

Ilrofelwa 8/6 nge Kwata (itu- nyelwe ingekapeli)
<div>4s ipcele i Kwata ingarolwa- nga. Unokuhlalelwa wonke Unya- ka ekuveleni kwawo nge 13s 6d. Izaziso Zabazelweyo, Aba- tshatileyo, Nemibiko, irorelwa 2s 6d, zingene kanye; 3s 9d kabini; 5s katatu.</div>

IXABISO 13d]

IZAZISO ZAKOMKULU.



ZISHICILELWANGE GUNYA.

ISAZISO — No. 1097,1895.

Kwi Sebe Lokulima, Cape Town, 13 November, 1895.
Umteto we Bhula wo 1894.

INDAWO EZINE DIPU.

OLULUHLU lolwe ndawo ezine Dipu ezintlanga kona, ngokwemigaqo yo Mieto we Bhula No. 20 we 1894.

CHARLES CURREY, Unobhala Ongapantsi.
Kwi Siquingata sase Albany zingeva e Rini ko G. Scarer & Co., naso Alicedale ku Arthur Stock.
Kwasese Barkly West, ku Mr. Granger, e Dameds Kani ku Mr. Williams, e Klein Bootsap ku Mr. Taylor ; e Fourteen Streams ku James Brady, e Windsorton ko Windsor & Co.
Kwasese Bathurst, e Clumber, ku J. Bradford.
Kwasese Katikati, e Katikati ku Corporal Lloyd, e Tumxe ku Mr. McDonald, e Waqu ku Mr. Beary.
Kwasese Monti ku J. B. Ebden, e Tyolo mqa ku H. Higo, e Mdikido ku H. Adkins.
Kwasese Bhofofo ku J. Q. Dickson, e Kobongha ku H. T. Simons.
Kwasese Glen Grey, e Bholotwa ku Mr. Kidson, e **Buffeddoors** ku J. P. Stirton, e Drivers Drifts ku Mr. Hughes, e Casadu ngo Garrett & Co.
Kwasese Herschel ngu Wm. Walker, e Bhekana ngu Edwin Dodd, e Dulces Nek ngu Thomas Gallon.
Kwasese Qonce ngu A. Bock, e Kei Road ngo Savage & Co., ku Qoobogo ngo Nettleton & Co., e Xesa ngu Wanckel.
Kwasese Nguqishwa ngo G. J. Tanner & Co.
Kwesakwa Komani, e Lututu, e Vetiisi ngo Thos. Bailey & Co.
Kwasese Mpofo ngu G. F. Adendorff.
Kwasese Cumakala ngu W. N. Gardner, e Bholo ngu J. Fissober.
Kwasesa Dikeni ngo Adendorff & Co.
Kwasese Wodehouse, e Andover ngu P. A. Greyling, e Dodoloro ngu Dugmore & Hellier, e Ndwe ngu W. Whitaker.

INTSHUMAYELO.

NGU NMHLEKAZI U SIR HENRY BROUGHAM LOCH.

Ilungu le Bhunga elipakamileyo le Nkosa- zana, Injinga ye Buto le Grand Cross, Yodidi olubaluleke kunene lo St. Michael no St. George, Iruluneli no Mpati Oyimloko we Mikosi yo Mnton’ Omhile yase Cape of Good Hope’, e South Africa namazwana, nezibhaxa zawo, ne Sandla so Mntan’ Omhile Esikulu, njalo njalo, njalo.njalo.

EKUBENI kute kwaba yimfuneko ukuba uhlaziywe Umteto wokul- hlangamisa irafu ezingahlaluwanga, ezi kwezi ndawo zikakananywe ngezantsi: ke ngoku, pantsi nangamandla endi- wamkwiweyo, ndiyashumayela, ndisazisa lo Mieto uhlaziyweyo, oyakuti, emva kolusuku, ume ugqalwe endaweni yo mteto okakananywe kwi Zingenda 50 ze Ntshumayelo No. 110 ne 112, ezi ntsiku 15 ne 17 ku September 1870, ne Sigendu 49 se Ntshumayelo No. 140, yomhla we 26 ku August, 1885, ezite ke ubumzini (izigendu) bazo zahlaziywa, ngapandle kwenzakbeksilela kwinqubo ezaqalwayo nezingagqitywanga pantsi kwemigaqo enjengale ihlaziyiweyo.

1. Ekungapumelelmi komtu omelwe yirafu yendlu ngoku, nasemva koku, ukuba ayihlalele ngenyanga ezintatu emva kokuba lidlule ixesha, kuyakuba ihlungelo le Mantyi yeso siqingata, nokuba ngomyeni umntu, ukuba ati- mbe ukuba kuhlalwe elonani, ne ndleko ezite zenziwa, inani clanelayo lenkomo, impahla, nezinye izinto ezilunge kulomntu umelwe kukurafa indlu, ekuya kuti ke ukuba lenati ayihlale- lwanga kwintsuku ezi 14 emva kokuba kutinjwe, ezonkomo nalo mpahla ukubuyisa lomali yerafu nendleko ezite zenziwa, ziyakutengiswa nge fandisi, ngapandle kokuba pambi kokuba ati umnini walompahla, lingekenziwa ifa- ndesi, alinge indlela yokuzifumana nokuba iyamangala, ekufunekaemelwe ngokutimleyo ekumangeleni oko, aze ati ukuba uti wagwetywa alulame, kuba csosigwebo asisayi kwanelu ukuhlalwa irafu yodwa, kodwa kwanelleko ze- nimbo leyo, ezenze ke ngoko mteto, kwanendleko zokutefwa kwelotyala.

2. Ekungati ke i Komkulu lifumene ukuba impahla leyo ibangwayo okume- ne yezalomntu, iya kumikekwa kwakwazi.

3. Imali eyi 2s. 6d. njngomrumo we sidoyi sa Komkulu, imelwe kukurolwa nguye wonke umntu ote wasemva eku- rafeni kwada kwadlula inyanga ezintatu.

TIXO SIKELELA INKOSAZANA!
Inikelwe kum ine Sincamatiseo se Koloni ye Cape of Good Hope, ngalomhla we 5th January, 1894.

HENRY B. LOCH, Iruluneli.
Ngomyolelo wo Mhlekazi i Ruluneli e Bungeni.
J. GORDON SPRIGG. No. 9, 1894.

IPEPA.
1. Peshu kwe Nciba nelakwa Gcaleka.
2. Elaba Tembu nelama Bonivana.
3. Mzimvubu.
4. Elase Mbo.

ISAZISO.

KUYAZISWA apa ukuba u Mhlekazi i Ruluneli kwi Ntshumayelo No. 497 ye 1895, ifune ukuyibhekisa i Ntshumayelo No 109 we 1894 kwelama Mpondo, Elisempumalanga.

W. E. STANFORD,

Umantyi Omkulu, Embo.

Kwi Ofisi ka Mantyi Omkulu, Kokstad, 23 December, 1895.

INTSHUMAYELO, No 109 ye 1894.

EKUBENI nge Ntshumayelo Nos. 110 ne 102, ze mhla ye 15 ne 17 September, 1879, ne Ntshumayelo No. 140 yomhla we 26 August, 1885, kubonakele ukuba wonke umni we Mimandla ya Peshu kwe Nciba ukuba uyahamba makanikwe ipasi, ebhالwe yi Mantyi, okanye ngomyolelo wayo, waye ke oya kubanjwa engena pasi kulomimandla, uya kubanjwa ahlalule iponti. Ekubeni kufuneka uhlaziyi- we umteto ointlela abantsundu ukuba bangangeni kulemimandla i Peshu kwe Nciba ngapandle kwemvume: Ke ngoko ngamandla endiwanikwa yi Miteto Nos. 28 wo 1887, No. 3 we 1885 ndiyashumayela, ndisazisa, ukuba ukusucelisa nasemva kwalomhla aku-

sayikuba mteto ukuba nawupina umntu ontsundu aye kwi Mimandla ya Peshu kwe Nciba engena pasi ibhalwe yi Mantyi, nokuba nguwupina umntu oyolelwe yiyo, ayakuti ke ukuba umntu ute wahamba kulomimandla engena pasi, abanjwe ahlalulwe imali engasayi kusegita epontini, engenayo afakwe egantolo ixesha elingengapezu- lu kwenyanga, axelelwe ukuba emke kulomandla akuwo, ukuba akavumi kukwutobela lomoyelo, uya kubanjwa, ahlalulwe imali engengapezulu kwe ponti, kube yimfanelo ukuba angang- diswa kulomimandla.

TIXO SIKELELA INKOSAZANA !

Inikelwe esandlani sam inesincamatiseo sa Koloni ye Cape of Good Hope, ngalomhla we 4 April, 1894.

HENRY B. LOCH,

Iruluneli.

Ngomyolelo wo Mhlekazi i Ruluneli e Bhungeni.

C. J. RHODES. No. 109, 1895.

ISAZISO SAKOMKULU.—No. 86, 1896.

Kwi Ofisi ye Nkulu, Cape Town, Cape of Good Hope, 27 January, 1896.

UMHLEKAZI I Ruluneli, ngokucetyiswa ngu Rulumeni e Bhungeni, ukolisilwe, ngokwe Sigendu 7 so Mteto wase Glen Grey, ka 1894, ukuba amisele ababantu bamagama alandelayo ukuba babe nga Malungu e Bodi ze Lokeshi nge Lokeshi ku Mandla wase Glen Grey, ngalomuyaka we 1896 —

Location No. 1: Andries Mpila, Mankazi Tabata no Soldat Datron.

Location No. 2 : Zembeze Zeme, Joseph Nnyva no Fikizolo Mkenze.

Location No. 3 : Hendrik Kalipa, Solomon Vanqa no Antonie Cweza.

Location No. 4: Franz Sizani, Solomon Rasmeni no James Samuel.

Location No. 5: Komana Sibeko, Booy Feni no Dolf Tame.

Location No. 6 : April Mboko, Benjaminie Mgcodo no Jacob Fetyulu.

Location No. 7: Benjaminie Nobotoza, Kama Mabindiza no Jafta Mpinda.

Location No. 8 : Tweni Nakani, Mqikela Kolobeni no Martinise Ndoyiya.

Location No. 9 : Bodimbha Kwaza, Gqayiya Mecana no Thomas Sondilo.

Location No. 10 : Stephen Kalipa, Solomon Teka no August Jaxa.

Location No. 11: James Makazi, Jan Malanga no Richard Twaku.

Location No. 12: Sarael Antoni, Philip Mkeza no Henry Ngcobondwane.

Location No. 13 : Mlanjeni Mvimbe, Rulument Ngessi no Klaas Nejingwana.

Location No. 14: Mchomlingu Matsho- ba, Kellem Fete no Siyazi Ngxatu.

Location No. 15: Mgzuzulu Lunda, Sam Mbi no Gwedashe Hostaule.

Location No. 16 : Joseph Jayiya, Kobo, cwana Nzonzini no Belem Tezapi.

Location No. 17 : Matwa Nywagi, Mgo. twana Nciki no Lobo Ngqungqa.

Location No. 18 : Katsi Vezi, Fihlelo Nkibi no Marakeli Mameotyia.

W. H. MILTON, Unobhala.
ISAZISO SAKOMKULU.—No. 1096, 1895.

Kwi Sebe Lokulima, Cape Town, 13 November, 1895.

Umteto we Bhula, No. 20 we 1894.

OLULUHLU lungezantsi lolwe Dipu ze Gusha, kunye namanani ezitengiswa ngawo, ezilungiselwe ukutengiswa kumasebe ka Rulument e Dipu, ngokwemigaqo ye Sigendu 11 so Mieto No 20 we 1894.
1 Odolo, nento esukuba zifunwa ukuba ziqondwe nangayipina enye yei Dipu, ma- zitunyelwe kubenzi bazo, kungenjalo kuba- wezi, ngokwendawo 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/ ngeztintlanu. Itengiswa ngo Arthur & Co., e Bhai.
Eka Cannon, engamanzi, 4/ nge gallon, 7/6 ngezimbini, 17/6 ngeztintlanu. Itengi- ngiswa ngu J. G. Gordon e Bhai.
Eka Cooper, engumgubo, 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 Moenthal & Co. e Bhai.
W. Savage & Sons e Monti; Ryan, Roods & Co. e Kapa.
Eka Hayward, engamanzi, 35/ nge kasi ye 1,000 le gallon, 5/9 nge kasi ye gallon. Itengiswa ngu W. J. Watkins e Blofhofo.
Eka Little, engamanzi, 5/ nge gallon, 27/ nge zimbini, 65/ ngeztintlanu. Itengiswa ngo Reiners, Von Laer & Co., e Bhai.
Eka Jeyes, 5/6 nge gallon, 10/6 ngezi- mbini, 27/6 ngeztintlanu, 48/6 ngezilshumi. Itengiswa ngo Otto Landsberg & Co. e Kapa.
Eka Lawes, engamanzi, 4/9 nge gallon, 4/6 nge gallon ezilikulu ; engumgubo, 35/ ngepaketi ezinga 50, 42/6 nge paketi ezili- 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 nge paketi ye knlu le gallon, 9d nge ye 18 le gallon. Ite. ngiswa ngo Morris, Little & Son e Bhai.
Eka McDougall, engamanzi, 5/ nge gallon ne 49, 75/ nge kasi yepaketi ezilishmi, 140/ ngeyam 20 epaketi, 75/ ngeyama 50; ezincinci, 140/ ngeye kulu le paketi. Ite- ngiswa ngo W. Savage & Sons e Bhai.

Eketiwa yi Noxona, 4/ nge gallon, 7/7 nge zimbini, 19/ ngeztintlanu, 36/9 ngezilshumi, 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 & Co. e Bhai.
Eka Quibell, 5/ nge gallon ne 4/9 ne 45/ nge kasi yezelzini ezi 5, Itengiswa ngo R. M. Ross & Co. e Kapa, G. B. Christian & Co. e Qonce, Cleghor, Harris & Stephen e Bhai.
Eyo Reade Bros., 5/9 nge gallon, 6/9 nge dezini enye ye gallon, 10/6 ngezimbini, 120/ ngezimbini enye ezine gallon ngambini. Itengiswa ngo Chnb & Maxwell Ltd, e Kapa.

Ekutiva yi “ Star ” Brand Nicotine, 10/6 nge gallon. Itengiswa ngo Liebermand, Ballstedt & Co. e Bhai.

Urnnyhadala we Bhaso lakwa Rulumente Lokutyalwa Kwemiti.

IMIGAQQ obhekisilele Ekutyalweni kwe Miti, ngokwe Sigqibo se Palamente somhla we 24 ka July, 1895, yofunyanwa ishicilelwe kwi *Government Gazette*s zale mhla : 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, ekutyeni ngawo kutunyelwe isiziso salawo ufuna ukungena emnyhadaleni apo ku No- bhala we Sebe Lokulima ngapambili kwe 1ST MAY, 1896.

I Copy zalomgaqo zingafunyanwa kubha- lelwe kwi Sebe Lokulima, nokuba kukuyipi- na imantyi.

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

Imvo Neliso Lomzi

(NATIVE OPINION AND GUARDIAN.)

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

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, FEBRUARY 6, 1896.

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Ingxikela yezama Kwenkwe Ingubo.—Sine zona zilungileyo ingubo kuyo yonke i South Africa.

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

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I ODOLO ZEPOSI ZIYAKETWA, ZITUNYELWE.

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

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EZIMPAHLA esinazo, zingasentla zezenziwe zingcibi

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Pambi kokuba ni odole balelani kuti

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IKOMPONI ENTSHA YASE JAGERSFONTEIN YOKU- MBA NOKUPANDA, LIMITED.

KUYAZISWA apa ukuba u **MR. JAMES SAUNDERS** (Mahlasa- bangella), obefudula ese Koffyfontein, unyulelwe ukuba abe ngu Mpati wa Bantsundu, ne Mngxuma e Jagersfontein, umsebenzi wowuqa- la ngo 19 Iwale nyanga.

Ngomyalelo, NELSON S. GIRDLESTONE, Unobhala.

Kimberley, August 14, 1895.

KUFUNWA

AMADODA apilileyo, afunelwa umsebenzi wapezulu nowase mngxunyeni kule Mngxuma yase Jagersfontein, Imivuzo iyamkeleka, kutiywa kwakona, nempato intle kakulu.

2211

Umteto we Glen Grey.

MZ ONTSUNDU ! Tengani nime umhlaba okwi Siquingata sase Xalanga,

ukuze lomteto ugentla ungapateleli kuni.

Bhekisani ku H. B. M. HOWARD, e Cala, one fama ezilungileyo atengi- sayo naqeshisayo ngazo. Ezifama zikwela ba Tembu e Cala, kwelipetwe e Cala, elaba Tembu ; zaye zinamadlelo nendawo zokulima ezintle. Amanani ngalula.

Bhekisani ku H. B. M. HOWARD, Cala.

BON MARCHE JOHN W. BAYES & CO., GRAHAMSTOWN. IVENKILE ENKULU ENTSHA,

(Ene Veranda ne Tawa ekoneni ye Bathust Street

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IHelane, Amabhayi o Matros Boboya, Ingcawa, Ifurini (Winseys), Ife- nelana 3 3/4d ngeyadi,

Ikweli 3d inye. Izinto Zokugqibutela Ingcawa, Iprinti Ezibukali zama Jamani 6 1/2d ngeyadi, Ikeshwisi ezi Blanket neketimababala, Ityali Ezimnyama Nezimababala, Idayi Zamado- da Ezizima 10s. 6d., Ibhulukwe Zekodi 4s. 9d., Ibhayi Zekodi 6s ’ Neminqwazi ezi Felt.

Ibhaso Lesheleni linikwa kwi Ponti nganye umntu atenge ngayo.

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KANGELA APA!

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o o o

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E QONCE

ITYALI EZINTSHA!

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Zezentlobo ezigqibeleleyo zofani

ngofani ezingazange zibeko

apa e QONCE.

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

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E-QONCE, KINGWILLIAMSTOWN

UKUTYA! IMPAHLA!

W. A. YOUNG, PEDDIE, ENGQUSHWA,

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

Ubuxoxo be Mphahla Yentsimbi, Impahla Ezikumtye, Ipululwa, njalo njalo.

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

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X Yizani Kuthebisa amehlo enu

-----KWA-----

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Itengiswa nge Paketi. Imiyalelo kwi Paketi nganye.

YENZIWA KUPELA YI

Chemical Union, Limited, e Ipswich, e Ngilane.

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WM. SAVAGE & SONS

QONCE

Konke enifuna ukungqonda ningakuva ngabo.

IKOMPONI ENTSHA YOKUMBA NOKUFUNA, YASE JAGERSFONTEIN, (LIMITED).

O CLARKE, PETERSEN & COMPANY, Abakontilaki (Contractors).

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2.—ABASEBENZA EMABALENI intlaulo yabo igala kwi 11s. ise kwi 20s. ngeveki.

3.—AMADODA ASEBENZA EMXGUNYENI abahlulwa ngesikote (contract); uku-layisha ingungqumbana ezilikulu (100 yi 10s. 8d. ne 18s. 9d., ngokwexabiso lomhlaba osetyenzayo.

UKUBHOLA yi 2s. Gd. ngomngxuma ozinyawo eziyi 13. Ngapezu koku amadoda anikelwa le Mixesho ilandelayo (ngapandle kwe ntlaulo) :—

Umqa womgubo wombona, ngangokufuna kwendoda: Isiga Senyama Ibekile ye Kofu.—Ezizinto zinikwa yonke imihla. Mhla nge Cawa—Icuba ne Matshisi, ne Sonka esibunzima buyi I 3/4 lbs. Ezinye izinto ezinokufunwa zinokufunyanwa esi Kwatini ngamaxabiso *apantsi*.

Ngexxa yengxelo ezinempato Yabantsundu eziyinyaniso, ezinye ezo- ngezizelwayo, kugqitywe kwelokuba kufunyanwe iqinga lokuba abantu babuye bastiembe,—oko kwenzive ngokumiswa ko Mpati olungileyo abe ngu Mkangeli waba Ntsundu e Jagersfontein. Isinyaniso sokuba impato iyakuba ntle : Abapati bacele imvume ka Mr. J. TENGO-JABAVU ukuba abe ngu Mlami ezimbambanweni, nase mpatweni, nase kufezweni kwamadinga.

Amagosa ezinye iKomponi ahaba egxeka isimilo sase Komponi kubasebenzi, asicenge sokumalengela eyufenywe. Abantu baba ne baso abalnikwayo nge dayimani abazibomleyo. QONDANI,—Omnye umfo usand’ ukugoduka ena e£85 ngamabaso odwa.

Indlela yengqesho	
<i>Igama</i>	
<i>Isizwe</i>	
<i>Ubude bexesha lengqesho</i>	
<i>Umhla</i>	
IARENTA YABA KONTILAKI.	

GIBBERD & BRYANT,

KING WILLIAMS TOWN

IMPAHLA ZOKUTSHATA:

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IMISESANE YOKUTSHATA :

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.

IMVO NELISO LOMZI (NATIVE OPINION AND GUARDIAN) EBURUARY 6, 1896

ISAZISO!

O MORRIS, LITTLE & SON, LTD., abenzi beka Little i Dipu ye Gusha, banga bangawazisa umzi wonke, kwakunye naba rwebi, ukuba bavule isebe e Bhayi, baye benokuyitengisa eka

LITTLE

IDIPU YE GUSHA,

(Engamanzi nengu Mgubo)

kwindlu *yabo* eke *Brittania Street.*

P.O. Box 198.

Brittania Street, Eyocingo i Address: “ DIP.” E Bhai, January 1, 1896.

The New Jagersfontein Mining & Exploration Co.

(LIMITED)

NOTICE!

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

By order, NELSON S. GIRDLESTONE, Secretary. Kimberley, August 14th, 1895.

WANTED

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

Good Wages, Food Free, and Good Treatment.

2211

UMHLABA OQESHISAYO.

OKAMA lingezantsi ungumntsi yo famakazi ezimbini kwi Ziqingata sase Vryburg, e Mafeking, kwelama Bechuana, waye efuna ukuqeshisa kubantu abantsundu, bahlale kuzo. Elozwe lilunge kwapela ekufuyeni inkomo, njalo njalo. Imali yengqeshiso ayinkaba nzima. Nalo ke ituba loknkulula i Lokishi ze Siqingata kulemvo yingxinanu nokuswela idlelo.

Ukuqonda imigaqo ungabhekisa ku JOSEPH J. YATES, Solicitor. King Williams Town, 28 October, 1895

UMSEBENZI! UMSEBENZI!!

LIXOLILE e Transvaal; imfazwe ipelile. Umsebenzi uqalive. Sifuna iwaka (1000) labasebenzi endleleni ka lolihwe nase madamini. Abasebenzi bano- kukwelixiswa e Qonce nakwa Komani.

PELEM BROS. & TSENGIWE, Labour Agents. Box 46, Queenstown.

ORSMOND'S

PREPARATIONS GREAT AFRICAN REMEDY THE STANDARD DOMESTIC MEDICINE

FOR FEVERS AND COMPLAINTS OF THE HOME AND TRAVELLERS. ANTI-RELAX GUARANTEED SPECIFIC FOR COLIC, DIARRHŒA, DYSENTERY, AND SUMMI BOWEL COMPLAINTS.

BLOOD PURIFIER FOR KIDNEY AND URINARY DISORDERS, ECZEMA AND ERUPTIONS, SORES, SYPHILIS, SCROFULA, UNRIVALLED TONIC FOR FEMALES.

FRUIT PILLS FOR LIVER, STOMACH AND BOWELS. PILES AND CONSTIPATION ARE MILD AND EFFECTIVE.

HERBAL OINTMENT. FOR NEW AND OLD SORES, SKIN DISEASES, RHEUMATISM, PAINS IN JOINTS AND MUSCLES, BRUISES, INFLAMMATORY SORES, &c.

PREPARED BY G. E. COOK. MEDICAL HALL, KING WILLIAM'S TOWN

UMCHIZA KA.	
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Rev. B. Dlepu : Siyakuvula sipaka isikolo nokuba sesise Ngqusha, imombi zetu azinkaba zizithaba zonke. Yaka yapina into yokuti imombi zohlanga zibe zizithaba zonke? Zimelwe ukuba zifundise ukuba kwazi ukupata izindlu, okanye kungafaneka nalomali ka Rulumente iye e Ngqusha uze u Ndlovukazi aqube umsebenzi abantu wona kakade ngepalende koncedo luka Ru- lumente. Masiquhe.

U Rev. P. Tearle ute, into una esinye masivalwe kwezi zinkolo zibini; u Ndlovukazi makubeke ngokwazi ebequba, azahlukenise notuli luka Rulumente. Kufaneke sikulo- lekile, nabantu betu boskansa.

U Mr. Tantsi yavakalise ukuba abantu bazimiseke ukudawca ngenito abangabanayo aba bakwa Ndlovukazi.

Ute wonke lomcimbi wokuhlahelana no Rulumente ne Palamente yavelweka ku Chairman (Rev. P. Tearle) no Bev. E. Gedye.

U Rev. B. S. Dlepu ushukumele ukuba u Ndlovukazi abe ziyona ndawo yokufundisa amantombazana imisebenzi yezizima ngequba kakuhle, ukute zizokwawula ukunyusa uluhango afundiswe yonke into. Wasekelwa ngu Mr. Jabavu. Magrid.

Chairman : Lentlangano imnika ilunge- lona u Rev. M. Lucas ukuba onze njengo- kubona kwake? U Mr. Kalipa : U Rev. M. Lucas ubu- lene zize side siqonde inqubo yote ukuba sipa iyakubiza sizifake etyaleni.

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Chairman : It is a disgrace to the place Lintyukonyuku lethlazo lalondawo yi Monti. Hear, hear.

U Rev. Mr. Menye ukakanye ukuba ibe se Kamastone intlanganisano ezayo, wasekelwa ngu Mr. Kalipa ete Emonti abanankwa. Magrid? Magrid.

I Chairman yabulela ukuba intlanga- niso isiya e- Kamastone. Ulungiselelo lubekwe ezandleni ze Supra yalondawo. Iyakuba se Kamastone ke intlanganisano ngo January ngu- Iwesi Hlanji, 15 January, 1897.

ITAMARA NO MKANGISO.
Ngomcimbi wase Tamara no Mkangiso ukuba ezindawo maziditinyanise zombini zibe zipanti komangomeli omnye.

Ulungiselelo mayibuyiswe umva lendawo iye kwezondawo, igqitywe zizo, ukuba ziyavumelana kulungile.

I Chairman ite ayiqondile ukuba kuteni- na, ewe, ukuba Tamara belinomangomeli wabo bidingwayomvo.

U Rev. P. Mpinga ute masitumelane apo bakona ukuba sibavize ngalonto. Magrid.

Ungayitinyisa ukuba wemaduku ka Rev. Mr. Menye ukuba iqheshelwe nge £2 10s ngu Mongamefi. Kwavuyeniwana.

Eyamaqosa : yabukumbela ngemibono nentlalayo u Rev. M. Lucas ubu- lene zize side siqonde inqubo yote ukuba sipa iyakubiza sizifake etyaleni.

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Rev. E. Magaba : Zizugababala iziqingatha ezintlanganisano ukuba azimankene- diwa, kuba nzima nokuya sezidwike ngu- mfundisi zipantsi kwake.

go further? In the treatment of the Native Petition against deffer- ential laws, from which Mr. CHAMBERLAIN has said the Queen's assent will not be withheld, the Secretary of State has placed himself in an unenviable position, such that if he escapes the charge of downright duplicity to a large and a deserving class of Her Majesty's subjects, whose rights he is sworn to uphold, he must fall into the equally awful charge of wanton, gross, and wilful dereliction of the duty he owes to himself, his Sovereign, and to his coloured fellow subjects.

MISSIONARY CAPTIVE
NATIVE centres throughout South Africa will be profoundly moved on learning that Rev. ROBERT NDEVU MASHABA has been made a captive by the Portuguese, and has been chained with irons and sent to Lisbon on board the vessel which called at Table Bay a week or two back. Mr. MASHABA enjoys a reputation in these parts as a convinced, earnest Christian, and a most useful man, whose influence was always for good. A native of Lorenzo Marques, Delagoa Bay, he was, by the purest accident, educated at Lovedale, and at the time of his capture by the Portuguese, was a Missionary among his own countrymen. From Dr. STEWART'S useful work: " Lovedale, Past and Present," we excerpt as follows: " Robert Ndevu, was born at Ntombi's place, Lorenzo Marques, Delagoa Bay, at the time of the battle of Sime. Except a cousin, all his relations are heathens. When quite young he found his way to the seminary at Natal, there while he attended an Evening School in 1875. He was advised to go to Port Elizabeth for education. When there he was at first a labourer, but his intelligence and good character attracted the charge of working party of Natives. At the evening school he heard of Lovedale as a place where he could study so as to fit himself for becoming an evangelist to his own people. He came here in January, 1880, and supported himself by his own earnings and savings. In the holidays he returned to Port Elizabeth to work for the fees of the ensuing session. A portion of the Irvine Bursary was given to him on the condition that he would help in the work of the school. He attended the First, Second, and Third Years' Classes, and in his studies he was persevering and successful. In 1882 he went to the telegraph department, where he remained under arduous engagement for two years. This he completed to the entire satisfaction of the manager [then the good Mr. (now Sir James) Sivewright], and meantime he saved money and returned in 1885 to his friends in the neighbourhood of Delagoa Bay after an interval of ten years. His conduct while at Lovedale was in every way satisfactory.

THE KAFIR LANGUAGE.
[LETTER TO THE EDITOR.]
SIR,— Wishing you and " Hadi," " Truth," " M.," and " Swartboy," a happy and blessed new year, I drop a few lines with regard to the interesting letter " on the Kafir language" in your issue of the 9th January, 1896.

I think " Hadi " is quite right in saying "the language, and that only, becomes the highest court of appeal." I endorse this with all my heart. The *language* in the present use of a word, not philosophical principles and reasons, must be the leading golden thread for the translation of a work like the Bible, which is written for the people and not for the philosopher. What is the idea of seeing, but bases the use of *kwaku- bonukuba* on " good speaking." The language -and that only, not philosophical arguments, are the highest court of appeal. Few in front of the court of philosophical argument, *ukubukuba*, *ukuba*, and *akubonukuba* may not necessarily preclude the idea of seeing. But this is not the highest court of appeal so as " Hadi " says. Good speaking, and the language itself, are the highest courts of appeal. In good speaking, what to see Kafir people, who are able to beat Rev. Tiyo Soga in his Uhambo. Now, there the word "akubon ukuba" is often used, and does not touch the idea of seeing. What use is it to say the idea of seeing is not necessarily precluded, when there, it is used as a conjunction in the way as also " Swartboy " explained. When philosophical remarks are making opposition against good speaking and the language, which is the highest court of appeal, then they are better left alone, as they will only do mischief.

In respect to abstract words the Kafir language is, of course, very poor. There is a difficulty. But some word must be found or adopted for "divine" or "otherworldly" or "left untranslated. This I think is the most difficult part of every translation. But every nation, the Jews and Greek as well as the Romans and the French, as well as the Chinese, have to struggle with this difficulty, and to learn these words.

Every language is in its primitive state quite unable to convey and to express the high truths of the word of God. The word of God has many expressions, and the Kafir language, even Hebrew and Greek in their original state, had no fitting expression. The writer of the old Testament had to take parts of their primitive language and to coin them and to give them a new or certain meaning. The Kafir language must become a Christian language.

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Drink and Native Labour
A more serious matter for mine managers (than the scarcity of Native labour says the S. A. Telegraph) is the unrestricted supply of liquor to their Native labourers. It must be expected that the result will be short of the full supply of labour, but when to that is added regular spells, during which those who are supposed to be at work are utterly incapacitated through drink, the position becomes very high indeed. Drink is the responsible cause of a great deal among civilised peoples in communities where the arm of the law is not only weak but becomes the greatest of modern curses. The native has little conception of what is meant by self-control. If liquor is to be had he will have it for it tickles his palate— provided it is strong enough. The question of the Transvaal is said to be fairly good; it is the administration of that law which seems to be at fault. Too many canteens around the mines and too few police account for this, the demoralisation cause complained of being the illicit trader. It is worthy of notice that there is no pretence to philanthropy about all this attention and care of the native. The supply of liquor, as looked at from the mine manager's point of view, is a very practical indeed. Temperance may be a very great virtue in the abstract, but in this case the only object sought is to keep the labourers in a fit state to do their work. What a lie for the prohibitionist! It is better he should be bound by what he knows.

AN IMPORTANT FACT.
The unfortunate occurrences in and around Johannesburg, says the S. A. Telegraph, have amply demonstrated one very important fact, that is the entire possibility of limiting the sale of intoxicating liquor to Natives. It has hitherto been held that any attempt at prohibition would fail, because the smuggler would supply the licensed dealer such, however, has proved not to be the case, for, as a local paper points out, there were thousands of Kafirs wandering about during the reign of terror, when the bars were all closed, and not a single case of outrage was reported. In ordinary times the reverse is the case, murders, robberies, and assaults being a nightly occurrence. Among the reforms to be considered by the Transvaal Government that of the prohibition of liquor to Natives should be placed in the front.

THE CABLE SERVICE.

NOT TRUE
LONDON, Friday.—Nothing is known at Cairo of the reported regulation at Khartoum, and that the Mahdi has been overthrown. Rumours are, however, current of a revolution having broken out amongst the tribes south of Khartoum against the Khalifa.

CRESTFALLEN SOLDIERS.
The Italian garrison, who recently evacuated Makaleh, has arrived safely at the Italian camp at Adigama.</

