nicotine, 10/6 nge y/allon. Itengiswa ngo Liobermand, 't & Co. e Bhai.

IS AZISO.—Nb. 1097, 1895.
Kwi Sebe Lokulima,
Cape Town, 13
November, 1895.

Umteto we Bhula we 1894.

OLULUHLU lolwe ndawo ezine Dipu ezitengwa kona, ngokwemigaqo yo Mteto we Bhula No. 20 we 1894.

CHARLES CURREY,
, ,, , Unobhala Ongapantsi.

Kwi Siqingata sase Albany zitengwa e Rini ko G. Scaer & Co., nase Alicedale ku Arthur Stock.

Kwesase Barkly West, ku Mr. Granger, e Daniels Kuil ku Mr. Williams, e Klein Boetsap ku Mr. Taylor ; e Fourteen Streams ku James Brady, e Windsarton ko Windsor & Co.

Kwesase Bathurst, e Clumber, ku J.

Kwesase Herschel ngu Wm. Walker, e Blekana ngu Edwin Dodd, e Dulcies Nek ngu Thomas Gallon.

Kwesase Qonce ngu A. Bock, e Kei Road ngo Savage & Co., ku Qoboqobo ngo Nettelton & Co., e Xesi ngu Wanckel.

Kwesase Ngqushwa ngo G. J. Tanner & Co.

Kwesakwa Komani, e Lututu, e Vetlisi ngo Th os. Bailey & Co.

Kwesase MpMu ngu G. F. Adendorff.

Kwesase Cumakala ngu W. N. Gardner, e Bholo ngu J. Fisscher,

Kwesase Dikeni ngo Adendorff & Co.

Kwesase Wodehouse, e Andover ngu P. A. Grey ling, e Dodoloro ngu Dugmore & Hellier, e Ndwe ngu W. Whitaker.

INTSH UMAYELO

NGU NMHLEKAZI U SIR HENRY BROUGHAM LOCH.

Ilungu Ie Bhunga elipakamileyc le Nkosazana, Injinga ye Buto le Grand Cross, Yodidi olubaluleke kunene lo St. Michael no St. George, Irulunelino Mpati Uyintloko we Mikosi yo Mnton' Omhle yase Capa of Good Hope, e South Africa namazwana, nezibhaxa zawo, ne Sandia so Mntan' Omhle Esikulu, njalo njalo, njalo-njalo, njalo-njalo.

EKUBENI kute kwaba yimfuneko ukuba uhlaziywe Umteto wokuhlanganisa irafu ezingahlaulwanga, ezi kwezi ndawo zikankanywe ngezantsi: ke ngoku, pantsi nangamandla endiwanikiweyo, ndiyasbumayela, ndisazisa lo Mteto uhlaziyiweyo, oyakuti, ernva kolusuku, ume ugqalwe endaweni yo mteto okankanywe kwi Ziqendu 50 ze Ntshumayelo Nos. 110 ne 112, eze ntsuku 15 ne 17 ku September 1879, ne Siqendu 49 se Ntshumayelo No. 140, yomhla we 26 ku August, 1885, ezite ke ubuninzi (iziqendu) bazo zaldaziywa, ngapandle kwezingabekiselela kwinqubo ezaqalwayo nezingagqitywanga pantsi kwemigaqo enjengale ihlaziyiweyo.

1. Ekungapumelelinikomntu omelwe yirafu yendlu ngoku, nasemva koku, ukuba ayihlaule ngenyanga ezintatu emva kokuba lidlule ixesha, kuyakuba lilungelo le Mantyi yeso siqingata, nokuba ngomnye umntu, ukuba ati- mbe ukuba kuhlaulwe elonani, ne ndleko ezite zenziwa, inani elaneleyo lenkomo, impahla, nezinye izinto ezilunge kulomntu umelwe kukurafa indlu, ekuya kuti ke ukuba lorafu ayihlanwanga kwintsuku ezi 14 emva kokuba kutinjiwe, ezonkomo nalo mpahla ukubuyisa lomali yerafu nendleko ezite zenziwa, ziyakutengiswa nge fandesi, ngapandle kokuba pambi kokuba ati umnini walompahla, lingekenziwa ifa« ndesi, alinge indlela yokuzifuniana nokuba uyamangala, ekufunekaemelwe ngokuqinileyo ekumangaleni oko, aze ati ukuba ute wagwetywaalulame, kuba esosigwebo asisayi kwanela ukuhlaula irafu yodwa, kodwa kwanendleko zentimbo leyo, ezenze ke ngoko mteto, kwanendleko zokutetwa kwelotyala.

2. Ekungati ke i Komkulu lifumene ukuba impahla leyo ihangwayo okunene yeyalomntu, iya kunikelwa kwakuye.

3. Imali eyi 2s. 6d. njengomrumo we sidyoli sa Komkulu, imelwe kukurolwa nguye wonke umntu ote wasemva ekurafeni kwada kwadlula inyanga ezintatu.

TIXO SIKELELA INKOSAZANA!

Inikelwe hum ine Sincamatiselo se Koloni ye Cape of Good Hope, ngalomhla we 5tb January, 1891.

HENRY B. LOCH,
Iruluneli.

Ngomyolelo wo Mhlekazi i Ruluneli e Bungeni.

J. GORDON SPRIGG. No. 9, 1894.

IPEPA.

1. Pesha kwe Nciba nelakwa Gcaleka.
2. Elaba Tembu nelama Bomvana.
3. Mzimvubu.
4. Elase Mbo.

Umnyhadala we Bhaso lakwa Rulumente Lokutyalwa Kwemiti.

IMIGAQO ebhekiselelo Ekutyalweni kwe Miti, ngokwe Sigqibo se Palamente somhla we 24 ka July, 1895, yofunyanwa ishicilelwe 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 emnyhadaleni apo ku Nobhala we tebe Lokulirna ngapambili kwe

1ST MAY, 1896.

I Copy zalomgaqo zingafnnyanwa kubhalelwe kwi Sebe Lokulirna, nokuba kukuyipina Imantyi.

CHARLES CURREY,
Unobhala Ongapantsi we Sebe Lokulima. Kwi Sebe Lokulirna,
Cape Town, 13 September, 1895.

ISAZISO.

UQAPULO.

KUYAZISWA apa ukuba i Gqira le Siqingata liyakuba kwezin4awo zikankanywe ngezantsi ngezintsuku zixelwayo, Ukuqapnla, ngapandle kwemali, bonke abangati beze:—

E CUMAKALA, kwindlu ye Gqira le Siqingata, yonke IM1GQIBELO ngo 9 'de ibe ngu 10 kusasa.

EKUBUSI (lika Altiveni), ngo 11 kusaea; kwi Kampu yama Polisa, ngo 3 emva kwe dinala,—ngolwesi BINI, 3 ne 10 DECEM. BER, 1895.

ESIHOBOTINI ngo 3, XAXAZELE (kwa Til. ney) ngo 1, e LOHNE (kwa McCallum) ngo 11,—ngolwesi HLANU, 6 ne 13 DECEM. BER, 1895.

Kwa P. KROPF ngo 10 kusasa, kwa F. C. HEIGAN ngo 12, kwa C. FULLER ngo 3,—ngolwesi HLANU, 3 ne 10 JANUARY, 1896.

E LUJILO (Emapoliseni) ngo 11, kwa ROBT. JOSEPH ngo 3,—nge MIVULO, 6 ne 13 JANUARY, 1896.

Amapolisa aya kuhambela kwezindawo zingezantsi pakati komhla we 20 ku NOVEMBER ne 31 DECEMBER uknya kuqapula, ezi, kwa HOBO, SIKWEBU, NGQULENI (kwa Gazi), e QWANTI (kwa Dick).

J. A. V. S. d'OLIVEIRA,
Umantyi Obambileyo.

Kwi Ofisi ka Mantyi,
E Cumakala, 7 November, 1895.

C P. PERKS NO NYANA

E QONCE,
YEYONA NDAWO YOKUTENGA
misesane yoku "Ngeja,' Imisesane Yokutshata, Amacici Namehlo (Spectacles).
KANANJALO XA UFUNA
UKUHLAZIYA. IWOTSHI.
MARKET SQUARE,
Kingwilliamstown.

HEPWORTH LIMITED ABENZI NABASIKI-NGUBO,

MACLEAN ST., KING WMS. TOWN.

Tengani Ingubo zenu Kubenzi bazo, Nisindise i 6/8 e Pontini.

Ezamadoda i SUTI ZE TWIDI, 21/-
Ezamadoda i SUTI ZE SERJI, 25/-
Ezamadoda EZEHLOBO I SUTI, 8/6
Ezamadoda i BULUKWE ZE TWIDI, nge 7/-
Ezamadoda i BULUKWE ZE KODI, ngo 4/- ne 5,
Ezamadoda i BHATYI ZELANGA, 3/6

Ingxikela yezama Kwenkwe Ingubo.—Sine zona zilungileya ingubo kuyo yonke i South Africa.— Zonke ingubo Ziyasikwa zimfanele umntu.

AMASEBE—e Bhayi, Monti, Bini, Bloemfontein, njalo, njalo.

KANGELA APA !

KANGELA APA!

O BAKER, BARER. & 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.

Ezainadodcb, Namakwenkwe Izinxibo— Bhatyi—Bulukwe—I Minqwazi—I Hempe—I Zihlangu,

YONKE INTO NGAMANANI ATOTYIWEYO.

KWA BAKER, BAKER &CO. E QONCE.

-O KA-

Dr. MOFFATT

UMCHIZA. WOKOHLOLOHID

WASE AFRICA

Unconywa ukuba Lelona Yeza Lilungileyo

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. .

Eliyeza 'inqabe kunene linokuzozwa kuzo zonke Indidi Zamayeza

Njalo-njalo,
Njalo-njalo.

1 6 Ngo Bhotile, litunyelwe ze ngeposi.

—:o:—

LIZUZWA KWA

Mr. T. DOBLE

PHOENIX BUILDINGS,
KING WILLIAMS TOWN

BON MARCHE

JOHN W. BAYES & CO., GRAHAMSTOWN.

IVEMKILE ENKULU ENTSHA,

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

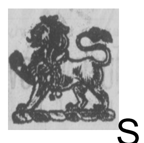
Yeyona VENKILE ITSHIPU kwi mpahla Yendidi zonke—KUMADODA NAKUBAFAZI.

[folane, Amabhayi, o Matros Boboya, Ingcawa, Iturini (Winseys), Iflonelana 3vd ugeyadi, Itaweli 3d iny e, Izinto Zokugqubutela Ingcawa, Iprinti Ezibukali zama Jamani6]- 1 ng-eyadi, Ikeshmiya ezi Blanket nezimabalabala, Ityali Ezimnyama. Nezimabalabala, Idyasi Zamadoda Ezinzima 10s. 6d., Ibhulukwe . Zekodi 4s. 9d., Ibhatyi Zekodi 6s.' Neminqwazi ezi Felt.

Ibhaso Lesheleni linikwa kwi Ponti- ngany e umntu atenge ngayo.

IZITOFU EZIHLE ZELOKWE ZOK UTSHATA ZIKO KANOBOM.

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



LEMINYAKA I 18
IGQITHILEYO
SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA.

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

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPAULE i BLANKETE ZONKE ngopawu esiluqinisele na Komkulu ngohlobo 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.

Ewivenkele enitengakuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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

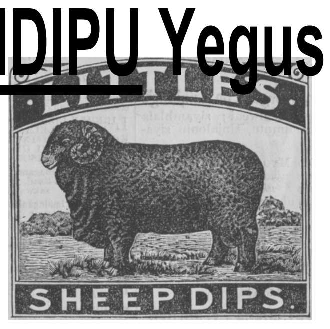
AFO ZIPAKULWA KONA KUKO

James W. Weir & Co.

E QONCE.

Ngabobodwa abanokubhala lomfanekiso we Ngonyama

Eka LITTLE IDIPU Yegusha!



Engamanzi Nengumgubo Inetyefu, yeyona igqibeleleyo itembeke ngokuAynatyefu! gqite zonke

TSHIPU IZIGQITA ZONKE

Dyer & Dyer, Limited

E-QONCE,

I CARDS ZE KRIMESI

NE NYIBIDYALA.

Ezinganye ziqala kwi Id. kuse kwi 5/ inye.
I Paketi eziketiweyo ziqala kwi 3d., 6d. 9d.
Edlule ezinye i Paketi ine 50 Cards 2/.
Engummangaliso i Paketi ine 25 Cards 2/. Eya " Matamsanqa" ine 20 Cards 1/.

I Cabinet ezine 20 Cards Eziketiweyo 3/3 inye.

I ODOLO ZEPOSI ZIYAKETWA,

-------------ZITUNYELWE.------------------------

Ezetu ezingatengiswayo ngo- calulo ze 10/-, ne 15/- zezona zingatetekiyo ubuhle.

Impahla ze CRICKET, ze Sizini

YE 1895 NO 1896.

ZIMPAHLA 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.

Imigaqo etile emananini kwi Clubs.

— KO —

Ko DYER & DYER, Limited,

KING WILLIAMSTOWN.

Beauchamp, Booth Co.

E QONCE

ITYALI EZINTSHA

ZISAND' UKUFIKA.

YIZANI . NIBONE!

ZIYAKUNIMANGALISA.

Zezentlobo ezigqibeleleyo zofani ngofani ezingazange zibeko apa e QONCE.

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

Beauchamp, Booth & Co,

E-QONCE, KINGWILMAMSTOWN

IMPAHLA UKUTYA

W.A. YOUNG & CO

PEDDIE, ENGQUSHWA,

BASOLOKO benempahla eninzi eketiwoyo ye PRINTI, IKESHMI YA, ITYALI ne QIYA, njalo njalo; nayo yonke IMPAHLA elungele Abantsundu.

Ubugoxo be Mpahla Yentsimbi, Impahla Esikumtye, Ipuluwa njalo njalo,

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

UBOYA, UKUTYA NE ZIKUMBA NEMFELE {Produce) ZIYATENGWA IPULUWA. NAM AG AB A.

YONKE LEMPAHLA IFUNYANWA NGAMANANI ALULA.

IZIHLANGU. INGUBO.

X X

Yizani Kutyebisa amehlo enu

-----KWA-----

U PASCOE

(FOLOKOGO).

UNEFANDESI

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

X X

IKOMPONI ENTSHA YASE JAGERSFONTEIN YOKU

MBA NORUPANDA, LIMITED.

KUYAZISWA apa ukuba u MR. JAMES SAUNDERS (Mahlasa bangella), obefudula esa Koffyfontein, unyulelwe ukuba abe ngt Mpati wa Bantsundu, ne Mingxuma e Jagersfontein, umsebenzi wowuqa la ngo 19 Iwale nyanga.

Ngomyalelo,
NELSON S. GIRDLESTONE,
Unobhala.

Kimberley, August 14, 1895.

KUFUNWA

AMADODA apilileyo, afunelwa umsebenzi wapezulu nowa- se mngxunyeni kule Mingxuma yase Jagersfontein,

Imivuzo iyamkeleka, kutyiwa kwakona, nempatc intle kakulu.

2211

The New Jagersfontein Mining & Exploration Co.

LIMITED.

NOTICE

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

Yeka COOPER Inkunqele

BRANDZIEKTE
COOPER'S
IS DE
DIP-TOT DOODING
DER
BRANDZIEKTE DUIVEL

UYAKUYIBULALA INDIMONI
MLINGENI

Abantu banokuyaleza kwi Venkile zabo zi bhalele kubaniniyo.

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

IMPA HLA ZOKUTSHATA:

Izivato ze Satini—Ezokutshintsba Izigu< bungelo Zaba Tshakazi Amagqabi Oku tshata Izihlangu ne Shuzi—Indilokwe Iziteyisi, Nobuqeleqele Obunjalo.

IMISESANE TOKUTSHATA :

Imisesane ye Ngeji—Amacici.

INGUBO ZAMADODA :

I Bhatyi-ezimnyama—I Bhulukwe-Zo kutshata — Ihempe-ezimhlope— Amaqina ne Kolala—Iqiya zi Silika—I Gloves ezi mhlope,

NOBUQOLO, Njalo Njalo.

GIBBERD NO BRYANT.
KING WILLIAMS TOWN-

CHUDLEIGH BROS.

IZITORA ZABO BONKE,

SINOVUYO ukwazisa umzi Ontsundu osixasayo kuso son^{k}e Isiqingata, ukuba ngoku sinento eninzi ye

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UMHLABA GQESHISAYO

OGAMA lingezantsi ungu nnini we famakazi ezimbini kwi Siqkgata sase Vryburg, e Mafeking, kwelama Bechuana, waye efun a ukuziqeshisa kubantu abantsundu, bahlale kuzo., E'oswe lilungo kwapela ekufuyeni inkomo njalo njaio. Imali yangqeshiso ayikuba nzima. Nalo ko ituba loknkulula i Lokislii ze Siqingatakulemo yingxioano nokuswela idleio.

Ukuqonda imigaqo ungabhokisa ka
JOSEPH J. YATES, Solicitor.

King Williams Town,
28 October, 1895

ISAZISO SO KEMLO NO HENLEY.

Ifam Ezitengisayo Pesheya kwe Nciba,

ITUBA KWABAFUNA UKUNGENISA IMALI.

BAMAGAMA angezantsi ngokuyolelwa ngo Messrs. W. LA no A. MATTHEWS, baya kutengisa nge Fandesi kwi Fam ekutiwa yi " Poimiur," ese Ntlambe kufupi ne Gcuwa, ngo

Mgqibelo, 18 January, 1896,

Ngo 10 a m. kusasa.

1 .—Yonke Impahla Yendlu ekulo Ndlu ise Poimiur, qevela e George Hotel e Gcuwa,—Itafile, Izitulo, i Bede Zentsimbi ne Bedi ezandlalwayo, ne Tafuldukwe, i Piano nezinye intwanantwana.

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3 .—Amahashe ne Nkomo eziliqela

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Loqala Ifandesi ngo 11 kusasa.

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QWALASELANI UMFANEK1SO ONGENTLA EMAPEPENI ELISONGELWE KUWO.

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Ezo Bisseker, George & Co. Izihlangu zihle nase mehlweni; ziyamhlala kamnandi umntu, zinjalonje ziyaxolisa.

Bonke abalesi be MVO NELISO LOMZI *bayanoyishwa ukuba bezekulomzi, bayanoyishiva ukuba bezekulomzi, batenge into abazitengayo kona.*

Bisseker, George & Co.,

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HLANGU - ZENTSHINGA-YENDLOVU,
PORT ELIZABETH

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I-Dress imhlala kanye umntu, aye namaxabiso engawemfanelo. Yiqondisiseni indawo akuyo.

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A. SOLILO,
UtnlungiseleH.

8 December, 1895.—21912

J. HILNER,

E-QONCE.

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

Ikipala ezihmgueyo ze Golide; Imisesane yokungeja neyokutshata iqalela kw 7s. 6d. *omnye.*

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ax.,,

Pulapulani Majama nonke !

NOKUBA NIPI!

KUYA kuvulwa Ityalike Entsha Yama, tye kwa

DYAVUTWA, E KWELERANA, ngolwesi HLANU, 27 DECEMBER, 1995 emva kwe Krismas.

Umzi ufuneka wonke, inkomo yeyele! Ongancediyo ngunofoza.

22612 BRYCE ROSS.

Ukwazisana Kwezihlobo

Imitshato.

BOKWE-SOPOTELA. — Kutshatiswe e ; Mgwali ngu Rev. A. Welsh u JOHN KNOX BOKWE wase Lovedale, no MARIA bopoTELA wakwa Lutuli, obese Mgwali, nge 12 December, 1895.

Abazelweyo.

MAVUSO.—Inkosikazi ka A. J. Mavuso wase Jaggersfontein ibeleke INTOMBI nge 2 December, 1895.

KAWA ngomhla ka 11 December, 1895 Inkosikazi ka W. B. Kawa, e I licebula, ifumene UNYANA. 22712

Imibiko.

BIKITSHA.—Ngomhla we 3 ku December, 1895, kubhubhe Inkosikazi ka BIKITSHA unina ka Capt. Veldtman, yifiva. izihlobo mazamkele lo biko. 31

NGCEBETSHA;—E New Primrose nge 30 Novembr ,kusitele kukufa u JAMES NGCEBETSHA, MHLAUMBI u MAGUDU. Sivuya ukuti umkele Enkosini. Nonke yaneliswani Ingulombiko.

DIKWENI—Ngomhla we 13 December 1895, kubhubhe u GOVAN umfana omkulu ka Samuel William Dikweni e Mgqakwebe ,uh hubha iminyaka yake ili 13 ubudala bake Izihlobo ezingabhalelwanga mazamkele lombiko.

Uhlobo Lokubhalela.
FRED NGCUKALE
c/o District Engineer,
Queenstown,

U MR. W. O. CARTER wase Qonce ungangazisa abahlobo bake abaninzi kwabantsundu ukuba akasenanto hevenkile apa engakwa Pascoe; kodwa xa bamfunayo, ukuba abamele nantonina, njengokwangapambili, banokumfumana kwi stora esisemva komzi ka Mr. Hiluer, wentsimbi zamaxesha—ADV.

I J. W. GARRETT *&* Co., Lady Frere.—Izitora zase Glen Grey, Impah la Zehlobo aziteteki ubuninzi bazo—eziwufaneleyo umzi wase sikolweni. Ilokwe, Iprinti, Izambuleli zelanga, Iminqwazi, Ilesi ne Ribhini, Izihlangu, njalo njalo. Ezimpahla zitengiswa ngamanani akwa Komani. Ukutya, njalo Djalo, kutengwa ngamanani apezulu.—ADV.

Imvo Neliso Lomzi

NGOLWESI-NE, DEC. 19,1895.

IVEKI.

IPALAMENTE ya Pesheya iya kudibana ngo 11 February, 1896.

UMPATI omtsha we dolopu yase Bai ngu Mr. James Wynne.

KWIDABI lase Ambagali kubulewe kwimikosi yama Itali ama 2,000.

KUFUNYTENWE igolide e Indiya kwi ndawo ebizwa ngokuba yi Chotanagpoore.

UMHLAMBI webokwe zika Mr. Rhodes ufikile emzini wake, apo zimana ukuyakubonwa kona.

U MR. WILMOT kuvakala ukuba selebaqe ekubecululeni kwake e Roma imapu ezindala ze Afrika.

U MEJA wase Mtata usapiwe inyanga ezimbini zokupumla ayakuzicitela e Matatiele yeyokuqala le bolide kwixa leminyaka emitandatu.

IBANDLA lehlelo la Mahomete asebenzisa kakulu irele endaweni yentshumayelo ukuguqulela abantu elunqu- Iwhni Iwalo, ngenxa yeso sizatu kunzi- ma, kwimpi engama Kristu ese Constantinople kwezimini ibulawa ngokwe nkumbi.

UMZI wesikolo sabafundisi e Ramarnando e Madagascar utshatyalaliswe ngabantu aba 6,000, kwasinda umfundisi nentsapo yake. Imikosi yama French isinga kona ukuya kutiba obo bubovubovu. Ama Ngesi asatyiselwe e Antananarivo.

UBU WESILE NABANTSUNDU.

INTETO ebonakele kulomhlati, pantsi kwalomgca wongamele lenteto, ehlabele ibandla lama Wesile ingqina, ingene Umhleli welipepa eseluhambeni engeyingangenanga ukuba ubeko. Umgca wepepa elinjengeli asinguwo wokugxwagxusha amahlelo kuba kungeko lingena zipako zingalatwayo ngozimisele ukuketa amadlala; baye nabaniniwo bengaswele kubona ndawo zokulungiswa — intlanganiso zawo ezimana ukudibana zenzelwe oko kanye. Uve ububi Umhleli ukufika lenteto ibonakele, kuba ukuba lento ivunyelwe akuko nto ingabangela ukuba ngomso kunga bhushuliswa ama Tshatshi, ngomso-'mnye ama Rabe, njalo-njalo, ize ibe zizipitipiti kuzo zonke imvaba. Akungelunge ke into enjalo ivunyelwe kwipepa elisekeleze umzi wonke ngapandle kwe khete.

AMANQAKU.

Imbizo.

Mzuzu umhlobo wetu owaziwa kakulu wase Ngcobo u Mr. Poswayo wabhalaincwadiezihlabayo ngotywala, yaye ke lonto ingowona mcimbi mkulu nobungafanele kudukiswa nangubanina, nokuba inkolo yake iyiutonina. U Mr. Dwane ke ngoko usabhalele kwimpi yesithili saku Komani ukuba ayingeyiboneli tuba na imbizo leyo, yona ndawo ipakati. Into ebingabe.ntle kukuba ublangane umpezulu ekuyiiungiseleleni lento. Kwaya bekuya kuba kuhle kakulu ukuba ibite lentlanganiso yaba kumzi wangapandl.e njengakwa Ndlovukazi yona iliuxibelele lonke ilizwe yololiwe. Kwaye kokwetu ukubona zimbini izinto ekunokuhlanganwa ngazo: *uselo* ne *mfundo.* Ebekungaba kuhle kakulu ibehle yako imbizo ebutsheni bawo lonyaka uza kungena; Kuko nesinye isizatu, imbizo yoluhlobo ebingafike ibe luncedo olukulu kuso ; Ukumkani u Khama ubuyile ukuvela kwela Pesheya apo alwe idabi elincomekayo esilwela umzi omnyama. waza wazuza uloviso olungumangaliso kumcimbi woselo. Umzi omhlope use usipangele'ngokuvakalisa imvo zawo ezintle kuye ngemibuliso eyenziwe e Kapa ukufika kwake. Lembizo iya kuba lituba elihle kumzi wakulo Khama ositi, ukuba sivakalise imibulelo yetu kuye. Akufuneki ukuba siti cwaka njengokungati elotshawe beliquba into zalo esingateni nazo tina. Siti ke intlanganiso mayilungi. selelwe.

DR. SMILE ERASMUS SIKOTA.

No. 2.

Silindele ukuzaliseka kwe zipolofeto zazisazi. Sati kwakutiwa " uyakubanjwa " sati: " *Umntu oya kubamba mna uya kushwabana ingalo."* Ayikenzeki lonto, into eyenzekileyo ngoku kukoluka kwengalo zamapolisa ukubamba beqokelela lompahla yemilandu. *Ipangiwe* kwa Rulumente siteta nje imilandu—inkomo zisembini ezivelileyo, nemali liqela elinobom. Lonto ke iza kusebenza ityala elikulu kunene *lokwamkela impahla nemali zabantu ngobuxoki.* Usaya e Kapa umfo ka Sikota onuke izicaka zika Tixo.

ELINYE IGQIRANA yititshala—iya ivela ngokuvela ebugqireni. Sakukangela uya utshitsha owase mfundweni umsebenzi, uyatshona owase bushumayelini wona—buya buvela ubugqira. Ayina mhlobo na le titshala ayihiebele ukuba yintolongo lonto ayifunayo.

Kade sinyamezele, kodwa xa sibona abantu bebhadula befuna *igusha emnyama,* ake axhelelwe yona u Titshala pambi kokuba anyange, siyabona ukuba abantu bayalahlekiswa—kuhlwayelwa ubumnyama ngabantu abakwaneliso ebufundisini. Paula lemida Air. G. Kakaza.

U NOMKETO MGEDEZI uxakiwe ngumcimbi wake. Selemana elicotela igqira xa litsala isikotshi estrateni, akazi ukuba simkangele. Yila ntombi yayifune igqira ukuba linuke umntu obe umsesane wayo, ukuze kunukwe u Janityi Mnyanda. Undwebe into mntaka Mgedezi! Usatene mbende no Sikota nangoku, Kahle Miss Mgedezi.

Kwixesha elitile elidluleyo ndandikatazwa kuqaqamba kwamatambo. Ndasebenzisa elika Chamberlain Lokuhiikihla, landipilisa mpela. Ukususela oko ndayalela zonke izihlobo zam nabatenga kum ukuba zilitenge, bonke baya lincoma. Mna Simon Goldbaum, San Luis Hey. Cal. Litengiswa kwa R. Lumsden & Co., e Qonce.

DE. T. Barber, umfo wepepa lendaba obaluleke kunene, wase La Cygne, Kan, wati wayese Topeka ngo March odluleyo, x vahliwa luxaxazo nesisu. U Nobhala wase busuku walo hotele waye kuyo wati kangi une bhotile yelika Chamberlain lesisu noxaxazo waza wamnika idosi ezintatu ezabeta wapila. Zonke izindlu ngeziligeina eliyeza amaxa onke. Amaxabiso likulu laye lingasindisa ubombomntu. Litengiswa kwa R. Lumsden & Co., e Qonce.

Eshumayela kwityalike yama Wesile antsundu e Qonce nge Cawa egqitileyo kwisikonzo sase mini, u Mr. Tengo-Jabavu useke kwi Vangeli ngokubhalwe ngu Johane, xiii, 35— *Ngayo lento bayaktvazi bonke ukuba ningabam abafundi, ukuba nite natandana.*—Umshumayeli walate imeko ekwaye kukuzo ukuze i Nkosi iwatete lamazw'i:—Ukuba u Juda wase Kariyoti waye kov' ukuwushiya umtendeleko eputume amadindala, aba ke ngoko ngamazwi okuwuqukumbela umsebenzi awayeze ngawo emblabeni u Yesu. Ubafule ukuba ukuzalwa kwake kwaba " luxolo ngasebantwin utando ke—ekwashunyayelwa zingelosi ukuba uzengalo; ewuqukumbela kwangalo nje apa. Uqube umshumayeli walata ukuba kulamazwi banokubona intando yo Msindisi ukuba abati bangatydandeli bake emblabeni baqondwa ngento enye— ukutandana; ibe yeyona mbasa yabo leyo kwanjengokuba amasodati, amadindala, abafundisi, amagqobhoka, nama- qaba esaziwa ngengubo ngezimini. Olutando akafihli u Kristu ukuba malube nekete ngakwabo bangabake, asileliswe ongapandle kwe Lizwi kulo, kuba ku- ngebiko mlimandlela kakuhle lungaha- mbanga ngolohlobo. Oku ukubonise nangomtandazo eyawenzayo Inkosi (Johano, xvii., 9). Ukankanye ukuba le yindwe entle yebandla lama Mahomed— ukungacaluli kumakolwa alo mpolofiti. Walate ke ukuba lomgqaliselo wobufundi ubonakala ngoku ukuba utshitshisiwe zimiselo zabantu zamahlelo ; abati banga- balandeli namhla ungafika benze ubuhlelo eyona mbasa, wona ke afike abaluleke ngentiyWano, inzondo, uku- nyelisa nangento yonke enye engapandle kolutando Iwayalezwayo-: ofike ke ngoko wabambezeleka umsebenzi ka Kristu. Oku ukutete ngapandle kokubalula nalipina kumahlelo obu Kristu ukuba ubona lingeko mkondweni. Ke bona abanampendulo ngawo lamablelo kuba befike seleko. Huntshu, kodwa kosazama ukuba kuchume ukwanda kwawo. Into ke anokuyenza ama Kristu kukuzama ukupakama pezu kwawo ngezimvo abe kumgangato owamiselwayo ngu Mnlni msebenzi; bangacaluli mahlelo, kodwa babe notando ngakubo bonke ababiza igama lika Kristu ngenyaniso nokuba batshone kulipina idobo lehlelo. Uyaleze umzi ukuba ukulumkele ukupakamisa inkunkuma yamablelo enkonzweni ye Nkosi pezu kokunqulwa Kwayo ngota- ndo noxolo kwezondawo bakuzo.

Ibalana.

Apa e Zazulwanasihlelwengumphanga onzima wokubhubha kwe nkosiKazi ka Bikitsha, unina ka Capt. Veldtman Bikitsha. Umyeni we nkosikazi wabhu- bha pambi ko Ngcayecibi, inkosikazi ilandela nge 3 December, 1895. Kute emngcwabeni babaninzi abantu ngapezu kwesaka sababonU kulemingcwabo yalapa ; ekute ekuzolerii kvyezo ziblwele ititshala yakona yalesesha ipepa elitete ngebali lomfikazi lo. Ingongoma zelo pepa zezi zokuti: U Noqiya inkosikazi ka Bikitsha wapenjwa nguye umlilo woku- kukanya apa e Mazizini. Ngokuba kwati ngemini zakudala xa ubuhedeni babuseligugu lenene, umfundisi wase Bhofolo, u Elefu, wacela umvangeli ku Sho e Rini, ekute akufika lowo mvangeli oga- ma lingu Bangani Fakati watunyelwa kwinkosi engu Zazela kwa Wezo, umvangeli akanyanyekelwa bahi kulomango wakomkulu, nentshumayelo zake wazenzela pandle pantsi komti. Yati kantl lonto imbi kumtikazi u Noqiya, wateta nonkosi wakwake, bavumelana ngelo- kuba mbi kwento ye Lizwi lika Tixo ukushunyayelelwa pantsi komti; makashumayele kweyake indiu yena mfikazi. Liti ibali kwa oko zabonakala iziqamo zokuba kwagqoboka into zo Maga, into zo Ntontela ngambini, into zo Tumela, nento zo Radasi. Ilali ka Bikitsba ibikulo mango wase Nduveni: apo waqala kona lomsebenzi. Kude kwafudukelwa e Debe kungekagqoboki mntu kulendlu ka Bikitsha; ekute xa kulapo kanti imbewu ingene yona: kwagqoboka u Capt. Veldtman lo ehamba enale benga- makwenkwanabekwele emahasheni. Bati bobabini kuko into eyehla yangati ngu- mbane, eyatsho bawa bobabini emaha- shini, ute u Capt. Veldtman wakangela ngasemva kuwabo, wambpna epantsi njengaye. Kwako into eti tandaza. Ba- gqoboka lomini; wati akufika ekaya u Capt. Veldtman wasixela esisihlo kowabo. Kwalilwa kusitiwa lento ayingelunge ingene umntana we nkosi, ngokukodwa amazibulo. Ekute kwezo zililo u Capt. lo waya kufuna Iowa mfundisi wayetumele umvangeli kubo kwa Wezo esiti lento ndinayo yileya wayitumela sise Nduveni. Wavumelana naye u Elefu ukuba makutunyelwe u August Radasi no Jantyi Ntotela ukuba baye kuvangela e Debe, inkonzo zabo bazingenisa kwa Noqiya: apo kwagqoboka umfikazi lo nento eninzi yosapo lomzi ka Bikitsha, namadoda ango Madubela no Levis, nabo Ngcebetsha, njalo-njalo. Nomfundisi u J. D. Mjila uyimbewu yobuvangeli buka Bangani Fakati, naye kutiwa wagqoboka ebeselefuduka kwa Wezo. Obubungcwa-lisa bungaka apa bafika ngezomini.—T. M. N.

INDAWO NGENDAWO.

EZASE QONCE.

(NGU MAKWEKWETE.)

Ewe, umhlambi wama Tempile e "Mbumba ye Temba" (United Hope I.O.T.T, No. 2) ube nembuto yetimiti ngobusuku bolwesi Hlanu oludluleyo e Temperance Hall. Ngenxa yobubi be zulu abantu ababanga baninzi, kodwa baliqela elikutazileyo; kwakubi ngetuba lokungafiki e tawuni kwezikulu ze Ndlu Enkulu yama Tempile yelase Maxoseni, o Bro. Rev. I. Wauchope no Br. J. K. Bokwe, abebelindelwe ukubako kule mbuto; kodwa ke pantsi kwazo zonke ezimeko zodaka ibeyintlanganiso ekuzola nekuyola kubalulekileyo.

Ewe, isitulo besipetwe ngu Mr. Daniel Gudula (um-Tshatshi okulayo) wase Mncotsho, wayi Tshalmani eyamkelekileyo nencomekayo yenqubela kanye, ate omnye umteti: uyipate ngokuewayitisileyo imbuto, yati iyeye timiti yangati yeye Theatre; kwati qata ukuba impi endala echopa futi ezitulweni iyapela umzi uza kusala nale dyongspan engeyiqeqeshwa ifunde nokupata izihlalo ezi izokuzindila, kusolokoko-ko-ko-ko-kuba zinqabile. Well done Daniel, but it was not in the lions' den.

Ewe, ingoma ibixhomekeke pezu kwe Harmonic Society, yayawa tsholoza into emnandi napantsi kwemeko ze " fulkou " ebilaula. Balilisele bukali o Misses Hina, Madosi, Ngesi, no Mlakalaka kwi *Soprano,* enxakama yedwa uMiss Nanto kwi *Contralto,* kukwaza o Messrs Bassie no Mlilwana kwi *Tenor,* kungqumsbela o Messrs. Tshazibana, Bopi no Xiniwe kwi *Basso.* Nge *duet* yabo " Indaba zakwa Ngqika," o C.P, ababini, o Messrs. Matyolo no Nxibi, bavuzwe ngendudumo ye *encore*; waza u Mr. J. Mgxoba wayi cubhula ngentsini intlanganiso ngangama nokuteta ngelizwi elisilima le d«Bf- esakwa Major Jackson. W—

Ewe, izipitshi aziswelekanga kuba amadodana awise in ten to ezimnandi ne zibalulekileyo ngokupatelele kulomci- mbi mkulu wozilo, ewe, nangesipo sama Afrika—ukuvuma. Kutete u Mr. Gudula no Brothers Myimbane (injengele yo Zilo ye Xhanti 'akwa Bhuluneli), Matyolo, Xiniwe, Bopi (egameni lamaledi), Mlilwana no Tshazibana be United Hope. Idyongo aziyekanga litye lingabbukuqekanga ezipitshini ukumela indawo ye mpi enqum ebingeko yangati iko,

Ewe, amalungiselelo abe mable, umsebenzi uququzelelwa ngamakosazana e Tempile:

Amaqobokakan' angalal' emzini, Angalal' emzini alablekile!

o Sisters Hina, no Madosi; ewe, o Hoba no Magobiyana: amanenekazi azibalula ngenkutalo ezintweni zalapapakati kwale Bhabhile yomlisela nomtinjana wase Qonce—danke makosazana; i MilHo na Matyolo anenxaxheba kulombulelo anga Sangani 'ze asuke anga Nxibi, Ayabulelwa ama Tempile ngokunyanzeleka ukusenzela umgeobo woluhlobo, eseyingowokubulisa elixego sihlalel' ukulingcwaba u 1895, ngako oko u Makwekwete makaseletabata ituba lokuwanqwenelela ama Tempile nomzi ngokubanzi kunye nawe Mhleli i " Kilimesi emyoli no Nyaka omtsha wokouwaba nempumelelo,"

No. V.

Kuni bafundi abangaba bakunyamezele ukuhamba nam bada beza kafikisa kule ncwadi yanamhlanje, mandinihlaule ngokunibalisela imbali ekulingeneyo ukuba ibekwe pambi kwenu. Ndiba ndise ndinixelele ukuba sasicelwe ngama gqoboka elozwe ukuba siwatumele uin- fundisi, kodwa andikanixeleli ukuba lalingene ngandlela nina Ilizwi pakati kwabo. Namhla ke mandinicokiaele londlela.

Kuko ixeaha abati abe Sutu bezozizwe bangenwa ngumnqweno wokunga urnnt'i angaba nompu ukuze abe uyindoda. Ati ke amadodaua amaninzi eza e Koloni apa ukuza kusebenzela lomipu; aza awona rnaninzi aweli cala sasikulo asiuga ngase Bhai nase Kapa. Kwezo ndawo zonke

AMAQELA OKUQALA aya kufika ngenyawo, kuba babengekabiko ololiwe. Ate kulontsebenzo yawo adibana ne Lizwi lika Tixo, ainanye agqoboka. Mzi wase Bhai nasebenza umsebenzi omkulu omhle, vuyani nomelele. Ati ke lamadoda ukugoduka kwawo nale mipu kanti ezintliziy weni atwele utando Iuka Yesu, afika alushumayela kwizihlobo. Kwezi nkosi zontatu esafikayo kuzo langena ngalo ndlela lada lafumana imikondo yokwauda kungazange kubeko mfundisi.

Ite ke into epambili yaba kukuba lifikile nalamadoda emipu kuhle ntonina. Bate abe Sutu abaqale bayiqondele nto lendlela ye Lizwi, kwada kwako abantu abaguqukayo, kwsbonakala ukuba lento izakubayinto. Kwakuba njalo eyokuqala inkosi yahlanganisa amapakati kwaxoxwa ngalendaba, kwagqitywa kwelokuba

MALINGAVUNYELWA ILIZWI, yonke into egqobokileyo engavumi kulaula mayigxotwe. Ahlanganiswa okunene amagqoboka axelelwa ukuba makahlukaneni elishologu. Ati wonaakasena ndlela yokumlabla u Yesu. Asikake atsbutshi- swa bukali, ada achitakala kulo nkosi, azintsali, esifike ezinye zisamise imizi yazo ebugxwayibeni. Kwasala amadoda amatatu, awati wona abutwala ubunziuia bentshutsbiso. Kute ukudamba kobu- kali, lamadoda matatu abuya aya kucela enkosini ukuba makahlanganisane nge Sabata anquie Inkosi yawo.

YADA YATAMBA INKOSI leyo, kodwa yabuza umntu oza kuquba ezonkonzo. Kwaye kuko umfana weso sizwe owaye sese Bhai ukuhla kwezi zipitipiti. Ati ke lamadoda singaputuma lomfana; kwavunye- Iwana kwelo. kwanqotshiselwana ngeliti inkosi le iya kuwakusela ngoku amagqoboka, kodwa ingawavumeli ukuba afekete ngabahedeni. Okunene ke amagqoboka alonkosi enza imizamo emikulu yokuputuma lomfana—u Dikobe ka Molabe. Ude wafika okunene, waba namla uyandileka umsebenzi we L zwi. Eliqela belisibiza lelabo bantu, nakuba abanye sifike sebechitakalele kwezinye iremente ngenxa yokuba befuna indawo ezinabafundisi abakufupi.

EYESIBINI INKOSI yati yakubona ukuba abantu bayaguquka yabiza intlanganiso; waye ke umzi wonke use upitizela kakubi. Kwatetwa kwatetwa kule ntlanganiso kwabonwa ukuba lento lidliso abeze nalo ababantu bavela e Bhai, kekaloku liza kuwugqiba umzi, malikutshwe. Waye ke umntu oyintloko waba bashumayelayo ingu Kamela into ka Rapbela. Kwagqitywa ke kwelokuba lento mayi- kutshwe. Kutetwe no Rapbela ukuba ayiyeke lento, ati ukuba uyipikele ayenze endlwini yake kube kupela. Ute yena akana kuyiyeka lento, akangepile ; okunye ke yiyo le iti makashumayeze abantu bonke. Kute ngamhla utile ahlanganiswa onke amagqoboka eso sizwe, shlanganiselwa komkulu, afika ulapa wonke umzi obomvu. Lomini, imini engalityalwayo ngababekuyo, lalishushu ilanga. Ahlaliswa ndawonye amagqoboka kwakutshwa igqira elaziwayo ukuba linemiti enamandla, kwatiwa ababantu malibanike umhlanziso wokubakupisa elidliso lengqobhoko. Okunene aseziwe onke, kwablaliwa ke ukukangela ukuba aza kuyihlanza na lento, nokukangela ukuba iyakuba yinto enjanina. Ahlala ke namagqoboka, amanye esel'esoyika ukuti kazi ukuba ingapumana okunene; Yati ke indawo eyaba ngummangaliso kubo bonke akwabako noko amnye umntu oke wananto. Yinto ke leyo eyaba sesinye isimanga ku Besutu, babona uknba lento mayibe iti yakungena emntwini ibe nengcambu ezendeleyo ezingafikelelwayo yimichiza neyona inamandla. Basuke bawoylka okunye ukuba abe pakati kwabo, bawachita amagqoboka ngentshutshiso. Ate ukuze abuyele yabhubha lonkosl, lati ibamba elasala libamba ubukosi kanti Iona lahlabeka lamini koyiswa atnayeza, lawabiza amagqoboka ukuba abuye. Namhla ke awuquba ngoxolo umsebenzi wawo. Selene wangena ebukosini unyana ekwa- kubanjelwe yena; naye uwavulele ukuba ashumayele.

EYESITATU INKOSANA yacinga yona elayo icebo. Kwatetwa kwatetwa kwabonakala ukuba lento mayike iqondwe. Kwaye kuse kubonakele ukuba abantu abanayo baxolele ukuchitakala kunokwahlukana nayd ; nekuba kanjalo akuko yeza lingayincedayo. Nokoke babesarara, becinga ukuti ababantu bagqobokileyo bangaba mhlaumbi benziwa zintloko ukutamba, kube akuko nyaniso yanto. Kwagqitywa kwelokuba amagqoboka abe necala lawo, kwaza kwakutshwa oyena mfo babemazi Ukuba ngumfo okalipileyq, ontloko ilukuni, idlongodlongo elingazi nto emhlabeni apa, u Mapondo; bati yena makaye kuhlala pakati kwamagqoboka, aze ayiqondisise lento, yoti ukuba ingene nakuye bayincamele, iti ukuba ayingeni kuye babone ukuba kanti ingena kubantu abantloko zitambileyo. Okunene ke eli gora lase Lusntu leza ku ma pakati kwamagqoboka, lam an' ukuza kupulapulaxakutetwayo, liwakangela ukuhamba kwawo. Kute kungekabi kade kwavakala ukuba uzinikele unyana omkulu ka Mapondo. Ibe zindaba ezinkulu lonto Eakati komzi, nokoke kwatiwa wenziwa ubufana. Kudlule ixesha elifutshane kwavakala ukuba uzinikele u Mapondo. Yinto leyo yona eyotusayo ngohlobo olungapezu kwento yonke endingayibha- layo. Kumhla kweso sizwe kwawa ilizwi Ibkuba makayekwe ogqobokayo lento iko, iyinto. Kulapo kebebese bebalekela kona nabatshutshiswa kwezinye inkosi. Saka sambona nali lo Mapondo, safika sele yindoda endala engasaboniyo ngala enyama ameblo; weza kusibulisa erolwa ngumzukulwana. Noko anjalo usabo- nakala ukuba yayiyindoda yenene nge- mini zayo—umfo osukileyo egadeni, omzimba uhlangeneyo, oti ukulususa nokulubeka unyawo uqonde ukuba sasisisilo—umfb olizwi liqinileyo lingangcangcazelisayo, kodwaetetangembeko, umntu wokukutshwa xa kuya kuqondwa into, odibanise ukukalipa nengqondo enkulu, nokukutala. Safika apo akona kumi inzwana enkulu yetyalike abayake ngokwabo kungeko mfundisi ubakoke- layo.

Injalo ke imbali yokungena kwe Lizwi kwezo nkosi sibe sikuzo.

INDUNA.—Induna ezivela ku Gungnnyana benyoknhlangana ne Ruluneli ngokufuna vnoedo kuba Pntukezi, kodwa akubonakali , .aba.

REITZ.—Idayimani enkulu apa ebeke sayixela ukuba isandul' ukufunyanwa e Jagersfontein, idotabiswe ngokuba igama layo ngu " Reitz."

UMBHAKI.—U F. J. Bennie umbhaki we zonka wage Durban ube mangalelwe ngokutengisa iaonka se peni kanti asiflkelelanga ebunzimeni baso. Uknzipendulele ute, ewe, kunjalo. imbangeli yoko esisonka beaiseaokubonisa nje kodwa ; wasinda.

U Mr. J. A. Scriven, omnye wabaqubi shishini e New York, wati xa ase Peekskill, watenga ibhotile yelika Chamber- lain lokohlokohlo. Laba neziqamo ezihle kangangokhba wabuya watumela apo wayelizuze kona ukuba atunyelwe Kibe mbini kwakona. Xa unengqele tmkohlokohlo kaulilinge kwanjengo Mr. Scriven, uyakuti xa ufuna iyeza elinje- tigalo ubuye ubize kwalona, Linexabiso nokutembeka okukulu. Litengiswa kwa R. Lumsden & Co., e Qonce.

Ndinabazukulwana babini abapuma nmazipye kwelihlobo, baye bekatazwa zizisu. Ndibanika elika Chamberlain loxaxazo nesisu, laye lisenza izimanga. eliyeza ndilincoma mpela ebantwaneni abakatazwa zizisu. Mna ndaxaxaza igazi ngokusimanga, saye isisu sam siluma, isizekevu seliyeza sandipilisa. Ngesituba se yure ezi 24 ndaba nokuwenza umsebenzi wendlu yam. Mna, Mrs. W. L. Bunagan, Bona-aqua, Hickman Co. Tenn. Litengiswa kwa R. Lumsden & Co., e Qonce.

UMTSHATO EMGWALI.

Ngomhla we 12 ku December, 1895, kutshatiswe Emgwali ngu Rev. A. Welsh u Mr. John Knox Bokwe wase Lovedale, no Miss Maria Sopotela, intombi ebifundisa kwi Sikolo Sentombi Emgwali. Abahlobo baka Mr. Bokwe abebeko ibi ngu Rev. I. Wauchope wase Bhofolo, no Rev. W. B. Rubusana wase Monti, no Rev. W. Philip wase Gwaba, kunye no Mr. Walter Hani wase Lovedale. Um- kwekazi ka Mr. Bokwe naye ubeko, evela ekaya lake kwa Lutuli. Yintokazi ebifudula ihlala kwa Ngcelwane e Nxu- kwebe, ebidume kakulu ngokukutala kwinto ze Lizwi, nangesisa ekuxasweni kwe ramente yase Gqugesi. Bebesiti igama layo ngu Antyi Sopotela.

UMTSHAKAZI yenye yentombi ezipambili kulomzi we ntombi wase Mgwali. Bayalila bonke abantu balomzi, wonke u "Mgwali upu- lukwe ngumntu obetandwa ezilalini, etyalikeni nase sikolweni. Ute u Mr. Welsh xa enza isiyalo : “ Namhla kumka umntwana obesikolisile sonke apa kwi minyaka emininzi abelapa ngayo, aku- zange kubeko nto itetekayo ngegama lake ngapandle kwezinto eziutle zake. Ebe- ndikolisile kakulu kwase'klasini zaba- buzwa kwada kwaba namhla.”

ILOKWE YOMTSIIAKAZI ibiyilokwe efaneleke kunene, ngebala ingwevu, intle, kanti noko yeyemali encinane — iponti zontatu zineshumi! Inokunxitywa iminyaka emininzi. Asi- zizo ezilokwe zidla iponti ngasixenxe ngalishumi, kanti noko ziyakunxitywa mini nye.

AMABHASO OMTSHAKAZI.

E Scotland umtshakazi upiwe i Highland Gold Brooch, ne tsheke yemali, ne Tea-service. Abanye abahlobo bampe i Bible ne Teaspoons ne Tea-pot ne Cosy, ne Silver Brooch, ne Butter dish, ne Gold-earrings, ne Tea-set, ne Gong, ne Culo, ne Gold watch, nezinye izinto. Kowabo uza ne hashekazi elihle kunene eline sali ne niikala yalo.

AMABHASO OMTENI.

I Hanging lamp, Tea-set, Butter dish, Cruet-stand, itsheke yemali, umnqwazi, idyasi, i Table-cover, izitulo ne bbokisi ye tea, nezinye izinto. Kumzi wakowabo amakosikazi ase Lovedale atsho ngegoqo elikulu kunene ukuze akwazi ukupemba akutika. Umyeni ubepahlwe ngunyana wake u James Stewart Bokwe nentombi u Letty Evelyna Bokwe; oinnci unyana u John Stephen, no Agrinette Beatrice intombi enci—bengamasekela.

u MISS HOPE umpati wentombi wenze zonke indlela zokusiyolisa. Ububele bake, kunye ne ntombi ezingabancedisi bake u Miss Worringbam no Miss Brunette, singasateti nto kona ngo Miss Ntombintle Njikelana, bubange ukuba kubenzima kubafundisi ukuwushiya umzi wase Mgwali babuyele emisebeuzini yabo.

UMTSHATO okuyola kungafani namtshato kuyo yonke eke sayibona. Wonke lomzi we ntombi waba yinto eshushu, wada wona

UMTINJANA wenza izimanga ngengoma, nokudlala uhadi. Intombi ka Rev. S. Ntsiko seyiqube kakulu ekubeteni uhadi; eka dev. D. Malgas seyisenza izimanga eluhadini, kanti isarika. Zininzi imvumikazi apa —ngokukodwa u Angelina Mangcu, no Eliza Mtombeni, singasateti ngo Mjwarakazi u Miss Annie Nangu. Zipambili zonke into zalapa, kodwa eyona nto intle

KUKUVISISANA pakati kwabafundisikazi nomtinjana ofundiswayo. Sifumene umoya omhle kunene, obange ukuba singabi nakuxhalaba noko sihlalelene intsuku ezininzi nabantu abamhlope. Kufudula kunjalo kekudala; kwanga kunga hlala kunjalo ke apa Emgwali.

ISIKUMBUZO SIKA TIYO yityalike entle kunene eyakiwa ngu Tiyo Soga apo likona ilitye lake lesikumbuzo. Kuhlaugenwe kona ngumzi ngokuhlwa kolwesi Tatu ukuza kubulisa abafundisi bohlanga, nokuze kuviwe inteto zabo. Amazwi ashushu eziyalo awe ku Rev. W. Philip, Rev. I. Wauchope, Rev. W. B. Rubusana no Mr. Bokwe, akayikufumana alityalwe Emgwali, Ufanele no Bacela into ka Vecashe, omnye wabadala, ukude ati, xa abulela ezouteto: ” Ndingumntu oliciko, kodwa namhla ndite ti.” Kanti kunjalo nje nabafundisi bazive bete ti, kub i letyalike yase Mgwali yeyomkulu- wa wabo ebufundisini, umfo owabavulela indlela.

“ Akuko nkanga idubula ingeti.” Ngendiba nditsho ngomfo ka Soga, kodwa anditsho, kuba noko afileyo usahloli, imisebeuzi yake isateta.

U REV, A. WELSH nhleli Emgwali, Umfo otanda uhlanga Iwama Xosa, ozinikeleyo kulo. Ngumfo kanye okufaneleyo ukuba sendaweni ka Tiyo Emgwali wakwa Ngqika,

“ LOMZI KA KONWANA SIWUBIZILE,” watsho umfo ka Gaba, baza abashicileli bamva gwenxa, bawajika amazwi asingisele kumzi ka Konwana, bati “ Lomzi wako-nana siwubizile,” U Konwana uzele u Jotelo, waza u Jotelo wazala

u SOGA:

U Songcangcashe
U Ntonga inembaxa yase Qaukeni ;
U Zola ka nkungu, ungub' isetyeni, Ndotshis' amatye ke ndikuyale : U Nkwenkwezi zizivato zezulu, U Nxuwa linkangezi;
Abalimi na abalinqweneleyo?
U Lim' intabalala
U Limel' ingnangane liti ngna, U Dolo limdaka;
lugqoto ya ko pakama, U Sihlala 'nduliui bayoyikayo, U Sihlala 'nduliui ka Nomshwaka.

Bezisitsho inkosi xa zibonga umfo ka Jotelo. Unyana wake—u Tiyo yena akabongwanga zinkosi. Ubongwe engaseko yinto ka Chalmers yase Gwali. Nango amagama ka Tiyo elityeni lesikumbuzo sake Emgwali; libhalwe lamazwi:—

“ ELILITTE LELOKUKUMBUZA U REV. TIYO SOGA.’i

“ Owokuqala umfundisi wohlangalwakwa Xosa
Owamiswa ngokubekwa izandla. Ebesihlobo sika Tixo, Esitandwa sonyana Wake. Ekanyiselwe ngu Moya Wake. Eugumfundisi we Lizwi lake Elingcwele. Umtandi wamakowabo nowabantu bonke, Unyana ohlonele abazali, Umzalwana onobubele.
Umyeni onofefe.
Umzali onemfesane.
Isihlobo esitembekileyo.
Umfundisi ofundileyo: Iciko Lokuteta.
Umfo ondilekileyo;
Umshumayeli we Ndaba Ezilungileyo
Owazincamela emsebenzini we Nkosi yake.
Um-Xosa ongumfuziselo.”'

Elilitye laxholwa ngu J. McFarlan wase Dundee e Scotland.

Ngombulisa kuni mzi wase Mgwali.— Ndim, S1LWANGANGUBO.

INFLUENZA-UMFULAJA

[NOLUGXA.]

MFOWOSIBA,—Uye pina? Akubonina ukuba kumadakadaka ? Kuselokokwagaleleka ingqakaqa, izifo zenze imityino, zipetwe zicesina ngecesina, nokohlokohlo olumke nabantwaua abaninzi, nerasba- lala elipumelene kwanentsapo, nomfula- nja lo ungaketi bani. Izifo ezo zityikitya njalo nje, uhleli ute tu wena. Wanela ukuteta ngo mfulanja lo imini yanye; wati nokwenjenjalo wasoma, imifisi wayixelela abazi isi Ngesi sodwa. Uti lomatsolwana asomayo aya kuhamba ebonisa abanye abantu imichiza ? Akuncamina? Wona alibele kukuzidla nge- singesana sawo. Ukuhamba exelela abantu abafayo amayeza asinto ayikumbuleleyo. Kankanya intlombe yase mlungwini ukuze uwabone. Noko ndinge mntu uyaziyo imiti, ndiyakuti ngokuia situkutezi sokubona abantu bepela, ke ndifumane ndiqiwule. Ndoka ndiziyeke ezinye izifo ezi, nditabate lomkuhlane ungxame kakulu ngoku—umfulanja.

Akufuneki ukuba ndilibale kuchaza indawo oqondwa ngazo, kuba awukohli ungafika wona. Uti ungabonanga nganto ubone sekute waca, bezibika ukupela amandla, intloko, umqala, isifuba, isinqe, nesisu, bete-ngxa inyembezi, bete-mfixi impumlo, bengakutandi ukudla. Koti kungekabi ntsuku ubabone abaninzi bebuya bezipakamisa intloko, bepila; abanye ubabone kusuke kwamandundu, kusuke kwati kata indawo ebingabonaka- li ukuqala. Esisifo asikuko nokuba siya mbonelela, siyamzuma umntu. Yilondawo ke endibangelayo ukuba ndipate usiba ngo mfulanja. Asikuko nokuba uyambonelela umntu osel'emkulu, no- ngumlwelwe, noti kanti ehamba nje unendawo efihlisileyo. Abanjalo woti, ukuba awumkanga nabo, ubalalise kakulu. Masilunyukelwe kunene kengoko esisifo. Ukwenjenjalo makugcinwe ezi- ndawo:—

I. Xa sikoyo, umntu ozoyikelayo makangafeketi ngomzimba wake ngokufumane ahambe ebusuku, nangokusuke ahlale pantsi enxibe ingubo ezifumileyo. ! Makafune eliyeza kutiwa yi Quinine; akhe kube kanye emgutyeni walo nge- gxetyekana engange yegwada, agalele entendeni yesandla, alikote lonke. Ma- kapikele ukwenjenjalo imihla le.

II. Akuhliwa umntu makalale pantsi elukukweni Iwake kwaoko; awonge kunene amandlana asasele nawo. MaKa ngake alinge ukupuma pandle engeka- pili kanye.

III. Xa umntu ohliweyo angakutandiyo ukudla, makagcinwe kunene ngokupiwa futi intwana yomhluzi onjengowe nkuku, neyobisi olufudunyeziweyo, neye nembe eyenziwe kakuhle. Into awoyi- zila yenjengenyama.

IV. Xa kusabonakala umkuhlane lo wodwa kuye apa, engeva ndawo yimbi, ukusezwa iyeza kungakandwa amagqabi omgam (blue gum leaves), agalelwe amanzi, asezwe ke ngawo; ati mhlaumbi angene ngenyawo emanzini ashushu analamagqabi, aman' ukuhlanjwa ngawo, ade abile ati-xhopo. Asulwe kunene akukutshwa kuwo, alaliswe pant«i kwaoko. Abanokufikelela ezidolopini ba- ngayakufuna iyeza (Influenza Mixture) ezindlwini ezitengisa ngawo ezinjengezo Doble. Bakulinikwa mabaqonde kunene kwakulomntu ubauikayo ukusezwa ko- mntu ofayo ngalo.

V. Xa kute gudu ndawo yimbi kulomkuhlane, makupangwe eyezeni lalondawo ite gudu, ngokukodwa ukuba londawo ilihlaba makungahilizwa. Kwalisafika ihlaba makangene epela umntu ofayo emanzini ashushu, agqunywe ade abile abe ludaka. Lomanzi angakandelwa amagqabi omgam, mhlaumbi agalelwe kunene i mustard ; ati ukuba ezonto aziko agalelwe ututu olutsha. Akukutshwa emanzini apo, asulwe kunene umntu, alaliswe pantsi kamsinya. Ukuba ihlaba alidambi, makabekwe i mustard esifubeni, lideleyiswe; kungakatalwa noko akalayo. Ukuba ktiyiwa endlwini enamayeza, kungafunwa elokuba abile, elinjenge—Ipecacuen Powder, 20 grains kumntu omkulu. Makuqondwe kunene kwi Potikari leyo ukuselwa kwalo. Ukuba kuyiwe kugqirashe, ma- kacokiselwe kakulu indawo zonke anazo umntu ofayo, kugcinwe kakuhle indawo zonke azitetayo ugqirashe, zenziwe njengoko. Lakudamba ihlaba kungafunwa iyeza lokuchachisa elinjenge Quinine— leya ndiyikankanyileyo.

VI. Umntu akuchachamakakulumkele ukupuma engekapiii kakuhle. Xa angxame wapuma, angati kanti uziguqu- lela into eya kumsa engcwabeni xa abeba selesindile.

ABANTU NGABANTU.

NGOMPHANGA KA MATANZIMA,

NKOSI MHLELI,—Ndincede undifakele lamazwana kwelopepa lako. Mna ndingowawa ngesifuba, ke ngoko andina kugcina nto ndiyivayo nendiyibonayo ngesifuba sam; ndibangelwa linqaku elibonakele EMVENI malunga nalomphanga, ngelitye. Kekaloku ndiba ngakangela epepeni, ndingayiboni intlanganiso eyabakoyo apa kwangomhla wamashumi mabini anesibhozo kwedluleyo kwangawo lomphanga ka Nkosi Matanzima, Ke ngoko ukuba abaveli ndobuye ndivele mna.

OWAWA-NGESIFUBA.

Malay Camp,
Kimberley, 16 December, 1895.

INDAWO YEPEPA EMZINI.

NKOSI YAM MHLELI WE “ Mvo NELISO LOMZI,”—Ndibe nokuvuya nosizi ukufumana i Report ye Mvo. Ndinga ndingaqondisisa umzi wakowetu noko ndimfutshane ngenteto. Lento iyi Mvo mzi wakowetu yeyona nto iyinto kwizinto esinazo tina bantu abantsundu. Inguv na mteteleli mkulu owake wanaye umntu ontsundu, owona mlomo wake.

Elipepa ndiqinisile ukuti mzi wakowetu isandla sika Tixo sinalo, kuba lavela ngexesha ekwakufuneka umteteleli womzi ontsundu. Lipepa ongeze uti ngokulifunda ulifumane ukuba u Mhleli walo ngumnantsi, into eyinene yona yeyokuba ungasuke uyekumfakasizweni simbi, xa ulilandalanda ubungati lelaba Tembu, Wonke umntu uyazi ngokutetelela kwalo aba Tembu, limtetelele umTembu ngapezu koko ebeya kuzitetelela ngako. I Gren Gren yaziwa ngumntu wonke; lazitetelela i Nkosi zakwa Xhosa kwada kwongumhla u Rulumente wawawisayo amakatnandela omaqateni azo; lati mhla langena ku Kumkani waina Zulu kwakwayilonto, wati ebelishiye elakowabo engumbanjwa nombulali we tshawe lase France, wabuya ebuliswa engu kumkani, epete amabhaso kumfo ontliziyo intle wase ma Ngesini. Wonke umntu uyazi ukuba lipepa lohlauga liyitetelela yonke i Africa, soloko layi- xhasa ngomqolo wonke into yokuba abe Sutu banganxityelelwa kwi Colony, bati kodwa babe pantsi kwepiko lo Mntana Omhle. Liyaziwa kwimfazwe zama Ndebele, liyaziwa e Jagersfontein, Johannesburg nase ma Mpondweni, Lipepa elinembeko, liyizuza imbeko yalo ngokuteta inyaniso.

Kuko enye into ewusiteleyo umzi wakowetu le yokuba imali enokufunyanwa ngumninilo ayisoze ibe fa lomlungu, kupela ililifa lontsundu, iya kutyutya kwabantsundu njenge gazi libamba emitanjeni yomntu. Yonke inxaso oyenza e shishinini lontsundu uzixhasa kwawena,

Liya kuwana elipepa makowetu ? Akuko ne Lau lentabana elingavela neqingana? Make kunqunyanywe ukuteta ngezinye izinto kuba ama Filistiya selepezu ko Samsone. Makavuke u .Iona anquie kwawake amasbologu isikepe siya tshona. Umzi wakowetu kambe ngumzi wamashwa ungayawahlala ide ibe yimini yokungena kuka Nowa enqanaweni.

JAN ASSEGAI.

IMFUNDO.

NKOSI YAM,—Kaundincede undipe isituba kwelopepa lako lidume kunene, kuba kaloku wasifunela ituba lokuti zonke izinto ezisikatazayo sikwazi uku- zazisa kwindawo ngendawo, pakati kwe ntlanga zakowetu ezintsundu. Lomcimbi undindululayo mkulu kum ngenxa yokuba undenzela usizi, xa ndibona ukuba awunamntu ude atete ngawo, kanti kulapo impumelelo yoblanga kwi nto zelipakade ikona — nakwelizakuza. Ndinetemba ukuba abanye abahlobo bam otitsbala abapete izikula zangapandle baya kundingqinela xa nditi, kukoubu- nzima obukulu obungawuniki tuba lihle umsebenzi wokufundisa intsapo zezikula zangapandle. 1. Abantu bakowetu abantsundu ngati abakayiqondi imfundo, isafana nento yokufeketa; abantwana beza ngokutanda esikuleni, baze bati bakudinwa bapume ngokutanda, kungatshiwongo nangabazali ukuba pumani. Adinwe engazi nento le, nange Sixosa nangokubhala; lowo mntwana apume efana nesonka esosiwe icala lalinye latsha lamnyama, laza elinye layintlania engeze ityiwe, nelo litshilevo alingeze lityiwe. Lento nditshoyo ndifumana i leta ezivela kubasebenzi e Kimbili nase Rautini, zitunyelwaapaemakava—ini! inkohla, into esuke ibe ngnmangaliso xa kutiwa ngu- mninincwadi kausifundele apa titshala, usuke ukohlwe, ufane nento engazinto ; nifunisele. nifanekise, ningade niyiqonde evonanto kuyiyo: kanti mhlaimbi lomntu ubebbala ebeqashiwe wavuma kuba esaziwa ukuba waka waya esikuleni, afane alutate usiba afake e-inkini, lutwetwe usiba, ati yena fan' ukuba ngokutwetwa oku luyazitetela: ibete ke lonto ibe yinyubatya, ingxuba-ka-xaka, imbondandimunye. isi Greek, isi Latin, isi French, into ongeze uyifunde. Hai. zindiruqule zona ezivela e Dayimani ezikwatini, apo kuko isininzi sezihlatavutwe—oko kukuti abamfundo ingabhadlanga. Andingeteti nto kakulu nge leta zasemakaya zomti- njana nomlisela, ungahleka nawe Mhleli obekekileyo—ati umntu lento ayicinga ngentliziyo acinge ukuba usiba lunokuyibhala ngokwalo engabhalanga magama yena, afane abe edyoba nge inki, abeyena luyateta; kanti hai. 2. Enye indawo abazali ababaniki tuba abantwana, babapazamisa futi ngokwalusa, nokulima, nokuteza, nokuhlakula; kunzima ke kuti ngakumbi ngezi zitandati zitsha zifuna isi Ngesi nengqondo engapezulu kwekukade kusetyenziswa ngayo. Makukangelwe ngumzi, sakudelwa ngu Rulumeni ; masincedwe ngumzi, abantwana besikula bangasetyenziswa ngexesha le sikula, bangapazanyiswa ngokumane betatwa, umsebenzi awusokubuleleka ku Rulumeni. Izibonda mazibe neliso, zincedise, kwenziwe imiteto yokunceda umsebenzi wesikula—kunyulwe ikomiti j yakukangela abantwana ubuko nokungabiko kwabo, Ngenxa yokutyeshelwa kwemfundo zisemngcipekweni wokucitwa izikolo zetu, nangetuba lokungezi kakuhle kwabantwana kuba ngenye imini babini kwi 1st class, batatu kwi 2nd ne 3rd, lento ke igqiba amandla etitshala ayinakufundisa ngokucwayita, kuba kaloku abanye abako, kuzakufuneka uyipinde kaninzi ukuyifundisa into, kuba omnye uzakuti bendingeko andiyazi. Ndilusizi Mhleli ngalento, uzuyivakalise, ifunelwe ituba ngumzi, iza kusenzakalisa nati zititshala kuba izinto zinokufundiseka kakuhle apo abantwana banomteto wokuya esikuleni, Okanye no Rulumeni akasokuyinyamezela into yokubona i Registers zixela ukungeziwa kakuhle kwe sikula ; izibonda bezifanele ukunceda otitshala ngokumisa imiteto engqongqo yokutintela ukuncitshiswa kwenani laba- ntwana besikula. Benjalonje abantu bakowetu abakatali nakukumcela umniwana, bafane bamtate ngapandle kokumcela kuba nemiteto yezikula bengayazi. Ndiyayingqinela nam inteto yomfo ozibize ngo “ Mntu,” ziyinene ezonto, ndiyamxasa. Mandiyeke Mhleli wendaba zakowetu zohlanga oluntsundu. Ndincede unditumele ipepa ndifake igama lam kwabafuna ukuba “ Ibala le Cawa” le nziwe incwadi. Molo ke Mhleli; nani mzi ontsundu, nani zititshala.—Ndim owenu obekekileyo.

J. D. DOTWANA, Tsojana. (Mhluzi).
December 7, 1895.

AMANANI EZINTO.

E QONCE.—Uboya obchlanjiweyo 5d ne 5d, obnngahlanj wanga 4d ne 4|d ; Izikumba ezinetyuwa 3Jd ne 4|d, ezingenayo 4Jd ngeponti.

—0—

E QONCE, 19 December. — Ibhotolo Is 2d ne 2s 3d ngeponti, Amaqauda Is ne Is Id, Irasi eluhlaza Is 9d ne 2s lOd nge 100 leponti, Ihabile 2s lid ne 6s 6d nge 100 leponti, Itapile 4s 6d ne 8s 6d ngekulu leponti, Umbona 7s nge 100 leponti, Inkuku lOJd ne Is 8d inye, Amadada Is 9d ne Is lOd lilinye, Oranisi 2s 7d ne 2s lid emnye, Amatswele 5s nge 100 le ponti, Imbotyi 6s ne 6s 3d nge 100 leponti, Inkuni 10s ne 28s ngeflara.

UMVANGELI NOTYWALA.

Um-Tempile uti:—Lute usapo ludlula mzini utile Iwabona umvangeli wase Bhofolo epete ibhekile yomqomboti, esela pakati kwabahedeni.

Ndifuna ukuva ku Mr. Samuel Tshete, naku Mr. Jacob Maneli, naku Mr. Ndlelani Hendrik, naku Mr. Mgwagwa, naku Mr. Ngqezana, naku Mr. Vazi: ukuba umvangeli oselayo ufunwa ngubaninaapa? Ngubanina lo ufuna ukwa- ndisa uselo, atshonise usapo Iwetu ?

NATIVE OPINION & GUARDIAN

THURSDAY, DECEMBER 19, 1895.

King William's Town Politics.

THE political situation in King William's Town is somewhat ruffled. It became thus from the the time Colonel SCHERMBRUCKER was in town from Capetown to meet his constituents. The general run of electors of the Colony may not be able to appreciate the import of most political problems—especially that class of questions which is generally described as high politics. In consequence of this there is a type of politician which has learnt to traffic on the ignorance and incapacity of the electorate in regard to high politics An occasional vigorous manipulation of what is known as “ the parish pump ” has for the most part sufficed to ingratiate these would-be politicians into the good graces of the people. But that there should be a limit to this even is reasonable enough to expect. And the borderland seems to have been reached in King William's Town when a large representative public meeting of electors has markedly shown a disposition to substitute frank criticism and warning for blind, unquestioning confidence in the Colonel on the matter of Mr. DAVID DE WAAL'S resolution in favour of the heavy taxation of the food of the people. The feeling of the bulk of the constituency was voiced most ably by Mr. LEHMANN, a gentleman who has shown himself to possess so keen a sense of things political, that it is to be hoped he may be available for a Parliamentary career in times to come. Mr. LEHMANN, in moving a general vote of thanks, expressed, amidst the plaudits of the crowd, a modified confidence of the electors who had hitherto supported the Colonel in connection with the vote he cast for Mr. DE WAAL, and the explanation of it, which he clearly said had not gone down with the meeting. A local paper, which seems blindly to be devoted less to the interests of the community and more to personal affection of the Colonel, has laboured hard to prove that the King William's Town electors were dunderheads who did not understand the question of the bread duties, and had expressed their confidence with a “but,” while all the time they knew that the Colonel was right. We are not surprised to see this strongly resented; and we regard it as a promising sign of the times that the statement should not only have called for reprobation here, but have even provoked the ire of the usually placid *East London Dispatch.* It is to us very delightful to see the Frontier for once showing that it has a mind of its own on a question But Colonel SCHERMBRUCKER, it must be remembered, is not the sole delinquent. Mr. WARREN, too, should be called upon to face the musm in our Town Hall, and be compelled to make his recantation also on this vital question of crushing bread duties; and the sooner he is invited the better.

Mr. McAdoo's Jubilee Singers.

IT is not possible to add to the praise the Jubilee Singers have received in every quarter of the globe for their magnificent vocal singing. This hus been bestowed on them without stint, and, perhaps, by none more ungrudgingly than by those who are not of their race, and might possibly have some aversion to their colour. Mr. Me ADOO'S Company sang in Kingwilliamstown for two nights this week, and will sing here again to-morrow night. To say that they surpass anything that has been heard in vocal singing is to say no more than what has been said over and over again by musical critics of European culture, and whoever has not heard them does not know the extent to which the human voice may be cultivated to produce the sweetest music it is possible to listen to. We are proud to know that whatever else Providence has not given the African, He has given them musical voices, the . development of which, on a larger scale, will, we doubt not, play a no I inconsiderable part in the cultured social life of our people in times that are to come. But as to Mr. MCADOO'S Company as they appeared in Kingwilliamstown on Monday and Tuesday night, they were short of their full strength by the unavoidable absence, through sickness, of Mrs. MCADOO and Miss GIBBONS, both towers of strength to the show. We are glal to hear that both may be so far freed from affliction as to be able to join the others to-morrow night. But, notwithstanding the enforced absence of these accomplished artistes, we confess we, as laymen, were not able to discover that the singing left anything to be desired. It would be invidious to particularise names where all have done so well; but as a special feature of the present singers on this occasion may be mentioned the advent of Professor WHITE, whose performances on the pianoforte were well described by one of the audience as worthy of a trip round world. A suggestion to our fellow countrymen from America we would throw out is that, at such large centres like Kingwilliamstown, they might have pity on the generality of the Natives by giving them a cheap concert by themselves which would be much appreciated, and might be an object-lesson.

NOTES

Mr. J. Geo. Fraser.

The best friends of the Free State have been rejoiced to hear that this veteran statesman, who stands head and shoulders in public estimation above any politician in the neighbouring Republic, has been induced, notwithstanding the unfavourable Volksraad vote, to stand ; and we rely on the sterling common sense of the more staid burghers to purge the State of gross ingratitude by returning to the Presidency a tried servant of the State.

A Scare.

From a Circular which has been sent us by the Principal of Dale College, we are glad to see that the two cases of illness which have affected the institution in common with every part of South Africa have occasioned no scare among the managers of that useful institution. Panic has been unnecessarily worked up by alarmists in Kingwilliamstown and elsewhere, and what it is that they were to get by fishing in troubled waters we are at a loss to say. Fortunately, things have maintained their normal condition.

The Church at Peelton.

The Committee of the Congregational Union to effect a settlement of long standing disputes in the Congregation at Peelton and outstations, so long under the late Rev. R. Birt, has been holding meetings with the people at Izele and Isidenge. At present these places will not acknowledge Rev. M. H. Wilson (Mr. Birt's successor), but continue under Rev. W. B. Rubusana, who is stationed at East London. The Committee—consisting of Revs. T. G. Jones (of Hackney), G. Layton (of Bedford), and S. P. Sihlali (of Engcobo) — reports to the next Union.

East London and Haarhoff.

We give the acknowledgment of His Excellency the Governor of the Cape of the petition which the East London Natives have signed against the East London and the. Haarhoff Bills, imposing special pains and penalties on Natives on account of their colour :—

Government House, Capetown, 24th October, 1895.

SIR,—I am directed by His Excellency The Governor, to acknowledge the receipt of your letter of 18th inst. covering a petition addressed to Her Majesty by certain Native inhabitants of this Colony, and to inform you that in accordance with the request contained in your letter, this petition has been forwarded to the Right Honourable the Secretary of State for the Colonies.

1 have the honour to be, sir, Yours, etc., if. W. B. ROBINSON, Private Secretary. Rev. W. B. Rubusana, East London

THE CABLE SERVICES

[REUTERS]

STRAIGHT TALKING.

LONDON, Monday (midnight).—President Cleveland, in a message to Congress, states that in view of Great Britain's refusal to accept arbitration in respect of the Venezuelan frontier question, he recommends Congress to appoint a Commission to determine the true frontier, and says that it will be the duty of America to resist, by every means in its power, any attempt of ! Great Britain to take the territory which that Commission adjudges to belong to Venezuela. President Cleveland concluded his message by saying that he keenly realized the gravity of the possible consequences of this proposal. The message was received with hearty cheering.

CONSOLS.

Two-and-threequarter per cent. Consols are quoted at 107|ths.

BALANCED.

LONDON, Tuesday.—Mr. Carlisle, the United States Secretary to the Treasury, in his report, estimates that there will be a deficit for the current year of seventeen million dollars, and a surplus of the same amount in 189G.

ROUTED.

Captain Lothairehas decisively routed the insurgents at Luluaburg, in the Congo.

SUPPLEMENTARY.

The French Colonial Minister demands a fresh credit to the amount of eighteen hundred thousand francs for French African Colonies.

VENEZUELAN QUESTION.

LONDON, Wednesday. — London papers, commenting on President Cleveland's message to Congress on the Venezuelan question, describes his claims as preposterous, and are unanimous in rejecting them ; and although they recognize that the Message is partly an electoral move, they declare that the President has raised a grave international question. American papers with the exception of the New York *World,* approve the Message. The *World* however, condems it as a grave blunder, and says that it is absurd to contend ; that Great Britian is not an American ' Power.

CONSOLS.

Two - and - three - quarter per cent. Consols have fallen to 106f.

STEAMERS.

The Athenian homeward arrived at Maderia at ten this morning.

The Gaul arrived at Southampton at sleven this morning.

UNCLE JONATHAN SPEAKS.

The United States House of Representatives has unanimously passed the Bill authorising President Cleveland to appoint the Venezuelan Commission, as proposed by him, and granting 100,000 dollars for expenses.

“TOBE FOREARMED.”

In the Senate a Bill was introduced providing for a credit of a hundred million dollars, for adding to the present stock of arms, one million rifles, a thousand field guns, and five thousand fort guns. This Bill was referred to the Military Committee.

“FOURTH ESTATE!” SURPRISED

The Continental Press, for the most part are astounded at President Cleveland's demands. It is believed at Washington that there will eventually be a peaceful and honourable settlement of the question.

LATEST TELEGRAMS.

A NATIVE SCARE.

PRETORIA, Tuesday.—Landing and shipping at Lourengo Marques is greatly interfered with owing to a scare amongst the Natives.

TROMP DUTCH.

PIETERSBURG, Tuesday.—Government Commissioners to Magatosland have returned. They were most cordially received by Tromp and Indunas who promised to go into locations and pay taxes.

WHITEWASHING SEPULCHRES.

MARITZBURG, Tuesday.—The ceremony of the re-interment of the remains of voortrekkers who were massacred by Dingaan and of laying the foundation of the obelisk to their memory was most impressive. Twelve hundred people were present.

A SAD OMEN.

The first through train from Johannesburg arrived eleven hours late on account of a mixed train leaving metals on the Netherlands section.

“ ONS LAND” PROTESTS.

CAPETOWN, Tuesday.—*Ons Land* publishes a report that it is the intention of Government to sell the Constantia Wine Farm, and strongly protests against such a course.

DATE FIXED.

The nomination of candidates for the vacancy in the Legislative Council is fixed for January 16th. Mr. Jan Graaff has retired from the contest owing to ill-health.

THE LAMP CASE.

The Railway lamp case was again re-opened to-day, when Mr. Griffiths, the manufacturer, of Birmingham, denied that Shaw is the patentee of the chimneyless lamp, or had bought any from their firm. Mr. Howell, late Assistant General Manager of Railways, also gave evidence, denying that Shaw imported lamps.

CHILD KILLED.

A three year old child was run over by a tram car and instantly killed.

DISBANDED.

The Engineer Company of the Garrison Artillery Volunteers has been disbanded

REVENUE RETURNS.

The revenue for November is £550,872, against £412,312 for November last year.

WELCOME TO THE COLONY.

BLOEMFONTEIN, Tuesday. — Mr. Reitz has left for the Colony.

FRASER WILL STAND.

Mr. Fraser has decided to stand for the Presidency in consequence of numerous requests and assurances of support.

A LUNATIC AT LARGE.

OUDTSHOORN, Tuesday. — Philip Rudolph Botha, ofCango, a lunatic, has shot Mr. George Raubenheimer and his son. The latter was killed. The murderer escaped to the mountains, and has his rifle and cartridges with him. Being a good shot, the police will not risk following him. Botha threatened to take his own life, and the report of a gun having been heard, the probability is that he has done so.

THE POISONING CASE.

CAPETOWN, Wednesday. — The prisoners in the Kenilworth Poisoning case were again charged to-day. The housemaid, a girl of thirteen years, admitted having placed some poison in the food, and made a statement that she at first intended to kill herself owing to the ill-treatment she was submitted to, but afterwards changed her mind, and only intended to poison the missus, but not the whole family. The cook was discharged, and the housemaid committed for trial.

A “FISHY” TRANSACTION.

Shaw was again before the Magistrate. Mr. Griffith, son of the manufacturer of the patent lamps, admitted that his firm sent out bedsteads to Shaw, which were not charged or entered, and were not samples, and admitted also that it was possible that Shaw may have secured the lamps through Messrs. Lord's, which firm was supplied with the patent lamp. Shaw read the following letter from Griffiths to Shaw:—“I have been expecting to hear from you for several weeks, and am fearing that from your silence all is not well. I wrote about the end of November, and again early in December, but received no reply, although the matter is important. I trust you are well, and hope to hear from you soon.

COLD EXPORT.

The gold export to-day is valued at £159,000.

Translation Critiques.

(LETTER TO THE EDITOR.]

SIR,—It is a most regrettable accident that it should be sought to depose the translators of the Kafir Bible from their position of humiliation and prayer to take that of proud judges of the Kafir language. For that is the effect of the paltry and ignorant criticism which has unwillingly been bestowed upon their labours. From a retired clerical gentleman at Queenstown, and the *now* veritable IMVO ZABANTSUNDU to eavesdropping “ Hadi,” and “ M ” the criticism has shot beside the mark most miserably. “ Truth ” may strain every nerve, but it is a hopeless task for him or any one else to convince “Hadi ” of his youthful idiosyncrasy that it is a mistake, or to persuade “ M ” that in his unstable reading he has followed “Hadi” blindfold. “Hadi” is aman of fifty, and, I believe, “ M.” is only a youth. It is strange, however, that the only man who has ever bestowed a fair criticism, and that, too, in a reverend spirit on the Kafir translation of the Bible should be a simple farmer pretending to have no knowledge of letters. Mr. Jeremiah Masingata in his criticism of the Engcobo version, did what the translators would gladly see any Native of letters take up and do. What the Translators want to have, and to leave as a lasting heritage to the Kafir speaking population, is pure Kafir, and such conquests as the language has made in the present day and are understood generally. So far as they have gone, even in the edition under supervision, their work is excellent. I am aware that there are flaws in the work, but none very serious as to warrant such a sweeping condemnation as that of “ M.,” who says that it is unintelligible. I have a suspicion that such a verdict can only proceed from an inability to read Kafir correctly. In reading Kafir there is much more care to be bestowed on accentuation than on pronounciation. For instance, there is one word—“ Ukwalusa,” to herd cattle or sheep, and “ Ukwalusa,” to circumcise. Now, the “ Abambo ” clans would invariably give a uniform accent to the herding of cattle and to the circumcision of a youth, which is ridiculous. If reading properly is not practised, people should not with irreverent fingers criticise the Bible. When I read the new translation I feel as “ new made,” and rescued from the dust in which I had half lost my nationality. I once again awake to the reality that language is a Divine instrument of communication of man to man and of man to his God, instilled into him, together with his soul, and evoked by Him to give utterance to names and words. In the contemplation of a pious soul I see him dangling among Angels and Archangels in the Chancel of Heaven in “ words ” of prayer and praise, and with dismay behold the evil conscience judged by his words. Brethren, this is the language of my forefathers, wrested for me from the blighting wave of innovation, which, though convenient fur market purposes, would leave me poor and a slave, not knowing where I had come. In language find the history of my race, and from a comparison with, the histories of other , nations, I see glimmering of light in . my own which draws me to it, and by the help of the men who hail from Germany and Great Britain I see that am not altogether of the Chimpanzee brood. My second number will follow soon. Be good enough to give this a space in your invaluable columns.

Yours, etc.,
SWAARTBOOY.

KHAMA'S MISSION-

AN OFFICIAL DECISION.

The following is the official com- J munication from the Colonial Office to . the Rev. W. C. Willoughby

Downing Street, Nov. 7,1895.

SIR,—At the interview which Mr. Chamberlain had yesterday with the chiefs Khama and Bathoen, the latter agreed to abide by whatever Mr. Chamberlain might decide as to the future of I their countries on the general lines indicated at the interview.

Mr. Chamberlain much regrets that illness prevented Sebele being present on the occasion ; and Mr. Chamberlain has no doubt that that chief will feel that his interests were well protected.

Mr. Chamberlain now directs me to put in writing the decision at which he : has arrived, including those points which he explained to the chiefs [1] personally, and he asks you to be so ' good as to interpret this as fully and clearly as possible to the chiefs.

In the first place, as Mr. Chamberlain said yesterday, it is absolutely necessary that the railway to Matabeleland should be proceeded with as quickly as possible, and that it should run through the j eastern part of the Bechuanaland Protectorate. As far as the Pakwe River, or, at all events, as far as the i Elebe Fort, the railway will be in the , neighbourhood of the Transvaal border, and for that pin pose it will be necessary that each of the chiefs, Bathoen, Sebele, and Khama give up a strip of country along the Transvaal border. In the case of Bathoen's country, the strip shall not be less than six miles wide, and, if possible, not more than ten miles wide at any place. In the case of Khama's country, owing to physical circumstances, Mr Chamberlain reserves a somewhat larger discretion as to the variation in width at different parts, But this discretion he will only use ; either for Khama's good or because of the difficulties in making the railway, Mr. Chamberlain has promised the chiefs that he will appoint an independent officer (who will be told Mr. Chamberlain's mind fully) to mark out this strip, and to see that as far as possible the garden grounds of natives should not be interferred with. Representatives of the chiefs will accompany this officer in order to point out the garden grounds. The Company will have to keep within the line the Commissioner shall mark. The railway will be fenced on the side of the chiefs, so that their cattle shall not stray on to it. It will probably be necessary that from the Elebe Fort to the Macloutsi River, the railway shall pass through the middle of Khama's country: but in this case no land will be required beyond what is actually necessary for the construction of the line, and the line will be fenced on both sides, and a sufficient number of gates provided to enable Khama's cattle to pass from his country on one side of the line of his country on the other.

So much for the railway.

Now as to the claims of the chiefs in the rest of the Protectorate :—

Each of the tlnee chiefs, Khama, Sebele, and Bathoen, shall have a country within which they shall live as hitherto under the protection of tiie Queen. The Queen will appoint an officer to reside with them. This officer will get his orders from the Queen through the Secretary of State and the High Commissioner. The chiefs will rule their own people much as at present. The Queen's officer will decide all cases in which white men, or black men who do not belong to the tribe of one of the three chiefs are concerned, or in which the punishment is death. He will also have a right to hear an appeal in any very serious case, even if the punishment is short of death.

The people under the chiefs shall pay a hut tax, or tax of a similar nature; but, as the chiefs wish it, they may collect it—at all events for the present—themselves, and , pay it over to the Queen's officer :'.-but this is not to be a reason for paying over too little.

White men's strong drink shall not be brought for sale into the country now assigned to the chiefs, and those who attempt to deal in it or give it away to black men will be punished. No new liquor licence shall be issued, and no existing licence shali be renewed.

The Queen's officer will have one or two officers with him to help him, and he and they will have a few white mounted men to carry their messages and do their bidding. There will also be a force of black mounted police, who will be men not addicted to strong drink, and who will be employed in seeing that the law against strong drink is not broken, and that peace and order are maintained. But the chiefs themselves must give help if the law against drink is to prevail, especially if their own people try to break it.

Now, as to the boundaries :—

First, as to Bathoen : The boundary of the Bangwaketsi on the east will be the strip of country required for the railway, such strip to be marked oul by Mr. Chamberlain's officer, as already stated, as far as the boundary of the Bamaliti. From thence it will be the boundary between the Bangwaketsi and the Bamaliti, which will be marked out as soon as practicable. On the s'iuth, Bathoen's boundary will be the boundary between the Bangwaketsi and the other Native tribes as at present. On the north, Bathoen's boundary will oe, as at present, the boundary between the Bangwaketsi and the Bakwena. On the west, Bathoen's boundary will be a line drawn nortli and south so as to include the present most western cattle post of any member of his own tribo,

Next, as to Sebele: The eastern boundary of the Bakwena from the Metsimatsan River as far. as the country of the Bakhatla will be laid down in a manner similar to that adopted in the case of this eastern boundary of the Bangwaketsi. From thence northward the eastern boundary of the Bakwena will be tl .J b Hind o y between them and. the Bakhatla, which will be marked, out as soon as practicable. The boun-d/rv of the Bakwena tribe on the south will be the present bom dary between the Bakwena and the Bangwaketsi. On the north the boundary will be the boundary between the Bakwena and the Bamangwato as the point halfway between Tsitle and Lowali mentioned in the award given by Sir Sidney Shippard's Commission on October 18, 1894; thence a straight line westward until it meets the western boundary. On the west the Ba,kwena boundary will be the extension northward of the Bangwaketsi western bound-are already described.

Thirdly, as to Khama. After allowing for an area of ten miles round Fort Palla, Khama's eastern boundary as far as Elebe Fort will run in a north-easterly direction, the boundary line to be decided upon by Mr. Chamberlain's officer, as before stated, who will give due consideration to the requirements of the railway, and at the same time will interfere as little as possible with the garden lands of the Bamangwato, especially in the neighbourhood of Cheribe Hills. From Elebe, the line will run in an easterly direction, so as to include the cattle stations of the tribe on the upper waters of the Makwechi and the Lotlakama (River of Palms) to a point on the Makloutsi, about six miles from its junction with the Limpopo, this point to be hereafter decided; and. from thence in a direct line to the junction of the Shashi and Tuli Rivers.

On the north, Khama's boundary will be the Shashi River from theTuli-Shashi junction to the source of the Shashi; thence a line running as nearly north as possible, so as to include Khama's present cattle stations, to where that line will strike the Maitengwe River ; thence along the Maitengwe to its junction with the Nata River, along the Nata to its junction with the Shua River, along the Shua River to where it joins theMakarikari Salt Lake; thence the eastern and southern shores of that lake to where the Botletle or Zuga River joins the lake; thence along the Botletle or Zuga to the junction of the Tamalakane.

On the west and south Khama's boundary will be that awarded to him by Sir Sidney Shippard's Commission on October 18, 1894.

Khama will see that the country now allotted to him is very much larger than that which he told Sir Charles Warren in 1885 was sufficient for his tribe, as he will now have the waters of the Pakwe and nearly the whole of the country between the Makloutsi and the Shashi, and also the country to the north as far as the Nata River, and to the west as Sir Sidney Shippard's award.

Outside the boundaries now laid down for the chiefs, the British South Africa company will administer; but the chiefs will continue to have the hunting rights which they now enjoy, provided that they agree to observe a “ close season,” and that they will nominate certain hunters for each year, to whom hunting licences will be issued by the proper authority.

I am, etc.,
(Signed) EDWARD FAIRFIELD.

What the Chief Thinks.

For the purpose of ascertaining their views on the decision of the British Government regarding Bechuanaland, a representative of Reuter's Agency called upon the chi Is Khama, Sebele, and Bathoen. In answer to a direct question on this matter, their reply as interpreted by Mr. Willoughby, was as follows:—“ We very much approve of Mr. Chamberlain's views concerning the drink question. Wo rejoice also to know that officers of the Imperial Government will , live among us. Now, if we speak, our words will reach Mr. Chamberlain—we I rejoice gently at that. We thank goodness only of Mr. Chamberlain. We have been glad to see him. He is verily a chief.” In this connection Mr. Willoughby added:—“On the whole the chiefs are pleased with the decision of the Government. They have not yet replied to Mr. Chamberlain's letter; therefore I cannot say whether there may be some details to discuss.” In conversation, Reuter's representative was informed, with regard to the railway, that the decision chiefly affects Khama's territory. Beginning ; outh and passing through the strip of Baralong territory which belongs to the South Africa Company, a strip is taken along Batheon's easterly border, which will act as a buffer between his country and the Transvaal. The same applies to Sebele's country, though, of course, he has not so much territory in the vicinity of the railway. Going into Khama's country a strip is taken off along the Crocodile River. The railway will not go along this strip, but only as far as Pakwe, or, at any rate, Elebe Fort. When the line diverges from this little strip of territory and makes straight for Macloutsie, it merely means a road-width of land, which will be fenced on both sides, A considerable piece of territory is taken from Khama to the north of the Natla River, and to the west of the Company's Matabele territory. On the other hand, the boundaries around Khama's, Sebele's, and Bathoen's territory are now firmly established, and will be surveyed at Government expense. This gives the three chiefs a territorial security far superior to anything they have had, before. Another advantage which Khama reaps from Mr. Chamberlain's decision, is that the troublesome question of the disputed territory is disposed of. Khama, never for a moment admitted any grounds for the dispute; but it existed, and might have caused considerable expense. It certainly greatly annoyed Khama and his people. The disputed territory is now acknowledged to be Khama's. A strong point to be noticed, the chiefs pointed out, was the entire ve-organization in the matter of police. The expense fad of a military regiment was evidently, they said, to be abandoned, and a common-sense arrangeme it of Native Police substituted. This meant a verv large step in the direction of economy; and if the officers selected were capable men, and shared Mr. Chamberlain's views—a matter on which very much depended—it was anticipated that the territory of the chiefs could be administered entirely on its own income, and at no charge to the Imperial Government. It was assumed in this estimate that the territory would receive its share of the duties accruing from the imports under its agreement with the Customs Union. It is admitted that the Chartered Company also reaps advantages from the new arrangement. The Company gets nearly three thousand square miles of territory out of Khama's country alone. The new form, of administration was regarded as a continuance of what had practically existed for years, except that the Gov emment would now be carried on along definite and acknowledged lines.

IZINTO NGEZINTO.

Ukupela Konyaka.

”Bayacelwa bonke abahlobo beta aba. ngekaiikeleii neqosha lepepa lokuqoshelisa lonyaka (1895) ukuba benze umgudu wonke batumele ungekapeli nje, ukuze sibe nokuzivala kakahle incwadi zomsebenzi!

J. TENGO-JABAVU,

IziNDLU.—E Vryburg asikuko nokuba izindlu zinqabile.

IMVULA.—Owase Ngqushwa uncoma imvula ezintle abasifumeneyo.

HERSCHEL.—Imvula inile kungene ama. temba okuba ubalelo lacitekile.

DR. BERRY.—Utyelelo Iuka Dr. Berry apa e Qonce nge Cawa lube ngamatshetshetshe.

WATERFORD.—Kutiwa yenze kamnandi imvula e Kubuai; izoyiko zelanga zipelile.

IBHUNGUZA.—Kutiwa ema Mpondweni u Mr. Jenner igama lake h “ Bhunguza lika Rhodes.”

REV. MARK G. PEARSE.—Lomfundisi udumileyo wehlelo lama Wesile usukuk’ egxada kwelilizwe.

ISONKA.—E London isonka esibunzima buziponti ezine sidla 3£d, e Kimberley 1/3, kuti apa 8d.

ABATUNYWA.—O Messrs. Laing, Schreiner no Elliot basinge kwase Bloemfontein ngemicimbi kaloliwe.

IQUBULO.—Kute kwiHotele yaso Elandsfontein intombazana isancokola nomnye yawa yafa ngebhaqo.

SIR S. SniFrARD.—Kuvakala ukuba u Sir Sidney Shippard uza kubuyela ebugqweteni kwelase Johannesburg.

HON. J. M. PEACOCK.—U Hon. J. M. Peacock, M.L.C., ubyilele nentsopo yake kuyo leveki ukuvela Pesheya.

UKUNA.—E Kimberley ine iyure ezitile kamnandi. Kube yilonto ukususela e Kei Road ukusingisa ngase Kokstad.

IMBIZO.—Kuko imbizo ezanywayo yomzi wonke ontsundu ukuba ibe kwisitili sakwa Komani ebutsheni bonyaka ozayo.

ABA PUIUKEZI.—Kuvakala okokuba aba Putukezi bayabalela abantsundu ukuba baye kufuna umsebenzi e Johannesburg,

IMVUMI.—Impi yase Monti ayiwuhlunga-nisi um'lomo ngenxa yemvumi ezipetwe ngu Mr. McAdoo. Balapa e Qonce ngoku;

CRONWRIGHT.—U Mr. no Mrs. Cronwright-Schreiner basatyelele e Cradock, ekubona. kala ukuba bayakuba uenyanga ezitile kona.

INDLU.—Ngati u President Reitz uZima ukufumana indlu e Simonstown, apo atemba ukuba okunye mhlaumbi ingaba nokuxumeka impilo yake.

AMANZI.—Ekubeni amanzi ebeselete ngo. kunqaba kwawo apa e Qonce, ebeselemana ukucatazwa njengamasi emva kwebulakufesi, ngoku ako kanobom.

UMPATISWA POSI.—Imbizo yamafama ase Ndwe itumele isicelo ku Rulumente sokuba amise i Postmaster no Mbeti Wocingo kumzi wase malahleni e Ndwe.

ICESINA.—Imikosi yaba Putukezi ebisilwa no Gungunyana ebekuvakala ukuba iyamoyisa u Gungunyana lowa kuvakala ukuba ngoku iyagutywa yifiva, yinkohla.

UMONAKALO.—Kwi ngozi kaloliwe ebisa- ndul’ ukubako abantn abalahlekelweyo ngo Messrs. Malcomess & Co., W. F. G. Han. cock, and Messrs. Wm. Smale & Co.

INTOMBAZANA.—E Krugersdorp intomba- zana ye Kapnar ite yadlwengulwa ngumntu omnyama yabhubha, kuko inkwenkwe eba- njiweyo ngokuranelwa kweso senzo.

IMVUMI.—Iqela lemvumi ezikokelwa ngu Mr. McAdoo ngobusuku bo Mvulo nolwesi Bini e Qonce, azivumanga, zenze izimanga. Liyakuvuma nangomso ngokuhlwa.

U RABI.—U Rev. A. F Ornstein obe ngu Rabi we Sinagogo yama Yodi ase Kapa abhubhe ngobusuku bolwesi Ne. Ushiye umhlolokazi nouyana neqela lentombi.,

IRAFU.—U Mr. F. Y. St. Leger wenze inteto ku Manyano Iwamadodana Iwase Kapa olonganyelwe ngu Hon. J. Rose- Innes. Umcimbi axoxe ngawo zirafu.

TAINTON.—U Mr. Tainton unendlel’ angati ehlangatyezwe kuzo ngu Rulumente abe nokuyoyisa into yokuvalelwa kwempi ye Koloni kumsebenzi wase Johannesburg.

E AMERIKA,—Ilanga e Amerika libalele kakulu, kudlule inyanga ezintlanu imvula ingazange ibonwe. Kwindawo eke zatamsanqela imvula isivuno sihle setapile.

KHAMA.— Ityalike ngetyalike kumandla wase Kapa Zidibene namahlelo abazili zimbulise u Khama ngenteto ebhaliweyo ekufikeni kwake ukuvela kwela Pesheya.

UMTSHATO —E Free State kuzanywa umteto wokuba ati umntu ukuba inkosikazi yake ipambene intloko ngendlela engena kubuye ipile, indoda yake ikululwe kuye.

AMAQINDA.—Kwelase Natal kutshatya. laliswa amaqanda enkumbi. U Rulumente urola i 6d ngeponti yamaqanda. Kuko obute ngapezu kwa 6,000 iponti ubunzima.

AMA ITALI.—Imikosi jama Itali elwa ne Abisiniya ihlelwe yinto yase Sandlwana, ekubonakala lembubho ibangelwe kukusake impi yase Itali iwanyabele ama Abisiniya lawo.

PRESIDENT REITZ.—Nangoku impilo ka President Reitz ayikade ilunge nakuba selede wapuma emsebenzini wokongamela. Ukulelwe yintyafo nakukungakutandi ukutya.

IBHEDI.—E Durban (Natal) kusandul’ Ukugwetyelwa entolongweni umntu omnyama inyanga ezintandatu, ngokusuke ati kanti ute goxe pantsi kwebhedi yomlungukazi.

ABABANJWAKAZI.—Kwizitalata zase Kru-'gersdorp kuko umbonakalo ombi kunento amankazana amano angamabhantintikaz atsala, atuta intlabati, emelwe lidindak ngapezulu.

BOKWE.— U Mr. no Mrs. Bokwe kunye nentsapo yabo bagalelake e Qonce ukuvela Mgwali emts-hatweni ka Mr. Bokwe ngo Mvulo, bepelekwa ngu Rev. I. Wauchope ni Rev. W. Philip.

MAPU.—Kutiwa u Mapu kunye nemp yake eknse kuyiminyaka ema 40 bekw lokishi yabo ekwi Blueberg Mountain ' Transvaal ufudukele kwele Komponi pesheyi kwe Limpompo.

MR. J. F. SOGA.—Imbizo yamafama ebis Btutterheim ibe nokudana okukulu ngoku ngaflki kuka Mr Soga ukuza kunika ingxox ebilindelwe knye, kwabetwa ucingo loku mcela nkuba aze ayinike longxoxo kwisidlo kazi ezikulu esiza kubako.

AMAZINYO.—U Mrs. M’Niell umnika; Royal Hotel, Bangor Down Ireland uti ngokuti makake ayokungqengqa umzuzws na ekamileni yake, umyeni wake wafik seleroxora, wapela kwa oko, Kanti uraxw ngalarnazinyo atengwayo emqaleni.

IGCISAKAZI.— U Mrs. Forester ute indoda yake ingeko ekaya wabhaqa inkunzi yemba bala ngase cwebeni Xesi, wabaleka wayekutata intonga yamadoda ekaya, wabamb wehlohle entanyeni, kwapungwa imihlui kulomzi.

IGUBA —Kwi ntlanganiso yama fam ebise Ndwe kwenziwe isigqibo sokuba kucelwe u Rulumente ukuze ati ukubafudns kwake abantn abamnyama abaknmhlat We dolopu yase Malahleni angabasi kumahlabu omiwe ngama Ngesi ose Guba.

TMFEKETO.—E Hamburg ngo Mgqibelo ogq tileyo ite enye inkwenkwana yajongie kwenye ngalemipana yokufeketa, yaduou imbumbulu yangena esweni, yakutshw ngemva kwcntloko ngu Dr. Drummou seyixhape nbuchopo. Inkwenkwana ley ibingeka qauki. Umenzi wengozi u Malone nbanjiwe usentolongweni yase Krugersdor)

ISIKOLO SANGOKUIILWA.—Esisikolo e Qonc was fikela u Mr. F. Howe-Ely ngomhla we kulenyanga, wavavanya i class ezipamoil Ku Standard III, ebemnye u F. Belle ake pumelela ; ku Standard II ibe ngaba : Wadd Cakata, Sam Nopondo, William Tintsil John Veto, bapumelele bonke ke bone ku Standard I ibingaba: Harry Winte mann, Henry Nobhobho, Daniel Mgxob Aleck Muni, Frank Kala, Jim Tyolo, kwi pumelela abokuqala bobane, kwatshona aba kugqibela bobabini. Umhloli upose amabalwa enkutazo wati, “ Uyatemba okokul kwixesha ayakupinda uyakufika bemenze umsebenzi omkulu

UBUKULU NAMANDLA INTO EZINGENA LUSIZO EMPILWENI.

Nantsi indawo efanele ukucingwa ubukulu nokuxanda akunanto nempilo yomntu. Umntu angade abe yingxilimbela into emisipa ilnkuni, kanti nokq angaba ngumlwelwe. Angade umfazi wake obuso ngati bomile abe nempilo kunaye; enze umsebenzi olekewenziwa vindoda yake, atwale intsizi ezingapezulu kwezendoda. Lendawo inqabe kakulu ukubonwa ngumntu, kuba yinto yempilo yomntu nokuwulungisa umzimba, ingeyiyo eyobukulu namandlaximziinba.

Kauqonde kulomcimbi ka Mr. T. B. Staples, wase Oakwood, Oint, wayengu mkandi wenqwelo, into etrdikumbuza oko bendiyinKwenkwe xa benditi nda- kuposa amehio ku mkandi-nqwelo ndingaboni mntu ufana naye ngamandla. Xa ebeti ukufunqula ivili ange utata umcinga. Ndati kanti ndandibona nga- sonye, ndiqonda calanye.

“ Iminyaka elishumi linambini,” utsho ukubhala u Mr. Staples, “Ndafumaua ukuba andivumi kuya kakuhle ngasese, Sendibekela entloko : Bonke abantu abebe nesi sifo kunye nam, sakala ngobu muncu bomlomo; ukuqunjelwa sakugqiba ukutya ; ukungeva ncasa yokutya; intloko ebuhlungu, ukubeta kovalo, isizunguzane, ukungatyi, intlungu esifubeni naseqolo; nokutyafa okubangwa kungatyi. Zonke ezinto ndandinazo; zagqita ngobubi kumntu onjengam nje; ekufuneke esebeuze nzima uke afumane isonka.

“Emva koko ndafuna igqira elandipa iyeza elingazange landinceda nto. Nakuba kusitiwa lento isisisu asioto iba nangoZi, nditi mna inayo. Akuko owaka wagula ixa elide kangangam (6 itninyaka) sisisu angati asicukuceze. Namagqira asincoma ukuba aslnyangeki. Siti ukuba asimbulali umntu siiuana sisebenza ukuba yonke imihla yokupila kwake.

Emveni kokungaptimeieli kwelegqira iyeza, ndamana udifuuqula yonke into exutiwa inoncedo, andancedwa nanye; iminyakanyaka ndinge ndiyapila ndibu- j e ndilate, nemali yada yabupela.

“ Ndati ndisenjaln ndateta nomutu cndandizibika kuye, owandixelela nge Syrup epilisayo ka I ozala u Sijili, ndati kuba ndiogenanto ndingayifuniyo kutiwa inoncedo nd denga ibhotile ko Hogg Brothers, ndamana ndiyisela, Ndati kwa oko ndane mpilo, kuba nangoku ndisapna, Ukuba ingaba kuko elinye iyeza elipilisa isisu njengeli lika Nozala u Sijili emhkibeni apa, kuteni lento ndingazange ndilive. Ndayaiela uninzi ukuka lulilinge, badlulisela ukukolwa lilo Lemigca ndi.yibh'da ukuze ishicilelwe incede uniuzi olt.ngekaliqondt eliyeza. Owako wencne, (Mna) Thos. B. Staples. Oakwood, Ontario, February 25, 1895.”

Ambalwa amazwi csingawatetayo ngalo ncwadi ka Mr. Staples yobudoda : Isifo awaye naso sibla zonke intlobo nendidi zabantu, asikatali bubutsht namandla; sifana nezinye izito eziti zikokelele. ekubhubheni, Ukuba ingaba ulumkile kauziqelauise nencazelo enikwe kwi Salatiso-xesha sika Nozala u Sijili, ukuze nyazi into yokwenza wakuxakwa.

Ikaya Labantsundu

NE VENKILE,

E QONCE.

KUYAWAZISA umzi wako-wetu ukuba zisainana zifika Iqiya Ezibukali ze Silika ezina Maqhina ne Minqwazi (Caps) yazo.

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Lento igazi elonakeleyo iqondvza ngama Turaba, ama Qakuva, ama Bala Omnyama, uku Jaduka, uku Dumba kwama Dlala ; Izifo Zainatambo, umzimba onyangeka kade ; omahashe, ozisu ezisebenza kakubi; ukutyafa koluvo, sentloko ezingapeliyo, ukuzitwisha, njalo njalo.

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Unga angacela amehio ecelela imfumba anazo ze Tyali, Blankete, Izibhalala, Ingabo Zamadoda, Ihempe, Printi, Izihlangu, Isali, ngazwinye yonke into enokulangazelelwa ngumzi ontsundu, ngamaxabieo angazanga aviwe ngapambili e Queenstown.

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Ku MR. JAMES JONES, CAPE TOWN.

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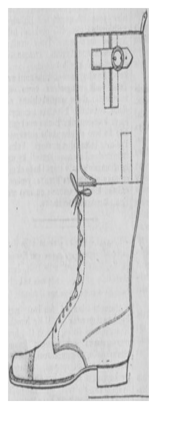

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