Lirolelwa 8/6 nge Kwata (itu- nyelwe ingekapeli)
4s ipele i Kwata ingarolwa- nga.
Unokuhlaulelwa wonke Unya- ka ekuveleni kwawo nge 13s 6d.
Izaziso Zabazelweyo, Aba- tshatileyo, Nemibiko, irolelwa *2s* 6d, zingene kanye; 3s 9d kabini; 5s katatu.

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 ku- pela.
Limele imfanelo ya Bantsu- ndu ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

IXABISO 3d] KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, SEPTEMBER 24, 1896. [Vol. XII No. 622

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA.

IMIHLABA ELAHLIWEYO E DIKENI.

Esi Saziso sibhengezelwa ukuze azi ubani nobani, ngu
A. W. BAKER, Imantyi.
Kwi Ofisi ye Mantyi
Edikeni, 7 August, 1896.

ISAZISO SA KOMKULU.—No. 664,1896

Kwi Sebe Lokulima,
Cape of Good Hope,
16th July, 1896.

KUYAZISWA apa, ngokwesiqendu Sokuqala so mteto we Mihlaba Elahliweyo, ongu No'. 3, we 1879, owahlo- nyelwa yimiteto Nos. 24 we 1887, no 15 we 1895, ukuba leilira ingezantsi, ekwi siqingata se Victoria East (Dike- Ngqu- shwa), ikangelwe njengelahliweyo, ka- njalo u-Rulumente nya kuyitabatela kuye ngomhla we

20th JANUARY, 1897, ukuba ngeloxa akuvelanga baniniyo ba- yibange, okanye irafu ezingama-tyala kuyo zihlaulwe ku Mantyi weso Siqingata, njengoko kufuneka njalo ngokwe Siqendu salomteto ukankanywe ngentla.
CHARLES CURREY,
Unobala Ongapantsi we Sebe Lokulima.

Imihlaba ekwi Siqingatase Dike-Ngqu- shwa, ebalelwa ukuba ilahliwe.

Tshikila, e Auckland, Isiza Lot No. 1, Block B, ne Ntsimi Lot No. 12;ukubanzi bentsimi zimaile ezintatu, isiza 50 square roods ; imali elityala : £6 5s. kususela ku January, 1886.

Mtirara, e Auckland; Isiza Lot No. 10, Block D, ububanzi, 50 square roods ; ne Ntsimi Lot No. 24, ububanzi zimaile zontatu; imali elityala £5 12s. 6d. kusu- sela ku January, 1887.

Nqikili, e-Kwezana, Isiza Lot No. 10, Block A.A., ububanzi 50 square roods; ne Ntsimi, Lot No. 121, ububanzi 2 miles ; imali elityala ukususela ku January, 1884, zi £7 10s.

Jan Koss, kwa Gwabeni. Intsimi, Lot No. 19, ububanzi zimaile zontatu ; Imala elityala ukususela ku January 1885, zi £5 10s.

Komani Jaza, kwa Gobe, Isiza Lot No. 3, Block B, ububanzi 50 square roods; ne Ntsimi Lot No. 1, ububanzi zimaile zontatu, Imali elityala ukususela ku January, 1887, zi £5 12s. 6d.

Sovio, e-Mxelo, Intsimi Lot No. 138 : ububanzi zimaile zontatu. Imali elityala ukususela ku January, 1881, zi £6 10s.

Ndingana, e-Mxelo. Intsimi Lot No. 81; ububanzi zimaile zombini. Imali elityala ukususela ku January, 1884, zi £6.

Jonas Adonis, kwa Mabandla : Isiza Lot No. 163, Block H2; ububanzi 93 square roods, 108 square feet, ne Ntsimi Lot No. 203, Block J, ububanzi zimaile zone, ne 433 square roods, 1419 square feet. Imali elityala kususela ku January, 1890, zi £5 5s

INTSHUMAYELO

NGU MHLEKAZI UMPATI MIKOSI U WILLIAM HOWLEY GOODENOUGH,
Ilungu le Qela Elibekekileyo le Bath, Igosa Elikulu elipete Imikosi yo Mntan' Omhle kule Koloni ye Cape of Good Hope. Opete u Laulo lwale koloni kwakunye namazwe nezibaxa zawo, ne sandla Esi- kalu somntan' Omhle njalo-njalo, njalo- njalo.

NGEGUNYA endilinikwa Lipepa la Komkulu, ukwenza ubulungisa ngokupeleleyo kule Koloni, elibalwe ngomhla we 4 ka May, 1832, ndiyayaleza apa, ndimisela nokumisela, ukuba, nge- sizatu sokulungiselela i Jaji, ezindawo zikankanywa ngasezantsi, ziyakwabiwa zibe zezi ziqingata:—

Isiqingata Esipezulu,

Esokuqala, sesase Vryburg, kunye ne Kuruman.
Esesibini, isiqingata sase Mafeking.
Esesitatu, sesase Richmond, ndawonye ne Murraysburg ne Britstown.
Esesine, sesase Victoria West, ndawonye ne Carnarvon, Prieska, Kenhardt, ne Gordonia.
Esesihlanu, isiqingata sase Kolsberere, kunye ne Hanover ne Philipstown.
Esesitandatu : isiqingata sase Alvani, kunye ne Gqili (Herschel).
Esesixenxe: isiqingata sase Barkly East.
Esesibozo: isiqingata sase Albert.
Esesitoba : isiqingata sase Steynsburg.
Eseshumi: isiqingata sase Metele, kunye ne Hopetown.
Eseshumi elinanye: isiqingata sase Kaladokwe.

Kanjalo ndiyalela, ndimisela, ukuba ngo Mvulo, ngomhla we 21 ku SEPTEMBER, 1896, inkundla yomjikelo iyakuba se Vryburg, yonganyelwe yi Jaji ye nkundla Enkulu yamatyala yase Koloni, ukupulapula nokugweba ama- tyala onke anokutetwa zinkundla zalo- mjikelo, nokwenza ezinye izinto eyalelwe ukuzenza ngomteto lo Jaji; inkundla ezi kwanjalo Zobako kwidolopu ezinkulu kwezinye iziqingata ezo zibaliweyo, ngentsuku ezoyalelwa ngazo emva koku.

Ndiyaziyala ngokute nqo i Mantyi zonke, Abameli ematyaleni, ne Felku- rneti, nangawambi Amagosa, ukuba ancede ezonkundla, kuba eyakupendula xa angakwenzanga oko.

U TIXO ASINDISE INKOSAZANA!

Ikutshwe ngesandla sam netywina lakomkulu le Koloni yase Kapa ngomhla 6 ku August, 1896.
W. H. GOODENOUGH,
Lieutenant General,
Igoso Elipete Ulaulo.

Ngomyolelo wo Mhlekazi Opete i Gqugula lolaulo,
THOMAS UPINGTON,
Umchazi-Miteto.

INTSHUMAYELO

NGU MHLEKAZI UMPATI MIKOSI U WILLIAM HOWLEY GOODENOUGH.

Ilungu le Qela Elibekekileyo le Bath, Igo- se Elikulu elipete Imikosi yo Mntan ' Omhle kule Koloni ye Cape of Good Hope. Opete u Laulo Iwale koloni - kwakunye namazwe nezibaxa zawo, ne sandla Esikulu so Mntan' Omhle njalo-njalo, njalo-njalo.

EKUBENI nge Ntsumayelo engu No. 469, yosuku lwama 25 ku November 1895, U Mhlekazi i Ruluneli washumayelayo wazisa wabika ngegu- nya lomteto ongu No. 25 we 1893,

obizwa ngokutiwa " Ngumteto wezifo zempahla, 1893," ukuba imizi yo Kali, Bob, Mlungu, Bokiwa, Mbeni, Qetanis, Wana, Nozingca, Hlekiso, Velapi, Ma- takana, no Drijvis, bakwa Qumbu, iba- ndakanyiwe kwinteto yalomteto uxeli- weyo, sabe eso sigingata sine mofu : kanjalo ekubeni ndiqondisiwe ukuba esosifo sipelile kulomizi ibaliweyo : ke ngoko, ngegunya namandla endiwa nikiweyo, ndiyazisa, ndibika, ndishu- mayela kanjalo ukuba lomizi yo Kali, Bob, Mlungu, Bokiwa, Mbeni, Qetanis, Wana, Nozingea, Hlikaso, Velapi, Ka- takana, no Driivis kwisitili sakwa Qumbu, ayisokuba, sabalelwa ukuba ugumandla one sifo ngalomteto, ka- njalo ikululekile kwizimiso zalo Ntshu- mayelo, engokunje ehlehliswayo kulo- mizi ibaliweyo.

U TIXO ASINDISE INKOSAZANA !

Ikutshwe ndim ngetywina lakomkulu lekoloni yase Kapa, ngomhla we 17 ku August, 1896.
W. H. GOODENOUGH, Lieutenant-General,
Igoso Elipete u Rulumente.
Ngomyolelo wo Mhlekazi, Igosa elipete Igqugula lo Laulo.
P. H. FAURE.

No. 402, 1896.]

ISAZISO SAKOMKULU.

ABACELA UKUTUTA IPOSI.

Ukusuka kwi Ofisi ye — Posi ukuya kwisitishi sika Loliwe, kwi Dolopu yase Qonce.

KUYAZISWA ukuba Incwadi ezi- tywini weyo zezicelo, ezibe- kiswe ku Mongameli Wegqugula Lezicelo, zaza zabalwa kwatiwa "Izicelo zokututa iposi pakati kwe Dolopu yase Qonce ne Stishi sika Loli- we," ziyakwamkelwa kwi Ofisi yemi cimbi e-Kapa, kude kube ngumhla we 13 ka October lo uzayo, ngo 12 emini emaqanda, ukuze kututwe leposi nge- nqwelana ezitsalwa ngabantu nokuba zezamahashe, njengoko kusukuba kufu- neke njalo :—

Pakati kwe Stishi sika Loliwe, e Dolo- pini, ne Ofisi ye Posi, ngemizuzwana elishumi ukubeka paya, nangokubuya ngokunjalo, ngangenani ekufuneka Iona ngokuyelelene nokungena nokumka kololiwe we mpahla. Ukuze incwadi zinganqikwa pambi kwexesha elililo, kufuneka ukuba Abaceli babale nga- pandle lamazwi ati "Isicelo somsebenzi Wokututa inlpahla pakati kwe Qonce ne Stishi sika Loliwe."

Ikontileke yoqala ngomhla *wokuqala* ku January, 1897, ipele nge 31 ku December, 1897. Bayabongozwa abo bacelayo ukuba baxele iminqopiso yokuwuquba lomsebenzi kude kube ngumhla wama 31 ku December, 1897, nokuba ngu 1899. Nokuba yiyipina kwezi kontileki ayita- batileyo umntu, ukululekile ukuba ayi- pelise ngokunika isaziso—inotisi sbali- weyo— nenyanga ezine.

Uhlobo lokubalwa kwizicelo, olune- ngxelo ezeleyo yohlobo lokubekwa kweminqopiso, lunokuzuzwa ngolufuna- yo kwi Mantyi nokuba kukumpati we Posi e Qonce.
S. R. FRENCH,
Postmaster General.

Kwi General Post Office,
e Kapa, Ngomhla we 20 August, 1896.

ISAZISO SAKOMKULU.—No. 65, 1896.

Kwi Ofisi Enkulu Yonocanda,
E Kapa 9 *June,* 1896.

KUYAKUBAKO ifandesi lale mihlaba ingezantsi apa ekumandla waso STOCKENSTROOM eliya kuqutywa pambi kwe Ofisi ye Mantyi e Seymour, ngo 10 kusasa ngolwesi BINI, 29 SEPTEMBER, 1896. Liya kuqutywa pantsi kwe migaqo enoyifumana kumhlati wckuqala welipepa one Saziso No. 47, 1896.

Izalatiso nemigaqo ye fandesi zingabonwa kwi Ofisi ye Nkulu yo Nocanda e Kapa, nakweye Mantyi e Seymour.
J. TEMPLAR HORNE,
Surveyor-General.

Kumandla wase Stockenstroom.

Lot 333 ongu Lot No 25, kwi Lokishi yakwa Mankazana. Ububanzi 3 morgen 394 square roods, upela, ngentla-ntshona- langa nge Erf No 24 ngase eude ngedlelo, ngase SW ngomlambo wakwa Mankazana. Inani lentengiso £300, indleko zccando njalo njalo £2 10/, eyetaitile 12/3.

Lot No 866, ongu Lot No 38 kwi Lokishi yase Hertzog. ububanzi 90 square roods Upela ngase node ngedlelo, ngase sude ngo No 37, ngase mpumalanga nge Thomas Street, ngase ntshonalanga ngedlelo. Inani lentengiso £5, indleko zocando, njalo njalo, £2 10/, eyetaitile 12/3.

Lot No 8662 ongu Lot No 33 kwi dolopu yase Soymour, ububanzi 150 square roods, upela ngase node ngo , Lot 32, ngase sude ngo Lot 34, ngase mpumalanga ngedlelo, ngase ntshonalanga nge sitilato, inani lentengiso £20, indleko zocando, njalo njalo, £2 10/, eye tayitile 12/3.

C. P. MATYOLO, E Qonce,
USAHLELI.
QONDISISA APO AKONA —
Kwi Bala le Malike.

WENZA Izihlangu Ezihle " konkena," ngawona manani apantsi Zinoku- tunyelwa nge Posi kulo lonke elimiweyo Ezona zihle, ezona zomeleleyo, ezona zitshi pu zentlobo zonke, uhleli enazo.

C. P. MATYOLO Boot and Shoemaker
Market Square, King Williams Town,
IKAYA LABANTSUNDU,
NE- VENKILE,
E QONCE.

SIVAWA'ZISA umzi wakowetu. ukuba zisamana zifika Iqiya Ezibukali ze SILIKA ezina Maqhina ,e Minqwazi (Caps) yazo. Kutike ne MPAHLA ENTSHA ye Bhola ne Ten- is. Ihleli yodwa thu ! !! Amapini aqala ku 6/0 ye ku 2 1/6 ne 24'6.

PAUL XINIWE General Agent, .
King William's Town and East London
IKAYA LABA HAMBI.
E BAI.

KUMANDI ukuba ndivakalise ukuba ngenxa yokusweleka kwe ndawo enje ngale yabantu Abantsundu e Bhai, u Mr. O. HENDERSON, UM Afrika wase America, ngoku umise IKAYA labo bonke, abanga bango nwaba xa bakude namakaya abo.

Abahambi babizwa imalana elula ngokuhlala, batye kona.
Resolute Boarding House,
Russel Road,
Port Elizabeth

HEPWORTH'S Limited, Abenzi naba Siki be Ngubo,

IMPAHL Aezintsha ezifikileyo ziko ngoku zonke zibekwe amanani abona- kalayo nalula angala :—

Isuti zama Kwenkwe ziqala kwi 3/6 zinyuko Ibhulukwe zama Doda ziqala kwi, 7/11 zinyuke
„ „ Doda „ 21/- „ Idyasi „ „ 21/-ziye kwi 27/6

ZISHIYANA NGOLUSU LWAZO

KANIZOKUBONA ISUTI ZETU ZOKU TSHATA—Ziqala kwi 42/- ezona ntlobo zintsha kwimpahla yakwo HEPWORTH akuko mavukuvuku kupela zezomeleleyo ngamanani alula. Kanize kulinga kwa HEPWORTH Limited, Maclean Street, E-Qonce.

Yizani Nibone! Yizani Nibone
Ifandesi elikulu Lempahla Ngamanani Atotyi- weyo ko

Dyer & Dyer, Limited
E-QONCE

Zonke Impahla ebezi Sele zisatengi- swa ngamanani apantsi kakulu.

I Carpet Bags yi 3/6; Iminqwazi ye Twidi 9d.; Ihempe Zokusebenza 11d; Ihempe Ezimhlope 2/6.

Kuko Ityali ezintsha ezisa ndulukufika, zifa- nelekile kanye, ziqala kwi 3/- inye.

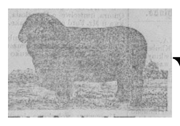
Idyasi Zamadoda ..	..	9/11
Isuti „ *ze* Twidi ..		16/11
„ elungileyo ye Serge ..		25/-

------IMPAHLA ZOKUTSHATA - Imitika Emnyama ne Ndulubatyi, ne Bhulukwe ze Twidi yi

26/- nge SUTI

I Printi ezintsha yi 5d. nge yadi; I Kausi Za- madoda yi 6d.; Indulubatyi y i 1/6; Ibhulukwe Zangapantsi yi 1/9,

DYER and DYER, Limited,
KING WILLIAMS TOWN.



Ye GUSHA I DIP

EKA LITTLE.

Abafayi be Gusha abantsundu mabafune i Dip ye Gusha ka LITTLE xa bafuna yona maze banga tabati nnnye yezi zinga pantsi kwayo ngokulunga!

EKA LITTLE
I DIP ENGU MGUBO
IZITYA ZOKU DIPA
Ezomeleleyo zenziwe ngentsimbi, zikapukapu azirolelwa mali ininzi abafuna incazelo nama nani bobalela
MORRIS, LITTLE, & SON, Limited,
PORT ELIZABETH.

-O-

ALLEN & CO.,
BASE GCUWA
BACELA AMEHLO ENU OKWEXESHANA.

YEYONA Venkile e Transkei enazo zonke Impahla Ezibuhlungu. Yizani nibone !

INGUBO ZAMANENE : Amahomba makayiqonde le Venkile) ISUTI, I- BHATYI, IBHULUKWE, IHEMPE, IZIHLA- NGU, njalo njalo.

IMPAHLA ZAMALEDI : Maledi niyeva kodwa? IPRINTI, (ITYALI zetu Zizodwa), ILOKWE, IKELEKO, IZIHLANGU ne SHUZI, njalo njalo.

IMPAHLA ZOKUTSHATA
Ukutya ne Zikumba kutengwa ngamanani apezulu arolwa napina.
Impahla enisukuba ningaziboni ningalibali u- kuzibuza.
ALLEN & CO., Butterworth.

LEMINYAKA I 18
IGQITILEYO,
SINGENISE KWELI LIZWE
IBLANKETE
ZOBOYA.

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

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPA- ULE i BLANKETS ZONKE ngopawu esi- luqinisele na Komkulu ngohlobo lwemifa nekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENE- NE, kangelisa kunene ukuba ina- wona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo.

ZONKE EZI BLANKETE ZIZEZINGATANDATYU- ZWAYO.
ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU.
IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkele enitenga kuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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

----

APO ZIPAKULWA KONA KUKO

James W. Weir & Co.
E QONCE.

Ngabo bodwa abanokubhala lomfanekiso we Ngonyama

Thomas Bailey & Co.
E QUEENSTOWN,

BASANDU KUFIKELWA YIMPAHLA ENINZI

IZIHLANGU, ISHUZI
kwane SLIPPERS.
ZONKE BAZITENGISA
Ngamanani alula apa e Safafika

I Veldtschoen zama doda ziqala kwi 4/6.
Ezibotshwayo „ nenekazi „ 4/-
(ZINOLUSU KANYE)
I Slippers, ziqala kwi 2/6
BONKE MABEZE KUZI KETELA

O BAKER, BAKER, and CO.,
E QONCE.

Siya kwa BAKER!

Bane Fandesi Elikulu!

NGOKUNJE

Yonke Impahla Itotyiwe!
I Printi ziqala 2d. pr yd
Imuslin 1d.

IZIHLANGU,
ZONA ZITOTYWE KAKULU KANYE.
IMPAHLA ZAMADODA NAMA KWENKWANA,
KUFUNEKA ZITENGIWE ZAPELA.
Elowo makake eze Kuzibonela ngokwake.

Kwa BAKER, BAKER & CO

IKOMPONI ENTSHA YASE JAGERSFONTEIN YOKU- *MBA NOKUPANDA, LIMITED.*

KUYAZISWA apa ukuba u MR. JAMES SAUNDERS (Mahlasa- bangella), obefudula ese Koffyfontein, unyulelwe ukuba abe ngu Mpati wa Bantsundu, ne Mingxuma e Jagersfontein, umsebenzi wowuqa- la ngo 19 Iwale nyanga.
Ngomyalelo,
NELSON S. GIRDLESTONE,
Unobhala.
Kimberley, August 14, 1895.

KUFUNWA

AMADODA apilileyo, afunelwa umsebenzi wapezulu nowa- se mngxunyeni kule Mingxuma yase Jagersfontein.
QONDANI.—Kwabakufupi e Qonce u WM. N. SIKITI,

Beauchamp, Booth & Co
E QONCE

Siyanazisa ukuba siwafezile amalu- ngiselelo ebe siwenza sine

Mpahla Ezintsha!!!

I GERMAN PRINTS, ezona zilungileyo yi 6d. i yadi.
IZITAFU Ezipindiweyo (double width) intlobo zonke zamabala yi 1/- iyadi (ngamanani alula).
ITYALI ezintsha zoboya ezisandulu kufika ze- nziwe kakuhle ziqala kwi 4/- ziye kwi 40/- inye.
IHEMPI eziyi micako ezomeleleyo ye 6d 7 1/2d, 9d, nge yadi.

ILOKWE ZOKUTSHATA ese zenziwe kade ziqala kwi £1 5s, zide yiye kwi £5, zinako noku o- dolwa ze zenziwa kwa oko.
IVEYILE ZABATSHAKAZI, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into enga- funekayo yomtshato.

Yizani Kubona Isitora setu esikulu esitsha.

Beauchamp, Booth & Co,
Late JOHN J. IRVINE & CO.

PASCOE (U FOLOKOCO.)

NIYAZI apo ningafumana kona yazibulisa izihlobo zake ezintsundu.
Ufuna ukuzikumbuza ukuba usandulu kufumana into eninzi yempahla ezintsha ezivela e NGILANE

IZIHLANGU ne SHUZI!

EZABAFAZI i SHUZI 3/6 nge pair

„ EZINEMITYA 4/6 nge pair

EZAMADODA „ (ezomeleleyo) 7/11, 8/6, njalo njalo

„ EZILUKUNI (Bluchers) 8/- nge pair

Ingubo Zamadoda Zokunxiba (ngokukodwa) Ezokutshata —Uyezvana.

Asiwalibele Namanenekazi Ilokwe Ezimhlope ze Setini ziqala kwi 3O/-Qonda i £1 10/. qa.

Izigubungelo, Amagqabi, Ezokutshintsha Ilokwe, ne Ndilokwe, njalo njalo, Eyengeji neyokutshata imisesane Amacici, njalo njalo.

ITYALI ne PRINTI zake ziyalicimilanga, Ningazilibali ITYALI zake.

IFLANELE ziqala kwi 3d. nge yard.

Ikavala zamabhayi zobusika ozinoboya 6d. nge yadi

IKELEKO e Brown 3d. nge yadi—ummangaliso.

KWA FOLOKOCO

Nge Nqu—"SALUF,"

Ezantsi Kwetyalike yama Skotshi

I DIP KA BATTLE

Yeyona Ilungileyo ne Tshipu kwezi koyo.

Zingapezu 1,800 Igusha ezino kuditshwa nge 50/.

INANI LE NGU MGUBO. \ INANI LE SEYI DUTYELWE.

Nge Paketi yi	9d.	1 gallon drum yi ...	............4/9
Ikasi ene 72 packeti yi................	50/-	*2 „*	........................*9]-*
Nge paketi enye ku ditshwa 25 igusha	5	„	... ...21/-

Amanani anokutotywa nge odolo ezinkulu.

INGXELO YO MKANGELI KA RULUMENTE

Ku Messrs. ARTHUR & COMPANY, Limited.

Ekupenduleni incwadi yako yomhla we 16th ndinovuyo ukubeka pambi kwako ingxelo ka Dr. Hahn ngale BATTLE'S Dip wenjenje ke :—

Ekupicoteni la sampulo ye Dipu ye Gusha, ndifumana ukuba ikakulu ikolise nge Creoline, into ke leyo etshabalisa ezizilwana zitwala isifo. Ke ndazama nokufumana amandla ale Dipu ngokuyi galela amanzi kakulu, ndayifumana isenamandla okuzibulala izilwana, ndapaula nokuba izilwana ezivela ekuboleni kwenyama ziya bulawa yile Dipu nokuba seyidutyelwe kumanzi ali 110 nokuba 115 ubuninzi bawo. Ndiyayi yaleza kakulu le Dipu ngenxa yoncedo Iwayo."

(Ibalwe yi Traffic Manager).

W. O. CARTER,

Umlauli Wezitora Zomanyano,

KING WILLIAMS TOWN.

The New Jagersfontein lining & Exploration Co.

(LIMITED)

NOTICE!

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

By order, ...

NELSON S. GIRDLESTONE, Secretary.

Kimberley, August 14th, 1895.

WANTED!

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

Good Wages, Food Free, and Good Treatment.

2211

AFRICAN AND AMERICAN WORKING MEN'S UNION

KUYAZISWA apa kubo bonke Ababambi-Zahlulo ukuba Intlanganiso ye Si- qingata so Mnyaka ayisayi kubako ngale nyanga ngenxa yokungapili kuka Nobala, ayibanga nakulungiselelwa ngexesha elifanelekileyo ingxelo.

MOSES D. FOLEY, Trustee.

Port Elizabeth, 4 September, 1896. 14110

ISAZISO!

Umsebenzi! Umsebenzi! ! Umsebenzi !!! Ekaya I Ekaya !!Ekaya !!!

SIFUNA AMAWAKA AMAHLANU (5,000) ABASEBENZI kwi Ndlela ka Loliwe wokubandakanya i Metele (Middelburg) ne Rafu (Graaff-Reinet).

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P.O. Box 46, Queenstown.

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Isattin entsha emhlope ... 6d „
Isattin entsha e Cream yaza yanamabala ... ... 6d „
Imuslin entsha enemigca emhlope 6d „
Iblauzi ezintsha ezimhlope 1/6,1/9,2/-, ne 2/6 inye Iblauzi ezintsha ezintle ze printi, 1/6, 2/- ne 2/6 „ Iblauzi ezintsha ezimhlope ze hempe, zine kolala nezihlahla 2/il, ne 3/6 inye
Iblauzi ezintsha ze printi zine kolala neziplahla 2/6 ne 3/6 inye
Isatin emhlope enamabala, 1/6,2/- ne 2/6 nge yadi Isatin e Cream enambala, 1/6, 2/- ne 2/6 „
Iqiya ze Silika ezinamabala, 5/- inge
Iqiya zi Silika, 3/- inye
Icloak zabantwana ezinde, ezimhlope nezi lu- hlaza 5/- ne 7/6 inye
Iminqwazi yabantwana emhlope ye satin 3/- ne 3/6 umnye Iminqwazi yabantwana e Cream ye Satin 3 - ne 3 6 „
Iveyile ezinkulu zokutshata, 5/-, 6/- ne 7/- inye
Amagqabi omtshakazi, 2/-, 2/6 ne 3,
Amajikazi amatsha e Silver, 1/- nge pair
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THE

Basuto Pioneer Trading Co

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P. MATE BESE. S. SEBESO P. MA KU.VIE.
C. SIHOLE.
J. J. MASOLENG, (Treas). A MONYAKUANE, Treas. N. MOSHABESHA, Teas.
F. MOKUENA, See. O. L. DIGHABA, Sec. D. KALAKA, Sec.

IKOMITI ESE MOHALIS HOEK:

LELALA. MONAHALI, SECRETARY.

I KOMITI E QUTHING:

ELIJAH MOSEHLA MOELETSI, SECRETARY.

I ARENTE E MALUTI:

REV. JOB MOTEANE.

1. Le Komponi ingentla apa isekelwe ukuze yenze ishisbini lokurweba nge ndlela zonke ukunceda inqubelo-pambili ye zizwe ezi ntsundu zase Safafika.. .

2. Indawo yokuqala kwabantsundu oyakut.i le Komponi ivule ishishini kuyo kuse Lusutu ; kubeko isebe kwelinye lam iziko, nomzi opakati kwezo ndawo zombini eziya kupuma kona impahla.

2. Izahlulo yi E1 sisinye, kodwa uintati zablulo angazifumana kangangoko azifunavo ; kurolwa ke imalana ezi 2/- nge sahlulo nokuba asisinye. Elicebo lifumaneke lilungile ekuhlangabezeni indleko ezincinane zokubhale- lana.

3. Ixesha lokwamkela izahlulo lalipela ngo 1 May, 1896, kodwa koto kwi ntlanganiso ebise Mafeteng ngolusuku, lolulwa ixesba laya kupela ugo 1 October,896. OKU kwenziwe ngenxa yesimemo sabantu bakowetu aba- kwindawo ngendawo e Koloni nase Lusutu, njalo-njalo.

5. Izahlulo zinokunikwa kutnntu wonke ontsundu wase Safafika; kodwa umntu ngamnye uyacelwa ukuba aluxele ublanga alulo kuba bebaninzi abantu abantsundu ubazibiza ngamagama esi Ngesi.

6. Ngokwelixesha iangoku umntu utunyelwa ilasiti ye xesbana kodwa isaziso sovakaliswa xa iziqiniselo zezahlulo sizi lungile ekuyakuti ke zibu- yiswe ilasiti abantu banikwe iziqiniselo zezihlulo zabo.

7. Kwipepa ulinga pambili le *Leselinyana* kwatiwa abapati yoba nga Besutu bodwa. Mayifundwe ngoluhlobo ke *Abapati yoba nga Besutu okanye nabapina kubantu abantsundu betu* Lenteto ibalelwe ukuze icacise ukuba ibonise elizweni ukuba ngumsebenzi wabantsundu bodwa.

8. Izahlulo zinokufunyanwa xa kute kwa balelwa kubagcini malibale Komiti Imisiweyo nokuba kuku.

FRANK MOKUENA, Umbali Omkulu,
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Kumandla wase Cumakala

ISAZISO!

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UKOHLOKOHLO OLUBI.

" 94, Commercial Road, Peckham, July 12,

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

UBUNGQINA BE GQIRA. UBUNGQINA BE GQIRA. UBUNGQINA BE GQIBA.

" Reuth Park, Cardiff, South Wales, Sept. 28,1893.

" Enyanisweni, ndinovuyo olukulu nam ekunikeni obam ubungqina boku- lunga kwe Lozenges zako zo Kohlelo, kuleminyaka isibhozo idluleyo sendi- yalela ukuba kusetyenziswe zona ku- bantu endibanyangayo e hospatala nangapandle, ndazifumana zinceda kakulu. Ndikatazwa futi ngumqala; zi Lozenges zako kupela eziti zibe no- kundinceda. Kengoko i Lozenges zako ndinokuziyale a kabukali emzini onga- ba ukatazwa zizifo zomqala, ukohlelo ebusika, nazipiua izifo zemipunga.— Enyanisweni owako, A. GABRIEL, M.D., L.R.C.P. andL.M., Edinburgh.

L.R.C.S. and L.M. Edinburgh.

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COOK Umciza Westepu Saba- ntwana.
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Oka

COOK Umgutyana Wamehlo
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Oka

COOK Umciza we Cesine 8/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,.
E QONCE.
Ngawenkohliso angenalo igama lake

ISAZISO!

BONKE abahlobo bayacelwa, besa- ziswa ukuba baze kunika izandla, ekuvulweni kwe Ndlu ye Sikolo Esitsha esiqalwayo pantsi kwegama lokuba yi Public School. Ityala lendlu £190 10/9. Bonke abahlobo bayacelwa ukuba batelele nge tiki nobuko babo kulomse- benzj nge 20 OCTOBER, 1896.

ROBERT BAMBANI,
Unobala e Komitini.

Lesseyton, Sept. 12, 1896. [3110

YIYANI KUTENGA

KWA

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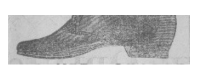
E ALICE.



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Ezo Dissever, George & Co. Izihlangu zihle nase mehlweni ; ziyamhlala kamnandi umntu, zinjalonje ziya- xolisa.

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

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PORT ELIZABETH

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

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R. LUMSDEN & CO.

MACLEAN STREET,

King Williamstown.

Ukwazisana Kwezihlobo

Abatshatileyo.

DAMBUZA-MSINDWANA. - Nge 27 August, 1896, e Kimberley, kutshatiswe ngu Rev. D. Msikinya, u Rev. CHARLES J. DAMBUZA wase Tati, Matebeleland, no Miss SARAH-JANE MSINDWANA wase Rura, Peddie. [3810

Abazelweyo.

LANGENI.—E Xora, Inkosikazi yakwa Cameron Langeni ifumene UNYANA ngo 30 August, 1896, 12 o'clock p.m. Lukulu uvuyo kumasango ka Ntshiyane. [2249

Imibiko.

MAJEKE.—Kubube u WESLEYAN LANDA nge 14 August, 1896. Kwakona kusitele kukufa u MPONDO MAJEKE nge 16 September, 1896. Izihlobo mazamkele lomibiko. [2110

TSENGIWE.—Kubube e Cala nge 5 September, 1896, u SOPHIA TSE- NGIWE, Inkosikazi etandekayo ka Richard Tsengiwe. Ngapambili ibingu Sophia Njenjemana. Umkele e Nkosi- ni. " Akatile usandulele." Izihlobo mazamkele lombiko. [3249

MAJAMBE. — Kusitele kukufa e Rode lase Mbo, ngomhla we 3 September, 1896, u KATE FUNEKA, Inkosikazi etandekayo ka E. N. Majambe, emva kokugula inyanga ezilishumi yi consumption. Ushiye inkedama ezi- ntatu. Umkele e Nkosini. Izihlobo zonke ziyabikelwa. [1

NGEZANI.—Kubube e Gwaba u GEORGINA P. NGEZANI intombi ka Nteti Mseloshe ibeleka, incedekile, kungene ihlaba, intloko, ukohlelo ne sisu ; ube ntsuku 'ne, wabuba nge Cawa, G September, 1896. Sitemba ukuhla- ngana naye pesheya komlambo, noko sisabona luzizi nje kweli pakade. [3110

HOHA.—Emkangiso nge Cawa, 20 September, 1896, kumke elizweni bubudala u JONAS HOHA (Uxego), indoda enkulu entanga eyayiseyihamba emkbsini ngeka Hintsa, ekucingelwa ukuba ibiseyigqitile kumashumi asitoba. Imkele e Nkosini. Izihlobo mazamkele lombiko. [1

ISAZISO!

MNA, owaziwa ukuba ndingu PHILIP MAMFANYA, ndiyazisa wonke ubani ukuba ndobizwa ngo MPONZO, ngenxa yezizatu ezamkelekileyo kwi Attorney-General, Capetown.
[2429

Kufunwa

KWI Sikolo se Mini sase Qugqwala Umncedisikazi, abe ngokwaziyo ukuteta isi Ngesi, nofezekileyo ekutu- ngiseni, abe nolwazi loku krotsha noku nitisha. Ufunwa ukuvulwa kwe zikolo ngo October lo uzayo. Abayifunayo londawo mababalele ku

REV. C. MAHLUTSHANA.
Tamara, King William's Town,
19 Sept., 1896. [3810

Kubiwe or Kulahleke.

BONISANI.—Ndihlaba umkosi kuni bapesheya ko Mtata—Mampondo, ma Baca, ma Mpondomse nani maGcale- ka. Kulahleke IHASHE apa e Tabase inkabi elubeelu, inesingci netshoba elim- nyama. Umtshiso DM ngase kunene, lipapile liyahamba (triple). Olandisayo wovuzwa kakuhle abalele ku PETER S. MAZWI, Tabase, Umtata. [2249

ISAZISO ESIBUKALI!

INTLANGANISO yaba Bambi-Zahlulo base Transkei (Transkeian Shareholders), iyakuba ngolwesi HLA- NU, 23 OCTOBER, 1896, kwa NOMA- HEYA, ngo 7 ngokuhlwa. Abezayo bazilungiselele ingxelo yomsebenzi.

3110] PHILIP S. SHOSHA, Unobala.

NGOKUKAULEZAYO!

KUMENYWA intlanganiso ye Ti- tshala ze Siqingata sase Glen Grey, ku Bengu ngomhla we 9 ku OCTOBER, 1896. I circulars ezaziku- tshiwe zaluposa usuku. Zifuneka zo- nke. Imicimbi yemikulu engemfundo. Yongena ngo 10 kusasa.

1] MOSES DAVID MALI, Ummemi.

AMAKAYA ABAHAMBI E KIMBERLEY.

UMR. J. A. KULWA wase Kimberley unama Kaya amabini Elinye likangelene ne Ofisi ye Pass zaba Ntsundu; elinye lijongene ne Stishi sika Loliwe. Zindawo ezifanelekileyo kumanene namanenekazi akowetu ukuba azivelele. [3810

SEPTEMBER (Intsuku) 30.

AMAXESHA ENYANGA.
7, Entsha ... 3 13 pm 14,
Elokuqala ... 5 40 am 22,
Ezeleyo ... 0 20 am 30,
Elokugqibela 3 29 am

Usuku Enyangeni	Usuku Lweveki.	Amaxesha Enyanga.	Lipuma Ilanga.	Litshona Ilanga.
1	B		6 19	5 40
2	T	Zakululwa Inkosi zakwa	6 18	5 41
3	N	[Xhosa e Kapa 1888	6 17	5 42
4	H	Zatsha izindlu e Durban,	6 15	5 42
5		[Natal 1884	6 14	5 43
6		*Icawa* 14 *emva kwe Trinity*	6 13	5 44
7	Mv		6 11	5 44
8	B	Aqala ukufuduka Ama-	6 10	5 45
9	T	[ngqika 1878	6 9	5 46
10	N	Yaqala imfazwe yase Lu-	6 7	5 46
11	H	[sutu 1880	6 6	5 47
12	M		6 4	5 48
13		*Icawa* 15 *emva kwe Trinity*	6 3	5 49
14	Mv		6 2	5 49
15	B	U Sir Bartie Frere wago	6 0	5 50
16	T	[duka 1880	5 5915 5	
17	N		5 57	5 51
18	H		5 56	5 52
19	M		5 55	5 53
20		*Icawa emva kwe Trinity*	5 53	5 53
21	Mv	*St. Matthews*	5 52	5 54
22	B	Wabuluwa u Dabulama	5 50	5 55
23	T	[nzi 1886	5 49	5 56
24	N	U Col. Eustace wapuma	5 48	5 56
25	H	[kwa Gcaleka 1880	5 46	5 57
26	M		5 43	5 58
27		*Icawa* 17 *emva kwe Trinity*	5 42	5 58
28	M v		5 41	5 59
29	B	Idabi lase Bika 1877	5 416 0	
30	T	Ukuvalwa kwe Zikolo	5 40	6 1

ABALIMI NGALENYANGA.

U Goldon-ball nezinve inqholowa ezi- lukuni mazihlwayelwe. 1 ertyisi ne mbotyi zasemasimini zinokuhlwayelwa, kodwa kumhlaba owomileyo zifuna amanzi xa ziza kuxakata. I apile nama peri zisenokuhlwayelwa. Amatanga i tyukunaba ne vatala, ne skwashi, noso- lontsi, zinokuhlwayelwa ngalenyanga ezombewu kwanamazimba. Iyinyanga eba netnvulana. Imidiliya iyatenwa ityalwa. Kukwanjalo nakwelipezulu.

Imvo Neliso Lomzi

NGOLWESI-NE, SEPT. 24, 1896.

IVEKI.

NAMHLA Inkosazana u Queen Victoria igqibe iminyaka e 59 ilaula. Lolona laulo lude.

U CAPTAIN O'CONNOR, Imantyi yase Qumra, umiselwe e Cumakala, kwabe- kwa u Mr. Ford endaweni yake.

ABANTU base Dikeni bayatemba ukuba ululiwe wobaleka acande lomzana wabo ekupeleni kuka 1897, asikuko nokuba bayayiguguzelela lonto.

U WENYA, inkosi yama Ndebele, ulingwe, waza wadutyulwa kwegqitileyo, Umhlekazi uvakalise ukucasa kwake inqubo yezipata-mandla zase mikosini.

UMSEBENZI wokukupa imali yoku- hlaula ititshala kwisiqingata sase Qonce, obufuda usenziwa li Sebe le Mfundo, ngoku upezu kwe Nkundla ye Mantyi.

U BISHOP WM. TAYLOR woba se Monti nge Cawa, aqube inkonzo kuma Ngesi kude kube lolwesi Tatu, ezesi Xosa zibe ngolwesi Ne nangolwesi Hlanu ; atyape ukuza e Qonce apa.

EKUBENI i Sebe lase Qonce le Ligi limcele ukuba aze kwenza inteto nge- micimbi elilungelo eluntwini u Hon. J. Rose-Innes, Q.C., uvumile ukuba wofika akufeza eminye imicimbi yake.

O MESSRS. T. E. FULLER no J. L. M. Brown, abangamalungu e Palamente, amele i Kapa, bacinga ukuteta kubanyuli babo kamsinyane. U Mr. Wiener use Yuropu, kanjalo kulusizi ukuva ukuba u Mr. Beard akapilile.

NGENXA yokuzala kwepepa sinqumle- leke kwinto ebesingabekisa uluto kuzo ; ezinjengenteto ezinge Mvo, kwi *Express* (Bloemfontein), kwelase Dayimani ne lase Kokstad, kwane *Leaguer,* nezinye indawo ezibonakele ngaleveki.

U MR. JOHN LANDREY (Cabela) wase Mtonjeni, ebalela kumapepa alapa esi Ngesi omabini, ucinga ukuba ngoku- kweleliswa kwelityala lisiwe e Rini, babekwa ibala elibi bonke abantu besi siqingata abebeya kuba zijuri. I *Cape Mercury* ne *Watchman,* omabini loma- pepa asola amafama ngokulandela u Mr. Landrey ngokulingxamela ityala lingekatetwa. Siyavumelana kwelo nalomapepa.

U MR. W. HAY, M.L.A. udlule kule dolopu ebutsheni beveki, ukuvela e Transvaal esinga e Kapa. Elonene libekekileyo alikabahambeli abanyuli balo okwangoku. Mayelana nengxokozela pakati kwake ne Dike, ucinga ukuba ayizange yabanto, kuba into ekwakungayo yeyokuba azi ukwenziwa kwendlela leyo kohambiseka sinina ngalomali incinane wayivotelayo, no- kuba akungebi njalo. Ngokunje use- msulwa.

ISIYALO ESIHLE.

UKUBA kuko into omelwe kukuyenza, suka uyenze. Msukumana ucinga udlulisa ama- xesha ngokuti uza kuyenza. Oku- kona ulibele kucinga, kokukona iyakunge ngati inqabile. Ukuba uyazikaulezela incukwana wozifeza ngexesha nezinkulu. Isiqelo siyi- nto enkulu. Umntwana ofika mva xa kuza kutyiwa, uyakuba semva nase micimbini yempilo. Linga ukusoyisa isiqelo sokoyika, sokuba neqoqoyi. Ukuba uyayiqonda into efanel' ukwenza yona, msukuba satandabuza. Ukuba esi siyalo usizamile uyakuba luncedo olukulu, ungaze wazohlwaya.

AMANDLA OMFAZI.

UMFAZI olungileyo uzinto zonke endodeni, ungamandla, ububulumko, uyomeleza. Indoda enomfazi oqinileyo —omayo entweni, ongena qoqoyi, ogcinayo, yakwazi ukuba isaya kupumelela nokuba kuse kuxakekile. Indoda emfazi unqenayo, ucitayo, ulixelegu, iyehla nokuba ipezulu. Akuko bani unokumelana nempendulo ekohlakeleyo. Luncedo lwendoda ukuba nekaya elonwabileyo, apo ayakupenjelelwa kona amandla ayo, Kodwa ukuba ekaya yamkelwa ngomsindo, nekwele; ngobuso obumatshekileyo, nezikalazo, nokudelwa, isuke ipele- Iwe ; kanti ke kukuhla kwayo oko.

NINA MADODA

AKUKO nto iluncedo lomfazi njengokuti indoda iman' u- kuzikumbula imini zokufilisha, ilukwezelela utando Iwezo mini. Usasazi na isitukutezi obuba naso ngexesha ongekabi nakuhambela kuwenu; ukuba ibiba njanina intliziyo yako wakumbona nokuba ubona iqiya yake? Oko ube unga- luxela ulubonakalise utando Iwako Kuse njalo na ke ngoku? Ungabi uza kutshitsha wena elixa yena ancame abazali nekaya ngawe ; elixa ancame konke ngawe? Zili- nde mfo, ungayityumzi lontliziyo, ishiye lukulu ngawe, mnyamezele umtwale, yena ungumzi wako.

KUBAFUYI BEGUSHA

KUKO incwadi ebhalwe ngabe- nzi bengubo zoboya pesheya kolwandle, ekala ngokuti uboya obuvela kule Koloni buyabadla, bubaxamla, ngesizatu sokuba inombolo zegusha bazibhala nge tera. Bati, kuko impahla eti ukuba yenziwe ngeboya obunetera, nokuba incinane zonakale. Kufuneka ngo- ko ukuba abantu bafune qinga limbi lokubhala inombolo, kuneli benza ngalo ngoku.

UTYWALA.

KWINCWADI esand' ukushi- cilelwa ebalisa ngomnye wabafundisi abadume kunene, u MAKOSHE uti, oko wayemncinane ukusela ibe iyinto yomntu wonke, kunye nabafundisi. Kwati nga- mhla utile, kuko umntu oya kungcwatywa kwabonakala ukuba make kuselwe. Ite ke impi yakugqiba ukusela yanduluka ukuya engcwabeni. Kute xa baraule ingewaba ukuba kufakwe idlaka baqala ukotuka ukuba kanti isidu- mbu silityelwe ekaya, abapilileyo, ngabula bona, beze bodwa emangcwabeni!

AMABALI.

KOMNYE umhlati u Mr. JOHN ARMSTRONG NKOVU uwupa- kela umzi ibalana elifutshane neli mnandana lexesha lika NONGQAUSE, ngokubhekiselele kumzi wase Nxaruni. Maninzi amadoda ana- mabalana angawenzayo ngembali zika NONGQAUSE nezinye iziganeko zakudala. Ibingayinto elungileyo equtyiwe lawo mabali beseko nje abantu abawaziyo, ukuze izilumko zamaxesha ezayo zibe nokuwahla- nganisa ziwatelekise, zikangele inyaniso, zezibe nokwenza incwadi zembali zohlanga. Ukwenjenje asikutazi kubhalwa kwancwadi yamabali ngamawetu, kuba inga- ngumsebenzi omkulu lowo. Siqo- nonondisa imfuneko yokuqutywa kwezijungqe zamabali ngabanazo, zaye ziya kugcinakala zingalahleki, ukuze kubuye kwenziwe incwadi ngazo. Ukuhlangabeza oku ke sicinga ngokutshayela ibala kwalapa epepeni angati amadoda abalise ngento zakudala azaziyo ngendlela emfutshane nemnaudi njengokuba enjenjalo u Mr. MVALO NKOVU. Ngaye yedwa u NONGQAUSE lo kuninzi okungabhalwayo ngabantu ngabantu, njalo njalo ngo NXELE no NGQIKA. Kumadoda anolwaza- na nalo ituba.

NGENTSHUKUMO ENENGOZI.

SINEMIHLATI kwelanamhla esidwelise pambi kwaba lese- shi inteto ngenteto ezingale ntshu- kumo. Kanti asizenzanga nto incwadi ezifikileyo ngokufaka ezi— ininzi kangako inteto efikileyo. Into esuke yabaluleka kwezi nteto kukuba zibhalwe lulutsha —anqum amadoda awanazwi epepeni, esike siqubisane nawo asuke azidenge mayelana nalenqubo intsha. Ngolu hlobo ke ingxoxo le ayinamfundiso incedayo, esivana nelika " W.," omnye wababhali oti mayivalwe, ihlalele ukuyenza izidibi ingqondo ; ekubonakala sifinyezele apo ke kwakuba kwituba lenkani, ingaseko into yokufunela umzi ngokubanzi ilungelo lawo. Kuba entweni enje kufuneka kubeniswe imfezeko egqi- tiseleyo kwenokufunyanwa entweni obuquba ngazo umzi wakowetu. Kwaye nangapandle koko kufuneka sinxwenyiwe into ezinokubanga ukungavisisiswa kwenqubo yabetu ngokukodwa njengekuba sesingu- mzi obuke ubinze kulo simelene nawo.

AMANQAKU E QONCE-

Ihloho lingene, kekwashushu ka- kulu kweziveki. Ngoku liyabanda.

I Salvation iyaquba kakulu apa. Ngoku nje isebenza kwa Bhuluneli. Kuqalwa ngoratya kude kube pakati kwaho bobubini kushunyayelwa ku- vunywa.

Isizini iqaliwe, zoqonda ezinye indawo ukuba liqalile nje i Qonce alifeketi. Kwiveki ezipambili besi- dwelise uluhlu lwamagosa apete umdlalo webhola kwi Frontier C.C., ziyeza nezinye ingxelo.

Tina apa simana sibona inkumbi zidlula pezu kwetu zingamafu. Asazi ukuba yoba yintonina impumelelo xa kunje kwangoku. Kuyalinywa ku- mandla ojikeleze i Qonce ; amadoda azimisele ukuba angayeki noko inku- mbi zibushulisayo.

I Jaji ilindelwe namhla apa, ukuze itete ngolwesi Hlanu. Kuvakala ukuba yoba ngu Judge Solomon, ekumhlana azakuteta apa. Luluhlu amatyala azakuwateta. Ingaludaba kwabanye ukuva ukuba u Judge Solomon yenye yamadodana amhlope awaka afunda nabantsundu e Lovedale.

Kuqinisekile ngoku ukuba ityala lika Corporal Newton lokudubula um-Xosa ongu Siwayi, liyakutetwa e Rini ngo November, ngokusuke kubonakale ukuba amafama angaba- lingane baka Corporal Newton aceba iyelenqe. Kugqitywe ekubeni malishenxiswe lisiwe e Rini, apo liya kugwetywa yi juri yase mzini enga- qabeneyo ne Kopolo levo. U Cabbela selevakalise ukungavutwa kwamafa- ma abuta imali yokumkusela. Kavakala ukungati ubungqina buka Witbooi no Mr. Winkelmann abuhla- ngani kwindawe ezitile, ekwade kwafuneka ukuba u Mr. Winkelmann abulungise ubungqina bake kwindawo etile ebaluleke kunene. Londawo ke iyakulalelwa icokiswe kakulu.

Fan' ukuba umzi uyakusuka pezulu namhla nje, ngenxa yeyeza lenkumbi elenziwe ligqira elingu Dr. Edington. Siva ukuba imantyi yalapa ilindele ukufika kwalo kuleveki, eyoti ke lakufika ilabe ngapandle kwemali kubo bonke ababini abalifunayo Siyakolwa ukuba wonyanyekelwa lo- mkosi ngumzi like lilingwe eliyeza kuba siyatshabalala sihleli.

Emva kwemini nge Cawa, beku- mnyama pezu kwedolopu zinkumbi. Zafika zizingqimba ngengqimba, za- lalisa apa; zibete yabomvu imiti, zininzi kangangokude ziti zilele ezinye zibe zipapazela ezinye. Kuse ngo Mvulo kubomvu pesheya kwebuloro, zihleli emingeni nase ngceni.

Yinina le kaloku! Siyawati namhla singenzanga nto imbi siyawa cukelwa. Inene elitile lase Kapa elalihambele apa lite xa lenza indaba lati: "Ndihle- ke kwavela nelokupela, ndakubona amanene namanenekazi antsundu edlala i ' tennis,' kwibala elenziwe kakuhle. Amanenekazi ayehombile kanye." Into enqwenelekayo kukuba baqinise abadlali balomdlalo, kuba ezo ziqhulo azisokuze zipele, nguma- hlal' eko.

Ibandla le "Tempile" yase Wesile libe nentlanganiso ezimyoli ngeveki egqitileyo. Impi emakolwa idibene yodwa kwase kuqaleni kweveki nge- ndlela yokutwesana amacebo. Ngolwesi Hlanu iqukumbele nge Tsatsiyone engenwe felefele, ekuyola kungateteki- yo, elungiselelwe izipeko ngumtinjana weremente (owabaka walala " ngombe- le "), yaye ikwaya, ebite namhla yapa- twa ngu Mr. Tengo-Jabavu, igwaba ingoma zonandipiso. Uvakele umntu esiti: Ibinanina lento imnandi kangaka ingahlal'ibako? Kodwa kona kwala ntoni? Kakade ibe yintlanganiso eku- zola nemihlali ingcwengileyo, eye Ramncwa ikulekwe ngezisinga kude, ingeko. Kube kuhle kanye. Senga ingabehle ipinde i Tsatsiyone yamalungu.

Ngesikolo sangokuhla " Orela Amadodana " uti:—Ndinosizi ukuti ituba elihle kangaka linyatyelwe ngamado- dana akowetu ami ledolopu yase Qonce. Pofu akanazo izizatu ezivakalayo eziwabangelayo ukuba angezi ku- funda. Xa sasimiswa esi sikolo babe baninzi abasixasayo ngomlomo, bako nabanyanisayo. Mandible entloko nditi, ndishushu kulomcimbi, kuba nakuba ngati awuqondakali ngoku, liyeza ixesha ayakuti umntu "akwaba," kube kungaseko kutini. Nazi izizatu zabo : (a) Akuko ntsuku zokufunda kuba zintatu kupela; yaye inkoliso yabo kute lwale tu ngakwi- cala lencwadi, ongafika umntu nase tyalikeni evuma ngentloko, ati aku- nikwa iculo ablukuhle intloko, wumbi alikangelise ezantsi amagama. (b) Indawo yesibini, badele ababantu bafundisayo, endifike ke mna mntu wesikolo sangokuhlwa ndibe lusizi kuba ababantu abakabipi, inkoliso ayingeze yapumelela nesiqibi aesibini. Bati bafuna ititshala epumelele i MatriculatioM—into exela ubudenge leyo. (c) Babambe ubujentimani obuza kuvutuluka njengamagqabi kwakuvela ubusika. Ndisabambile mna, sobona ukuba kode kube pina. *(d)* Abanye babambe ukuba oku bengatolikelwa kwanele, balibele ukuba esisi Ngesi sabo ngumfanekiso, ongeva isimanga ati umntu enga- fundanga eteta ngomntu ofundileyo akakwazi ukusoma. Yintsomi ke leyo. Abanye kulempi imagogotya banele ngulomtyikitye bawenzayo xa umntu abhalayo. Nditi mna batonyalaliswe kuba besenamawonga obu Secretary. Mandinixelele oko- kuba ezondawo nizilibazise ngazo ziza kutatwa ngamadodana esikolo sangokuhlwa. Nali ilizwi kuni nonke madodana akowetu: Tizani esiko- lweni nizokuvulwa amehlo, ukuze nitete kakuhle, niyeke ukuti obani aba abazinto, nokulindela intsomi yokuba niyakuba zi Judge ne Advocate zesikolo esikulu esizayo, niyeke into eseliko. Musani uku- hla imbo yenu ngopoyiyana. Nge- ndisiti kumbulani ukuba inja yalahla isiqa senyama ngenxa yokubona isitunzi sayo emanzini. Ndiyani- bongoza ukuba nize sixumane, ukuze sibe nokuputneza lomzi wase Qonce ; ke sibubeke pantsi ubujentimani be ngubo, nencuku ???

E KRUGERSDOKP.—Itempile yalapa ifile kwakunye ne Nkulu yayo, kuba kaloku iti Inkulu elixesha intsimbi ibetwayo ibe yona irole incoko ezindlwini. Kade nomfundisi walapa ezama, akancedanga nto ngokuba butataka kwe Nkulu yama Tempile alapa.

UMJIKELO WE JAJI.

E BHAI.—Ngomhla we 12 September, 1896, kungene uxwebu apa lwetyala lika *William Benjamin Sharman,* lokusuke adubule u Louisa Whitehouse, ngo November 1895, Kutetwe kakulu, lade ixesha lahamba. I Jury igqibe kweloku- ba wayepambene intloko lomhla wamdu- bula; kwatiwa umbanjwa lowo makagci- nwe entolongweni yase Bhai njengomntu onetyala eligeza, ahlale kona kude ku- bonwe ngu Mhlekazi i Ruluneli.—Kula- ndele elika *Harry Fletcher* no *Hairy Critchfield,* lokuba, nokuxoka, Banikwa iminyaka emitatu besebenza nzima. Ngomhla we 14 ku September, kungene elika *John Ryan* lokuhlaba u Jacobus Magerman, no Josiah Booi no Richard Richardson, ngemela. Ufunenywe ene- tyala, wanikwa inyanga ezintandatu ese- benza nzima, okanye amashumi omabini eponti.—Kulandele elika *David Gordon* (Barney Dubbin) inkwana, lokuba isikali sentsiba sika Israel Smollan ; nesipaji esineponti ezilishumi, zika Mr. Hirsch- bain ; nesheleni zosixenxe zika Barnet Harris. Wafunyanwa enetyala, wasiwa esitokisini iminyaka emibini. — Kuze elika *Dani Ambosi,* lokuqekeza indlu ka Mr. F. W. Brachen efuna ukuba ; nelo- kufunyanwa esegumbini lehotele; ufu nyenwe enetyala, kwatiwa nanzo iponti Zontlanu, kungenjalo inyanga zontandatu —Kungene elika *Colborn George Mavundla,* lokugqebha ipolisa elingu Gardiner ngegqudu entloko, efuna ukumenzaka- lisa; ufunyenwe enetyala, wanikwa unyaka onenyanga zontandatu.— Kulandele elika *William Maneli,* no *Nini,* no *Votella,* no *Tomsen Jan,* lo kudibana ngokuba I *£29 17s* 6d ; nebhulukwe, nezitshixo zika Charles Magwaza, nezika Dastri Mtelo. Bafunyenwe benetyala bonke; u William wanikwa iminyaka emibini; ku Nini yangunyaka onenyanga zontatu ; ku Votella no Tomsen yangu- nyaka.-—Kuze elika *Jokolo Nyadgana,* lokuhlaba u Robert Vandala ngemela, efuna ukumenzakalisa. Ufunyenwe enetyala, wati kuba ebesele nenyanga ezisixenxe etolongweni, wanikwa zantatu, okanye iponti zontlanu. — Kulandele elika *Frederick Williams,* lokunqinda u Ann Penfold ngefisa, ati akubon' ukuba umkahlele pantsi, amdlweugule, ampa- nge inyama, nengubo zake. Ufunyenwe enetyala, wanikwa iminyaka esixenxe esebenza nzima, watiwa-sa imivumbo engamashumi omabini anantlanu.— Ku- gqityelwe ngelika *Leah Howard* lokugi- bisela u Mariah Hester Jacobs ngamatye, nezitena, nokumkaba, ufunyenwe ukuba ungumntu onesatutwane, saba ke siyaro- xiswa isimangalo. Apela ke amatyala,

E RAFU.—Ngomhla we 3 ku September, u Mr, Justice Barry ebese Rafu. Kungene ityala lika *Jan Majoor no Frans Kivvdo,* lokuba imbodlela ezise sineni zebrandi, ekutiwa bazirole kwikasi ababeyisa e New Bethesda, kwa Johannes Jansen. Babenxile kunene. kodwa kute ngoku- ngacaci kobunqina, bakululwa. — Kulandele elika *Klaas Stoffel* wase Pietersburg, lokuhlaba u Witbooi ngemela, nokuhlaba u Piet Magerman kwangemela, amenze amanxeba. Wafunyanwa enetyala, wanikwa inyanga eneveki ezimbini esebenza nzima, kungenjalo iponti zontlanu.—U *Andries Dragonder* unikwe inyanga zontatu esebenza nzima, ngo- kusuke ahlabe u George Klass ngemela.— Kulandele elika *Andries Pieters,* lokuba amahashe amabini ka H. S. de la Harpe ; wafunyanwa enetyala, wanikwa iminyaka emitatu esebenza nzima.—Kungene elika *Philip Arnoldus Mare* lokuba imali ezi £1,189 16s 9d, ye Bhunga lesiqingnta sase Aberdeen, abengu nobhala walo, Wafunyanwa enetyala, wanikwa iminya- ka emitatu esebenza nzima.—Kulandele elika *Jan Macomo* lokuxabela u Henrik Sam ngezembe entloko, ade wafa ngenxa yoko. Unikwe unyaka esebenza nzima. —U *Booy Kombisa,* owabe mangalelwe ngokuqekeza indlu ka Meintjes, ebe impahla, ufunyenwe enetyala, wanikwa iminyaka emibini esebenza nzima.— Kungene elika *Jacob Letta* lokudlwengula intwazaua encinane engu Kaatje Groot- boom. Ufunyenwe engenatyala.—Kulandele elika *Christian Kops,* lokugibisela u Alexander Claremont Sinclair ngelitye entloko, amenzakalise ngalo. Ufunyenwe enetyala, wati kuba engaqali kubeta mntu, wanikwa unyaka esebenza nzima, nemivumbo engama 25. U *Minto Gouws* no *James Gouws,* bamangalelwe ngokuqekeza indlu ka Mr. Percy Spencer Brook, bebe imbodlela zone zebrandi, iponti zontlanu zekofu, neswekile, nemi- . qwayito, nesonka. Bafunyenwe beuge natyala, bakululwa. — Kulandele elika *Aganita Maria, Magdalena Mare,* loku- bulala usana abesand' ukuluzala. Wa- funyanwa enetyala wanikwa inyanga ezisitoba entolongweni.—Kulandele elika *Jan Mlatsha,* lokubulala u Nokate, amale ebengumkake. Ufunyenwe epa- mbene intloko, yayalela i Jury ukuba asiwe kumzi wamageza. — Elika *Jacob Swartz,* lokutwala intombazana engu Trin, engavumi unina u Kazana, ligwe- tywe ngokuba afunyanwe eneenatyala, akululwe. — Kungene elika *Kleinbooi,* lokuba, nokuxhela ishumi lebhokwe zika Mr. Joseph Manley. Ufunyenwe ene- tyala, wanikwa iminyaka emine esebenza nzima, nokuba abuyisele umninizo ipo- nti ezi 18.—-Kulandele elika *Cornells Mey* no *Mentor Philip,* lokuba ibokwe, be- gusha ezimbini zika Barend J. Du Plessis wase Elandskloof. Bafunyenwe benetyala bobabini, banikwa iminyaka emibini besebenza nzima. — Kuze elika *Minto Gouws* no *James Funda,* lokuqekeza indlu ka Percy Spencer Brook, bebe utywala, nekofu, nesonka. Bafunyenwe bangenatyala, bakululwa. — U *Barend Groenberg.* ngokuba igusba ka Philip du Plessis, -unikwe iminyaka emitatu esebenza nzima. — Kungene elika *Joseph Fourie* no *Johannes Frederik Fourie,* lokuba amatakane amatatu, ka Frederik Hayward. Bafunyenwe benetyala bobabini, banikwa unyaka onenyanga ezintandatu besebenza nzima.—Kulandele elika *Piet Maarman* no *Booi Deman,* lokupuncula entolongweni, e Kliplaat, babete u Frederick Howard Lloyd um- gcini welokopu, babe nempahla yake. Bafunyenwe benetyala, u Piet wanikwa unyaka onenyanga ezintandatu, ; u Booi unyaka onenyanga ezintandatu, nemivumbo engama 25, besebenza nzima.— Kungene elika *Dampie Myburg,* lokuba igusha ka Walter Edward "Murray wase Rooibloem ; ufunyenwe engenatyala, wakululwa.—Kuze elika *William van Zyl,* lokuqekeza isitora, nendlu ka P. S. Brook, ebe kona itapile, nekofu, neswekile, nezinye intwana- ntwana. Wafunyanwa enetyala, wanikwa iminyaka emitatu esebenza nzima. — Kugqityelwe ngelika *Caret Dantje,* no *Cornells Stoffel,* no *Bokvel Stoffel,* lokuba ibokwe ezimbini zika Barend Jocobus de Clerk. Bafunyenwe benetyala, banikwa iminyaka emibini besebenza nzima.

E SOMERSET.—Ngomhla we 17 ku Sept. ngolwesi-Ne, u Hon. Justice Solomon ebese Somerset. Kungene ityala lika *Manie Peters* wase Sandfleke (Sandflats) lokuqekeza indlu. Ufunyenwe enetyala, ute kuba elisela elidala, wanikwa imi- nyaka emine. Ucele ituba lokuke enze ilizwi, waipiwa ; wacacisa ukuba ungu- mntu onelishwa, ogwetywe kumatyela amsulwa kuwo. Emva kokuba kubikwe ukuba uhlanganise lowo usand' ukugwe- tyelwa iminyaka emihlanu angekayigqi- bi, i Jaji yasibotoza isigwebo, yamnika iminyaka emibini nenyanga zontandatu. —Kulandele elika *Jacob Jooi* lokuzama ukudlwengula u Mimi Klaas, intwazana elula; nokupula isiqendu sokupala somteto ongu No. 25 we 1893. Ufunyenwe engenatyala ngesimangalo sokuqala; ngesesibini wanikwa unyaka. — Kuze elika *Morris Zephanus Connor,* lokuqe- keza indlu efuna ukuba, wafunyanwa engenatyala. Ubuye wamangalelwa ngo- kutshisa umhlaba kwifama ka Dr. Moolman eyi Stockdale, Ute u Dr. Moolman akafuni ukuba ohlwaywe, ko- ufuna ukuba ayalwe kuba unenka- tazo kakulu ; wanikwa inyanga ezintatu. —Kulandele elika *David Jantjes,* lokuqekeza indlu, ebe; no *Klein David/ Antonie* lokwamkela ubuhhuru., U *David Jantjes* unikwe iminyaka emine esebenza nzima; u *Antonie* wanikwa unyaka. — Kungene elika *Sam Noxila,* lokuqekeza indlu ka Mr, H. Abrahamson, ebe impahla. Ufunyenwe engenatyala. —Kulandele elo *Stephanies Booi* no *Cetywayo.* lokuxhela imazi yenkomo ka Ben Flack. Kufumaneke kuko indawo enga ??? geleneyo esimangalweni, saro- ??? ukuba sihlaziywe Ngu-Mcazululi matyala. Kungene elika *Jan Adam* lokuba imazi yenkomo ka Charles Athers- tone. Ufunyenwe enetyala, wanikwa iminyaka emibini esebenza nzima. — Kugqityelwe ngelika *Sayi Malusi,* loku- qubula u Meta Niekerk, engxamele uku- mdlwengula. Ufunyenwe enetyala, watiwa nka ngeminyaka emitatu,

KWIXESHA elidluleyo u Ike L. Hall, Umpitikezi mayeza e West Lebanon, Indiana, utengiso 48 dazin ze lika Cham- berlain le sisu, iyeza le Cholera nesisu- segazi, Uti zonke ezobotile ziba kolisile abantu. Litengiswa ngu R. Lumsden & Co., umtengisi, e Qonce.

INCOKO.

Akukonto ingena sizatu sokuzimela, kumntu osukuba eyenza. Ungafika umntu ebeka amatyeba namatywadi kuba into yenziwe nguye, namhla ibingalungile, njengamhla ilungileyo.

Ite enye indoda kutshanje, incokolela enye, yavakala isiti: "Wa mfondini! Undibona nje ke ndasindiswa licuba." ite ukupendula enye, " Kautsho mfo- ndini nguwen' unazo."

" Anditena ndisimba isisele, ndake ndati mandipumele ngapezulu kuba ndinqanqateka, ze ndike nditi qapu imisi ibembalwa."

" Kwatini ke kulonto, kuba imisi leyo imbalwa ayikuncede ntweni. Uke wada wahluta yimisi, kuba kambe isi- sele yinto elambisayo."

"Yenza kuhle kambe; ndite ndisa- tsala, ndizamana nentliziyo, suka lwadilika udonga, engendifele kona ukuba bendinga gcinwe lelicuba."

Kambe abanye abantu bati bakusinda entweni, banganyali ukukangela kule- ndawo ikufupi ibancedileyo. Kanti ngekungenani ukuba bebengamlibali Lowo usandla silaula zonke izinto, sinqakule abantu Bake.

Umhlaba lo uzele ngabantu abajonge ilungelo labo kupela, abanga nanze nto ikankanya omnye umntu,

Bekutiwa kudala ukubizwa kwalo- mntu, ngu " Ntwana zake," ekungatiwa ngezimini zokukumsha ngabantu abajonge u " Salufu " kupela.

Xa kutshiwoyo ukutetwa, akutshiwo ukutiwa abantu mababe ngamavuna- hlaza apateyeka entweni zawo, atisa kwezabanye. Ayike inconywe inkwe- nkwe ewayeka ahambe nonina awa- kowayo amatole, isuke yaluse awe- minye imizi.

Into embi ngezimini kukuti umntu xa afuuda inteto kabani, abe seleyigwebile, kanti uyakucima amehlo kwinyaniso yomnye umntu. Yingozi ke leyo.

Ezintweni zingakanje, zimbalwa kakulu— ukuba ziko—ezibanga ukuba umntu azisole, ngangokuba abetwe ngolwake, afumane esafunyanwa ngu Hili wasema Mbalwini (Boqonda abala- ziyo ibali lake).

Umfo ontsundu wase Daymani wayi- dinisa inkosi yake ngokumana efinca utywala bayo yakuti tshiki. Ude umlungu wacinga iqinga lokubeka ibqtile kwakulondawo, agalele umti otile, abe etiyisela isicaka— njengoko yenjiwanjalo inja etya amaqanda.

Kute kanti ngalomhla ku "noyishwe" indwendwe zomnye umzi ukuba zize ekayapa. Zite izicaka ngokungaqondi, zazipitizelisa ibotile, kwako naleya bekutiyiselwe ngayo.

Akuyibonanga into embi xa sebetyo- bozeka abantu basemzini, selimyile umnikazindlu kuba efake idliso ekutye- ni kwabamenywa.

Barapaze batsho ngomtyityaba, kwase kugitshinyiswa umfana ukuba aye eze negqira. Bancedeka sekuma- daka-daka; wasinda u Kantsul' epu- mela.

Akukonto ayitabata lula umntana njengento engalungileyo ayibone isenzi- wa ngumntu omkulu. Ngoko ke makazi, xa neza okungalungileyo umntu omkulu, ukuba uvula indlela emqe- ngqelezi yokweyelisela usapo.

Igqweta la Pesheya e Edinburgh, lali- ngumfo otanda kunene ukutuka. Ite inkwenkwana yalo ibala umsebenzi ewunikwe esikolweni, labona imana igungqa, lada labuza ukuba kutenina.

Ite ukumpendula, "ndikohlwe ku- hlala ngokuba ndityatyulwe ngutitshala ngokusuke ndituke; mna bendiba ndiyalungisa kuba ndihlala ndisiva wena utuka." Wabola uxam,

Ubumpatalala akunge bunike mntu. Kutiwa ngapa e Colesberg, um Xosa orwada utunywe ngumlu- ngu itsheke ye £10 9s 10d ukuba ayokuyitshintsha. Efikile e Bankeni, unikwe inote ezimbini ze £5 kunye ne- mali. Ufike unkabi amnike isitoba sesheleni nepeni ezilishumi umlungu kube kupela. Yitsho, ipi imali ? " Yiyo leyo, akuko yimbi," Akuba encinwa ngento azinikeleyo e Bankini, ute kupela yimali leyo ngapandle kwama- petshana amabini awanikwe ngu Basi ukuba asongele imali leyo! " Api lo- mapetshana?" " Ndiwalahle pandle apo emcencetshweni." Okunene ku- yiwe nango amapepa email enyeke emanzini.

AMANANI EZINTO.

EMONTI, September 22.—Imbotyi ezim- hlope 14/ ne 17/ ngekulu, Ibhotolo entsha 1/3 ne 2/ iponti, Enetyuwa 8d ne 1/ iponti, Amadada 2/6 ne 3/ lilinye, Amaqanda 7d ne 10d idezini, Inkuni 5/ ne 25/ iflara, Ihabile 3/6 ne 8/ ngekulu, Inkuku 1/11 ne 2/8 inye, Umbona 9/ ne 10/ ngekulu, Itapile 10/ ne 16/ ingxowa.

E QONCE, 22 September.—Ibhotolo 6d ne 1/10 ngeponti, Amaqanda 4d ne 8d idezini, Irasi eluhlaza. 1/9 ne 2/ idezini, Ihabile 5/9 ne 7/ ngekulu leponti, Itapile 13/ ne 17/ ngekulu leponti, Umbona 9/6 ne 10/3 ngekulu leponti, Inkuku 9d ne 1/10 inye, Ama- tanga 1/3 ne 2/6 idezini, Imbotyi 15/ ne 16/ ngekulu leponti, Inkuni 7/ ne 33/.

E KOMANI, 19 September. — Ibhotolo entsha 1/3 ne 2/ ngeponti, Enetyuwa 6d ne 9d ngeponti, Isemile 5/6 ngengxowa, Ama- dada 1/9 ne 2/ lilinye, Amaqanda 6d ne 9d idezini, Ihabile 2/ ne 8/ ngekulu, Inkuku 1/3 ne 1/9 inye, Umbona 8/6 ne 10/ ngekulu, Amatanga 1/9 ne 2/9 ngedazini, Itapile 15/6 ne 16/6.

E RINI, September 19.—Irasi ezinkozo 6/3 ne 7/6 ngekulu leponti, Ibhotolo 1/1 ne 1/9 ngeponti, Isemile 5/6 ne 6/ ngekulu leponti, Amadada 3/ ne 3/9 lilinye, Amaqa- nda 9d ne 1/4 idezini, Ihabile 2/11 ne 6/ nge 100, Inkuku 1/11 ne 2/6 inye, Inkuni 10/ ne 35/ ngeflara, Irasi eluhlaza 6d ne 1/3 idezini, Amazimba 13/ ne 13/6 ngekulu leponti, Amatanga 3/6 ne 4/9 idezini, Itapile 17/ ne 17/6 ngekulu leponti.

E KIMBERLEY, 18 September.—Isemile 6/ ne 6/9 ngengxowa, Irasi ezinkozo 13/ ne 14/ ngengxowa, Imbotyi 43/ ne 46/ ngengxo- weni, Ihabile 7/ ne 11/ ngekulu leponti, Amazimba 25/ ne 27/ ngengxowa, Umgubo ongasefiweyo 26/ ne 27/6, osefiweyo 30/, 32/, Iflawa 17/ ne 17/, Umbona ogwangqa 21/ ne 22/, oxutyiweyo 18/6 ne 19/6, omhlope 19/ ne 20/ ngengxowa, Umgubo wombona omhlope 24/ ne 25/, owogwangqa 21/ ne 23/ nga 203 eponti, Itapile 20/ ne 16/ ngengxowa, Ingqolowa 24/ ne 25/ ngengxowa, Ibhotolo 1/6 ne 1/9, elilandela 1/ ne 1/6 ngeponti, Amaqanda 9d ne 11/ idezini, Amadada 3/ ne 3/6 lilinye, Inkuku 2/6, 3/3

INTSHUKUMO ENENGOZI.

UTSHABA LOMXHOSA.

Mr. Tantsi, yinina, uve ngabanina ukuba u Mr. Dwane uhlaba nombuso p Linda ade afike. Mna ndingum-Wesile, kodwa yena umntu ogxeka lowo mfo ka Dwane, ndimka- ngela njengotshaba le Mxhosa.

Mr. Mhleli, umpapasha nganina umhlobo wako? Ngu Mxhosa u Dwane, ungu Mxhosa wena, ngoko lindela incazelo kuye. Ihene woyifunaana ingafani nekwipepa lase Amerika ukuba ulindele. Yini, inteto yako ukupikisana yodwa, izolo ebe ngama Afrika, namhlanje ngama Bhastile. Molo bawo.

DUNCAN S. MAKOMLISO.

Gala Reserve,
25 August, 1896.

UKUVUTELA AMAZINTO.

MNUMZANA, — Kwipepa eliyi *Christian Express* kubonakele inteto emfutshane engohambo luka Rev. J. M. Dwane. Ma ndenjenje kuwe,— inteto yako etc etu ngoku- zitandekisa kuka Mr. Dwane kuma America. Lento wena uba ungqumza impondo, kanti ke akekho o Tixo. Kanti ke umzi kunqumama ngalonto. Zonke intshaba zalento zichasa ukuti lento ayingaye u Tixo, kant ke asazi sonke. Nikumbule ukuba u Yesu akazange wazalwa ngokumkani, ngama kosazana. Inteto yako inje ngomntu oti aposwe esizi- beni engena kudada ati ngakuba ndanona ahlabe amanzi, angabambeki. Nizama ukufumana ituba lokuxaka u Mr. Dwane. Inteto oti zezobudenge zike Dwane, lumka zingati ekugqibeleni zibe zezobulumko. Owako,

WALTER DWANE. Lovedale.

ISITONGA SE NKANUNU.

NKOSI MHLELI,—Ndivumele ndenze linye mabini pantsi kwale ntloko. Ndibhekisa koka Soga ngokuti: Kulungile ukuba umzi uxokozele ngenxa yesitonga sengozi, oti wena [illegible]. Akusokulunga ke ukuba uze [illegible] ngumzi pambi kokuba [illegible] izimeko emva kokuba [illegible] senkanunu. Noko [illegible] Dwane, akuqinisa [illegible] yimbi kunaleyo yabonakala epe- peni lase Melika yatetwa ngu Mr. Dwane, ngoko ke nokuba uteta yona or yimbi: mawunyatelwe ngenyawo lowo mpunga walonteto usemtsha, nkuze lubone utshaba lontsundu ukuba akalutandi olo " vundu " lokucalula amabala.—Owako otobileyo,

W. M. SHUKWU Qacha's Nek, 9 Sept., 1896.

NGABAXIBILIKI.

MHLELI.—Ababhaleli abaqondina ukuba u Mr. Dwane uza kubuyela kwakweli, aya kuti ke abenako ukuzipendulela kule ntshu- kumo intsha yaziwa ngokuba yeyingozi. Soti kanti simbeta ngezabokwe nje a»iyi qondi kakuble incazelo (interpretation) yomoya wake. Ukwenjenje ndivumelana no Mr. W. D. Soga. U " Vazidlule" nga- badele kakulu, uti " Mayitandazelwe iwe le Tiyopiya kuba ayisekwanga ngu Mdali," atsho ati " ifana nesono." Ha ! ha ! Uya- zina Vazidlule ukuba siya kumkonza nge ndlela ngendlela u Tixo ? Mr.. Vazidlule kawusixelele ngokucacileyo — Uxelelwe ngubanina ukuba i Tiyopiya ayisekwanga ngu Tixo? Mandikuxelele mzalwane ukuba ndikuluvo lokuba umtandazo utandazela ukuwa kwe Tiyopiya ngati awusayi kwam- kelwa, ngati nezi Tunywa azisayi kuwu- nyusa. Kanene Mr. Vazidlule nabanye i Tiyepiya le li Bandla lokuqalana elixibili- kayo? Ukuba akunjalo ke uya kusimema ninina ukuba masitandazele amabandla axibilike kwamanye? Njengom Tshatshi ozeleyo nditi yiyeke i Tiyopiya.

J. S. SIBEKO. Herschel, Sept. 10, 1896.

INTO ABETETA YONA.

Nkosi,—Ngati noko kute ngokuoasa umoimbi ayele wona u Mr. Dwane e Melika, yaseyisiti impi isukele ukungati unento enkulu ayitetileyo. Akucaoile ukuba u Mr. Dwane ebewateta ngalendlela atatwa ngayo latnazwi ake. Unyanisile u Mr. Soga ukuti ngeke kwalindwa yena, awacacise intsingi- selo yawo —kwezinye indlebe akamabi nje. ngoko kutshiwoyo. Akuko ungaqondiyo ukuba abamhlope bafuna bona singaba " gauli nabatuti bamanzi" sonke; singa- tsho nakancinci ukuti abafundisi abasenze- langa lukulu—yinyaniso engena kupikwa— kodwa izilauli zona ziyafuna, zide zitete ukuba singafundi, zisihluta nendawaua ebesipela kuzo—siyakolwa na ke yilonto, sakuvuma na ke ukuba imfundo yetu ipelelele kwisigqibi sesitatu? Ncama. Ukuba u Rulumente ubatintele abahloli bezikula ukuba bazive izikula zetu, sozama ukuba sifundisane, sifune amacebo kuloma Bhastile ukuba asasivuma. Asikuko ke ukuti asifuni kupatwa ngabamhlope, kukuti sino Jabavu abasibonisileyo ukuba sizakude aibe namashishini esizipateleyo — kunga- talasi omhlope yedwa. Siyafuna sine venkile zetu, apo soba zinkosi ngokwetu; siyafuna sinezikula ezipambili Zetu kanye, sizixase sedwa—ngamabhongo okunye lawo — kodwa asikuko kuvukela " mbuso," ngati ntsho n Mr. Dwane, angaba wenza amabho ngo, kodwa akacase ' mbuso." Uti kuko (bebaninzi) abanenkolo ukuba siyakuziza- mela ubuntu—ukuzipatela into zetu. Yinina ukuba kutiwe u Mr. Dwane ngu " Mlanjeni " yena wati abelungu bakuntywiliselwa elwa- ndle P Kodwa uteta into ehlala itetwa ukuba sizame ukuba ngamadoda sizimele kungekuko ukuti masigxote abalauli betu. Nakuba onke wona latnazwi ndiwatetayo andivelani nomcimbi wokushiya ihlelo lake u Mr. Dwane, kuba yinto engemnandi kuwo onke amaxesha nokuba ibala lomntu lim- hlope na ukushiya unqulo lwake.—Esako isicaka,

H. HLAHLE

UBUSHUSHU NOKUPOLA.

MNUMZETU,—Njengoko usivumeleyo uku- ba sipalaze izimvo zetu ngokungeniswa kwe Tiyopiya pakati kwetu, nam ndicela isituba. Lomcimbi ka Mr. Dwane siwutabate kakulu, ngamandla, nangapezu koko besi- fanelwe kukwenjenjalo. Uyakuti efika apa sibe sesipolile, Abanye babhala njengoku ngati uko apa kweli lizwe. Inteto u Mr. Dwane ayenze e Melika. kwanele ukuba sizihlambe kuyo ekungayazini kwetu. Ewe, kuyafuneka ukuba nmzi uboniswe ingxakeko zawo, ekuteleleni ku Mr. Dwane, ezingawu- hlelayo. Indawo yokuba siyakuba netyala nati kweso senZo sake, namhla besingeko e Melika, soyiva siyipendule kuba naka sizi hlamba kwa engeka fiki. Lomcimbi abanye bacinga ukuba uya kuba nzima ku Mr. Dwane akufika ; kanti hai. Ingqondo zetu ziya sixelela ukuba inye into azama yona kwelozwe—kakuseka lonto ayele yona sokuba kungayipina indlela eyakuti inandi pise, ivuyise intliziyo zamanene abekekileyo ase Melika ukuze amamkele ngemigcoba emikulu. Kulula kwelo nene ukuti lakufika apa litete inteto yase Afrika kaba ngoku liteta eyase Melika,- Uti u "Vazidlule": " Masizingise ekutandazeni ize ide iwe i Tiyopiya." Imi pina? Lipina ibhotwe layo? U Tixo seleke weviwana elake izwi nge Tiyopiya? Masingatati indawo engeyi- yo yetu; eyetu indawo kukubonisa umzi ingozi zawo; kukuhlamba izandla zetu entetweni ayenze ngapandle kwetu. Olona lunqulo lulungileyo lwaziwa ngulowo kunqulwa yena. U Mr. Dwane uya kupwe- tywa ngumgwebi wetu sonke. Tina masi- bambe siqinise kwesikufumeneyo side sife. Ngokufaka lencwadi wosinceda isicaka sako.

M. J. BOKWE.

AMAKAKAKAKA.

NKOSI MHLELI wezohlanga nali kwakona, — Kutiwa zati intombazana ziye kwanto- njane, yati enye, sezihleli endlwini—ihleli ngakumdlezana ebeleke umntwana wake lowo, kanti lomntwana uhleka nentombaza- na, enjalonje lomntwana mbi, ngokucapuka lentombazana yati mayiti xuzu ngozipo — yati kanti ixuzula unina wosana engalweni — waviwa ekala umdlezana, esiti ukuba oku bekuviwe lusana lwam oku kunje kum bekuya kubeka pina *Ukutsho mzi wako- wetu zibeke zayeka izirumpulo*

Ngokubhekiselele kwinewadi ate omnye mandifunde kakuhle yona, ka Mr. Soga, ndiyambulela, oko akwenziyo ngokwake ukubona ukuhlanganisela umfundisi wetu— nam ngowam, etanjiselwe ukushumayela Inkosi u Yesu nje, ungandiva kubi. Umntu oti ndiposisile makakwele ihashe andiyale, andixelele kamnandi, angandiqali emsileni —ndiyindoda, ndaba nendevu, ndenanga- lelwa ndakunganqandi ihlahla. Ndobuya ndifike ndakuva ukuba liyachuma [illegible] ukuba ndisale [illegible] mntana [illegible] Hlangaisa, [illegible] e Nkosini ukuba [illegible] zifumane abateteli inkosi zam. Mandithsone.— Owako,

DAVID D. BOLANI. Trinity Native Mission, 4 Sept., 1896.

ABAFANA.

MB. MHLELI,—Noko kum ngati lento iya konakala. Lonomhi ungesiteto sika Mr. Dwane ubungafanelwe ukuba uvulelwe ukuba siwuxoxe epepeni. Ngani? ngokuba uneziqaqa eziyingozi emzini esinguwo tina. Ubufanele ukuba ube nembizo yamahlelo onke, kukangelwe ukuba ulungisilena noku- ba akulungisanga. Ngale indlela yase pepeni iya kuwenza amayilo umzi [illegible] ukuba netuba. [illegible] nje ngum- [illegible] ukuteta into [illegible] alahlekayo; [illegible] ngabafana [illegible] nditi vala [illegible] madoda lento, [illegible] kuba ngati [illegible] wonke umzi [illegible] nguye u [illegible] fesile. Ububi [illegible] nke. Isiqamo [illegible] ke. Ke ngoko [illegible] zele umona [illegible] abajongana [illegible] ana ngokuba [illegible] nene niti dm- [illegible] ndisini base [illegible] usaZamana [illegible] oko ke lento [illegible] ni, ube umzi [illegible] kabi nawo, [illegible] ngezi, hleze [illegible] zi ungazi.

W.

I TIYOPIYA YANAMHLA.

MHLELI ODUMILEYO WE " MVO NELISO LOMZI,"—Nceda undifakele lemigcana epe peni lako ngalomoimbi mkulu kunene, i Tiyopiya yanamhla. Sekuyiminyaka, ingemininzi noko, eli Bandla le Nkosi liyi Tiyopiya yanamhla lifikile pakati kwetu, laye lipuma kwakuti. Abazalwana naba- fundisi abangabapati balo ngabetu—eyona ndawo isimangalise kunene leyo. Seliko ke, laye lishumayela u Msindisi wetu. Lo msebenzi ngowe Lizwi kwapela. Awuna- kufunyanwa unasisihla nangubani, nanini. Into enokonakalisa, iposise ngumntu, kuba ete nokuya ashukunyiswe ngu Moya Oyi- ngcwele ka Tixo, yahlala yona imvelo nobutataka ihleli nabo. Qondani kamnandi, anditsho ukuti eli Bandla lonile ukushuma- yela usindiso ebantwini; koko imimiselo yalo ayiqondakali ukuba yoma imi noko,

1. Le Tiyopiya yanamhla ibingafanele ukuba imiswe, ukuba u Dafeti 68: 31,— " Nawe Tiyopipa (Afrika) wokanleza uku- pakamisela ku Tixo izandla,"—ubeqondwa. Abantsundu abangama Wesile, nama Rabe, nama Tshatshi, nabezinye imvaba ezinabo, sebelibandla laae Tiyopiya (i Afrika ke oko kutsho) kade. Intsha ngompunga, indala ngenene, Xa nditshoyo nditi, i Tiyopiya yona yiminyakanyaka iko, ipakamisela ku Tixo izandla ngokukauleza. Sekumabandla, bafundisi, nabashumayeli base Tiyopiya ngokuka Dafeti. Nababafundisi bangene le yanamhla, lambla bagqoboka ngokwamkela u Msindisi wehlabati, baba ngama Tiyopiya enene. Bonke ke nati ma Kristu antsundu singama Tiyopiya. Bekuyakulunga aba fundisi beyanamhla bengazalelwanga (ngo- kwase Moyeni) e Rabe nase Wesile, babe ke namhla sebehlanganisana ukumisa ibandla elitsha ngenene; Endala ikwanaye u Msindisi, maye no Moya Oyingcwele, ina- bafundisi nabashumayeli bayo. Nabanga- sekuyo namhla babevele bayitanda, bonwaba, bondleka kuyo. Ibuye yananina? Sigqo- boke zintshumayelo zenu nje, nisisa pina ngoku? Andibi siva ngalupehlelelo nazulu nye? Make kubonakale apo ihle kona imposiso. Sizitetele sedwa.

2. Namhla asinto aobuya sibeko zintolo zomhlope. Aba bahlobo betu bamhlope bancama elakowabo kunye nezimnandi zalo kwiminyaka edlulileyo. Baye betande, ngemixhelo yabo ipela, ukuputuma tina ma Tiyopiya (Afrika) sibeteleleke kwindawo ebumnyama bubodwa. Ngoncedo lwe Nkosi, bapumelele kwabebenako, ukuze ke namhla sibe singabanantwana bayibonayo nje. Lo Yesu uze nabo, besingamazi buni. Luluto silufumana kubo, besizimfama tina. Sesisiti namhla singekagqibeleli nokupuma ebusaneni, ugeoala lobn Kristu nemfundo, sidlokove, sixhuzule, sizama ukuqawula. Aba bahlobo betu bamhlope bafanelwe kubulelwa ngabakwenzileyo. Esisenzo sanamhla asimbulelo baya kuwamkela. Tina ma Tiyopiya (Afrika) masilumke singawelwa ludonga lwenqaba yetu. U Nongqause waye mnye, no Yesu waye mnye, ne Tiyopiya yanamhla yohamba ngenye yesindlela mbini.

Lonke i Bandla elintsundu le Afrika alikabi nako ukuba lingazihambela ngoku. zixhasa e Lizwini. Abafundisi betu, nokuba banemfundo elingene ukuba lonke i Bandla libe sezandleni zabo, imali yona (ndinyani- sile) ayiko. Bengenayo nje ke, sonke siyiswele. Umayifunyanwe pina ke mhla kupunywa kwabamhlope Singasenawo nomhlaba nankomo nje, abasebenzi be Nkosi, nendlu zetyalike nezezikula ziya kwakiwa ngandlela nina ? Ukuba ke kodwa i Bandla lase Amerika libona ukuba lovala kwezi ndawo zizikewu, kusalungile. Akuko mntu unokusebenza imini le kanti akasulanga nomlomo lo kusile nje. Ukuze ke ibe yinto ebuntonina (xa ke ama Amerika avumileyo ukuyixhasa le Tiyopiya yanamhla) ukushi- ywa uncedo nesisa sabamhlope ngendlela enje, ibe lonto isenziwa ngabantu ababonayo ukuba abangezixhasi kuyapi. Nditsho kuba nanku si Pesheya ngokufuna uncedo. Omhlope wona uya kusel' usiti : " Imidaka iyaketana." Sincwele umtya ozakubuye usifumane. Ubukumkani buka Tixo abucaluli bala naeizwe. Sikolwa uknba izulu lelamabala onke. Ukuba i Tiyopiya yanamhla inale mfundiso, yeyele ngelomko- no.

3. Asiboni noko ukuba yopumela lula. Kumi ingxaki ezinamandla endleleni; yaye ingekade ibonwe bantu bonke. Bambi bangabuza ukuba :— Ngekutiwenina ke uku- sekwa kwayo? Nokuya ibingalindelekile kade ngalendlela, kulo mbuzo asingesweli mpendulo. Ukusekwa kwe Bandla, ma. nditi ukubandakanywa kwemvaba zonke ze Tiyopiya, zisenziwa nye,—kungafuneka onke ama Krestu antsundu evene, avumela na ekubeni azilungiselele i Bandla lase Tiyopiya (Afrika) ipela, eliya kuzixhasa ekuhambiseui i Lizwi. Belingenza umbulelo kwelase ma Ngesini Pesheya, licele nemvu- me yokuti liziqingqele ixeshana, lide ke libone kulilungele ukuzimela. Lento ibi- ngavulayo ukuba xa siqondayo ukuba satshona sikalele kwa Pesheya sincedwe. Ngalendlela besingafumanayo isipelo sama- ndla etu. Besingamisayo nqi, simanyane sisonke, kunokuba namhla sifana nobukum- kani obahlulelelenyo. Makubeko uxolo pakati kwetu. Ndim, owenu e Nkosini, u

TIYO B. SOGA.

Lovedale, 29 August, 1896.

BONKE ubusika obudluleyo u Mr. Geo. A, Mills wase Lebanon, Conn waye ne ngqangqambo yamatambo. Ngamanye amaxa ibimfikela ade angabi nakuma nqo, wayinto egobileyo. Uti, " Ndilinge amayeza amaninzi angandi ncedanga nto, endide kwi nyanga ezintandatu ezi dluleyo ndatenga ibotile ye lika Chamberlain loku hlikihla. Ndakuba ndilisebe- nzise intsuku ezintatu ingqangqambo yam ipelile andi kabe ndiyive emva koko. Litengiswa ngu R. Lumsden & Co., umpitikezi mayeza e Qonce.

EMVA kokuhamba ndibuzakuba tengisi bama yeza balendawo ndifumene ukuba aka Chamberlain ngawona atengwa kakulu-: Elika Chamberlain lokohloko- blo, libalelwa pambili kunawo onke amanye ekupiliseni kwisifo somqala, laye liyalezwa futi ngama gqira. Liya nceda kwi sifo soqoqoqo kubantwana, laye kwinkoliso ye zindlu ezinabantwana abancinane zigcinwa ibhotile zeli yeza. Umhleli we *Graphic* kufuti ebona elika Chamberlain lokohlokohlo lipilisa xa amanye ebengenako. The Kimball & *D. Graphic.* Litengiswa ngu R. Lumsden & Co., umtengisi mayeza e Qonce.

AMABALI.

IMBALI YASE NXARUNI.

[IBHALWE J. A. NKOVU (UMVALO).

Lomzi waqaleka pambi ko Nongqause, kwafika umkuluwa ka Mr. Birt wase Ncemera ezokwaka umzi lo. Lomfo wafika noyise womfundisi lo ungu Mr, Philip, bekwele, ndaye ndingamazi ngoko. Ukuze ndibabone ndeva kume- nyezwa kusitiwa, " Wena, wena ! " kwaye kungelixa kukov' ukusengwa kusasa inkomo sezipumile, ndilele endlwini. Ndapuma ndakuliva elozwi, ndapula- pula apo litsho ngakona. Ndeva ukuba litsho kulommango unesikolo ngoku— ndaya ke. Kanti ngalamadoda sendiwa- xelile. Ndabuza ke " Ukuba bafuna nina?" Bati, "Bafuna ukuza kwaka indlu yesikolo," Ndati, " Nivela pina ? " Bati, " bavela e Xinira, ku Greenstock." Ndati ke " Nivunyelwe na ngumnini mhlaba u Nkovu?" Bati, "Ewe." Babuza kum ukuba " Ungunyana kaba- nina?" Ndati ndingoka Nkovu. Wati ke u Birt ungandakela na indlu ? Ndati 'ndlu nina? Wati ungqupantsi. Ndati ungandinika nina? Wati ishumi eline- siblanu lesheleni. Ndati " Ewe, ndinga- yaka." Wandibonisa isiza sokuyimisa. Wagoduka ke. Ndayaka ke no mfazi no ma lendlu, ndayigqiba. Ndati ndakuba ndiyigqibile kwafika amadodana emane ngenye imini, etwele impahla yomlungu, ati ke kutiwe mandiyigcine lempahla endlwini apa. Wafika ke no Mr. Birt ngokwake, wandibhatala lomali. Wabuya wemka; wandiyaleza ukuba ndigcine kakuhle lempahla nendlu—kude kube yimini yokufika kwake ukuza kuhlala, Wati ke akufika wati mandimgcine, ndihlale naye, kuba uza kufuna abantu abauinzi bokwaka. Sawaka ke lomzi wesikolo njalo, kwada kwavakala indaba zo Nongqause, kwakusitiwa kuza kuvuka abantu. Zaxhelwa ke inkomo ngama Xhosa. Ndesuka emzini wam kwakunye nosapo lwam ndiza kuhlala kwamlungu. Andabona ukuba yinyaniso lento; zati zakupela inkomo ebantwini ngokuxhelwa oko, bati aba baxhelileyo batimba aba bangaxhelanga, bebabulala. K vati ngo- mnye umhla, ndabona igaleleka impi yakowetu ukumka komhla. Ndati nda- kubuza " ukuba iya piua ? " Yati " Iza kugcina umlungu." Kwati ngokuhlwa wandibiza umlungu, wati kum, uyemka ngomso, kuba uyabona ukuba uzakubu- lawa ngama Xhosa. Ndati " uya ngapina?" Wati "kwa Greenstock." Ndati " hai, kulungile." Wati " uza kuya pina wena?" Ndati, " nam ndiya kuhamba nawe." Wati, " uyayibona na lempi ukuba iza kuwe? " Ndati, " ewe." Andizange ndilale ngobobusuku, kwada kwasa lempi ilele apa, iman' ukuza kufika obobusuku. Wati ke umlungu masilayishe impahla yake. Sayilayisha kesayigqiba, kwati xa senza lomsebenzi kwavakala ilizwi lisiti: "Lempahla ngati ilayishwa yonke nje? Enye iveka Rulumente nje ? Enye iyeka Mvalo nje ? Iya ngapi?" Yavakala into ka bawo isiti: " Kauyeke sisakangele. . . . Ndasinda ke kulomkosi ngokusuke nditi xa ndi- ngena ebuhlanti (ukuba ndikupa inkomo) ndeva kwa ilizwi limemeza lisiti; " Ndiza kubiza u Nkovu, ndituny we ngu Mhalla." Babuza "ukuba ubizelwa ntonina?" Wati, "u Mhalla uyalwa, uti, ngubanina ofunzileyo ukuba babulawe abangaxhe- langa?" Ndazikupa ke inkomo, safu- duka saya kuwa e Xinira. Ndasinda ngeso situny wa sika Mhalla. Sihlalile ke e Xinira kwa Greenstock, kwavakala ukaba u Mhalla usitetisile isizwe, ukuba singatimbi abantu abangaxhelanga, Yati ke intliziyo yam yangxamela ukuba sibuye size e Nxaruni nomlungu kuba yindawo endazalelwa kuyo ndada nda- ngaka, andatanda ukuba ingcwaba lam liyokuba kwelinye ilizwe. Ndaya ku- mlangu ndati, " Masigoduke sibuye, umhlaba uza kutatyatwa ngu Rulumente. Ndamquqela imihla ngemihla, ndiman' ukuti masibuye. Ndambona ukuba woyika ama Xhosa, wada wavuma. Sabuya, sati sakufika ekaya enxiweni letu, intliziyo yam yavuya yati: ndatimba umhlaba!! Amafama ayenge- kafiki kuwo. Emva koko ke abafundisi bangena, bacela ku Rulumente ukuba kucandwe umhlaba wesikolo sokufundi- sela ama Xhosa, kumiswe ibhakana zawo. Wavuma ke u Rulumente, aye ama Xhosa seyecitakele. Ati ukubuya kwawo afika selucandiwe, aye emun' ukwalatiswa ngo mantyi ukuba yiyani ku Mvalo e Nxaruni. Kungoko ke abafundisi baba nendawo nokuba babe lapa ngenxa yam, ngokusuka ndipikele ukubuyela apa.

Lomhlaba ke yayingumhlaba owawu- nikelwe ubawo ngu Ndlambe, akutotywa yimfazwe ka Ngqika nabelungu ukuze azokuba lapa. Lendawo wayibhaselwa ke ubawo ngu Ndlambe. Emva koku- fika kwama Xhosa kwafika u Gawler, owandimisela ukuba ndibe Sisibonda sokupata wona. Ke ngalo lonke elixesha kwaye kungeko mapolisa, kwada kwali- xesha lika Mr. Fleischer (Gwebecimile). Imantyi zonke ezilandela u Gawler kude kube namhla, zaman' ukundamkelela kobu bubonda, zikolwa kukusebenzela kwam u Rulumente. Ngo Nongqause ndasebenzela u Rulumente, ngokuba kwama Xhosa igusha zamafama, ndasebenzela u Rulumente ngokuwababamba; amafama ajikeleze eli ayayazi lonto. Ngo Ngcayecibi ndasebenzela u Rulu- mente, ndiwabamba ama Xhosa, ada angxamela ukundibulala. Ngoko ke nditi, ndingumntu omdala ka Rulumente oneziganeko ngokumsebenzela kuwo lo mhlaba, ofanelwe kukuba u Rulumente ampe isiqwengana *kuwo,* kuba engubawo wam.

UKUPANGWA KWABANTU E LIGWA.

NGE DIPU.

NGABAFO BEDINISO.

HLELINJE KUNJE?

ABANTSUNDU BAPETWE RABAXA.

Kudala kuko umingimingi lokuba abantsundu abasukuba besiya e Johannesburg, ngokusinga paya nangokubuya, bapikole ukupangwa ingubo zabo ezintsha abasakuba bezipete, bahlutwe imali zabo, bapatwe ngohlobo olulihlazo ngamadoda ombuso wama Bhulu e Ligwa. Kufike abantsundu ababini apa e Qonce ngale veki ipelileyo, abate bakukov' ukubalisa ngempato abayifumeneyo, bebalisela aba- mhlope abatile balapa, bafika kuti apa, batetana nomnye wase pepeni, kwata- puluka ezizinto zilandelayo :—

Kanitsho, nipuma pi?—Sipuma e Johannesburg.

Singanenzela ntoni ke?—Hai, salatiswe ngumnumzana apa, okwenye yezivenkile zale dolopu (Qonce)—sakuba besimbali- sela inzingo esipuma kuzo—ukuba size apa, sifike sinityele mayelana nempato embi kakulu apatwa ngayo amawetu e Stishini sase Ligwa.

Gxebe nite nivela e Johannesburg?— Ewe, sivela kona.

Benisenza msebenzi mni kona?—Mna bendikwindawo yempahla, e Shedini; lendoda yona ibise Stishi sika Loliwe.

Yintoni ke eningasityela yona?—Site xa sibuyayo, yanqikwa yonke impahla yetu, kwacedululwa, sada saditshwa no- kuditshwa. Intwana ezintsha esibe sizitenge e Johannesburg sazihlutwa, zati ezingahlutwanga sazirafela.

Nakupa malini ?—Ixabiso alimi nda- weninye, kuya ngento leyo sukuba irafelwa. Isuti entsha yengubo siyirolele ishumi lesheleni. Um-Sutu owaye ku- nye nati warola isheleni zone ngesali awayenayo. Ibrashi zokusula ingubo azihlaulelwanga zona, zahlutwa ngesi- tshantshatela.

Niti kungaba kwakuteni ukuba kube njalo ?— Andingesazi mna isizatu, kodwa kubonakala ukuba njengokutsho kwabo, abatandi ukuba um-Xhosa abe nengubo ezintle; yona ibrashi angade ayicinge ngani, ingamfanele nje. Omnye wetu wayezifake kwibhokisana yentsimbi impahla zake, wabizwa isheleni ezisixe- nxe ngayo, kwabuye kongezwa zontatu.

Ngabantu bani aba bapangayo ?—Eku- baqondeni kwam babe ngama Bhulu bonke.

Umsebenzi wabo yintoni e Stishi apo? —Into endingayaziyo keyixleyo.

Kodwa ke nabuza ukuba banipangela nina ?— Asibanga nakubuza, ngokoyika ukubacapukisa, baze basohlwaye, kuba babepete ingqongqosholo zezabhokwe.

Nicinga ukuba ababantu babekiwe apa, nokuba ngo "Dumedebe" kodwa?— Nditi mna fan' ukuba ngamatutu.

Utsho ngani ?—Yeka ndikutyele. Besi- nomnye wakwa Cofimvaba, owaye ne mali embinqweni, Kwafakwa imela embinqweni apo, yaza imali eyiponti eneshumi yatiwa—hlasi lelinye i Bhulu, layiti kata engxoweni.

Ke kwenjiwanjalo nakwabanye yini?— Nangani zahlutwayo izipaji, kwacatshu- lwa imalana, ayibangako into engangale yeponti eneshumi.

Hi nge Dipu?—Au, yiyeke lonto, ngu- mcimbi. Sifike sififingwe, singeniswe kwigunjana apa elimxingwa, kutshiswe isbali (sulphur), kubuywe nocango,

Niba xa lingakanani ke apa?—Asazi kaloku, kuba iwotshi zetu ziyahlutwa. Eyonanto inzima kukuba akukataleki nokuba uyafa na, mauditshwe.

Kuko abantsundu abasebenzayo apa?— Ewe, ngamapolisa matatu, asebenza umsebenzi wokuhlanganisa izinto ezisu- kuba zipangwe ebantwini.

Ezimpahla ke zitiwani zakukov' uku- tinjwa kubahambi ?—Kuyabelw; na ngazo ngalamadoda, into endingaziyo ukuba bayitinina yimali. Ngati ababantu aba- katalele kuti into etile yeyam, etile yeka bani, kuba baqubula yonke into abadi- bana nayo,

Niti kungaba kwenzelwa ntoni ngoku- ditshwa oku?—Kwatiwa sakubuza kuku- tshwa isifo, akwabiko ncazelo yimbi ngapaya.

Kuteni ukuba ningayipepi lempato inje? —Asinako, kuba kaloku uti efika ululiwe babe bemlalele, inxenye bayiruqe ngemilenze ukuyikupa kuloliwe. Linye esingalitetayo ngempato esayifamana kuma Bhulu e Ligwa, singasuke siti asikuko nokuba imbi.

Apuma ke lomadodana agoduka uku- singa e Xesi kwa Kama.

Native Opinion & Guardian

THURSDAY, SEPT. 24, 1896.

THE WEEK.

THE English Mail per Dungaven Castle is due in town this afternoon.

THE Circuit Court begins in King- williamstown to-morrow, Mr. Justice Solomon presiding.

MEASLES and whooping-cough are said to be very prevalent in Native locations about the Tyume.

CAPTAIN O'CONNOR, Civil Commissioner of Komgha, has been gazetted to the same position at Stutterheim, Mr. Ford succeeding him at the former place.

A MATEBELE Chief, Wenya, was Court- martialled and shot last week. The High Commissioner has remonstrated against the summary process of the military authorities.

BISHOP WM. TAYLOR will be in East London nextSunday, conducting English services, from Sunday till Wednesday, and for the Natives on Thursday and Friday. He next visits Kingwilliams- town.

THE duties of paying the Government grants in aid to teachers in the King- williamstown district now devolve on the Civil Commissioner's establishment. Heretofore the Education Office has itself discharged them.

MESSRS. T. E. FULLER and J. L. M. Brown, Members for Capetown in the House of Assembly, contemplate addressing their constituents at an early date. Mr. Wiener is in Europe, while we regret to learn that Mr. Beard is not well.

THE Kingwilliamstown Branch of the League having asked the Hon. J. Rose- Onnes, Q.C., M.L.A., to address a public meeting on public affairs, the Leader of the Opposition has intimated his willingness to do so as soon as his other engagements will permit.

PRESSURE of matter does not permit of reference to articles on IMVO in the *Express* (Bloemfontein), *Advertiser* (Diamond Fields and Kokstad), and the *Leaguer-,* as also to circulate or comment on other matters of interest that have come under observation during the week.

THE Alice people expect trains to run through their village about the end of 1897, and are in high feather on that account.

MR. W. HAY, M.L.A., passed through town early this week on his way from the Transvaal to Capetown. The hon. gentleman is not visiting his constituents just yet. As to the quarrel between himself and the Alice section of the electorate, he thinks it never was real, as the whole case rested on whether the construction of the line could go on on the smaller subsidy for which he voted or not. As it is going on the case against him falls to the ground.

MR. JOHN LANDREY, of Kei Road, writing to the two English papers, considers that " the removal of this case to Grahamstown for trial casts a slur upon all men in this division liable to serve as jurors." Both the *Cape Mercury* and the *Watchman* upbraid the farmers for following Mr. Landrey's lead in making a demonstration over the case, even before it came on for bearing; and in this we agree with our contemporaries.

A SPECIAL SESSION.

AN impression prevailed during the week that a Special Session of the Cape Parliament would be called early next month. Three subjects of urgent moment appear to claim earnest consideration at the hands of the representatives of the people, viz. : the new Customs Union Convention, the grim devastations by rinderpest and the expropriation of the Free State Railways. The magnitude of these questions cannot be gainsayed; and they must be bold men indeed who would say the five gentlemen who run the Government of the country during the recess are equal to coping successfully and unaided in matters of such overwhelming gravity. And so the feeling has become crystalised into a belief that a Special Session was unavoidable, first, to confirm the Customs' Convention, lately agreed upon between the representatives of the Colony and those of the Free State, secondly, to focus the opinion of the country on the dread scourge of rinderpest, and, lastly, to make arrangements for the transfering of the Free State portion of the Cape Railways. But ministers are ever reluctant to meet Parliament, and it is no wonder that the gentlemen who,at present by mere accident hold office, at the Cape, should fight shy of facing the Parliamentary music, especially in view of the fact that the political atmosphere is saturated with suspicions of jobs in connection with the Rinderpest business, and influential journals like the *Eastern Province Herald* broadly demand that the Session should assemble with a view to turn out the Ministry and place in office an honest and capable coalition, consisting of Mr. INNES and Mr. SCHREINER, with their followers This suggestion, we may observe in passing, sounds like a counsel of perfection, Mr. ROSE INNES having washedhishands clean of all coalitions. However, this by the way, but in these circumstances we were quite prepared for the message Sir GORDON SPRIGG has sent to the Chairman of the Kimberley League Branch, to the effect that ' a special session was unnecessary." But we shrewdly suspect that when he penned this the Premier had hardly guaged the strong feeling that is forming throughout the country that the present is the psychological moment, if ever there was one, for calling Parliament together for a Special Session, regardless of the fate that might befall the Ministry of the day.

OUT AND ABOUT.

A MONEY Order Office and Savings Bank has been opened at Clarkebury. This will be of great advantage to those who have sons at the Training Institution there, and others.

—o—

THE Committee appointed by the last Wesleyan Conference to confer with Dr. Muir on his educational policy affecting Native institutions is, we understand, likely to be convened to meet in Capetown, when the President of the Conference is in the metropolis on the 27th instant. The members of the Committee are the President (Rev. P. Tearle) and ex-President of the Conference (Rev. Ezra Nuttall), Rev. J. E. Parsonson, Rev. J. Thompson, M.A., Hon. J. M. Peacock, M.L.C., and Mr. Tengo-Jabavu.

—o—

WE understand that judgment by consent has been given in a painful dispute between the Executive of the Congregational Union and Revd. G. Tyamzashe, of Kimberley, in connection with some church property in the Diamond fields. The terms of the judgment are stated to be that Mr. Tyamzashe and his Church are to retain the whole of the landed property in Barkly Street. The Union is cast in expenses to the tune of £200. It is to be hoped the present decision may serve to close for ever a deplorable case in that worthy body.

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FROM all we can gather, the Glen Grey Natives appear to be very pleased with their Boards and Councils. This was quite to be expected, our people having a taste for managing public affairs. It must, however, not be supposed that satisfaction with the working of the local Government clauses of the Glen Grey Act imply that the Act is an entire success. For even in the discussions which took place when the Bill was before Parliament, no exception was taken to this portion of the Act, but it was round the sections relating to the holding of the land and its devolution that the principal battles were fought, and the objections then opposed remain good, but they do not take effect till some time later.

—o—

WE have been furnished with a copy of a letterfrom the General Secretary of the Primitive Methodist Church, which we are particularly asked to publish, to counteract the evil, some individuals—few though they be in number— are fostering among the Natives, that the whites are incapable of doing justice by the Natives. It is as follows

Holloway, N,
71 Freegrove Road, July
30th, 1896.

Dear Bro.,—I am instructed to send you the following resolutions of the General Missionary Committee:--That the Conference having referred to the General Missionary Committee the question of the relation in which the Rev. J. Msikinya, and W. N. Somngesi Native ministers in South Africa stand to the Superannuated Preachers, Widows and Orphan Fund, we after careful consideration decided that as they are in all respects ministers of the connexion they stand in the same relation to the said Fund as other ministers, and shall be treated accordingly. That they be in- formed of this decision, and requested to pay the arrears which they owe to the said Fund, either in one sum or in such instalments as they may be able to pay.

I am.
Yours sincerely.
JOHN SMITH.
General Secretary.

THERE have been reports current in Natal of famine amongst Natives, on the North Coast of the Sister Colony. The Secretary for Native Affairs interviewed has said there had been no official com- plaints of starvation. Native chiefs and others had come to the office of the department, and pointed out that there was a scarcity of food, not only on the North Coast, but in Umkomasi Valley, and the southern part of the Colony. They had been told that large quantities of grain had been recently imported into the colony, and they had also been told of the market prices ruling in Maritzburg and Durban. This information having been communicated at the department's office, and by the various Magistrates. As regards the North Coast, Mr. Moor pointed out that the railway works were going on, and that there was thus a demand for labour. In the event of there being a scarcity of food, those Natives could earn money and buy mealies. In the cases where they had been told the price of mealies at the office, advantage had been taken of the information, as the Natives had been able to buy. At the commencement of the season, when it was found that there would be a scarcity, the Natives were advised to turn out and work. They were also told that mealies were being imported, and that if they had the money there would be no difficulty in buying foodstuffs. Mr. Moor remarked that he thought the advice had been very generally taken.

—o—

AN esteemed missionary correspondent writes us : " Perhaps a translation of the enclosed for your Native readers would much interest them, as pointing out fraternity between black and white, and what ability and application may raise a man to." The enclosed is as follows-. —"The Rev. John H. Hector, popularly known as the ' Black Knight ' of the Temperance Reform, is one of the most remarkable men of the present day. His life story surpasses any romance in its startling realities. Left an orphan at an early age, he passed a youth of vicissitude, hardship, and privation such as few have experienced. Later on he fought in some of the fiercest struggles of the great American war, and was five times fearfully wounded, so that his survival was most miraculous. Subsequently, as an engine-driver, he had many a perilous experience; but he came through all to be a converted man, an earnest Christian, a successful minister of the Gospel, and one of the most effective advocates of Prohibition and other moral reforms. Mr. Hector is a full-blooded negro of superb physique and great natural ability, to which, despite all difficulties, he has added a self-education which must compel admiration. As an orator he is a phe- nomenon, carrying his audience along with him by a tornado of eloquence, humour, and pathos that is fairly irresistible. His originality, wit, readiness of repartee, and intense earnestness quickly open the way for the shafts of truth which he hurls with consummate tact and telling force. Everywhere he goes he captures the hearts of the people, rouses their sympathies, appeals to their best nature and purest motives, and does them good. Everybody should hear his wonderful sermons and lectures, which he will deliver in England for the benefit of Livingstone College."

THE CABLE SERVICE.

[REUTER.]

WOOL SALES.

LONDON, Tuesday.—The fifth series of Colonial wool sales for the current year commenced today. There was a. good attendance of buyers, and good bidding. Greases ruled five per cent, below last sales rates, other wools remaining unchanged. The total quantity to be offered is 310,000 bales, of which 17,000 bales are South African.

CAPE LOAN.

Three and a-half Cape Loan quoted at 116.

STILL FIGHTING-.

The guuboat Abukle has returned to Dongola, and bombarded the forts and earthworks, which were dismantled. The troops are now within five miles of Dongola, and close to the Dervish army.

UNNECESSARY PRECAUTIONS.

The Tsar and Tsarina have arrived at Balmoral, accompanied by the Prince of Wales and the Duke of Cannaught. The railway was strictly guarded by police.

NO FUNDS.

LONDON, Wednesday, 7'40 a.m. — The *Times* says that the refusal of France to permit the use of Egyptian funds for the Nile Expedition has resulted in economies involving such hardships to the officers and troops of the Expedition that it is Great Britain's duty to assist monetarily.

APPOINTMENT.

Captain Nicholson, of the Seventh Hussars, has been appointed Com- mandant of the Police in Matabeleland.

OBITUARY.

General Selby Smyth is dead.

THE QUEEN-EMPRESS.

[Midnight].—The Queen to-day ex- ceeded the longest reign of any British Sovereign. Her Majesty received con- gratulations from all parts of the World.

DONGOLA CAPTURED.

On the appearance of the Egyptian Army, the Dervishes fled southward. The cavalry and gunboats have gone in pursuit. The Egyptian Flag was hoisted at Dongola. The Egyptians captured six guns and a quantity of ammunition and grain.

SHELTERED.

In view of the certainty of a refusals the British Government has decided to abandon the demand for the extradition of Tynan.

HOMEWARD and OUTWARD.

s.s. Mexican, homeward, arrived at Madeir at eight o'clock this evening. —s.s. Roslin Castle, outward, Idft Madeira at three o'clock this afternoon.

LATEST TELEGRAMS.

COMMITTED.

CAPETOWN, Wednesday.—McGarry, the Woodstock murderer, has been com- mitted for trial.

WHAT'S HIS LITTLE GAME ?

Sir Janies Sivewright leaves to-night for Pretoria, and will probably visit Delagoa Bay.

HOME AGAIN.

The Governor of Natal returns to- morrow night to Maritzburg.

UNOPPOSED.

KIMBERLEY, Wednesday. — Mr. Richard Solomon, Q.C., has been returned unopposed as a Member of the House of Assembly.

DIRTY JOHANNESBURG.

JOHANNESBURG, Wednesday.— Three more cases of small-pox have been reported.------------ Market weaker.

PYRITES.

The Saints fall down and worship it GRAHAMSTOWN, Wednesday. — A rich gold discovery has been made in the Bathurst district, the quartz being peppered with gold. Cousiderable ex- citement prevails.

TEMPERANCE NOTES.

WORK AT BLYTHSWOOD.

On Wednesday, the 26th August, Mrs. McLaren addressed the girls and young of the above institution in the cause of. Temperance. The meeting was under the auspices of the Y.W.C.A., all of whom are members of the Temperance Association, but a full attendance of Boarders was secured.

Mrs. McLaren prefaced her remarks by reading a letter from a former student and member of the Association, in which he mentioned the evils resulting from drunkenness, and earnestly entreated members to unite in fighting the great enemy. She based some words of en- couragement on I Corinthians, 10-13— " There hath no tempation taken you. but such as is common to man," etc.; and in conclusion, and by way of warning, took also the words of the 12th verse of the same chapter—" Let him that thinketh he standeth take heed lest he fall."

Opportunity was then given to any who were willing to come forward and sign the pledge, and seventeen at once did so.

On Saturday, the 29th August, Rev. Doig Young, of Main Mission, addressed a meeting called by the Blyths- wood Young Men's Temperance Association, with the result that fourteen young men came forward and signed a pledge of total abstinence from all intoxicating drinks.

A Warning to Miners.

Our people are much beholden to Mr. Justice Lange of Kimberley for the warning he addressed from the Bench to miners. In discharging the miner Hill, charged with culpable homicide, the learned Judge observed:—"The white miners must not forget that the lives of hundreds of Natives were placed in their charge. There had been previous occasions when, although the circumstances were not such as to warrant proceedings in court, they were of a nature to call forth a warning from the magistrate holding the inquest, and those giving evidence were warned to be more careful. He was aware that these warnings were sent to the company, the directors of which were always most anxious that special attention be paid to them. These warnings were chiefly connected with blasting accidents, where the Natives were allowed to go into chambers where there were unexploded charges. In any ease where a conviction was obtained, in the event of negligence on the part of a miner, unless there were very extenuating circumstances, it would be dealt with very seriously. He was simply conveying this warning through Hill to miners generally."

THE annual meetings of the Congre- gational Union commence this year at Port Elizabeth on Monday next. In the Union are represented several powerful Native congregations in this country, and great interest is taken in the meetings by thousands of our people. It is to be hoped this year's meetings may be a great power for the good of the Church.

IZINTO NGEZINTO

ICEBO EMZINI — Uyabongozwa umzi ukuba uyiqondisise kakuhle indawo yezaziso ezise peponi. Makayokuti umntu xa angene kwivenkile enesaziso epepeni apa, axela ukuba uziswa siso. Lonto ke iyakuwenzela ilungelo umzi kwanepepa. Ningalibali aka-xela ukuba nisiwa zizaziso ezikwi " Mvo"-St

I DAYIMANI.—Kutiwa kubonwe umngxu- ma omtsha wedayimani e Wynburg kwelase Free State; kutiwa asizizo nazo.

INKOSIKAZI KA KRUGER.—Kuvakala ukuba Inkosikazi ka President Kruger iyachacha, kuko Itemba lokuba seyisindile ngoku.

IYAMXHAMLA!—Kutina indleko ayihlaula ngemini nge Sekisi yake u Fillis, likulu elinamashumi omahlana eponti. Inkulu ke londleko.

ISAQWITI E PARIS.—Kutiwa kugaleleke isaqwiti kulomzi waaa Paris kutsha nje, sabulala iqeia elininzi labantu, konakala nezinto ezininzi,

IMASISI.—Katiwa imasisi yandile kuma-ndla we Dike, kwano nkonkoshe ngokunjalo. Kuvakala nkuba liqela elikulu intsapo entsundu enemasisi.

IPASI ZASE TRANSVAAL.—Kutiwa ipasi zabantsundu e Transvaal, zolunga ukuba kungenwe ngazo e Koloni, xa kunanyatise-Iwe isitampu sesheleni sase Koloni.

OQANGQULULE OMNYE.—Um Indiya otile wase Wesseiton ubanjelwe ukuqangqulula um Xhosa. Ufe kwaoko ngenxa yalongozi lowo uqangqululwe izibilini.

ISICENGE SOKUDLIWA.—Umfo ogama lingu Thomas Petersen, wase Woodstock, udliwe ishumi leponti ngokusuke angalibiki ihashe lake linesifo esisulelayo.

I PALAMENTE.—Kuvakala ukuba kwinya nga ezayo kobako intlanganiso ye Palame-nte, yokuxoxa ngo Manyano Iwe Rafu, no Lindipasi, nemicimbi yo Loliwe.

ONQUMKE INTLOKO.—Umkwezeli womlilo ka loliwe e Johane ungqutywe ngumti we lampu ecaleni lendlela, waya wawa pambi kwevili ze injini, zamnqumla intloko.

ODIZIWEYO.—Umfana ontsundu wase Ko- mani udizwe yiukosi yake ngencwadi abeyi- bhalele ukuboleka imali yokutshata. Ishi cilelwe incwadi leyo kwipepa lama Ngesi;

ULAULA NGENTONGA TESINYITI !! — Umfo ontsundu ebese matyaleni e Pitoli ngoku- bulala umkake nabantwana abatatu. Ute akubuzwa wati abavumanga ukuyenza into abebayalele ukuba bayenze.

UKUHAMBA KWEMINYAKA.—*Ngo* December iyakuba lishumi iminyaka yakiwe i Johannesburg. Ngalomihla yokuqala, iziza zazitengwa ngesheleni sisinye, namhla zilingenwe ngamawaka eponti.

UMNENGA. —Kutiwa i Silamsi lase Bhai libinze umnenga ngase jitini mhla ngolwesi Ne kwepelileyo. Ubude bawo ukutabatela empumlweni kupose etshobeni, zinyawo ezi-lishumi elinambini. Asiyonto incinane ke leyo.

UBUDENGE BUNAMANGCWABA. — Intwazana yase Pennsylvania yeva kutiwa kuko iyeza eliyi Arsenic lokususa umcokose. Yalisela okunene, wesuswa umcokose wasiwa ema- ngcwabeni, yaya nentombazana kunye nawo.

U-LINDIPASI.—Kutiwa esisifo ngokn siko nase Vryburg. Sikwindawo ezintlanu ukusuka e Vryburg ukuya e Taungs. Ku-bonakala nknba asitinteleki. U Rulumeni ugqibe kwelokuba kwenziwe utango loku-tintela inkomo e Gqili.

IMIDUKA.—Olu luhlu lolwe leta zabantsu ndu abangaziwayo abaninizo, zifumbe e Post Office e Qonce ngo 15 September : — Jim Jayi, D Mcebo (2), Y Nqande, T Qitini, Mr. Stock, J Seba, J Somtombo, H Watshayer, Booy Zweui.—J. HALLOCK, Post, master.

IMIBUSO AYIFANI. — Yinto engafumane ihle ukuti umntu efile abizwe ityala elinje-ngeli lase France. Liti elinye ipepa:— Umfo wase Gannat ebemangalelwe yintombi ngokusuke afe ngebaqo seyebizwe kade amagama. Leatokazi yasamanisha izihlobo zalomfo, zahlaula iponti ezili £1600, *ze* ndleko.

KUSAYA KUBA NJALO. — Ukuba kuko amadoda angavaniyo kakuhle namakosi kazi awo makabeke indlebe, nantsi into ekwanjalo. Um Skotshi wase Woodstock, ogama lingu McGarry, urwi tshe umkake enxilile. Kutiwa ibingabantu abebehleli becukushana kakade ; ekubona- kala ukuba bebe dinene ngemitamo.

IYELENQE LE DAMANETI.— Kubhaqwe iyelenqe apa le damaneti e London ngomhlu we 14 ku September. Kuko iqela elibanje Iwe lomcimbi. Isizatu elenzelwe sona asazeki kamnandi, kodwa ngati eloqela belifuna ukuzizuzela igama ngokudubula i Tzar, umhlaimbi u Kumkanikazi wetu, e Balmoral.

INGONYAMA KWA KOMANI !—Kutiwa lipepa lakwa Komani eliyi *Free Press,* kekwa. bonwa ingonyama kumatyodlwana anga. kona. Seyike yabonwa sisitatu sabantu, abati nkuyixela liramnowa okwenene. Ku-lungiselelwe ukuba kubeko ingqina, ukuze idutyulwe. Kutembeka ukuba yofunyanwa knba lento ingonyama asinto? itandekayo nkuhlalelana nayo.

BAMXAKA Hi?—Indodana yase Durban ibihlamba elunxwemeni, yati xa ipumayo yeva isitonga sompu, kwati kusenjalo imbu-mbulu yatsho kwilitye elikufupi. Kubuye kwapinda enye imbumbulu kwakufupi, yati indodana yakuposa amehlo yabona into sontatu etyolweni, zipete into engati ngum pu. Yaxakwa indodana kwabonakala uku- ba yenziwe itikini.

OFELE ENQWELENI KALOLIWE.— Liti ipepa eliyi *Midland News* u Rev. L. Nuttall wotuswa kukuhla kwesisi ganeko, ngase De Aar. Wayekwele gumbini nye nenene, nenenekazi elitile, bati xa basondele e De Aar, laqutyulwa ngumkuhlane elonene, wapuma kwalapo nmpefumlo. Ute a Mr. Nuttall ngobubele obukulu, waligodusa elonenekazi lotukileyo, walisa ezihlotyeni.

E BHAI UKUSINGA E KIMBERLEY.— Kutiwa indodana etile yase Delagoa Bay ibimi pambi kwemantyi yase Kimberley, ngoku. kwela ku loliwe e Bhai iye kungena e Kimberley, nge tikiti ye tiki kupela. Ku bonakala ukuba ayiqondwanga itikiti ukuba yeyokuya kwase Bhai, e North End , yaya kntintelwa e Kimberley. Ite ukuzipendu-lela, yona ihlaule iponti zombini, yasuka yanikwa latikiti. Ufnnyenwe engenatyala, Wakululwa.

UMNTAN' Omhle u Kumkanikazi, Umhlekazi Ikumkani yase Germany, no Mntau' Omhle ukumkanikazi wase Holland, basebenzisa i "CURO." Kunjalo nakuwe? Itengiswa kwindawo zonke. Umntu unokwapulelwa kupela yi Universal Curo Co. (umzi wayo apa e Safatika), P.O. Box 339, Port Elizabeth. Ibotile ze sampulu zitunyelwa ngapandle kwemali ye posi xa umntu atumele i address yake, i arente e Qonce ngo R. Lumsden & Co,

KAUVE INYAT'ENKULU !—Igqira elintsu- ndu lase Qunqu, kumandla wase Ndwe, li- banjelwe ukwapula umteto wokunikwa kwa mayeza. Kubonakala ukuba bekuko ntwazana itile yasuka yamana ukukala isiti ibulawa ngumfo ongii Langman, kwaza kwabizwa u Punch, igqira elo. Lifikt ladibanisa imiti namahlamvu, lamfeza, wasuka wakokona asuselayo umntu. Ngo knnje intombazana isiwe ema Mpondweni kwelinye igqira, emva kokuba inyati seyi- mqapule yamfaka umhlabelo, yaza yaxele Iwa. Ngoku u Punch usentolongweni.

ODUBULE UYISE —I Bhuln elingu Van der Merwe lase Paling Kloof, Kaladokwe, lisand' ukudubula uyise. Lomntu ubesilwa nomfazi waza uyise walamla. Ute akufika, yaselisuka indodana imlahla umfazi, ihlaba uyise pantsi kwendlebe. Ur ge ulusizi yilonto, Wada wataruzisa kuyise. Kute kw semva. koko, singazi ukuba bekuhle ntonina waqubula umbaxa, walata kuyise, wamposa pofu, Ubaleke wemka ke uyise, wonda ngesitali eputuma ihashe lake, weva nge mbumbulu emhlana, wawa. Isirofu eso sibaleke sela ngepolo sixobe umpu nembumbulu. Ngomgqibelo wepelileyo sibuye wazinikela kumapolisa ase Kaladokwe ngokubetwa luvalo.

INTWANA ENCINANE NGE-XESHA.

Kuko izizatu ezivakalayo zokuchasa ukuba umntu azi kakulu ngomzimba wake. Ndonixelela ezo zizatu ; kungeko- kona namhlanje kodwa, msinyane. Woti ukuze uziqonde kakuhle uke umana ukuwalalela lamanqaku kumapepa enda- ba. Kodwa kuyafuneka ukuba mbe nentwana esiyaziyo, ndonicuntsulela kulontwana incinane kangako. zeke ni- ncede ngokupulapula.

Kuko indawo eceketekileyo, enobuba- nzi. esembindini womzimba, eyoluke njengokungati sisigubungelo esenziwe ngento enemfanta—londawo ko isekudi- baneni kocabanga nesifuba. Umntu londawo imahlule wangama gumbi ama-bini. Kwelipezulu kuko intliziyo nomipunga, elingapantsi linesisu, nezi- bilini. Ezona zifo zangapakati zibu- hlungu zidla ngokuhla kwelingapantsi igumbi, zingabi mandundu ezingasentla.

Icala lonke lasekunene kweligumbi lingezantsi, ukususa pezulu kude kuye kwezi mbanjana zincinane, lizaliswe sisibindi, esiye sati ngqu ngocabanga, sibe sishukuma kunye nokushukuma komniniso. Kuko igama elitatyatelwe kwimlawo esikuyo isibindi, ekukade lisetyenziswa, ukuxela obona bume bubi angaba kubo umntu—elogama ke kutiwa yi *hypocondria,* isifo sokuti ' patsha.' Uti umbhaleli, "yada yasixenxe iminyaka ndibulawa sisibindi. Ndandikatazwa yinyongo, bamatsheka bona ubuso bam, ati amehlo la amhlope, aguquka amtubi. Ndandine ntlungu engatetekiyo, nobu nzima, kwicala lase kunene, ndahlala ndite nxwe, ndilusizi, Ndabonakala ndipelelwa litemba kuyo yonke into. Esisifo sasebenza engqondweni yam ukuba kube nzima ukusitwala.

Ndaba nomnquma ebendingenawo, ndase ndidlela ukugcina inyama, andabi sakakuka kudla nakusela. Umlomo wam waba mbi, ngangokude yonke into enditya yona ibe mbi. Bondidla ngo- kuti gudu ndikupe yonke into endisuku- ba ndiyidla; nditi ndakudla, nokuba ndidle kancinane' kangakananina nditi mpu isisu, ndikatazwe sisifuba. Nda- sela amayeza ngamayeza, ati nangani wambi ayendinceda oko inzuzwana, akwabiko lona lide lisebenze nto, ndabu- ya ndakwayilonto bendiyiyo. " Ngo March, 1892, ndafunda ncwadini itile okwenziwa Yincindi Epilisayo ka Nozala Sijili kubantu abazifo bezifana nesi sam. ndayimandipela kakulu ingxelo ekulo ncwadi eteta ngesibindi, uhlobo lwaso nomsebenzi waso, nenkatazo zaso. Ndafumana ibotile yayo kwizitola zamayeza zika Boot, ndati ndiyisele intsuku zambalwa, ndaziva ndingumntu omtsha. Yasilungisa isisu nesibindi sam yayisusa yonke inyongo ebise mzimbeni; yandipilisa qete. Kude kube namhlanje ndigcina ibotile yalo ncindi endlwini yam, ukuba ibeliyeza lasekaya, kanjalo ndizixelele ngalo zonke izihlobo zam, kuba ngowona mciza wezifo ezinje ngeso sandipata ixesha elide kangaka. Ningenza into eniyitandayo ngalengxelo, (Isayinwe ngu) John Gent, 59 Coventry Road, Bulwell, e Nottingham, 21 March, 1895,"

Ubhala ati omnye: "Ngo 1891, elilo- tyeni, ndaziva ukuba ndipilile. Nda- ngenwa kukungatandi kudla,, yati lontwana ndandiyitabata iti ayandinceda, ayandomeleza. Ndaba nentlungu, nento engumtwalo esifubeni nakwicala lase kunene, ndati matsha ndabamnyama. Zada izintso azalunga nazo, ndamana ndikatazwa ngamaqutyana asezintsweni. Ndabila ukubila okungesukiyo, okutya- fisayo omzimbeni upa wonke.; Ndati kuba yayise ilishumi elinesixenxe kupela iminyaka yobudala bam, ndoyiki kakulu ndaxhala. Akubangako gqira laba noku- ndinceda, ndaba yilonto yada yapela iminyaka emitatu, Ngo June, 1891, nda- qala udasela le Ncindi, ka Nozala Sijili, n labehle ndeva kuko umnyinyiva, ndaka- pukapu, ndonwaba. Ndati ndakuti gqolo ndazuza kwa impilo yam, namandla am. Ngoku senditi mlakubulawa sisisu, nesibindi, nezintso, ndibalekele kwi Ncindi ka Sijili, ingaze iposise ukundi- nyanga. Ungayibhengeza lencwadi. (isayinwe ngu) C. HANSON, 6, New Inn Lane. Gloucester, ngo May 31, 1895."

Isisu, isibindi, nezintso, zindawo ezi- hlangeneyo zokucola ukudla. Xa zinga- lungeleneyo (ngokukataza kwesisu) ziya- wonakalisa umzimba, zibange ukuba ingqondo ibe mfiliba, kunge kusebusuku. Yakuti wakuva ukuba ziyakataza, sewusela Incindi ka Nozala Sijili kwa oko.

OBULEWE NGAMANZI.—Usana Iuka Mr. W. Keegan wase Kapa Iweyele kwisitya ebe sinamanzi ashushu. Lamanzi ashiywa sisi-caka singakumbulela nto sona ukuba lungaba usana lukufupi. Lafe kwasemva koko, kuba lweyele ngentloko, aye amanzi ebila.

INTETO EBALULEKILEYO YOMLWELWE OWAWUSE HO-SPATALA.

" Ngenyaniso makube kuko isiposo." Ndatsho, xa ndati ndakubuza u Miss Florence Vitler ndalatiswa intokazi entle eue zidlele ezibomvu eyayibonakala ukuba ipilile. Kodwa yayi ngeyo mposisO, u Miss Vitler okaya lise Pleasant View Cottages, Hooe, kufupi e Battle, ute kwixeshaua elidluleyo wayesifa engeuako nokusebenza, wahlala ekaya ke.

" Wawutenina ukuze ube nje? " "Nda- ndi hliwe ngu Mfula wenja ngamandla amakulu," utshilo u Miss Vitler, "Ke ndicinga ukuba nguwo ondingenisele okuku tyafa. Imileuze yam yaye idu- mbile. Ndandinoku hamba hamba, yaye yona ibotsbiwe. Lento ke yayi kwimi nyaka emitatu edluleyo xa ndandi nemi- nyaka elishumi elinesitandatu ubudala, Kwabehla kwapela ukudumba kwemile- nze, ndangenwa kukumana ndisiwa (isatutwane), Ndandine ntlungu ema- caleni, ngakumbi kwelase kohlo nangase mva.

. Bendidla ngokuwa sisizunguzane, zaye izandla nenyawo zam zibanda kakulu, yonke ke lonto ihle pambi kokuba ndiwe. Nokuba sendi sota kumlilo omkulu izaudla ne nyawo bezisoloko zibanda. Intliziyo yam yabanga ixala kuba ibeta ngoku kaulezayo. Bonke ababe kufupi kum baba noloyiko. Nge-nyaniso, kwaku njengoku ngati ndiya bhubha. Ndandinama gqira amaninzi endaudiko ndahamba kuwo, ndatikelela nakwezi Hosbatala : — Hastings, St. Leonards nase East Sussex inyanga zone. Ndandise ndincamile ukuba ndoza ndipile. Bendimana ukuwa futi ngama- nye amaxesha. kube katatu ngemiui. Ndade ndase kutyafeni okukulu, iti nentwana encinane indi ngcangcazelise okanye sendisiwa. Bendiziva ndidiniwe uakubeni ndinga sebenzanga nto ; ndiye kulala ndidiniwe ze ndivuke ndikwa yilonto." Amagqira aye ngena kukupi- iisa?"—Hayi: nangani aye lumkile ewaz.i umsebenzi wawo, Ndandi nama gqira atile endahamba kuwo iminyaka emibini, ndisiya nakwa gqira, kwaqubeka ngolohlobo ke kwada kwazinyanga ezili shumi ezidluleyo." " Ude waucedwa yintonina ke ndibuze ndenjenjalo," kuba ubonakala ukuba upilile ngoku."

" O, ewe, andinqweneli mpilo ingapezu kwale ndinayo. Ndapiliswa zi Pink Pilis zika Dr. Williams. Umama wam wafumana ubungqina obaneleyo babantu aba piliswe zizo. Ndaba noku ncedeka kwakwi botile yoku qala, sendi gqibe ntatu. Kute kwisituba s cawa ezimbini kwako inguquko etile kum, kwapela ukudinwa emva koko ndahambisela pambili empilweni." Injalo ke lembali. ibalulekileyo, yaye iqinisekisa oku- letwa kuwo onke amapepa elilizwe imihla ngemihla, ngamandla okupilisa kwe Pink Pills zika Dr. Williams ezi ngena yeza lilingana nazo ekutyebiseni nase kunikeni amandla. Zipilisa uku- beta kwentliziyo nezinye izifo ezibangwa nga mfula wenja nakuku ngcola kwe- gazi, ezinje ngezi: ukuqumka, ubuso obonakeleyo, ukutyafa kwemitambo, ukunge tyisi, umnquma, ukupefumla okufutshane, intlungu ngasemva, intloko ezibuhlungu, intlobo zonke zezifo zama nkazana izifo zesizalo, ukufa kwamacala, ingqangqambo zamatambo nomlenze. *Ezi Pills zizizo xa zineli yama* Dr. Williams Pink Pills for Pale People, zitengiswa kwindlu zamayeza nase zitoreni, ziya waka umzimba emva ko-kusebenza nzima, ukupitizela kwe ngqondo nokunga zilumkeli.

Eli yeza selidume kangaka apa e Sa- fafika ngangokuba kubeko amayeza atile afana nalo, enziwe ngaba rwebi abatanda imali, abalinga ukukohlisa abantu ngoku tengisa into abanoku fumana inzuzo enkulu ngayo. Xa ke ufuna i Pink Pills zika Dr. Williams gqala ukuba ufumane zona kanye. Apa e Safafika zitengiswa nge botile ze glass (ezingena ntamo) zino mbalo we Komponi ka Dr. Williams okwi pepa eligwangqa elitiwe nca eboti- leni, nanga pandle kwe paketi. Abantu ukuze bancedeke maba kumbule ezi- ndawo:--I Pink Pills zika Dr. Williams " azike " zitengiswe nge dazini, amakulu. okanye nge ounce. Ukuba umrwebi ukunika ezi Pills ngenye yezi ndlela (akukataleki nokuba igwangqa na) uza- ma ukukukohlisa lumkani ke.

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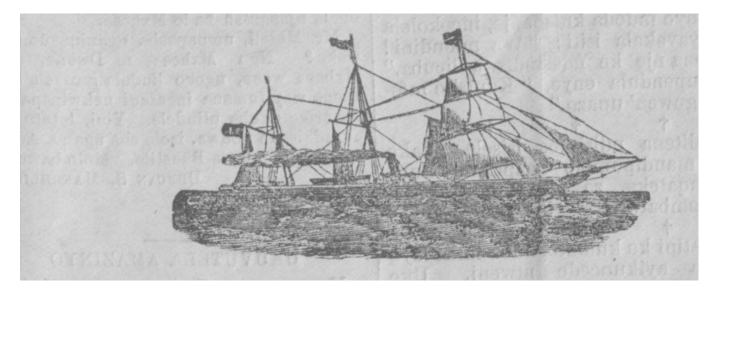

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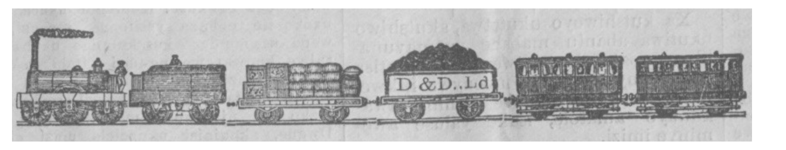

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