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Imvo Neliso Lomzi

(NATIVE OPINION AND GUARDIAN.)

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

ELIPEPA LIPUMA NGOLWESI-NE

IVEKI ZONKE

Lijonge Ilungelo Lomzi kupela.

Limele imfanelo ya Bantsundu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

IXABISO 3d] KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, FEBRUARY 20, 1896. [Vol. XI No. 591

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA.

INTSHUMAYELO.

NGU NMHLEKAZI U SIR HENRY BROUGHAM LOCH.

Ilungu le Bhunga elipakamileyo le Nkosazana, Injinga ye Buto le Grand Cross, Yodidi olubaluleke kunene lo St. Michael no St. George, Iruluneli no Mpati Oyintloko we Mikosi yo Mnton' Omhle yase Cape of Good Hop", e South Africa namazwana, nezibhaxa zawo, ne Sandla 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, ndiyashumayela, ndisazisa lo Mteto uhlaziyiweyo, oyakuti, emva kolusuku, ume ugqalwe endaweni yo mteto okankanywe kwi Ziqendu 50 ze Ntshumayelo Nos. 110 ne 112, eze ntsuku 15 ne 17 ku September 1870, ne Siqendu 49 se Ntshumayelo No. 140, yomhla we 26 ku August, 1885, ezite ke ubuninzi (iziqendu) bazo zahlaziywa, ngapandle kwezingabekiselela kwinqubo ezaqalwayo nezingagqitywanga pantsi kwemigaqo enjengale ihlaziyiweyo.

1. Ekungapumelelini komntu 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 ayihlau- Iwanga 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 ifandesi, alinge indlela yokuzifumana nokuba uyamangala, ekufunekaemelwe ngokuqinileyo ekumangaleni oko, aze ati ukuba ute wagwetywa alulame, kuba esosigwebo asisayi kwanela ukuhlaula irafu yodwa, kodwa kwanendleko ze- ntimbo leyo, ezenze ke ngoko mteto, kwanendleko zokutetwa kwelotyala.

2. Ekungati ke i Komkulu lifumene ukuba impahla leyo ibangwayo okune- ne yeyalomntu, iya kunikelwa kwakuye.

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

TIXO SIKELELA INKOSAZANA!

Inikelwe kum ine Sincamatiselo 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. Pesha kwe Nciba nelakwa Gcaleka.
2. Elaba Tembu nelama Bomvana.
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 mihla ye 15 ne 17 September, 1879, ne Ntshumayelo No. 140 yomhla we 26 August, 1885, kubonakele ukuba wonke ummi we Mimandla ya Pesha kwe Nciba ukuba uyahamba makanikwe ipasi, ebhalwe yi Mantyi, okanye ngomyolelo wayo, waye ke oya kuhamba engena pasi kulomimandla, uya kubanjwa ahlaule Iponti. Ekubeni kufuneka uhlaziyi- we umteto otintela abantsundu ukuba bangangeni kulemimandla i Pesha kwe Nciba ngapandle kwemvume: Ke ngoko ngamandla endiwanikwa yi Miteto Nos. 28 wo 1887, No. 3 we 1885, ndiyashumayela, ndisazisa, ukuba ukususela nasemva kwalomhla akusayikuba mteto ukuba nawupina umntu ontsundu aye kwi Mimandla ya Pesha kwe Nciba engena pasi ibhalwe yi Mantyi, nokuba nguwupina umntu oyolelwe yiyo, ayakuti ke ukuba umntu ute wahamba kulomimandla engena pasi, abanjwe ahlauliswe imali engasayi kugqita epontini, engenayo afakwe egantolo ixesha elingengapezu- lu kwenyanga, axelelwe ukuba emke kulomandla akuwo, ukuba akavumi kuwutobela lomyolelo, uya kubanjwa, ahlauliswe imali engengapezulu kwe ponti, kube yimfanelo ukuba angafu- duswa kulomimandla.

TIXO SIKELELA *INKOSAZANA !*

Inikelwe esandleni sam inesincamatiselo as 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, ukolisiwe, ngokwe Siqendu 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 Datnon.

Location No. 2 : Zembeze Zeme, Joseph Pnnya no Fikizolo Mkente.

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 Tamle.

Location No. 6 : April Mboko, Benjamine Mgcodo no Jacob Fatyeln.

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

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

Location No. 9 : Bodlamba Kwaza, Gqa- yiya Mecana no Thomas Sondlo.

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 Ngcobobondwane.

Location No. 13 : Mlanjeni Mvimbe, Rulumeni Ngesi no Klaas Nqiningana.

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

Location No. 15: Mguzulu Lunda, 8am 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 Mancotya.

W. H. MILTON, Unobhala.

ISAZISO SAKOMKULU.—No. 87, 1896.

Kwi Ofisi ye Nkulu yo Mbuso, E Kapa,
Cape of Good Hope.
27 *January*, 1896.

UMHLEKAZI IRULUNELI ngomyolelo we Bhunga elipakamileyo ukolisiwe yile Mimiso ilandelayo eyenziwe pantsi kwe Migaqe ye Siqendu 36 so Mteto No. 352 ka October 4, 1894.

W. H. MILTON,
Umbhali.

Imimiso eyenziwe pantsi kwe Migaqo ye Siqendu 36 so Mteto 352 ka 1894 eza kuqutywa kwi Mimandla yase Gcuwa, Idutywa, Ngqamakwe nase Tsomo.

1. (a) Akuko ndla intsha iyakwakiwa nakuyipina i Lokishi ngapambi kokuba kufunyanwe imvume kuqala kwi Bhunga leso Siqingata. Imantyi ngokwalatiswa li Bhunga le Siqingata inamandla okushenxisa nawupina umzi iwumise kwindawo efanelekileyo, ize indleko zokufuduswa kwalomntu zihlaulwe li Bhunga elo ngama nani alo. Intlaulo leyo iya knvela kwi rafu ze Bhunga elo emva kokuba seyike yakangelwayi Ruluneli. Umzi ekubhekiswa kuwo lentshumayelo zezi nqugwala zabantsundu.

(b) Ukuba intsimi ifunyenwe imi kakubi, mhlaumbi isedlelweni, imantyi ngomnqweno we Bhunga le Siqingata inokunqumamisa ukulinywa kwalo ntsimi; ize ke imantyi leyo ngamagunya ewanikiweyo imnike omnye umhlaba nembuyiselo engati ifuneke ngokubona kwayo, yaye ke iya kupuma kwi rafu ze Bhunga ngesigqibo se Ruluneli.

2. (a) Nawupina ummi we Lokishi ofuna ukwenza imbara, umhlaumbi intlombe emzini wake, uya kuxelela isibonda se Lokishi leyo, ize sona siye kucebisana ne mantyi yalo mandla.

(b) Onke amadodana enze isiko lolwaluko akasokubonakala kwindawo ezihamba abantu, emizini ye zikolo, ezivenkileni nase zindleleni xa engekapumi esutwini umhlaumbi engekalihlambi ifuta.

3. Ubani ote ngabom, umhlaumbi ngokungakatali watshisa, okanye wabasa umlilo ote wanwenwezela watshisa umti, ityolo, nokuba yeminye imitana, umhlaumbi ingca, uyakuti akufunyanwa enetyala adliwe imali engengapezu kwe ponti ezi £10, ati ukuba akanayo ahlale etolongweni mhlaumbi esebenza nzima ixesha elingengapezu kwenyanga ezintatu;

4 Ibhunga lesiqingata somandla ekucanda kuwo umendo, liyakuti ngamandla eliwanikiweyo libeke pambi komantyi indawo zokukululela (inqwelo) kulo mandla ; ekuyakuti ke ukuba imantyi izifumene zilungile, zibanjwe zonke inkabi ezifunyenwe zisidla kweyiyimbi indawo.

5. Wonke umntu owapule nayipina kule mimiso ingena zohlwayo, uyakuti xa afunyenwe enetyala yimantyi yeso siqingata adliwe imali engengapantsi kwe *£2,* ati ukuba akanayo ahlale entolongweni esebenza umhlaumbi engasebenzi nzima ixesha eling ??? kwenyanga, kuyakuba yimfanelo yemantyi ukuti xa inika isahlwayo sentlaulo ivakalise ukuba inxalenye yalomali iyakunikwa umntu ote wancedisa ukuzisa umbanjwa ematyaleni nokuba kungokungqina.

6. Ubani oyakuti engena ncwadi yoku. gaula (ilasenisi) evela kwimantyi yalondawo, agaule umhlaumbi abange ukuba kugaulwe nawupina umti omiyo kulondawo, nokuba kukuwupina umhlaba wakwa Rulumente ongagcinwe Lisebe Lamahlati, kwi ndawo ezinjalo uyakuti akufunyanwa ene tyala adliwe imali engengapantsi kwe £5, ati ukuba akanayo ahlale entolongweni esebenza umhlaumbi engasebenzi nzima ixesha elingengapantsi kwenyanga.

ISAZISO SAKOMKULU.—No. 110, 1896.

Kwi Ofisi ye Nkulu yo Mbuso, E Kapa,
Cape of Good Hope, 30 *January,* 1896.

LENCWADI ingezantsi apa ifike ivela kwi Pakati Elikulu le Nkosazana elikangela imicimbi ye Koloni zelo isiti, Umntan' Omhle Inkosazana akasokucetyiswa ukuba angayamkela imiteto eyagqitiswa yi Palamente yeli yaziswa wonke umntu.

W. H. MILTON,
Secretary.

Ivela ku Mongameli we Koloni zama Ngesi e London, isiya kwi Ruluneli e Kapa, Cape of Good Hope.

Downing Street, 20 December, 1895.

MNUMZETU,—Ndisembekweni yokuba ndi. kwazise ukuba Umntan' Omhle akasokuce- tyiswa ukuba angayamkeli lemiteto ilande- layo eyatunyelwa yi Palamente yase Kapa, eyafika kunye nencwadi yako, No. 130. ngo October 8, eti :—

No. 11. Umteto wokulungisa nokongeza kwimiteto yokupatwa nokulaulwa komzi wase Monti.

No. 30. Umteto wokunika amagunya na. mandla kubapati balondawo ukuba benze imimiso etile.

No; 32. Umteto wokuqinisa nokulungisa umteto ongenkonzo ya Komkulu (Civil Service).

Iruluneli ebekekileyo,

Sir H. Robinson Bart, G.C.M.G., njalo.njalo, njalo-njalo, njalo.njalo.

Ibhalwe: J. CHAMBERLAIN.

Kwabatenga e Rini!

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—YIYA KU—

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Zonke ingubo Ziyasikwa zimfanele umntu.

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

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KANGELA APA!

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Ngomyalelo,
NELSON S. GIRDLESTONE,
Unobhala.

Kimberley, August 14, 1895.

KUFUNWA

AMADODA apilileyo, afunelwa umsebenzi wapezulu nowase mngxunyeni kule Mingxuma yase Jagersfontein,

Imivuzo iyamkeleka, kutyiwa kwakona, nempato intle kakulu.

2211

Umteto we Glen Grey.

MZ' ONTSUNDU ! Tengani nime umhlaba okwi Siqingata sase Xalanga,

ukuze lomteto ungentla ungapateleli kuni.

Bhekisani ku H. B. M. HOWARD, e Cala, one fama ezilungileyo atengisayo 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,
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YE 1895 NO 1896

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Yizani Kutyebisa amehlo enu

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(FOLOKOCO).

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ABANTU Abantsundu bayaqashwa ukuba basebenze Kumngxuma we Komponi yase Jagersfontein ngala manani nezimiselo ezilandelayo :—

1. Abaya kusebenza ixesba elingengapantsi kwenyanga EZINTATU baya kuyibuyisela imali abakweliswe ngayo kuloliwe; kodwa abaqeshwe ixesha lenyanga EZINTANDATU baya kuhlaulelwa uloliwe ngaba Kontilaki.

2.—ABASEBENZA EMABALENI intlaulo yabo iqala kwi 11s. isekwi 20s. ngeveki.

3,—AMADODA ASEBENZA EMNGXUNYENI ahlaulwa ngesitokwe (contract); uku- layisha ingqungqumbana ezilikulu (100) yi 16s. 8d. ne 18s. 9d., ngokwexabiso lomhlaba osetyenzwayo.

UKUBHOLA yi 2s. 6d. ngomngxuma ozinyawo eziyi 13.

Ngapezu koku amadoda anikelwa le Mixesho ilandelayo (ngapandle kwe ntlaulo)

Umqa womgubo wombona, ngangokufuna kwendoda; Isiqa Senyama Ibekile ye Kofu.—Ezizinto zinikwa yonke imihla.

Mhla nge Cawa—Icuba ne Matshisi, ne Sonka esibunzima buyi 1| lbs.

Ezinye izinto ezinokufunwa zinokufunyanwa esi Kwatini ngamaxabiso *apantsi.*

Ngenxa yengxelo ezingempato Yabantsundu eziyinyaniso, ezinye ezongezelelwayo, kugqitywe kwelokuba kufunyanwe iqinga lokuba abantu babuye basitembe,—oko kwenziwe 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 Mlamli ezimbambanweni, nase mpatweni, nase kufezweni kwamadinga.

Amagosa ezinye i Komponi ahamba egxeka isimilo sale Komponi kubasebenzi, asicenge sokumangalelwa efunyenwe.

Abantu baba ne baso abalinikwayo nge dayimani abazibonileyo.

QONDANI,—Omnye umfo usand' ukugoduka ena £85 ngamabaso odwa.

GIBBERD NO BRYANT

KINGWILLIAMSTOWN

Indlela yengqesho

Igama ....
Isizwe...
Ubude bexesha lengqesho..............
Umhla ....

I ARENTA YABA KONTILAKI.

GIBBERD & BRYANT,

KING WILLIAMS TOWN

IMPAHLA ZOKUTSHATA:

Izivato ze Satini—Ezokutshintsha Izigu- bungelo Zaba Tshakazi Amagqabi Oku- tsbata Izihlangu ne Shuzi—Indilokwe, Iziteyisi, Nobuqeleqele Obunjalo.

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ISAZISO

KUSUSELA kumhla WOKUQALA KU MARCH

ISITORA ESISE CUMAKALA

Pantsi kogcino Iuka MR. W. N. GARDNER sizakunikelwa ezandleni zenye indoda eyaku- ququzelela abatengi nabatengisi abantsundu. Iyakuti ke ngoko igcine

Impahla Eninzi Yamadoda

ENJENGE

Kodi, ne Twidi, Iminqwazi, Ihempe, Izihlangu, Amafelana, ne Blanket, Ityali, Iprinti, Izitafu, Ikeliko (e- mhlope ne brown), nento eninzi yentwana ntwana ezinqweneleka nezifunekayo kumananekazi.

Impahla leyo intle, ilushica, ngamanani alungiieyo.

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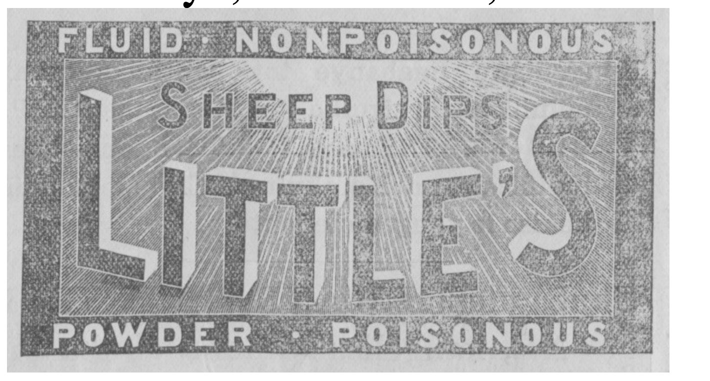
KUFUNWA e Simnareni e Blythswood IKULU (100) LENGXOWA ZOMBONA OMHLE. Urole- Iwa amanani alungileyo Kotunyelwa ku

REV. J. MCLAREN,
Blythswood,

Butterworth. February 19, 1896.

ILANGA LINIKA

Ukukanya, Ubushushu, Ubom!



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I DIP yetu ye Gusha inika ukupila emihlambini iyawa nelisa Amafama antsundu yaye ivunywa ngabo bonke ukuba yoyona DIP ifanele umzi o Pesha kwe Nciba

The New Jagersfontein Mining & Exploration Co.

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NOTICE!

IS hereby given that Mr. JAMES SAUNDERS (Mahlasaba- ngella), 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.

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UMHLABA OQESHISAYO.

OGAMA lingezantsi ungumnini we famakazi ezimbini kwi Siqingata sase Vryburg, e Mafeking, kwelama Bechuana, waye efuna ukuziqeshisa kubantu abantsundu, bahlale kuzo. Elozwe lilunge kwapela ekufuyeni inkomo, njalo njalo. Imali yengqeshiso ayikuba nzima. Nalo ke ituba lokukulula i Lokishi ze Siqingata kulemo yingxinano nokuswela idlelo.

Ukuqonda imigaqo ungabhekisa ku

JOSEPH J. YATES,
Solicitor.

King Williams Town,
28 October, 1895-

3272]

UMSEBENZI! UMSEBENZI!

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

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Labour Agents.
Box 46,
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J.HILNER,

Umenzi-Wotshi Nemisebenzi Yobedu

E QONCE

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

Ikipala ezilungileyo ze Golide; Imise- sane yokungeja neyokutshata iqalela. kw 7s. 6d. *umnye.*

Abamgama bayitunyelwa Impa- hla nge Posi ngepanyazo.

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NE VENKILE,
E QONCE

SIYAWAZISA umzi wakowetu ukuba zisamana zifika Iqiya Ezibukali ze SILIKA ezina Maqhina ne Minqwazi (Cans) yazo.

Kufike ne MPAHLA ENTSHA ye Bhola ne Tennis. Ihleli yodwa thu ! ! Amapini uqala ku 6/6 aye ku 21/6 ne

----

PAUL XINIWE General Agent,
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E QONCE,
YEYONA NDAWO YOKUTENGA

Imisesane Yoku "Ngeja"
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UKUHLAZIYA IWOTSHI.

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ISAZISO

IYACELWA Intombi eyahlangana no Mlungu malunga no MARCH, 1892, bacanda pakati ko Mhlaba we Bhola nomlambo yaza yamkela i Silver (curb) Watch okuba mayibhalele ku " R. B.," care Editor 'Mvo.

4123

PILISA

UMBUYISELI

WEGAZI OMKULU

ELONA YEZA LIYINKUNZI E- KUNYANGENI ZONKE IZIFO EZIBANGWA KUNGCOLA kwe GAZI.

Ukuba uneqabanga Tata u Pilisa Ukuba unamatumba tata u Pilisa

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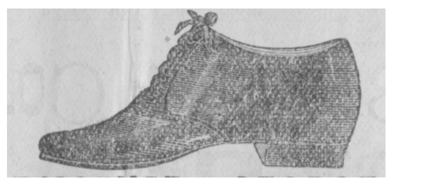
BANINZI ABALINGQIN AYO.

2/6 nge Botile, ngeposi 3/2,

Linokazuzwa kuzo zonke indlu zamayeza, nakumenzi walokanye u

H. T. DOBLE,
CHEMIST. ETC.,
KING WILLIAMS TOWN.



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UKUHAMBA, UKUKWELA, NO- KUHLALA EKAYA,
UKUHAMBA ISIKOLO, NOKU- SEBENZA EMASIMINI.

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

Bonke abalesi be Mvo NELISO LOMZI *ba- yanoyishwa ukuba bezekulomzi, ba- yanoyishwa, ukuba bezekulomzi, batenge into abazitengayo kona.*

Bisseker, George & Co.,

INDLU YESI
HLANGU -ZENTSHINGA- YENDLOVU
PORT ELIZABETH

UMCHIZA KA

LUMSDEN

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Esisifo asinto yimbi ngapandle kokuba sisuke siwugqibe wonke umzi ngaxesha nye. Siqala ngo- kumana umntu eqaqazela yingqe- le, kude kube buhlungu nengalo nemiqolo, njalo njalo, ize kufike Intloko ebuhlu- ngu, Nomqala, ne situkutezi, noku- tamba. Ukuba uqalwa zezi zifo funa Ibotile ka LUMSDEN Yoku - nyanga Umfula- wenja (Influenza Specific) olungele Ingqele, Intloko, njalo njalo.

UTENGISWA KUPELA NGU

R, LUMSDEN & CO.

MACLEAN STREET,
King Williamstown.

Kufunwa

ITITSHALA ezintatu ezineziqiniselo, zibe nezimilo ezihle. Umvuzo ulungile kwa Rulumente kurolwa £24 ; abantwana £10— oko kakuti nga £3-1 inye, Abawufunayo lomsebenzi bobhalela ku

REV. CHARLES PAMLA,
Etembeni,

Imibiko.

LANGENI..—E Johannesburg ngomhla we 20 January, 1896 kufike utnbiko wo- kubhubha kuka CHAPMAN G. LANGENI wase Xora, Tembuland. Uneminyaka iyi 25 ubudala. Izihlobo mazamkele lombiko;

353

WAUCHOPE-CITASHE,—Kubhubhe e Bhayi ngomhla we 13 February, 1896, u JAMES WAUCHOPE unyana wokugqi- bela ka William no Sabinah Wauchope Citashe. Ubndala : 22 iminyaka, 5 inyanga, nentsuku 10.

1

CHARLES.—Kubhubhe ngomhla we 4 February, 1896, n PHILIP CHARLES kusasa ngalomini, indoda etandekayo ka Sanah P. Charles. Ubesele kumashumi amahlanu ubudala. Ufele e Nkosini. Zonke izihlobo mazamkele lomphanga. Lesani ku Mateyu v., 8. [3272

SOLILO.— Kubhubhe ngomhla we 6 ku February, 1896, kusasa ngolwesi-Ne, u JOE SOLILO, omti use Mdizeni, kwesika Mayipaso, umfo wasema Cireni no mshuma- yeli wase Wesilo. Umke ebambalele e Nkosini yake. Izihlobo mazaneliswe ngulo mbiko.

Uyabulelwa umzi wase Mdizeni ngoku- ncedisana nokuvelana kwawo no mhlolokazi lowo kulomsebenzi.

2202

Kulahleke or Kubiwe

KUBIWE ngolwesi Hlanu, 24 January, INKABI EZIMBINI ZENKOMO.

Enye IMNYAMA, itiwe tshuqu kulendlebe yase kunenne ngokungati iyanqunyulwa; enye IMPEMVU ikwa MNYAMA, nayo upawu Iwayo yinkonjane kulendlebe yase kunene. Ubani olandisileyo wofumana umvuzo ofanelekileyo. Ozifumeneyo wobhalela ku

JAMES LWANA,
Cwecweni School
via Clarkebury

3272]

Imvo Neliso Lomzi

NGOLWESI-NE, FEB. 20, 1896.

IVEKI

UMNTAN'OMHLE Inkosazana yelama Biritani, ibekise incwadi kubo bonke abantu bayo ivakalisa umbulelo ngove- lwano nayo nentombi yayo kusizi Iwabo ngokushiywa litshawe u Henry wase Battenberg,

----

KUTIWA u Sir Hercules Robinson uti imisebenzi yobu Ruluneli inzima kuye kwaye kuko nelokuba uzakubehle akululwe. Selewelile kumashumi asixenxe eminyaka.

IPEPA Jase Kapa ekutiwa yi *Register* liti ukuba ubezile kweli u Sir Gordon ubeya kufika e Kapa selengeyiyo Inkulu Yombuso, londawo, seyino Sir James Sivewright ekuvakala ukuba u Mr. Hofmeyr usebenzela ukuba ilunge kuye.

U HON. J. ROSE-INNES ubuyele kwase Kapa ngobusuku bolwesi Tatu lwepelileyo oko ebese Pretoria ngetyala eli- kulu lezinonopu zase Johannesburg.

KUKO ulure lokuba u Mr. Cronwright-Schreiner uyakuba semnyadaleni wonyulo e Cradock.

INGXOXO yemicimbi yase Transvaal ifudumele kunene e England okwango- ku ngetuba lokuba i Bandla lakona lidibene. Umpunga kona ngovelana no Oom Paul.

BONKE ababanjwa bemfazwe base Johannesburg bamelwe ngapandle, umcimbi wabo uyakubuye ube sekute- tweni ngo 8 March.

KE kwana imvula ezimnandi kweli noko ingabanga yezalisa imilambo.

U MEJA uhlokomisa ukuba uyakuba sesihlalweni Emtata ngo 25 February, ukupulapula izibeno zevoti zelinyula naba Tembu. Asiva ukuba kuko indawo efumene inkatazo komantyi ekungeni- sweni kwama gama.

ULAULO Iwase Transvaal lute-gwa ngentolongo abantsundu aba 152 base Johannesburg kuba bebunqumnqesi ukufuduka baye kwi Lokeshi entsha abasiwa kuyo.

UMBUTO WE OPOZISHINI.

ELINYE lamapepa ase Queenstown like lanenqaku lokuba u Dr. BERRY, M.L.A , ubeke we- gxada e Kapa, apo bekubizwe intlanganiso yombuto webandla e Palamente ekutiwa yi Opozishini — eli anyulwa kulo u Rulumeni xa ngaba omnye uqetulwe. Lentla- ngano ibinqweneleka kuba kuvakala imitshontshi yokungati kudaleka ukungavani pakati kweloqela lodwa —into engambi ke leyo. Kuba liqela elibuhlobo kuti bantsundu, kunjalo nje belihleli lingepi kakade ngendlela yamanani. Kunyaka ogqitileyo belenzakele kunene ku- kufa kuka Mr. VINTCENT; nonyaka lihlelwe yenye inxwaleko ngokuro- xa kuka Sir T. C. SCANLEN. Oma- bini lomanene ebenesidima esinge- sincinane pakati kwawo wonke umzi. Ukubuya iqekeke pakati i Opozishini, njengokuba iqekezwa lipepa eliyi *Cape Register,* ebingu- mlomo weloqela, egxwagxusha u Mr. SAUER ngetuba lenteto ze S *A. Telegraph,* kukuba lipanze konke na eloqela ebesitemba ukuba liza komelela ngendlela yokuba amadoda abelandela u Rulumeni ngetuba lika Mr. RHODES azakungena kulo namhla. Asikasiva ke isiqamo sentlanganiso abeye kuyo u BERRY.

UKUBHENA NGOSIGCAU

IBIYA kuba yinto enandipeka kakulu kuninzi ukuba ebete u Sir THOS. UPINGTON kw'inteto yake ayenze e Robertson waxela into eya kwenziwa lolu laulo lutsha kumcimbi wetyala lika SIGCAU, ebite Inkulu yamagqweta ne Nkulu yombuso kolu laulo lupeliieyo balungiselela ukubhenela kwi Komiti ye Jaji ze Nkundla Enkulu e England. Bangakumbula abalesi betu ukuba, pezu kokucaswa kweli nyatelo ngamapepa nangabantu, opikapele abasand' ukupuma— Inkulu yamagqweta ne Nkulu Yombuso—bazimisela ukuba esi sigqibo se Nkundla Epakamileyo yase Koloni siye pambi kwe Nku- ndla Yapesheya. Kanye lendawo yokuba luti ulaulo lubhenele isi- gqibo se Nkundla Epakamileyo yale besingesangqondo intle, yaye iyimbudede. Kodwa ke akubiko kumtintela u Mr. SCHREINER xa sele wulumile umkala. Kute ke kwinyanga ezimbalwa ezidluleyo umzi wenzelwa isibonakalo sokuba omana bo RHODES no SCHREINER becela Inkundla Eyona Inkulu ukuba isiguqule isigwebo se Nkundla Epakamileyo yase Kapa. Ite ke le Nkundla ngesi zatu esitile esingaziwayo yavuma ukuba ubheno malwenziwe pezu kwendawo yokuba u Rulumente lo ubhenayo ahlaule indleko zokugqweta kuka SIGCAU. Lenteto inje ibingamenza omnye umntu ngapandle kwaba bapati bangevayo atote ekwenzeni lonto. Akubanga njalo lie kodwa ku Mr. SCHREINER no Mr. RHODES kuba asiva kuba bawuroxisa lomcimbi. Izinto ziguqukile kususela oko. U Sir THOS. UPINGTON owaye ngomnye we Jaji ezisigwebo sibhe- nelwayo ngoku utabate indawo yo Mchazi-Mteto we Koloni, waye u Mr. RHODES engaseko kwazo mbuso. Na kunje ke asina kukolwa ukuba ukuqutyelwa pambili kolubheno kuya kwenziwa yile Nkulu yama gqweta intsha, yaye ngokwenjanjalo iyakuhlisa amaxala abaninzi aba- tanda udumo negama elihle lale Koloni ite lento yalungiswa yinteto evela kwi Nkulu yamagqweta ngalo mcimbi ngokukodwa njengokuba kulaula uxolo ngoku kwelo lama Mpondo.

~~Inkwenkwana yam yangenwa sisifo esifana~~ nokuxaxaza igazi. 'Nto yokuqala ndacinga ngayo lelika Chamberlain lesisu noxaxazo, Ndamnika kabini wa- pila ngqe. Bonke abanesisifo ndibayalela ukuba basebenzise lona. Ndobapendula bonke abanemibuzo ngalo xa bate batu- mele isitampu. Wm. Roach J. D. Primroy, Campbell Co. Temd. Lite- ngiswa ngo K. Lumsden & Co., e Qonce.

Imantyi yaku Cofimvaba.

Umbhaleli okulo mandla uti: U Mr. Bellairs. R.M ngati uya kuwaneza umzi kuba akaketi zinkosi zodwa, yena uyenza into ngemfanelo kumntu wonke.

Ubumantyi base Dutywa.

Inteto ezaka zenziwa ngabatile base Dutywa esidlangalaleni sentlanganiso ngemantyi yakona (u Mr. W. T- Brownlee) zibe sekucikidweni kwezi veki zigqitileyo, ngomyolelo ka Rulu- meni yimantyi yase Ngqamakwe Mr. W C. Scully.

Umtshazo

E Hewu siva ukuba kute ngo 19 January, 1896 kwatshazwa, yalala kakubi ingqele yamhlope apo kulo majojo. Yinto ke leyo atsho umzi wamangaliswa. Abola amatanga. wamhlope umbona nakwindawo ebezi- ngekafiki kuzo inkumbi. Apo ifike ibe ngumangaliso kona lento kukuba kukwelidala ihlobo kutshazwa nje.

U Nogqala—e Bhofolo.

Lo mnumzana ubhaselwe nge sipaji ngabemi balomandla ukubonisa ukunonelela kwabo umsebenzi awenzileyo ngecala lamayeza. Usebenze kakulu napakati kwabantsundu. Imali ayinikiweyo kwakujongwe ekubeui ze ahlaule imali awayeyidliwe Ngama- tyala Amakulu ase Rini ngokwapula umteto wamagqira.

E Tsitsikama.

Inkumbi asizizo nazo ukubaninzi kwazo, zifike apa e Tsitsikama ngo 15 January, 1896, nanamhla ziko, zitsha- balalisile ezilyalweni, umbona, ama- tanga, njalo-njalo. Asinto ike inkumbi zibonwe kweli, Amadoda ama shumi mane iminyaka ubudala aya qala ukuzibona inkumbi. Ziligqibe lonke eli.

U Sir. T. Upington e Robertson.

Inteto yalomnumzana esinike umo- ngo wayo komnye umhlati ixoxwa ngumzi ngemipunga emibini eyahlu- kileyo. Bako abamamkela u Sir Thomas njengendoda esazeke izimisele entweni eyitetayo kwezombuso. Tina nabanye asizanga samamkela ngalowo mpunga. Simtata njengomntu odwa- nguza nje kodwa, engangi noko kungenzakala bani, ngoko ke, asiyi- baleli xabisweni inteto yake.

I Tempile Qonce.

Amagosa ale kwata e " Mbumba ye Temba " (United Hope I.O T.T. No. 2) amiselwe ngoluhlobo :—Chief Templar, Bro. R. B Mlilwana, Vice-Templar, Sister Amelia Gadla Secretary, Sister Lettie Madosi (impinda) ; Treasurer, Sister M. A. Hoha (do); Chaplain, Sister Agnes Magobiyane (do) ; Marshall, Sister Amelia Hina (do); Assist. Marshall, Sister Dorah Mlakalaka (du) ; Inner Guard, Bro. C. N. Bopi; Outer Guard, Bro. J. Hamana (do) ; Past Chief Templar, Bro. F. Bassie; G.T.T., Bro. P. Xiniwe. Yi "cabinet" yomlilo !

Kwa Matole.

Apa kwa Matole nge Cawa, 9 February, kune isipango nesicoto esikulu kunene, kude kwakusasa ngo- Iwesi-Hlanu eseko amatye nge llyale nyanga imiyo. Senze umonakalo omkulu kunene ngokukodwa ukusu- kela komkulu e Ngwangwane. Kakade sakucaza ukutya, kwaye noko beku- kangeleka kakuhle kucumile kakulu. Satsho esisipango ixesha elingapezu kwe half-an-hour kuba saqala nge 10 minutes to four saza sapela nge 40 minutes to five. Enye into ezibona- kalise ngokuvela ngumqikela wenku- mbi, de kwase Ngcwazi. Lwaye no- eapo Iwesikolo e Wesile lusaginyisa amate ngobuko, noko lungekafinyeleli lonke yimisebenzi.

Amangcwaba ase Qonce.

Kumzi ontsundu omele i Qonce kufike isicelo sivela kwi Bhodi yaba- ngcwabi. Kubonakele ukuba mayiti yonke imali evela kwimingcwabo yabantsundu igcinwe yodwa ukuze ihlaule indleko zokulungiswa kwecala laba- ntsundu lamangcwaba ngabantu abangati baqeshwe. Ke lemali ayikwanele oko. Abafundisi aba- ntsundu abalapa edolopini kwakunye nabo bonke abanefute emzini wakowetu bayacelwa ukuba bavuselele umzi ukuba mawume ngenyawo wenze imfanelo zawo ngokuncedisa kumtwalo wokugcinwa komhlaba wokungcwaba ukuba uhlale umhle. Lendawo ke iyayalezwa kakulu kufuneka abantu beyipapamele. Le yincwadi ebhalwe yi Bhodi, iyibhekisa kumzi wakowetu ngawo lomcimbi:—

Burial Board, Kingwilliamstown.
January 17, 1896.

MNUMZANA OBEKEKILEYO, — Ndiyale- Iwe ukuba ndikwazise ngezindawo zila- ndelayo, ezenziwe yi Bhodi kwintlanga- niso yayo yokugqibela:

1. Ukuba iti yonke imali evele kwi mingewabo yabantu abantsundu ibekwe yodwa, ize ihlaule indleko zokulungiswa kwecala labantsundu ngabantu abangati baqeshwe.
2. Ukuba bati abafundisi abantsundu abalapa edolopini kwakunye no Mhleli we Mvo bacelwa ukuba bahlabele umzi ontsundu okule dolopu ukuba mawume ngenyawo wenze imfanelo yawo, ngoku- ncedisa kumtwalo wokugciuwa komhlaba wokungcwaba ukuba uhlale ulungile.

Nditemba ukuba akusakubako ncaso kwesi sicelo ekusebenzeni kunye ne Bhodi kulomcimbi.

Owako obekekileyo,
HUGO GUTSCHE,
Secretary,

U Rev. John Magaba.

Sinolunye usizi emasiluvakalise lo- kusitela kukufa komhlobo wetu u Rev, John Magaba, umfundisi wase Wesile e Heilbron, Free State, ngo busuku be Cawa, 9 February, 1896. Ubenexesha elide ebuhlungu, ngangokuba leminyaka mibini ipelileyo ubeselebalelwa kuba pumli, apo e Heilbron usiwe kwangetuba lempilo kusitiwa angancedwa mhlaimbi ngu- moya wase Free State. U Mr. Magaba lo ubengunya.ua opakati ka Mr. Philip Magaba, umshumayeli omdala wendaba ezilungileyo wase Nxukwebe, owafudukela e Nqabara ngoku. Ngabakuluwe bake o Mr. Pearce Magaba wase Bhai no Rev. E. Magaba ose Komani. Ezelwe ngo 31 May, 1865, ute akufika exabisweni lobuntu wasiwa esikolweni e Nxukwebe, apume kona wakufundisa intsapo e Bhai, apo angene ebufundisini base Wesile ngo 1889, walatelwa e Monti. Kona usebenze ngenkutalo enkulu ngangokuba nanamhla ifute lake lisavakala. Ufuduselwe e Beaconsfield, apo abe kubunzima bokugulelwa yinkosikazi iminyaka etile de yasweleka, yaye neyake impilo seyiroreleka, ukuze amiselwe e Bloemfontein, ize kona atunyelwe e Heilbron. Sikusizi olukulu ke ngetuba lokuba indodana le imka ngexesha kanye ebingaba isemandleni omsebenzi. Uvelwano Iwetu nezihlobo ezibhujelweyo asinge- luxeli nganteto.

Imisebenzi Yotywala.

Situnyelwa elinqaku ngumhlobo wobulungisa ose All Saints Engcobo, uti: —Imisebenzi yotywala ngoku iyi- ngenele iramente iyayitshutshisa. Ke kwati apa e Nyanga ngemini ye Krismesi akubon' ukuba umfundisi uyashumayela: yavakala enye indoda- na imbuza ukuba : " Is that your text." Yitekisi yako na leyo? Watsho indlu yashukuma yonke. Kute kuba ne Churchwarden zibutatasholo akenzi- wa nto. Nditeta mna ukuba yada yapuma inkonzo engenisa eyake, walinga ngayo yonke imigudu yake ukuba lento ishunyayelwayo ingapu- lapulwa mntu; akuko nto yimbi ke ebangele lengxokozelo ufundekelwe luvalo olunetyala. Ite ke intsusa mabandla, umfana lo waye nate kakulu ubisi Iwengwe (brandy).—Kwa imi- sebenzi yotywala kute ngale holide ndaka ndawakela ngakwa Nkosi u Dalindyebo, ndifike inkosi leyo iteta amatyala. Endite ndalinandipa lelika Nkosi u Silimela, emangalelwe ngokutiwa uyityele nina inkomo yokuba ; imbangi yoko nantsi: Ute u Silimela wahambela kwesinye isibonda, waye esilelwe kakulu, uyazi ke nawe ukuba inkosi xa ilele emzini lisiko ukuba zixhelelwe. Kuti kuba isibonda esi besibuswela yayinkohla, kute xa kukwezo kwafika umhambi equba igusha inye, wafika wacela indawo, hayi, wayipiwa; kute kusenjalo wa- piwa kakulu utywala watsho baza kuma ngamapapu, kute kuba umfo udiniwe basuka bamyoba wadabalaza, kanti iyakuti inkewu ivuka kube sekuzinyama ekay' apa, kuxhelwe logusha yayo, ixhelelwa inkosi, kwasa iyibona kusasa ke lonto. Injalo ke eyojongwa lipela.

Ingozi Enkulu e Rautini.

[NGOCINGO.]

JOHANNESBURG, ngolwesi- Ne.—Ukududuma okoyikekayo kwe damaneti kuhle izolo emva kwemin i e Vredenburg kumzana wase Rauti- ni. Kudubule idamaneti ebilayi- shwe kwinqwelo zika loliwe ezisi- bhozo, yenza umngxuma emhlabeni obude buzinyawo ezimakulu mabini, obunzulu buzinyawo ezimashumi mabini ane sihlanu. Wonakele wonke lomandla, zaye ne festile kupantse ukungabiko nanye esindi- leyo. Kutandatyuzelwa ukuba inani labafileyo likumakulu amabini namatatu, Inxalenye yedolopu yase Fordsburg nayo yonakele. Seku- vunjululwe amashumi amane abafileyo. Ingxwelera ezine sezifile. Abafileyo babekwa kwizindlu zaba- dlali ezikufupi Into embi ukubona imizimba yabantu abafileyo Into eninzi yeziqu ezivikivekileyo ne ziqwenga zenyama yomntu nemi- lenze nengalo ifakwa engxoweni. Inani lamagwangqa afileyo nanza- keleyo alaziwa, kodwa lincinane lakulelekiswa nabantsundu ; ngama kulu amabini asele kwagqira, abanye kwaba bangqongwe ngabantwana abalilayo. Kusamana kufika inqwelo ezitweleyo zihamba namapolisa, yaye inkoliso yawo yenzakele noko abonisa inkatalo enkulu kwingxwe- lera. Onke amagqira abe nokufu- maneka, ne nasi nabancedisi, baqube kakuhle ngangokuba ikulu lonke ebelenzakele kancinci seligodusiwe. Le ngozi ilusizi waye nomonakalo ezindlwini ungazeki. Sekuhlanga- niswe amawaka angamashumi ama- hlauu ukuxasa abangena makaya.

INTETO KA SIR THOMAS UPINGTON.

U Sir Thos. Upington ofuna ukuba ngummeli we Siqingata sase Swellendam e Palamente, wenze inteto ngezombuso e Robertson ngolwesi-Bini Iwepelileyo exasa ibango lake. Uxele isizatu esimba- ngele ukuba ayishiye INDAWO YAKE YOBUJAJI angene kulaulo Iuka Sir Gordon Sprigg ; ute kungokuba ebona Kusonakala umteto wemvisiswano pakati kwentlanga, yaye lonto iyakwenza umoya wokungavani pakati kwale Koloni nezinye izizwe, Ubakumbuze abapulapuli bake ukuba ubesoloko evana ne Transvaal kwakunve ne Free State, waye etemba ukuba koba njalo de kuse ekupeleni kokuba abenento nezombuso. Wongeze wati: " Yeyona ndawo indibangele ukuba ndingene e Palamente namhlanje. Ukuba ndite ndapumelela ekulungiseni lendawo eye- nye yezinkulu, kwanendawo yololiwe ne rafu nokupelisa umoya wokutiyana kwe zizwe. Ukuba ezindawo zipumelele eli— lizwe siyakuzidla ngalo." Ute malunga nokuhlatywa kwake ngamapepa ngenxa yokunikelwa kwab -banjwa base Rautini kuma Bhulu: " Andiyiboni ukuba ili- hlazo mna indlela endiqube ngayo, ndaye ndiya kwenjenjalo kuba ndiyibona mna ukuba ilungile iluncedo kule Koloni." U Sir Thomas utete ngemicimbi yale Koloni nangendawo yokuzikusela. Malunga nemali ezikoyo ute zingena kaku- hle ngapezu kwangapambili, utsho wati, kufuneka kubeko. IRAFU YOTYWALA, kodwa ke ihlanganiswe kwi Netevu ne zicaka. Ute akasokuze abuye avotele umteto ofuna le rafu iyele kumafama. Uqube wati, yena ubona ukuba ukubizwa kwale rafu eloluhlobo lilinga lokuvalela ukutengiswa koty wala; wabacela abantu. ukuba bayikangele lendawo ze bayipelise ngokuvalela ukutengiswa kotywala ko ntsundu. Eteta ngendawo YOKUDULA KWE ZONKA ute, yena ufuna kupungulwe irafa ye ngqoiowa, nokuba i Palamente ngeyise- nza indlela eyakuti irafu yengqolowa engenayo iyekwe ngexesha lendlala. Etela ngokuqutywa kwenaisebenzi yale Koloni ute pezu kwento zonke UKULIMA makuqutyelwe pambili kunoko kwanga- pambili, sekulixesha kuyekelelwe, yaye lonto ibangwa kuswela imali. UMTETO WE BHULA usebenza kakuhle, amafama ayadipa Ngecala lo LOLIWE u Sir Thomas uncome kakulu i Free State uhlobo equba ngalo kule Koloni olubonisa umoya wobuhlobo obungena kugqitywa nayiyipina enye indawo. Umncome kakulu u Sir Jas. Sivewright ngempumelelo yake ekudaleni umoya omhle pakati kwabapati bololiwe kwi ndawo ngendawo. U Sir Thomas emva koku wenze amanqaku ngo Manyano lwe Rafu epakati kwe Koloni ne Free State waye etemba ukuba ekulungisweni kwe mvisiswano nezondawo elase Transvaal ne Natal ziya kuhlomela kolu Manyano. Ekuqukumbeleni u Sir Thomas uvaka- lise ukuqiniseka kwake ekwenzeni imfa- nelo yake pezu kwemigca yokuba uku- fezwa kwale ndawo yase Afrika iseluveni lomntu wonke yaye iyinkolo eqinisekileyo—omnye komnye — kwizizwe zama, Bhulu nama Ngesi. !

J. W. GARP.ETT & Co., Lady Frere.—Izitora zase Glen Grey, Impahla Zehlobo azi- teteki ubuninzi bazo—eziwufaneleyo umzi wase sikolweni. Ilokwe, Iprinti, Izambulela zelanga, Iminqwazi, ??? ne Ribhini, Izi- hlangu, njalo njalo. Ezimpahla zitengiswa ngamanani akwa Komani. Ukutya, njalo njalo, katengwa ngamanani apezulu.—ADV

INCOKO.

Inxweleko enkulu eyenziwa butywala kumadodana emfundo, ayifunwa—idanda- lazile. Into kuti engumangaliso kukuba kuti kunjalo kube kusavakala, ngempakana eziluhlaza, ukuba kwikaba, elikov' ukupuma ezisinaleni nelinya kuko iziyatana ezigeno- kutiwa-nqo ngempumlo ziqeqeshelwa kobo buxelegu bukulu babaselayo. Kwabanjalo siti, Matsho! Zilumleni ! Apo akuyi labuyayo !

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Bangaba bona onkatyana abaqeqeshwayo bayakuquba ngobungcatu, bati lonto bubu- jetimani, nabelungu benjenjalo. Siyaba- vasa ke ngeliti, lonto kontsundu seyiqonda- kale ukuba ayisebenzi ngaleyo ndlela. Obo bungcatu angabuquba inyangana ezimbalwa. Umfana ontsundu, ehletywa ngalendlela, siye tina simnnike ishumi leminyaka ubude bexesha, eliti lipela abe elixelegu lenxila okanye efile—" Gone! gone! gone as the dead crow." Watsho okunye u Somgxada kwindodana eyayiziqeqeshela ekuseleni kwi nkanti ka Vayise, Exeni, watsho ebeta iminwe. Yasweleka kwiminyaka engepi eyalandelayo.

Umbhaleli ose Transvaal usincokolela ezama Bhulu akona, uti:—

Cebetshu ukuba Inkosazana yayiyamkele lemfazwe namhla ngesihamba e Koloni kamnandi; wayona into umfo wase mlu- ngwini ngokuti angamncedisi u Dr. Jameson kanti amanye ama Bhulu aye selesiti masi- zinikele kwi Nkosazana u Victoria kanye, nati sityebe ronoro ugoku, akuko ndlela yimbi kade siyakoyiswa ngama Ngesi. Ezinye izinto apa sezi siti ama Ngesi afuna ukalipata lonke ilizwe, akunanto makalitate. Ziti zona into ezingafundanga sixolele ukufa kunokuba sipatwe ngama Ngesi.

Izanga azipeli e Krugersdorp. Uti omnye umbhaleli: " Tina apa e Krugersdorp sabona isimanga ngonyaka odlulileyo. Wati umfo apa abati ngu—sabona seleshumayela epulpitini,
kanti lomntu yinto apa engaqondekiyo yomntu ongenasimo sihle. Nditeta nje namhla yinto esuka yati ukum- ka kwayo shwaka ngokwesipeliti, yinto emke ngokuzimela ngenxa yesimilo sayo. Nabafundisi mabayeke ukuti bakuba umntu bemazela kudala ese nobu Kristu bacinge ngokuti usenjalo."

Sinelibali livela e Krugersdorp lenkosi ebonise uvelano olungumangaliso nesicaka sayo. Akwaba zibe zinjalo zonke inkosi ezicakeni zazo. Uti umbalisi:—

MHLELI WE Mvo ZABANTSUNDU,—Ndince- de undifakele lowo mzekelo mhle. Kute ngomhla wesihlanu ka February lo emva kwedinala, ndabona kufika inene laledolopu, into esitola sikulu sentsimbi, inene ebelisa- kuba se Natal elazeka kakulu nakona nalapa, u Mr. W. D. Smith. Uyazeka kakulu e Transvaal; ufike ku P v. Stephen Gqosho umfundisi wase Wesile apa e Location. Ute kuye, ndincede undingcwabele esicaka sam sibhubhile; watsho u Mr. W. D. Smith ebonakala ukuba ulusizi kanye. Ute apo ndiqonde kona ukuba u Mr. Smith ulusizi wati, anditandi ukuba u Zwabezu afane afakwe engowabeni ngapandle komfundisi kuba nakuba ebengekona eramenteni ube ndikolisile kakulu iminyaka emibini ene halafu ; nmka endikolisile, esisicaka esilu- ngileyo ngendlela zonke. Ute u Mr. Smith ndinegunya lokuba u Zwabezu umzimba wake ndiwunikele naku Rulumente ukuba atumele namabhantinti ukuba amngcwabe ukuba akanabani nokuba ngabantu bako- wabo. Noko, hai, nditanda engcwatywe njengabantu bonke abalungileyo kuba ebe lungile. Utsho wati, nam ndiyakubako ngokwam, watsho wapuma. Naso isidumbu sesicaka sake esibeke enqweleni yamahashe amane neqela labantu abantsundu no Mr. Smith ne nene elisebenza esitoleni sake no mqubi wake wamahashe, ekwele kwingwevu elututu ihashe eli u Mr. Smith, ubahlanga- bezile u Rev. S. Gqosho ne ramente yake walikaulela idlaka elo liza no Mr. Smith neqela lake ukuya emangcwabeni. Wayi- quba inkonzo u Rev. S. Gqosho engcwabeni ngesiko lokungcwaba, epulapula kakuhle u Mr. Smith knba nyasiva Isixhosa efunde isi Zulu kakulu nakuba engasasazi kakuhle ngenxa yokuba sewatyeba kakulu, akasena nto ayisebenza kakulu nabantu abantsundu, noko inene elo lisayazi inteto yohlanga oluntsundu. Nanga amazwi esiyalo eba- ntwini, Koloss 3 : 22, u Zwabezi ube yitobe- le inkosi yake u Mr. Smith, ufanele ukwe- nza umzekelo u Mr. Smith ezinkosini ukungcwaba izioaka zazo ebezikolisiwe zizo zakubhubha, zixelise u Mr. Smith ongcwabe kakuhle isicaka sake nge kofini yenani elikulu, ate nomfundisi wafuna ukuba ambhatale ngokuba emncedisile, wala ke umfundisi u Rev. S. Gqosho ukubhatalwa ngu Mr. Smith. Ndincede uyivakalise nge Sixosa ne Singesi ne Sibhulu,

Ikumkani yuma Italiana inesimilo soku- tanda ixesha lemvula xa sukuba kuko into ebalulekileyo ekufuneka iyenzile. Okokona lina ngokoyikekayo, mhlaimbi likitikayo, okanye livutuza isipango, kokona yona ikolwayo. Nokuba iya kuzingela, kudubula isazeke inga ingangamatyadidi imvula. Kutiwa kwati okunye kwakuza kuvulwa umcancato yilenkosi kulungiselelwe izidlo ledyum kunene ngemvula. Kubonakele emzini kungeko ndlela yokuba wenziwe lowo msebenzi, kodwa u Kumkani Hambate (Humbert) ute maungemi umsebenzi watsho wati kwinkulu yomzi " Ukuba woyikela ukuba uya kuneta xa ufunda umbuliso ndotabata isambulela ndikukusele."

Inyanga leya bangaba bati abantu inci- nane. Izazi ngento ezisemazulwini zisand' ukufumana ngendlela zobulumko ukuba ubuso benyanga bulingana kanye nalo lonke eli kutiwa yi Afrika kub'onyelwe ne Ostrelia (Australia).

Kumabhotwe ayo amatatu—elase Buck- ingham, nelase Windsor ne Osborne—Um- ntan'omhle u Vikitole unepiyane ezimashu- mi matandatu.

Kutiwa kwenzeka into embi ngabusu- kwazana butile kumadoda amabini amhlope awaye hamba ngetreni, evalelwe kwindlu enye. Kuti kwesika bhadakazi kuviwe ngenye—

Hi, mfo ! Usityebi ? " Omnye, " Wei," engati uginye i apile laye limi emqaleni.

Kuteni ? "

"Ndibuza ukuba usityebina ?

" Ukutsho ke ntini ? Utini, mfo? Tyebi- le Unyangantoni ukundivusa ebutongweni obuyole kangaka, pakati kobusuku ukundi- buza umbuzo onjalo ? "

Kukuba ndinga ndingazi—yiyo lonto ? " Ke, xa kunjalo, nya------------------, ndityebile.

Ngokuke ndiyatemba ukuba wanele."

" Utyebe kakulu ? "

" Ndisesi kutiwa yi *miloneri* Kodwa vala adebe."

"Ukuba kunjalo yintoni ukuba ungazi- qesheli itreni yako wedwa ukuze ube urona kuyo uwedwa ? "

Kwindawo ezimelwe ngabelungu intombi ngoku zimelwa nakusebenza nasezi ofisini kunye namadodana, njengase zivenkileni. Ke into ebonakalayo ngoku yeyokuba inzwakazi ngokuzalwa zifun' ukuti zingabi nakuwufuna umsebenzi. Kufumaneka uku ba intwezana ezinjalo zikolisa ngokuba ngamavila, kwaye kubonakala ukuba zino- mbizane kubafana ababhalayo Abanemi- sebenzi ke ngoku sebegqite kwelokufuna amajingxebakazi entokazi ezikulileyo, nezi- bambe ukuba qunqu ukuze umsebenzi uha-

mbe Nasezazisweni basakuti bafune aba njalo. Elinye inene kelakufuna kwindlu efunela abantu umsebenzi lafika zonke ezinjalo ziseziwufumene. Ute umpati shishini unazo zininzi intwazana ezintla eziwufunayo. Lite lona " Hai, enkosi." Lapuma.

Kutelekelelwa ukuba isiqingata ngasinye solwandle esibubanzi bungangemaile siba nentlanzi ezi 120,000,000.

Elase Normandy linomteto oyihluta ivoti indoda ukuba kude kwakatatu ifunyanwa linetyala lobunxila.

U Kenneth Bazemore wazuza ngeta- msanqa ibhotilana yelika Chamberlain lesisu noxaxazo xa abantwana bake abata tu babexaxaza igazi. Le mbodlelana inci- nane yabapilisa bobatatu, kwaza kwako intwana eyati yasala wayinika u Geo. W. Baker, umrwebi odume kunene wage Lewiston, N.C., yampilisa naye ebekwa xaxaza igazi. Ukuba ukatazwa luxaxazo nolwegazi, nasisisu kaulilinge eliyeza liya kukukolisa. Liti emveni kokusetye- nziswa balincome kakulu abantu. Lite- ngiswa ngu R. Lumsden & Co., e Qonce.

ABANTU NGABANTU.

INQUBO NGEZIKOLO.

MHLELI,—Kauncede Mhleli we Mvo undifanele kwe opepa lohlanga lemigcana imbalwa, kudala ndifuna ituba lokuke ndibuze kuluntu iwakuti lenqubo kuqu- tywa ngayo ngoku ngababapat swa zikolo oko kutsho nditeta abo banamagunya ezikolo. Olwam ucingo nolwazi, indlela ebekuqutywa ngayo kudala ndiba beku- like kubhengezwe emapepeni okokuba kufuneka ititshala mhlaumbi ititshala- kazi kwisikolo esitile, ukuze ke wonke ubani enze esicelo ??? kwake okokuba ufanelekile. Ke akunjalo ngeli xesha, bambalwa abenza lonto, Usuke umninisikolo asenze isaziso sake Mhleli ngeleta zangasese esiti ukuzibika ngesi Ngesi (private letters) ezingafunekiyo kanye kumntu opeteyo ke, enjenjalo uzakuva sekusitiwa okokuba eso sikolo sesika or sipantsi ko Mr. Keke Rev., ave sekusitiwa kufunyenwe ititshala engu Mr, Keke mhlaumbi u Miss Keke, Ziti ke Mhleii izicelo zabantwana bempata zingapendulwa konkena. Ke b? esi be pepa londawo nditi mna mntana we napata niyiva njanina loudawo. Ndiku- cela nawe Mhleli okokuba kalimela londawo; umsebenzi ngoku ufunyanwa ngo Miss Keke kupela. Ose ofisini ma- kagcine londawo. Xola Mhleli ukuba nditabate umtyambule omde kangaka bendingazi. Mandiyeke apo.—Ndim,

MPATA.

Bulawayo, 21 January, 1896.

UMQONDISO WALAMAXESHA.

NKOSI MHLELI,—Yintonina umqondiso walamaxesha madoda enyaniso ngezinto ze Lizwi lo Mdali ? Siyintonina isimo te ramente,—" Umtshakazi, umazi wayo Imvana?" Nali ilwizwi elashiywa ngu Kristu ezandleni Zebandla lake ukuba lenze ntonina kanene? Uyintonina owona msebenzi we Bandla lika Kristu? Andibhekisi kuma Wesile, Tshatshi, Rabe, njalo-njalo, ndibhekisa kwi Bandla ngapandle kokucalula njengoko linjalo ekaya. Lenza ntonina ke eli Bandla, liya wenzana lowo msebenzi lalishiywe nawo, wokuguqula elilizwe libhudlukileyo lipetwe yidemoni enkulu, isono? Ewe, zininzi izinto zendubela kweze Lizwi, baye nabashumayeli ngoku becikizwa ngokufunda inkalo zonke zenyaniso. baye beshumayela ngobuciko obukulu boku- caza inyaniso. Kodwa liyintonina ilizwe? Kuko igama ebelisakuti ngokukanka- ny wa o Satana bapapateke, nanamhla lisakankanywa; kodwa liyintonina ili- zwe !! Ibandla malishiye amashumi asitoba anesitoba liye kufuna engekoyo, nguwo lo owona mkulu umsebenzi walo. Yinina ukuba Ibandla landise abashu- mayeli balo ngapandle komqondiso wamandla o Moya Oyingcwele ekupela komnqopiso obusakupaulwa ngabapostile ukumisela abamabashumavele u Kristu ekruseshiwe. Yinto eyodwa *inyaniso,* ekwawodwa *amandla,* ngawo lamandla ke ekubonakala ukuba i Bandla liyapu- lukwa ngawo. Ngokolo nomtandazo i Bandla maliye ku Yesu lambatiswe ngayo yonke inyaniso, namandla ukuze likupe o Paulos no Petros besibini, ukuze ipume ledimoni ebambe elilizwe elikau- lezileyo ukuya entshabalalweni, kudu- nyiswe Imvana eyakruseshwayo.

S.

UMBUZO KO TITSHELA.

Ku MHLELI,—Wenani botitshala ba- ntsundu kanindipendule kulombuzo ndiya nicela ngayo yonke intobeko. Nangu ke:—Yinina imbangi yokuba o titshele bangabi nayo imbumba or ingqu- ngqutela or intlanganiso enkulu yabo? Abantu bomsebenzi otile abawuqubayo bayahlangana ngamaxesha atile ngenxa yomsebenzi wabo bewulungiselela isizu- kulwana sabo esizayo, amafama anentla- nganiso yawo, ngokunjalo abarwebi, abafundisi, abahleli bamapepa, ababhe- xeshi benqwelo ongafika paya emagqu- beni bewateta kona amabhongo, amacebo, beyalana; namagxagxa la wona amnya- ma aquba uloliwe anentlanganiso apo ungafika encokolelana ngamaqhina, nendawo ezimbi, njalo njalo. Omnye mhlaumbi uyakuti nditsho nganina iko nje i N.E.A. yezale Koloni, andiyipiki ilungile; ikwako ne Transkeian Teachers' Association, nayo ilungile. Andingeni kuzigwebeni ezintlanganiso zikoyo, kodwa nditi ukuhlangana kwamadoda azo zombini kungenza ifute elingena kwenziwa ngoku zahlukeneyo ebusweni buka Rulumente nobomzi. Yinina lento botitshele ningenantlangaliso njengoku- ngati ningabapambukeii kulomsebenzi? U Dr. Muir kwinteto yake edume kunene ayenze kwezimhlope ebezihlangene e Kapa, eteta pezu kwenqaku *lokubhalwa kotitshala benene,* uti: When certificates or registers were insisted upon then the teachers would be able to unite and say : " we want better salaries," and if they were united they would be able to get them. They (teachers) professed to have an Association but of 3,000 odd teachers in the Colony, *where were they, who took part in the Association's meetings?* Make ndiwushiyele lomcimbi ezingqondweni zotitshala abanqum, ndisiti kwala ntoni- na ziko nje ititshala endizaziyo zenene apa e Koloni nakwela pesheya kwe Nciba, nakweli pezulu ukuba zingenzi intlanganiso yazo. " Pakamisani ame- hlo " zititshala nibone imfuneko yoku- hlangana kwenu. Ngokundifakela lemi- gcana Mhleli ndikubulela kakulu. Ndi- sicakana senu,

TITSHALA.

KU REV. E. MAKIWANE.

NKOSI MHLELI wepepa lika Ntsundu kauncede ufake lamaqabazana aboti aba- fundi bako bakululeke ukubonisa umzi wakowetu, pulapula bekusakutiwa :—

Lentak' ingqanga ungayibona, lifil' ilizwe,
Ungabona intsikizi—iyana imvula,
Ixalanga, hai bo, yazi okokuba kuko isi- dumbu,
Ungabona inxila, yazi mhlone kuko utywala,
njalo-njalo, mfondini.

Ndiyayibulela inteto yegora lasema Xhoseni, ekunga ndingalinika amapiko kelibhabhe, kanti hai ngenxa yokukutala emsebenzini we Nkosi kungengamfazwe kodwa ngobuciko bomlomo qa. Lomfo ka Makiwane kwabunje ubeke wajuba njenge ngobiso waza kuwa kweli lase Lusutu, umkondo wake ucebuke kufupi no Capt. Malock Maubane apo ndikona, ate wachaza intlalo, immo, izambato, nobume beli ; washiya indlela yolwendi- selwano. Ndihlomele kuye; Unyana utata eyoyisekazi (malume), udade boyi- se; akubhubha uyise unamandla uku- vusa inzala yake, kupele ukuba ngunina, kude ke ebhakubha, wena wabona inkau ziya kusela. Namhla ndibona ibala ngaye—lenkutalo nge Bandla le Tiyopiya, esiti lizalwa yintonina, isizekabani yi- ntonina? waye ebona ubuninzi bababfu- ndisi balo buvela kwa Wesile. Ukune- ndula mna ndiqala ngokuti—abafundisi zeke bayekele oka Makiwane akokele imidaka ixoyule, ngokuba bona (bafundi- si) boyipata ngamakwele obuhlelo, njalo njalo. Pulapula ke:—Asininina Yisaya no Jeremia abaprofite baku- dala, kwa Dyan mna nditi yenziwa kukutyeshelwa kwemigaqo ye Constitution and Policy of the Wesleyan Methodist, ngokukodwa ukusukela page 87, further on. Kwakona um-Wesile ongenakwele wongqina xa nditi kuko intlanganiso ezimbini, eyokuqala yeye bandla lonke elimhlope nelebala, eyesi- bini yeyabamhlope bokuqetula izigqibo zepambili; uyabona ke nanko unawe nawe. Kute kusenjalo lafika kuma Afrika ezintliziyweni izwi elatetwa ngoka Jese, Psalm 68: 31. Uyakungqina oka Makiwane ngemizekeliso ate u Cetywayo nama Bhulu, kwakona umfundisi otile no nkosi u Dingana. Ndigqite. uti um- blabeli, wotinina um-Wesile, um-Rabe, um-Bishopu ukuze angatsaleli ecaleni, ngokuba ziseza inkatazo nakona. Mna ndishukumisa ndiyakalisa, ndiyalalisa (suggest at present) kuqingqitwe incwadi yamasiko nemiteto ye Bandla enjengale ingasentla, Ngembeko namhla ndicela okokuba amagama anjengo Vazidlule, Omdengentonga, Ababoneli, apele ku- le ngxoxo, umntu abeke igama lake lokuzalwa, dace i Afrika, ize ibe namandla ukubhalelana (private letters), umntu ukuqonda pambi kokubhengeza. Wena Hadi, Truth, Mntu, M., nawe Mr., ndinibongoza ukuba niyeke lengxushu- ngxushu. noziqokelela pina ezinewadi zizakubulawa u (Akubon' ukuba). Ibali le Bhulu lalinga ukudubula izulu laza labulawa ngumbane, Xola ka Jabavu ngenteto zam.—Owenu,

J, B. MGWEBA.

Leeuwkraal Basutoland,
14 January, 18' 3.

U Ma. W. O. CARTER wase Qonce unga angazisa abahlobo bake abaninzi kwaba- ntsundu ukuba akasenanto nevenkile apa engakwa Pascoe; kodwa xa bamfunayo, ukuba abamele nantonina, njengokwanga- pambili, banokumfumana kwi stora esise- mva komzi ka Mr. Hilner, ??? zamaxesha.—ADV;

Ibala Labadlali.

ST. MATTHEW'S.—Ngomhla we 7 kule imiyo kuqubisene e St. Matthew's i New Primrose C.C. yododana Iwangapandle kwi St. Matthaw's Institution ne Forward C.C. yase Deba, laye libutshiza ngalomhla, ama- tanda bhola akatintelwanga, waqalwa nge ntsimbi yeshumi nambi kwemini umdlalo; kwenziwa ungcabaza wokungena, wacitsha i Forward C C., yaba iyangena kuqala, yacubunga yapela, yenze i 16 runs kuma ngeno okuqaia ngokungapiwa xesha yi bowling ka A. Mjodi no C. Festile. Ya- ngena i New Primrose yagongqoza, yapuma ne 92 runs, wazibalula ngokupuma ne 34 rung u S. D. Nqini no Buhlungu nge 16 runs no N. Festile nge 13 runs epuma nalo ipini lake. Yangena kwakona i Forward C.C., ababholi abayipa xesha, yavala yenze 29 runs. Yaba iyoyiswa i Forward yi Primrose. Nazo izikora zozitetelela ngokwazo :

Forward C,C. 1st and 2nd Innings.—W. Eoby b A. Mjodi 2, b C. Festile 0; Z Nqebe b Festile 0, not out 0; A. Msele b *A*. Mjodi 0, b C Festile 2; A. S hlabaka c Buhlungu 7, stpd A. Festile 10; N. Burns o A. Festile 2, b *A*. Mjodi 0; A. Ludwick b A. Mjodi 1, b C. Festile 1; B. Magida run out 1, b A. Mjodi 1; M. Takaue b A. Mjodi 0, c Kunyuzwa 1 , T Burns not out 0, c Buhlungu5;N Manghlana b C. Festile 0, h A. Mjodi 1; Msele stpd A. Festile 0, b A. Mjodi 1; Byes 3. Total 16; Byes 7 ; Total 29'—Grand Total 45.

New Primrose C.C. 1st Innings—T. Nqini b T. Burns 0, R. Kunjuzwa c Ludwick 1, S. D. Nqini b T. Burns 34, B. Buhlungu c T. Burns 16. A. Seya c Magida 6, 0. Festile c Takane 6, N. Festile not out 13, D. Mpaku b Msele 0, P. Rato c N. Msele 1, A. Mjodi b T. Burns 7, A. Festile b T. Burns 3, Byes 3. Total 92.

Batinina Ababhaleli?

[Pantsi kwalentloko sibeka pambi kwabaleseshi betu umongo wenteto zababhaleli betu, esekubona- kala ukuba xa ukuba silinde ukuba zingene ngobude bazo azingebe sangena kanye.—ED.J

Ngelitye lesikumbuzo se nkosi uti u P. S. Jelashe wase Kimbili:—Ewe lamanene ate ayikutalela lenteto yelitye anyanisile; kodwa akafezi nawo kuba asiva nto ayiro- lileyo, kupela ateta ngemilomo. Ngati mna ukuba lamanene ebeteta ngento ngete nawo aba ebepose itikana, ngeselemaninzi ama- tsha ntliziyo.

—o—

Ngenxaso-pepa: Malunga nenteto ka Mr. E. Mhlambiso, nam nditsho ukuba ndiyayirola lomali (16a) ishumi elinesita- ndatu kulonyaka, andazi kozayo. Nam ndanditshilo kuqala ukuba abantu abafani ngenzuzo yezandla, bafana ngokufa kodwa. Umhleli makumbule ubuyo mva.—R. LAM- BANE, Spelonken, Zoutpansberg.

—O —

U Baleni Mhlalisi wase Essex uxela isimanga esihle e Geju ngolwesi Ne ngo 17 ku January. Kwaqala pezulu kusipuka imiti ikupela, ilityobotyobo kumti wonke — iminga, iminchunube, igamtiriya, ikupela ilityobotyobo; yehla ne Geju yeka yada yaya kufika kwa Mr. T. J. Brown, yapula igamtiriya yayilonto; yegqita yehla yaya kungena Engcobo, iti yakufika endlwini yamazingi aposwe paya: Andazi ukuba yayiyintonina, bati abanye ngumoya, bati abanye ngumbane.

—o—

U Mr. J. Siyeka wase Zwaartwater, Glen Grey, uteta ngomangaliso ati wenziwa li Bhunga. Kusisimanga ukuva kuko umteto opuma e Bhungeni ungazange uxoxwe ezi Bhodini zalomandla wase Glen Grey kanti upakati kwamasimi etu. Siva selisiti um- hlali ngapambili we Bhodi yase Zwaart. water ungagqiti etyeni lentsimi yako xa ulimayo. Sekunjalo. Au, ukuba lomteto we Bhunga uyakuzigqiba izinto zetu ngoluhlobo kuya kunga ntonina? Umzi mawume ngenyawo, kubonakala ukuba i Bhunga liya kutengisa ngalomhlaba laku- tanda. Hai ukuba kungabiko ndawo, sendiyakufa namtanyana. Kungokumhlope ukuba u Rulumeni akangeze enze umteto opakati wamasimi etu engabhekisanga nto kuti, kungoko enditi li Bhunga eliwucelileyo lomteto. Siva sekusitiwa ungegqiti etyeni lako. Ute cwaka nje umzi uyakolwana ke ? Kunjalo ke.

—0—

Gaga (Victoria East) " Umhambi " wenza inteto ende ngalomlanjana, esifike sasesitabata intloko kupela ngokuba (1) ungemlambo utyulu kangako ezingqondweni zonintshi lwabalesi be Mvo, (2) kunjalo nje angamnye kulondawo olamkelayo ipepa. Ukutabata indawo ebanzi ke kunganje ngokupakamisa isibane ukanyisela intuku. Lamanqabaza alandelayo anele ukubonisa into ekungayo :—" U Gaga (utsho lomha- mbi) sesinye sezikolo esezine xesha siko kanti ke noko akuko misebenzi yokukanya equbela pambili, eyalata ukuba sisikolo esidela. Ukugqoboka kwabantu kuko kakulu, nabalahla amanz' alubhelu, ujongwa lipela—utywala, baninzi, kodwa baswele abakokeli abazinyamekeleyo intlanganiso zozilo—itempile netemba,—kufuti kunyulwa kumadala namadikoni etempileni enyulelwa isihlalo sobunkulu, ati kanti selegxotwa ngokunyulwa oko ukuba angabi seza kanye etempileni. Kusebenzeke okukulu ngezi veki bekuko umfo ka Edkins. Kwasindi- swa imipefumlo emininzi, ese kulusizi ngetuba lokuba abadala namadikoni bezi- tyeshele indawo ebeziya kubazisa msinya kulankalo asebebaleke baya kuvingca kuyo okanye bomelezeke elukolweni."

KUBABHALELI

TITUS J. MAGAQA (Umzimkulu).—Kaloku xa ingenziwayo i Almanaka, ayiko engali- ngana wena wedwa.

C. G, LANGENI (Xora).—Kwinteto ende eyisingisa kwizalamane sekusuke kwatatwa intloko ukwenzela izaziso.

ENH. Jos. LUSIBA (PEDDIE);—Inteto yako uyibhala macalana onke epepa, injalonje amadoda eloshishini oti libulala abantu anokukungenisa engxushungxushwini. Nge- zo zizatu eyinakungena. .

S. B. NGOMA (HACKNEY).—Iyeza lika Seigel nawe ncukutu oteta ngawo anokufu- nyanwa ezi Kemestini zonke ngabawafu- nayo. Aba nemiqondiso yokutyiwa kwawo, Akungefuneki nganto ukuba side sibhalele England ngawo.

LEKWE NTABA (EMA MPONDWENI).—Igama lako akulitumelanga ku Mhleli. Ingekuku- ba lifakwe epepeni, kodwa ukuba lika ngumqondiso wenyaniso kwisiqu sake yedwa. Incwadi yako ke ayinakungeniswa epepeni de kufike igama lako.

ONOSIZI (CLARKEBURY) —Xa uti uma-Rade- be lowo wagwetyelwa ezi ofisini kusakunceda ntonina —ngati uzama elinye ityala—ngoku- mnyelisa epepeni, esikuhlangula kulo ngo- kungayifaki inteto yako. Kunjalonje ne gama elona umfihlele Umhleli, ingekukuba lifake epepeni xa ungatandi njalo kodwa njengobungqina benyaniso yenteto yako.

AMANANI EZINTO.

E QONCE, February 18.—Inyama ye nkomo 1d ne 4d, eye gusha 3d ne 4 1/2d, eye hagu 4d ngeponti, Ibhotolo 9d ne 1s 5d ngeponti, Itapile 9s nge 100 leponti, Umbona 9s nge 100 leponti.

E RINI, February 15,—Irasi 7s 6d ne 9s nge 100 leponti, Imbotyi 7s ne 14s nge 100 leponti, isemile 6s 6d ne 7s 6d nge 100 leponti, Ibhotolo (entle) 1s 6d ne 2s 2d emanzi ngokuti inyibilike Is ne Is 4d nge ponti, Amadada 2s 4d ne 2s 6d. lilinye Amaqanda 1s 10d ne 2s 2d idezini, Ihabile 6s 3d ne 7s 3d nge 100 leponti, Inkuku 9d ne 1s 6d inye, Umbona 9s 6d ne 10s 3d nge 100 leponti, Amatswele 4s 3d ne 5s 6d nge 100 leponti, 1tapile 4s ne 7s nge 100 leponti, Amatanga 2s 6d ne 5s idezini, Ikwakwini 6s 6d ne 9s inye, Ingqolowa 11s 1d nge 100 leponti, Inkuni 15s ne 28s ngeflara

Ekulixeleni elika Chamberlain loko- hlokohlo singati sitengise amaqela ama- ninzi siwafungela, safumana ukuba zonke ezombondlela zaquba kakuhle. Nati sike salisebenzisa ngokwetu salifu- mana ukuba lilungile. W. J. Morwey. Jarvisville W. Va. Litengiswa ngo R. Lumsden & Co., e Qonce.

IFIVA—Ngenyanga engu January ogqiti- leyo kufe abantu abakuma 40 yifiva e Bloemfontein. Siwuvingcele esisifo lowo
???

Native Opinion & Guardian

THURSDAY, FEBRUARY 20, 1896.

THE WEEK,

A CONSIDERABLE portion of the English Mail per Tartar will arrive here at 7 o'clock on Saturday morning, and the remainder at 3'45 p.m. the same day.

HER MAJESTY the Queen, in a letter addressed to the nation, has expressed her thanks for the sympathy shown her in her own and Princess Beatrice's sorrow.

SIR HERCULES ROBINSON is reported to have said that the duties of his position are too onerous for him, and it is reported that he will soon be relieved. His Excellency, it may not be generally known, is above the Psalmist's three score and ten.

ACCORDING to the *Cape Register,* Sir Gordon was unable to leave town last Saturday to address his constituents. Had he gone he would have returned to find Sir James Sivewright Prime Minister.

THE Hon. J. Rose-Innes left Pretoria on Wednesday week for Capetown.

IT is rumoured that Mr. Cronwright-Schreiner will be a candidate for Cradock. —*Cape Register.*

FRESH interest in the Transvaal question has been rekindled by the debates in the British Parliament. The Liberals have warmly espoused the cause of Oom Paul, Sir William Harcourt, their leader in the Commons, speaking as if he held a brief for the Boers. They even demand the revocation of the Charter.

MR. CHAMBERLAIN has, as might have been expected, made effective speeches in defence of his policy during and since the crisis. In regard to the *Uitlanders* he maintains that only a constitutional agitation had been proceeding up the time of the unjustifiable invasion of Dr Jameson.

REGARDING Mr. Rhodes's departure to Rhodesia, Mr. Chamberlain declared that the Government had absolutely nothing to do with Mr. Rhodes's decision to return to Africa. Mr. Chamberlain offered Mr. Rhodes neither advice nor opinion. However, Mr. Rhodes goes back in a vastly different position to that which he occupied previously. But a few weeks ago Mr. Rhodes was the most powerful man in South Africa; he was master of the Dutch vote; was supported by the Dutch Afrikander sympathy; and was master of many legions, inasmuch as all the military forces of the Chartered Company were under his direct control. He now returns as a. private individual, merely having the management of a trading company, not having control over even a single policeman, having ceased to be Cape Premier, and with his life work jeopardised, if not destroyed. Whatever suspicions are entertained at Pretoria against Mr. Rhodes at the present moment by the Government there, Mr. Rhodes's enemies here ought at all events to see that it was absolutely impossible for him to do any more mischief.

CAPE POLITICIANS have lost their heads over the Transvaal, and some of those devoted to Mr. Kruger's methods of Government have been induced—how? —to put their names to a ridiculous, because meaningless, document, which has been cabled to London for publication with the names attached.

IT reads Telegrams in London papers giving accounts of outrages perpetrated by Boers on British subjects regarded here as mischievous fictions, and deplored by South Africans of all shades of opinion as calculated to further embitter race feeling and retard peaceable settlement." Signed by Sir Gordon Sprigg, the Hon. J. H. Hofmeyr, the Hon. J. X. Merriman, M.L.A., the Hon. W. P. Schreiner, M.L.A., Sir J. Sive- wrigbt, M.L.A., the Hon. J. W. Sauer, M.L.A., Sir T. Upington, Mr. James Molteno, M.L.A., Dr. Te Water, M.L.A., the Hon. D. P. Graaff, M.L.C., and Mr. Marais, M.L.A.

As the signatories are not residents of the Transvaal they must regard Englishmen at Home as very guillible animals to expect them to see any force and not to suspect a message sent by persons, who may have their own political axe to grind, about things of which they are not personal witnesses.

AND sure enough the response, as given by a friendly Special Cable to the *Johannesburg Times,* is as any cool- headed person might have expected : — " It is felt here that in addition to the declaration sent to England by the prominent Capetown politicians, deprecating the lying accounts of outrages perpetrated by the Boers, the Cape Parliament should be convened for the purpose of supporting justice, and calling upon the British Parliament to institute a thorough, and not a sham investigation, into the origin of the invasion, and that unless this action is taken, and the people of South Africa satisfied, that every effort has been made in order to bring to light the authors of this unscrupulous violation of international rights, it will lead to great discontent and estrange the people of South Africa by causing great bitterness and retarding the progress of the country. Public opinion here has been misled by the most atrocious falsehoods emanating from the vilest sources, and supported by some journals here."

THE four remaining members of the Reform Committee in the Pretoria prison have now been released, and the Reformers examination will be resumed on the 8th March . Advocate Lohman will conduct it on behalf of the State.

DISTURBANCES were early in the week reported at Corea when the Premier and seven officials were murdered. The King and Crown Prince took refuge at the Russian legation, which is now guarded by 200 Russians. British, American, and French marines have also arrived at Seoul.

THE British Consul at Archangel has tel egraphed that Dr. Nansen is returning, having reached the North Pole.

Mr. Dillon has been elected Irish Leader by 38 votes against 21.

SIR EDWARD CLARKE, M.P., has been retained for the defence of Dr. Jameson.

IT is with regret we announce the premature death of the Rev. John Magaba, who has been Wesleyan Minister at Heilbron, at the age of thirty-one. He laboured acceptably some years back among the East London Natives, and afterwards at Beaconsfield, and has been sent to the Free State for the sake of his health. That he was not permanently benefited, the news of his death but too mournfully testifies. Our sincere sympathies go towards the sorrowing relatives.

A FINE rain has fallen here, which will be useful for crops, but has not been heavy enough to affect reservoirs or dams.

POLITICAL GUERILLAS

For some years the Cape Register has earned the reputation of being the mouth-piece of, at all events, a section of the Opposition Party in the Cape Parliament. It is not so long ago that theparty was organised and Mr. SAUER appointed Leader at a meeting of this section of the House duly called for the purpose. The Opposition, as all Opposition parties are, is in a minority, but in the Cape Parliament it had the rare good fortune of being composed of the most cultured and enlightened members of the House, and was the only bright spot in an otherwise intellectually barren Assembly. This cosy little party suffered an irreparable loss last year by the death of Mr. VINTCENT, one gave leave that the appeal should of its ornaments, and a gentleman who was deservedly esteemed even by his opponents for his calm, sound judgement caliber. The withdrawal of Sir THOMAS SCANLEN, of equal authority and parts with the late Member for George, is also a blow to it. But misfortunes seem to be overwhelming the Opposition. Six months ago the *S. A. Telegraph* entered the journalistic world, and at once, by its abilities and resources, showed that it was destined to occupy a front position among the Cape Press. It was soon discovered that it favoured the Opposition view of local public questions, and has since been recognised as the organ, at any rate, of a wing of the party. Somehow the *Cape Register* does not appear to have relished the advent of the *Telegraph* as a rival Opposition paper; and the Transvaal revolution has occasioned a crisis in the relations of the two papers. And as the *Telegraph* is supposed to voice the views of the official wing of the Opposition, the *Cape Register* has carped and snarled at our daily contemporary as if it knew nothing of the Opposition. We have deprecated this dog-bite dog policy of our weekly contemporary, which seems to us quite unbecoming a journal of its good reputation for fairness and foresight. The only result we can anticipate from the attitude of the *Cape Register* is the dismemberment, the crippling, and the destruction of the Opposition party, and to see those who formerly composed it scattered into weak, impotent factions, to carry on a species of political guerilla warfare in the House, of no advantage to anybody. We would sincerely deplore such a fate for a party that, but a year or two back, promised much good to the country, and the responsibility of bringing affairs to this pass is so heavy that woe betide the wight who engineers matters to it. It were better he had never taken part in public life where a policy of give and take is essential among men who are pledged to work together to compass practical aims instead of pursuing barren ideals.

THE KING SHOW AND NATIVES.

ALTHOUGH the King William's Town Agricultural Society does not lay itself out to help the Natives—and we are not prepared to say why it should neglect such a rich field for develop-ment—wo notice on its prize list a few prizes specially set aside for Natives. Much good commercially could be made of the raw Natives who so thickly populate Kaffraria, if societies such as this one were to interest themselves in making two blades grow where one grew. We commend the subject to the Executive of the Society, as one well worthy of their attention in the interests of the business of the place.

On this matter we take it there can be no division of opinion. Indeed the matter is virtually conceded by the Society in the fact that two or three prizes — and they are Government prizes—are offered to Native competitors; and we presume it needed but a little argument have convinced them of the utility of a Native section of the Show to infuse life into this large class of Agriculturists who are in fact the mainstay of the town. The further mistake has been made of not inviting the attention of the Natives to the prizes offered to them, all the time these people having no idea that they were expected to take any part. The Show is fixed to come off on Thursday and Friday, 19 th and 20th March, 1896 For Natives there are, under Section E—Horses Government Prizes No 51—Best Native Pony, £1; Second Best, 10s. Then Section F—Cattle—Government Prizes again—No. 85—Best Team of Trek Oxen, not less than 14, to be exhibited in yoke, £3. Lastly Section J : Best 2001bs Pure Yellow Mealies, Native, £1 10s; Best 2001bs White Mealies, Native, £1 10s; Best 2001bs Red Kafir

Corn, Native, £1 10s; Best 2001bs White Kafir Corn, Native, £1 10s. We have only to say that the entrance fee in all the competitions for Natives is 5s. It is sincerely to be hoped, that although it is rather late to make satisfactory preparations, such of our people as are able will endeavour to exhibit. It will do them good to know whether their work is up to the mark on not.

THE SIGCAU APPEAL.

It would have been a matter of public interest if Sir THOMAS UPINGTON, in his Robertson speech, had stated what the new Government proposed to do in the matter of the proceedings against SIGCAU, which the Attorney-General and the Premier in the late Government were prosecuting on appeal before the Judicial Committee of the Privy Council in England. It will be in the recollection of our readers that, in spite of the protests of the Press and the public, the late " stiffnecked " Attorney-General and the Prime Minister would insist upon taking the decision of the Supreme Court of this Colony before the Privy Council The very idea of a Government appealing against its own Supreme Court was supremely absurd and ridiculous in the extreme. But there is no stopping Mr. SCHREINER when once he has bitten the bit. And so a few months back the spectacle was presented before the people of Mr. RHODES and Mr. SCHREINER praying the Privy Council to reverse the decision of the Supreme Court; and for some reason, not explained, that body gave leave that the appeal should be heard on condition that the appallent (Government) should pay for SIGCAU's defence. Such a condition would have made anybody else but our demented rulers beat a

hasty retreat from such proceedings. Not so, however, Mr. SCHREINER and Mr. RHODES, as we have not heard that the case has been withdrawn. Things have changed since. Sir THOMAS UPINGTON, who was one of the judges whose judgment was thus appealed against, has now taken Mr. SCHREINER'S place ; and Mr. RHODES has also vanished from the scene. In these circumstances we cannot get ourselves to believe that the prosecution of this appeal further would be decided upon by the new Attorney-General; nevertheless, he would allay the fears of many who set store by the honour and name of the Colony, if he were to make a pronouncement on the subject, especially as profound peace now reigns in Pondoland,

Mr. Jesse Shaw of Fort Beaufort,

A purse has been presented to this gentleman by residents of the district of Fort Beaufort to mark the value of the work he has done here in the department of Medicine. Among Natives he has done much. The amount subscribed was intended to cover the fine imposed in the Eastern Districts' Court because he had broken the Medical Act.

Sir T. Upington at Robertson.

The speech by the Attorney- General, of which a summary appeared in our telegraphic columns last week, has been variously criticised Some have succeeded in taking Sir THOMAS UPINGTON seriously, while others have very properly regarded the performance as a piece of magnificent sword play, in which the performer has not the slightest desire to see any one injured. Sir THOMAS has always been regarded by right-thinking men as one who treats politics as a game in which convictions are a *quantite negligeable.* Only the gullible, under these circumstances would go to the trouble of combating his views, since it is as likely that they would be insisted on practice by the speaker.

Natives and the Cemetery.

The last Kingwilliamstown Burial Board passed what appear to us as very sensible and prac tical resolutions to which, we have no doubt, all concerned will endeavour to give effect. They speak for themselves :—

That all the fees accruing from Native burials be exclusively and solely dis- bursed for keeping the Native Section in a fair order by extra labour.

That the Native Ministers in town, as well as the Editor of NATIVE OPINION, be approached with the view to rousing the Native inhabitants of the town to be up and do their duty in sharing the burden of maintaining the local Cemetery in a respectable and orderly condition.

We understand that the burial fees from Natives would not cover the cost of keeping their section of the cemetery in order, and extra contributions are therefore required.

THE CABLE SERVICE

[REUTER. J

WE APPEAR, M' LU'D.

LONDON, Wednesday.—Sir F. Lock- wood, Q.C., Mr. Edward Carson, QC., and Mr. Gill, Q.C., will assist Sir Edward Clarke in the defence of Dr. Jameson.

RHODES' " DEVILMENT " AGAIN.

The German East African mail steamer Kanzler, with Mr. Rhodes on board, has grounded in the Suez Canal, and is compelled to discharge some of her cargo.

LEYDS SPEAKS.

Dr. Leyds, in the course of a speech in Amsterdam, said the Transvaal would not prevent foreigners coming to make money, but would not allow them to interfere with the country's affair.

CAPE LOAN.

(Midnight). — Three-and-a-half Cape Loan is quoted at 1152 1/4.

CONSOLS.

Consols are quoted at 109 5/8.

AGREED.

All the Powers have now assented to the recognition of Prince Fredinand.

LATEST TELEGRAMS

REVENUE.

CAPETOWN, Tuesday.—The revenue for January shows an increase of £8,009.

ELECTIONEERING.

Sir Thomas Upington, who is now conducting a political campaign in the Swellondam district, was accorded an unanimous vote of confidence, and promise of support at Montagu this morning. Sir Thomas declined to speak of the Rhodesia and Charter questions.

THE CRADOCK VACANCY.

The nomination of candidates for the vacancy at Cradock is fixed for the 25th of March.

DEMONS OF IGNORANCE.

GRAAFF-REINET, Tuesday.—Great excitement prevails in Britstown, where one influential farmer has been fined £10 for contravening the Scab Act. A great number of faemers were in Court, and these—after the decision was given —held a meeting and resolved not to allow anything belonging to defendant to be seized for recovery of the fine. A mass meeting is to be held, and Govern- ment is to be petitioned to suspend the Scab Act.

ROSE vs. ORANGE.

BLOEMFONTEIN, Wednesday.—The Free State innings closed for 165:— Deighton 35, Fichardt 8, Hill 9, Ficbardt 7, Nettelton (not out) 5, Beek and Grey 4 each, Nels 2, Hartogh and Dutoit 0; extras 12. Lohmann took six wickets 19 runs, and Davenport five wickets for 46 runs. They were the most successful bowlers.

PRESIDENTIAL ELECTION.

The Presidental election took place to-day. At Bloemfontein Mr. Fraser polled 208 votes, and Judge Steyn only 36. The country returns in still to come in.

[SPECIAL.]

TERRIBLE EXPLOSION.

JOHANNESBURG, Wednesday. — A terrific dynamite explosion occurred here to-day. It is stated that over 200 lives were lost, and a large number of; buildings were wrecked. The disaster is attributed to the explosion of about four truckloads of dynamite in the vicin- ity of Braamfontein. Will send particulars later.

[REUTER.]

FULL DETAILS.

JOHANNESBURG, Wednesday. — A fearful explosion of dynamite occurred this afternoon at Vredenburg, a suburb of Johannesburg. Eight railway trucks, loaded with dynamite, exploded—tearing a hole in the ground two .hundred feet long and twenty-five feet deep. The whole vicinity is in ruins, and almost every window in town is broken. The killed are estimated at between two and : three hundred. Half of Fordsburg is also damaged. Forty dead have already been excavated. Four injured have died. The Wanderers Athletic buddings are used as a mortuary. The row of corpses present a frightful spectacle. Mutilated numberless trunks and some cases of pieces of human flesh, legs, and arms , are tied up in bags. The number of whites killed and wounded are not known, but small compared to Native victims. Two hundred have been admitted to the hospital, and in some cases the victims are surrounded by wailing children. Cart loads are still streaming in under the care of the police, who, in many cases, are themselves wounded, showing laudable attention to victims. All available doctors, nurses, and volunteers occupied with such good results that one hundred, slightly wounded have been discharged already. The scenes are heartrending, and damages to buildings unknown. Fifty thousand pounds have already been subscribed for the homeless.

DISBANDED.

PRETORIA, Wednesday.—President Kruger disbanded his body guard of burghers, as he considers affairs sufficiently settled.

URGING KRUGER.

Great efforts are being made to impress upon President Kruger the necessity of going to England to meet the Imperial Government.

PONDOLAND.

Mr. W. J. Irons writes to the *Liverpool Courier*:—Forty years ago, when residing at Capetown, I wrote to the *Advertiser* of that place recommending the annexation of Pondoland, and proposed it should be called Greyland, in honour of Sir George Grey, who was Governor of the Cape Colony and Kaffraria at that time. Sir George's humane and far- seeing policy towards the native races laid the foundation of the peace and progress of the Kafir tribes under the civilising forces he encouraged and developed in Kafirland proper, extending along the sea coast from the mouth of the Keiskamina River nearly to that of the Bashi and the Kei, occupied by various tribes of the Abatembu, Amaxosa. The Ama Mpondo occupying Pondoland have been left comparatively unmolested to enjoy their tribal customs, heathenish barbarities, and horrible cruelties, which at last culminated in the Care Government asserting its rule- by establishing a protectorate over the whole of this magnificent country, with its three noble rivers, the Umtata, the Umtavune, and the Umzimvubu or St. John's, bordering our Natal Colony.

This splendid country is acknowledged by all who have visited it to be the " Paradise of South Africa." Its soil is wondrously fertile, watered by numberless streams having their sources in the mountains which gird the eastern and western regions of Kafirland. Their sides are clothed with

NOBLE FORESTS

and abound with excellent timber. In these uplands snow and springs feed the brooks that wind their way through rich fertile valleys, whose water, with scarcely any labour, might be made available for the purposes of irrigation to an incalculable extent. A lover of the sublime and beautiful in nature may find much to gratify his taste in a tour through this Italy of South Africa. The perpetual verdure, the rich flora, the wildly picturesque views found among the crags and precipices, the extensive prospects which many commanding positions afford, and the pure and bracing mountain breezes which bring health and vigour on their wings, combine to give an untiring interest to a journey through this legion of beauty and grandeur. The natural beauty of Pondoland is indescribably magnificent. Sloping down gently from the great chain of the Drakensberg, the country abounds in picturesque uplands, the grandest of mountain scenery, undulating plains, and well-watered valleys— glorious waterfalls, plenty of grass and bush abounding in pasturage. The grass especially attains in some places to

AN ENORMOUS HEIGHT, sufficient even to hide from view a man on horseback as he rides through it. This grassy region is only suited to the larger kinds of cattle, and under the foothills of the mountain region sheep, while the Angora goat industry could be carried on with every prospect of success. The rich delectable subtropical vegetation unite to render Pondoland the choicest and most favoured nook throughout the length and breadth of South Africa.

The wonderful Tsitsa waterfall alone, on the road from Umtata to Kokstad, is enough to make the fortune of the country as a resort to sight-seers, tourists, and globe-trotters. The river, after travelling through some wonderful ravines (reminding one of Colorado canons) crosses a vast plain, and suddenly throws itself over a chasm 375 feet deep. During the rainy season this great torrent, with its huge fall and immense volume of water, offers a magnificent spectacle, and is second in South Africa only to the _ mighty Victoria Falls of the Zambesi. The Tsitsa Falls, be it remembered, are easily accessible from Cape Colony and Natal, while the Victoria Fall are at present extremely inaccessible and are seldom visited by Europeans.

THE SUPE??? SCENERY

of the St. John's River, with its ocean gates, is worthy of a European reputation. The hillsides are clad with forestry, and the water lies like a mirror between the walls of trees on each side. Mr. R. W. Murray, in *South Africa* says:—"We saw as we passed along (in a boat some 18 miles inland) the luxuriance of vegetation in the banana plantations and the growth of other things. I was offered at one place the purchase of a thousand bags of mealies; and the amount of mealies which can be grown in this country cannot be over-estimated." It may become under agricultural enterprise the granary of South Africa. We have seen corn cobs grown on the Umtata superior to the finest American Indian corn. In the fertility of this country the world possesses a great food producer. Mealie meal makes as excellent porridge as does meal from oats, and the Pondos could be induced to grow mealies in large quantities. There is an increasing demand at Kimberley and the Transvaal mines of the Witwaters- rand to feed the 60,090 alien workers employed, beside the 250,009 Kafiis scattered throughout the Transvaal, mealies being the staple food provided by employers. Neither Natal nor the Transvaal grows enough to supply the ever-growing needs of a vast increasing . population, driven to such extremities for foodstuffs that Australia and America ship cargoes to South Africa which ought to be reduced on her own lands, awaiting the energy, industry, and skill of trained agriculturists.

The Revised Kafir Bible.

[LETTFR TO THE EDITOR.]

SIR,—Upon reconsidering my attitude towards Mr. " Zwaartbooy," expressed in my last, I have deemed it advisable to withdraw my words to the effect that I would not discuss the above subject with him. I do this in order that the even progress of the criticisms regarding the translation of the tentative Kafir Bible may not be regarded: this being of more importance than any unfair usage I may receive from his hands.

Having said this much, I wish to address myself to-day to his remarks that appeared in your issue of the 27th December last. I maintain that if the phrase *Akubon' ukuba* is to be retained' it should be amended to *kwakubon' ukuba.* As it is well-known to all tha- the general rule of reading and under, standing the Scriptures is first to take words in their plain and literal sense, and since the phrase *Akubon' ukuba* is of such grammatical construction as only admits the impossible and what cannot be imagined, it follows that its use here only adds confusion and perplexity to the reader. The argument about the context is all very well in its place. I should however, like to point out that it is only where the sentence can have but one meaning, or no meaning, that such phrases can be safely introduced in the books of devotion, and not where the sentence thereby receives a distinct duplicity of meaning—the-literal, and the context meaning—the sublime and the ridiculous; the latter, first to present itself to the mind and the one desirable to be sought after, and at last found far away and at the vanishing point, as it is ' the case here. Apart, then, from the question of correct Kafir, I think the reason is strong and even overpowering that in the translation of the Bible such phrases are a kind of deformity and are sure to attract the attention of the profane and the unscrupulous. Again, the Translators have no right to give any passage in the Bible a double meaning, unwarranted by the original text; on the contrary it is their duty, when they find that they have done so, to make, the necessary alteration. The less Chinese puzzles in the Bible translation the better, and the more noble is the work. Such phrases as *zintanda* for *batandwa* or *zitandwa*—" beloved "—and which may be translated " O, ye cracks," used in the R.K.B. should never have been introduced, however correct Kafir they may be deemed to be. The language tells us that they are cruel violations of its beauty, similar to cutting off the first finger-joint by the Xosa Kafir, and the large boring of the ear by the *Abambo* people, generally known as the Fingoes, which are disfigurements of the body.

At this stage the question assumes an an important feature, as the point just raised touches the very theory of Bible translation. It further brings to the foreground the necessity of determining whether the Bible language should be after the pattern of the red Kafir, or of the Christian or School Native. I think that it is a regrettable fact that in reading the Scripture one feels that the style is fashionable, more after the way of our heathen people than that of a more refined Christian Native.

" Mr. Swaartbooy " makes a bald state-ment against the purity of the Kafir language of the IMVO. I do not believe that statement, and should like to see it proved. What is certain is that he has made a most glaring blunder in saying that the word *Tiro* is a genuine Kafir word, and it is a curiosity to find one who aspires to know anything of our language ignorant of the fact that the word is borrowed from the Hottentots. Let " Mr. Swaartbooy " read Mr. Ayliff's preface to his Kafir vocabulary, and see for himself as it is far from my wish that he should follow me blindfolded.

Mr. Swaartbooy's attempt, to show how *akubon' ukuba* is employed in the Kafir language is not only unintelligible, but is an extremely foolish speaking. In his letter under review he writes:— "Now, in the *akubon' ukuba u Herodi,* which is the subject of his (" Hadi ") remarks in its general signification in the Kafir language, it bears no relation whatever to the rest to see. The general inference to be deduced when mention of a persons name is coupled with the sentence is this : the person must have taken a prominent part in the occurrences of which the story relates, or he must have been the occasion of them and what follows is the immediate con-sequence of his act, or follows im-mediately in the chain of circumstances in which he took a prominent part. The one meaning of *akubon' ukuba* therefore is at such a point."

In making use of these words, I apply them to the following : " *Akubon' ukuba ububile u Hintsa amamfengu agaula."* Literally, when they saw that Hintsa was dead the Fingoes broke away. I make notes as follows : 1. *Akubon' ukuba* here has nothing to do with the verb to see. 2. The word being coupled with Hintsa's name in the sentence denotes (a) That Hintsa must have taken a prominent part in the occurrences which the story relates his death being an occurrence, Hintsa must have killed himself or been the greater cause of his death ; (b) What followed —which was that the Fingoes left his country —was the immediate result of his act; Hintsa must have told them to depart from the land of the Gcalekas or their doing so must have been in consequence of his having committed suicide. Throwing Mr. Swaart- booys light and mere light if it - needed" on Matthew 2, 2, 19, the same reveals that Herod destroyed himself or did something next door to it, and afterwards sent an angel to Egypt—Matthew 2, 2, 16, Herod did not see that he was mocked, etc., etc

To these notes I add Mr. Swaartbooys significant words : Bear this meaning of the phrase in mind and you shall never be deceived or cheated of the drift of a pleasant story!!! " Mr. Swaartbooys sudden discoveries in the Kafir language run parallel to those made by Mr. Pickwick amongst ancient ruins. One' cheer to Mr, Swaartbooy —hip, hip hurrah!

We are offering all the above Lines "to arrive" at SPCIALLY REDUCED RATES and whilst Landing.

IZINTO NGEZINTO

IMINENGA.—E Kapa kwiveki engapaya kubulewe iminenga yambini. Mayine ke imvula!

BANGCWATYWE BEHLELI. — Ngokudubula nokudilika komngxuma wamalahle e Tylors town Pesheya kungcwatywe abembi aba 55.

UMBANE.—Umbane ubete inkabi zenkomo zantandatu ngase Natal. Ziwe zonke nga- calanye. Ezinye ebezikwanezo zifileyo ziqutywe kodwa

UKUTSHONA KWE LANGA.—Kufupi nentsi. mbi ezintandatu ngokuhlwa kolwesi Ne, ngo 13 kwemiyo kubeko ukufihleka kwe- nxalenye yelanga.

WOTATWA OMNYE ASHIYWE OMNYE.—Ko- fupi ne Mafiking kubetwe ngumbane indoda Defoe ibihleli enqweleni nomfazi wayo, umfazi yena akenziwanga nento le.

UMTUBI WETOKAZI.—Iqela apa lase Kapa elabamba ipolisa lalibeta kakubi xa laliquba umbanjwa libanjiwe, siteta nje linkantuza ityala elo; alikagqitywa, nepolisa elo lisese hospatala.

IYEZA LENKUMBI.—U Mr. Millborrow wase Natal ufumene elona yeza lokubulala inku- mbi. Lingamanzi afike atshizwe xa site waza pantsi ekungayi kabuko nanye yazo esindayo,

INGXINANO E BHAI.—Kuleveki ipelileyo izikepe ebezimi kwizibuko lase Bhai bezi ngama 41, ezincinane beziyi 28, ositemele 13. Maube umsebenzi ukoke kulomzi, hi nje kaba ?

UHLAYUNIWE.—Umatoloshe kwi Dunottar Castle kwizibuko le Kapa ubehleli kufupi nomashini ekute kwabambeka ibatyi yake wasengelwa kumashini ote wamdlavula kakubi wafa kwangoko.

INCASO YAMA JEMMANE.—Kwelaso Rautini kuvakala umoya wenoaso enkulu kuma Jelimane kuzo zonke indawo zamisebenzi awamkeleki, ngoku kucekiwe nobutywala kutiwa yi German Beer abuselwa.

IMPATO EMBI.—Ngatnayeyeye kubi kwe- lase Transvaal kwindawo ngendawo ukupa- twa kakubi kwama Ngesi agma Bhulu, zizinto zokukatywa zibetwa ngefisa nange- zabhokwe, zifakwa nase ntolongweni- Kubi.

UBEZUNGULANI ?—Indodana entsundu e Durban kweziveki zigqitileyo ingene eka- mbileni ebilele intombi yomlungu wayo, ite yakukala intombi yanyauka inkewu. Ifu- niwe yabanjwa, yagwetyelwa inyanga Bantandatu nekati ezingama 26. Goed zoo.

UZIBULELE,—Igwangqa u Hansfeld ngase Salt River, e Kapa uzidubule entloko nge revolver bapalala ubucopo. Kwimizuzu emihlanu engapambili yayihleli nomfazi wayo nabantwana inookola kakulu, ingabo- nakalisi nomncinane umqondiso wento abeza kuyenza.

KUNZIMA.—Kwisibhaxa se Johane ekutiwa yi Jeppestown isixatoto esingu Pettie site ngokunqatyelwa kukufumana umsebenzi saye singena kakulu kwinzima zelipakade, sala xa kuse blakufesini saqubula ipistoli sadubula umfazi waso wafa kwa oko. Use- ntanjeni ngoku unkomo.

ABAPUMA E RAUTINI.—Abasebenzi aba- kuma kulu omane (400) abakolise ngabaki bezindlu bapume e Rautini ukuya kufuna umsebenzi kwezinye indawo. Inxenye isinge kwa Bulawayo, inxenye e Natal, inxenye e Kapa, ecinga ngokuti nkuba ayi- pumeleli kwezindawo isinga e Australia.

NGAHLAMB' EZANTSI KWAKE. — INjojeli edume kunene ngokubalekisa i bhayisikile engu Zimmerman kwiminyaka emitatu egqitileyo ufumene amabhaso angama 400, pakati kwawo kuko la : ipiyane 10, ama- hashe 4, ikari 8, iwotshi zegolide 25, idayi- mani 40, neziza ezitatu. Makabe akayi kuba sasebenza!

INGOZI KANJAQO.—Kwi Komponi ye Primrose e Rautini kuqekeke imbiza ebilisa amanzi ka mashini, umpezulu wayo utsho wachita inxalenye yesifulelo esite ukuwa kwaso saposa ngamacebetshu omnye waba qeshwa, umbaseli yena utshe kakubi kanga- ngokuba inyama ibimana ukuliqika ema- tanjeni. Akubonakali kupila kuye.

ODINWE BUBOMI.—Kusasa ngamhla utile abantu kwi hotele eyi Whittington e Kapa botuswe sitonga se revolver, bafumene ukuba enye indodana engu Alfred Leftwick ebisandukufika ivela e California izidubule entloko, yaseyiqauka. Akubonakali sizatu sokuzibulala kuba indodana leyo ibinenkozo ezaneleyo, nabazali emva bakwanjalo, naxa bekuza kulalwa ngepezolo lendodana ibe yonwabile.

UMQOMFILE.—Isipixi somXhosa e Rini sibete kakubi umfazi okwantsundu ngango- kuba abulale umntwana obesesesiswini emfazini lowo, ekubonakele ngoko kubona kuka gqira ukuba umfazi lowo usengozini. Isizekabani kubizwana imali. Indoda leyo igwetyelwe ukuhlaula iponti ezili 15, okanye inyanga ezintandatu enkongolweni, uvakele ekwaza unkomo esiti " Sendotabata inyanga ezo zintandatu."

UBUDLWENGU BAMA BHULU.—Ngamhla utile e Rautini iqela lama Ngesi lipume kunye nentsapo yelo ukuya kwenza umdlalo emlanjeni otile, xa knlapo kute gqi iqela lama Bhulu exhobile afike alibushulisa eliqela elimisa ze esiti afuna izixhobo; kuvakala nkuba abafazi bapatwa kakubi kakulu ngalamatshijolo, ete yakufun' uku- timba enye indoda yabanjwa, kwarolwa ne leta zayo ezingxoweni zafundwa. Aku- kuhle.

UMTYALILE.—U Willie, e Rini, kwiveki engapaya ubemangalelwa ngokutyala omnye umfana ongu Konongo kuloliwe. U Kono- ngo ubecelwe ngu Willie ukuba aye kumpe- leka emtshatweni wake. Ite i train xa ingase Mimosa Station lamadodana axabana ngefestile. U Konongo ufune zivaliwe, u Willie umangele. U Konongo, emmandi, usuke u Willie wamti hlasi jwi pandle ululoliwe ebaleka. Akenzakalanga kakulu. U Willie wafunyanwa engenatyala.

IZIBONGO ZIKA OOM PAUL.—I Bhulu lonene elisesekayeni lama Bhulu lenjenje ukuteta ngo Oom Paul:—Mongameli odume kunene! ndoda ebuchopo, nentliziyo ibanzi ngapezu kokuba singazincoma, mkokeli wabantu abanobuntu. Shehe ! tina ma Bhulu sisi- sizwe esingena mandla okukunceda kwi mfazwe ongena kuzo. Kodwa singabanako ukukunceda kwisipitipitana serele ne Ngilane, nakwifute lobuhlanga bayo obuginya izizwe, ekubonakala ukuba ekuqubeni kwamaxesha bahlalel' ukuginya nohlanga oluzizigonyoti.

IHINTSHOKAZI.—Siva ukuba kute ngase Rini umlungukazi otile wachaza kakuhle inwele zenkwenkwana nentombazana yake wabatumela ukuya esikolweni se Cawa. Endleleni bahlangene nogxibakazi lomlungukazi ote wababiza wangena nabo ndlwaneni etile, rutu imela wayilola esiti mabati cwaka uza kubanqamla lemiqalana yabo. Emva koko ukululе zonke ingubo kulo uyintomba- zana washiya ifaskoti yodwa, wabakupa. Babaleke bakuxela ekaya, kutunyelwe amapolisa afike ingaseko kulondlu lentokazi, yaye nalendlu ingati ayihlali mntu. Usa- funwa nangoko, noko kubonakala ukuba akasayi kufunyanwa lula.

INGOZI EZIMBI.—Kwelangapakati kufupi ne Tinara kuke kwawa izipango ezite zalu- ncedo olukulu ebantwini nasempahleni. Pakati koloncedo kubeko isijwili sokulila ngezinto ezimbi ezenzekileyo kwa ngezo zipango. Amadama aliqela aqekeka yabake yimoshara yamanzi. Ixego le Bhulu eli- budala buyi 80 iminyaka lemka nomfulana xa laliwela ligoduka; kwakona elinye i Bhulu u J. J. Jonker, nte xa lite qabu imvula wapuma pandle epeleka umhambi owayese ndlwini yake, ate xa awela umfula- na opambi kwendlu wema ngapesheya u Jonker ekangele ukuwela komhlobo wake, esemi njalo utiwe qwaka ngumbane wafa kwangoko. Kwenzeka oku umkake umi emnyango umkangele. Umhlobo abempe- lekile akayibonanga lengozi kuba ute akuti qeke wapalisa. Ufikile umfazi walinga ukufunqula isidumbu, kodwa akabinako kuba indoda leyo yayinomhlehlo, waye nomfazi epelelwe ngamandla. uqunuquluze apo kwada kwabuya impahla kwaza kunceda izicaka ukumtwalela ekaya.

Ndati ndisak'fika kulendawo sihlala kuyo ngoku ndafumana ibhotile yelika Chamberlain lokuhlikihla ishiywe ngo- wayeqeshe indlu leyo ngapambili. Ndati ndakufunda ngapandle ndafumana kutiwa lelona yeza lilungele ukwenzakala nokutyabuka. Ndingalingqina kuleyo indawo, Andazi nto lilingana nayo ekunyangeni amaqakuva nokutyabuka. (Mna) F. E- Barrett, umpati we Me Saeur Sentineh, e Le Suer, Minor. Elokuhli- kihla likwalunge kunene ekutyatyambeni kwamatambo. Litengiswa kwa R. Lumsden & Co , e Qonce.

LITENINA UKUNGENA ISELA?

Uvuka ngomnye umso ulahlekwe yi watch yako, sisipaji sako, zingubo zako ezilungileyo neziuye izinto zexabiso; kanti ke noko akuko mntu uke weva maracazo ebusuku. Akuko nopau olu- bonisa uhlobo elingena ngalo isela endlwini, tu nomkondo wendlela elimke ngayo. Uti ke uye kuxelela amapolisa, uti kanjalo ugcine inja nompu ongxashi- weyo, waye ngokwenjenjalo ulumkisa amasela ukuba angezi emzini wako. Linyatelo lobudoda ke elo, kodwa ke yona imali ne watch yako nezinye intwa- na ezincinane zimkile.

Make ndikuxelele ke ukuba isela elibe impahla yako alikange lingene endlwini yako, into ekoyo lazalelwa kuyo, lahlala iminyaka engamashumi mabini kuyo. Alizange lipume, liyaqala ngoku limke nempahla yako, uakuba kungeko namnye kuni owaka weva, umhlaumbi walibona, Beningatini kum? Ubungati ndiligeza undoyikise ngokuti uyakwenza ukuba mandibuyiselwe emzini wamageza. Kodwa musa ukuqiniseka kakulu.

"Kwakamsinyane," utsho u Mr. Heakin " isifo sengqangqambo yamata- mbo sangena emzimbeni wam ndeva intlungu emzimbeni wonke, sandilalisa pantsi elukukweni inyanga ezintatu ndingena kunxiba. Ndahlala iminyaka emihlanu kobo bume, Ngeloxesha nda- hamba kumagqira alishumi elinane elandelelana. Kodwa amayeza awo akandincedanga. Ngelinye ixesha ndake ndeza kumzi wabantu abafayo e Shrews- bury apo bandinika amayeza esifo se ntliziyo, ndaba ngakumbi kwada kwa- bonakala ukuba mandigoduke."

Indlela awapiliswa ngayo siza kuyixela kwakamsinyane. Kuqala make sitete ngesifo sake samatambo. Wonke umntu oqondayo uyazi ukuba isifo samatambo ne gout ngamawele, yaye isisifo sezwe lonke. Siyawuquba umsebenzi waso wokuvisa intlungu nokuzamazamisa umzimba kuwo onke amazwe. Akuko sifo simbi esibanga intlungu ezinkulu nokungabi nakwenza nto njengaso. Kengoko iyeza elinokusinyanga litane- Iwe yimali eninzi e England kuno mngxuma wegolide okuwo onke amazwe. Kodwa ke esi sifo samatambo sifike sitsho emzimbenina nanjengokuba imbu- mbulu umhlaumbi imela ibingati yenje- njalo? Hayi, esi sifo samatambo lisela elifike libe ukonwaba namandla etu. Nanku umhlobo wetu olungileyo u Mr. Richard Heakin wase Pentervin, Salop, uxela uluvo lwake kulo mgca. Masibeke amazwi ake kanye, uti: " Isifo samata- mbo satsho emzimbeni warn." Masiqonde ke ukuba uteta ngokwabantu bonke. Niyazi ukuba siteta ngokungenelwa yilento naleya, nenye, njengokungati izifo ezi ngama soldati okanye izilo zasendle, Uti akuko mahluko? Uko, mkulu kunjalo nje, kuba sifundiswa ukuba masiyilindele ingozi ngecala elingelilo. Niyabona ke ngoku? Kwiminyaka elishumi elinantatu edluleyo nge ntlakohlaza ka 1880 xa wayesebenza kumngxuma oyi Roman Gravel Lead u Mr. Heakin wangenwa yingqele embi. Yabehle wapumelela kuyo, kodwa akapumelelanga kwinto eyayilandelayo. Wangenelwa kukutyata, engatyi ene- ntlungu esifubeni nase macaleni. Ame- hlo ake nolusu abamtubi, zaza izandla nenyawo zabanda, zancangati. Ubedla ngokubila, njengokuba umntu ebanjalo akotuswa yinto eyoyikekayo, waye kanjalo ekatazwa zintlungu entliziyweni, ebonisa nokupefumla okunzima—ekutiwa ngama gqira lipika.

Lizalelwe kulondawo. Ngamanye amazwi, sinye, sinye kupela, sisiqamo soku- ngasebenzi kwesisu, kungenx' enokti ke ekuti kuvele letyefu kutiwa yi Uric acid; le acid ke idibana ne Chloride ye sodium eziti ke zenze ityuwa, Le tyuwa ke kutiwa yi urate ye sodium, efike ke ifunyanwe ekudibaneni kwamatambo ezintwana ezibukali ze kristali. Kuti ke kulandele ukutyatyamba nentlungu esi- ngati ukuzibiza sisifo sokuqaqamba kwamatambo. Niyaqonda ke ukuba asiveli ngapandle koko ngapakati—masiti esi- swini. Ingqele eyehla umhlobo wetu kula mngxuma ayivelisanga ngqangqa- mboyamatambo, yasuka yahlala eluswmi Iwake yayigcina yonke ityefu emzimbeni endaweni yokuyipungula.

U Mr. Heakin wongezelela ati " Nda- ncedwa ekugqibeleni yi Ncindi Epilisayo yo Nozalakazi u Siegel, ngapandle kwayo ndiyatemba ukuba ngendife kwakudala."

Kuba elisela nangani lingalinda ixesha elide de kubeko iroba, alaneliswa kuku- sipanga ukonwaba nemali likolisa ngokuti limke nobomi betu. 6

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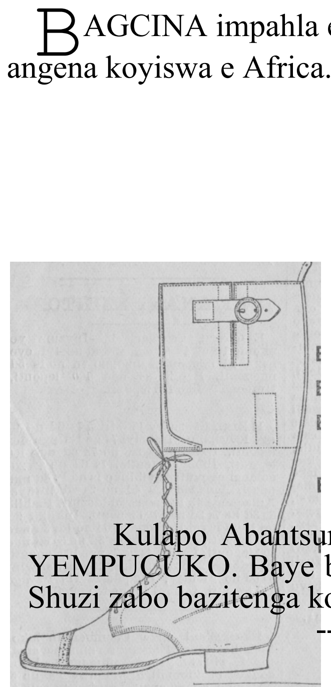

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