

IBALUBWA 3/8 nge Kwata (iminywe iminyaka 44 ipena i Kwata ngabawanga. Unokubhalwa wonke Unyaka ekweleni kwawo nge 13s 6d. Izariso Zabazweywo, Ababshatleyo, Nemibiko, ilowwa 2s 6d, zingene kanya; 3s 9d kabini; 5s katata.

IBALUBWA 3/8 nge Kwata (iminywe iminyaka 44 ipena i Kwata ngabawanga. Unokubhalwa wonke Unyaka ekweleni kwawo nge 13s 6d. Izariso Zabazweywo, Ababshatleyo, Nemibiko, ilowwa 2s 6d, zingene kanya; 3s 9d kabini; 5s katata.

ISAZISO SAKOMKULU.—No 1017, 1896. *Kwi Ofisi yo Mpanisa Koloni, Cape of Good Hope, 19 October, 1896.* LUMKANI.

UKUNYANZELWA KOKUBHALWA KWABAZELWEYO NABABHUBHILEYO

EKUBENI kuvakalisiwe ku Rulumente okokuba pezu kwezaziso eseziko kuko abazweleyo nababhubhileyo abangaxelwayo, abo ke bangayenzanga lento bayaziswa okokuba banokumangelwa pantsi ko Mieto No. 7 ka 1894 wobhalo lwabazweleyo Nabafileyo.

Ukuchazwa kwendlela zolubhalo nemimiso yomgwebho, iziqiniseho nama Gajira, njalo njalo, zonke ezinto zinokufunyanwa nakuyi pina i Mantyi, Ohambele Umbhali, Umnedisi wo Mbhali, Ifelkorneti, Igosa le Polisa, Umpati we Posi, Umpati we Sishu sika Lolwe.

Abancedisi be Deputy Registrars, Felkorneti, nama Gosa ama Polisa, mabatumbele *bangalibatsi* kwi Deputy Registrars zalo mimandla bakuyo, amapepa aselebhaliwe Abazweleyo, Nabafileyo abebe bkwewe kubo. Ngapandle kokuba lomapepa atinyelwe kwaoko abantu baya kuxakeka.

HENRY DE SMIDT, Under Colonial Secretary

ISAZISO SAKOMKULU.—No 25, 1897. *Kwi Ofisi Yenkulu Yombuso, E Kapa, 11 January, 1897.*

UMHLEKAZI Iruluneli ngokwecebo le Bhunga Elipakamileyo, ukolisiwe pantsi kwamandla awanikweyo sigisendu 7 Sonteto wase * Glen Grey ka 1894,* Ukumisela lamadoda ukuba abe ngamalungu e Bhodi ye Lokishi kumandla wase Glen Grey, ngalonyaka 1897

No. 1,Bengu:—Mankayi Tabata, Solomon Mpiia, no January Mzondo. No. 2, Lady Frere:—Lembese Zembe, Joseph Panya, no Fikizolo Mkentane. No. 3, Macubeni : — Hendrick Kalipa, Solomon Vanqa, no Thomas Zwedala.

No. 4, Mkapusi:—Isaac Juqashe, James Samuel, no Adonis Kcileku. No. 5, Buffel Doorns : —Komana Sibeko, Dolf Tamle, no James Nxala. No. 6, Zwaart Water :—Benjamin Mgoodo, April Mboke, no Jacob Fatyela. No. 7, Vaal Bank :—Benjamin Noboza, Kama Mabindisa, no Japhtha Mpinda.

No. 8, Zinqutu: — Mqikela Kolobeni, Liwani Pita, no Zandeka Msengana. No. 9, Qoqodala :— Sodlamba Kwaza, Gqayiya Mecana, no Thomas Sondlo. No. 10, Agnes:—Solomon Teka, Zili Menye August Jaxa.

No. 11, Nonesi :—Richard Twaku, Maseti Ndaleni, no Ngocongolo Sizani.

No. 12, Macibini:—Henry Ngxobongwane, Sarel Antoni, no Philip Mkefa.

No. 13, Kundulu :— Mlanjeni Mvimbe, Rulumeni Ngesi, no Klass Qinngana.

No. 14, Bolotwa : Mehlomlungu Matshoba, KelleM Fete, no Siyazi Ngxatu.

No. 15, Mbizana :—Gwedashe Kostaule, Mgzulu Lunda, no Kaleni Mpefa.

No. 16, Lante :—Kolocewana Nzonzeni, Belem Tezapi, no Patu Kwatshana.

No. 17, Cacadu :—Ntwanambi Hermanus, Matwa Nywagi, no Laho Ngqungqa.

No. 18, Rodana :—Mamkeli Mancotyia, Katsi Vazi, no Fihlelo Nkibi.

SYDNEY COWPER, Acting Secretary.

Imimiso yokupatwa nokugecinwa kwama Hlati kumazwe Abantsundu angekona pantsi kogeino lwe Sebe Lamahlati :

1. Umantyi walomandla uyakuba negunya, agecine onke amahlati akulomandla akuyo, angekona pantsi kogeino lwe Sebe Lamahlati.

2. Akuko mntu Untsundu umohlaba uya kugula okanye ause izinti, izibonda, iziyyi, okanye amahlala okubuya ubuhlanti bake, ngapande kwe cwadi efunyenwe ku Mantyi walondawo. Lone wadi yoxela ubukulo bento eza kugaulwa isuswe ibhalwe ngohlobo lwe Schedule A ekwakule mimiso.

3. Inkuni, ingximba, uluzi, i *palmiet*, neminye imitana enokususwa ingonakalisi mnti kwakunye nekulayo, ingatwalwa iyokuba luncedo kubantu mlaba abasebekankanywe, kodwa bangazite gisi ngapande kwencwadi.

4. Umantyi oyintloko kwelo lizwe uya kuba namandla okuvala nalipina ihlati okanye isiqingata salo nakukupatwa umandla okwexsha angati alimiso, isiziso sokuvala siya kwaziswa kwizibonda ze Lokishi kumandla esukuba kuko ihlati okanye isiqingata salo esiya kuvawla ngu Mantyi walondawo.

5. Zonke ilasensi zokugaula imiti emikulu okanye imiti elukuni, umhlaumbi ukutengiswa kweswiswe ngumoya ziya kwenziwa ngu Mantyi walondawo, oyakuhlanganisa mali yazo syise engxoweni yendyobo yale Koloni, nezo lasensi zoba ngohlobo olusetyenziswa Lisebe Lamahlati, no Mantyi walondawo angatumela kwi Gosa Lamahlati falomandla ukonganyelwa kokulinganiswa kwemiti etengisweyo nokunganela abase, benzi abalapo.

6. Konke ukugaulwa okanye ukusarwa ngapandle kwe lasensi kuyakuba kwapulwe lemi miso.

7. Ukuzingela nakulipi ihlati, ngapandle kwe mvume ye Mantyi koba kwapulwe lemimiso;

8. Akuko zintu, izibonda okanye mahhala obuhlanti aya kugaulwa kwisithuba se 30 yards ukusela encweleni yehlati, okanye umtombo, indlela nokuba ngumlambo osehlatini.

9. Umantyi walondawo unokuti ngokubona kwake, nasemva kokwazisa kwizibonda ze Lokishi, atinikele ukutya kwempahla okanye ukutyoboza kumhlaba uyintsimi ose hlatini. Nakupina ke ukutiyisa okanye ukutyoboza kulo ntsimi emva kokuba kwaziswe yi Mantyi koba kukwapulwa kwale mimiso.

10. Akuko bani uya kubasa umitlo pakati nakulipina ihlati, okanye kwisithuba se 50 yards ukuya encweleni yalo ongaykuti afunyanwe enetyala lokwapula lemimiso.

11. Nawupina umntu ote ngabom, umhlaumbi ngokungakutali, wokalisa nakulipi ihlati, uyakuba netyala lokwapula lemimiso.

12. Uluhlu lwemiti engasokugaulwa lwenziwa ngu Mantyi Oyantloko, ze kwaziswe kwi Zibonda ngabantu ngendlela engali imantyi leyo inkulu iyxkele. Nawupina ke umntu ote emva kokuba kwaziswe wafunyanwa egala okanye eshenxisa nawupina umti owalelweyo, uyakuba netyala lokwapula lemimiso.

13. Amaxesha nokuba mangapina ete imantyi yangweba umntu ngokwapula lemimiso wodliwa ixabiso elingangapantsi kwe £5, okanye ayalwelwe entolongweni esebenza, ukuba lomali ayitanga ibatalwe kamsinyane, ze kuti ukuba kufunyenwe umonakalo ehlalini (damage), ngoko miso No. 10, i Mantyi inokongeza pezu kokudliwa ixabiso lomonakalo ohluleyo.

14. Umantyi walondawo, ekugwebeni nawupina umntu pantsi kwale mimiso angayalela, axele i kuba isiqingdu esing ngapezu kwesise (14), semali esukuba ihlulwe ngumntu odliveyo siya kunikwa kunntu okanye kubantu abebete bancedisa ukamzisa ematyaleni.

Kangela kwi Section 23 ye Act 28 ye 1888.

(SCHEDULE A.)
Ipepa Lemvume enikwa ngapandle kwexabiso.
Inyavume inikwa apa ku.....
wase..... Lokishi eku Mandla wase.....
ukuba agaulwe kwihlati lasc.....
egaulela ukuba azisebenzise ngokwake angatengisi inyandla zezinti ezi.....
Hlala zamahlaba ezi..... nezileyi ezi.
Yenke lonto mayigaulwe kwimiti engabalulwanga kuluhlu olwenzwe yi Mantyi Enkulula.
Lemvume yenzelwe intsuku ezi..... ukususeka kusuku lwe.....ku.....189.....
Kwi Ofisi ye Mantyi yase.....189.....

Imantyi, *Bonke abatengi banyanyekelwa ngokufanayo.*

Yiza kuzibonela Impahla yetu

W. M. CUTHBERT & CO.

KWI BALA LE MARIKE,

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, APRIL 1, 1897.

Zintsuku Ezimbalwa Zokupela ze Fandesi Lonyaka Lengubo !

IBULUKWE ZAMADODA—Eze 35/- Zitotyelwe kwi 21/9
Eze 45/- ” 28/9
Eze 16/- ” 7/9
Eze 55/- ” 37/6
Ikodi zoboya Zamadoda, Ibatyi zikwi 8/6, ixabiso lazo beliyi 15/-
Ihempe Ezifanele i 3/6, ziyi 1/11

Zonke ezizinto Zihleli Zodwa. Akungeke UPOSSWE NALELI FANDESI LEMPAHLA.

HEPWORTHS LIMITED, Maclean Street, King Wms. Town

IBULUKWE ZAMADODA—Eze 11/6 Zitotyelwe kwi 7/3
Eze 14/- ” 7/9
Eze 16/- ” 7/9
Isuti Zamakwenkwe ezinexabiso ezinye 3/6, 5/6, ne 7/6 inye
Ibulukwe ze Kodi Zamadoda zidla 5/-, ezifanele 10/6 ne 12/6

ISAZISO SAKOMKULU.—No 25, 1897. *Kwi Ofisi Yenkulu Yombuso, E Kapa, 11 January, 1897.*

UMHLEKAZI Iruluneli ngokwecebo le Bhunga Elipakamileyo, ukolisiwe pantsi kwamandla awanikweyo sigisendu 7 Sonteto wase * Glen Grey ka 1894,* Ukumisela lamadoda ukuba abe ngamalungu e Bhodi ye Lokishi kumandla wase Glen Grey, ngalonyaka 1897

No. 1,Bengu:—Mankayi Tabata, Solomon Mpiia, no January Mzondo.

No. 2, Lady Frere:—Lembese Zembe, Joseph Panya, no Fikizolo Mkentane.

No. 3, Macubeni : — Hendrick Kalipa, Solomon Vanqa, no Thomas Zwedala.

No. 4, Mkapusi:—Isaac Juqashe, James Samuel, no Adonis Kcileku.

No. 5, Buffel Doorns : —Komana Sibeko, Dolf Tamle, no James Nxala.

No. 6, Zwaart Water :—Benjamin Mgoodo, April Mboke, no Jacob Fatyela.

No. 7, Vaal Bank :—Benjamin Noboza, Kama Mabindisa, no Japhtha Mpinda.

No. 8, Zinqutu: — Mqikela Kolobeni, Liwani Pita, no Zandeka Msengana.

No. 9, Qoqodala :— Sodlamba Kwaza, Gqayiya Mecana, no Thomas Sondlo.

No. 10, Agnes:—Solomon Teka, Zili Menye August Jaxa.

No. 11, Nonesi :—Richard Twaku, Maseti Ndaleni, no Ngocongolo Sizani.

No. 12, Macibini:—Henry Ngxobongwane, Sarel Antoni, no Philip Mkefa.

No. 13, Kundulu :— Mlanjeni Mvimbe, Rulumeni Ngesi, no Klass Qinngana.

No. 14, Bolotwa : Mehlomlungu Matshoba, KelleM Fete, no Siyazi Ngxatu.

No. 15, Mbizana :—Gwedashe Kostaule, Mgzulu Lunda, no Kaleni Mpefa.

No. 16, Lante :—Kolocewana Nzonzeni, Belem Tezapi, no Patu Kwatshana.

No. 17, Cacadu :—Ntwanambi Hermanus, Matwa Nywagi, no Laho Ngqungqa.

No. 18, Rodana :—Mamkeli Mancotyia, Katsi Vazi, no Fihlelo Nkibi.

SYDNEY COWPER, Acting Secretary.

Imihlaba Elahliweyo

ISAZISO SAKOMKULU—No. 1128, 1896. *Kwi Sebe Lokulima, Cape of Good Hope, 16 16 November, 1896.*

KUYAZISWA kubo bonke abantu ngokwesiqendu sokuqala “ Sonteto we Mhlaba Elahliweyo,” ongu No 3 we 1879, owahlonyelwa yimitemo No. 324 ka 1887, No. 15 we 1895, okokuba eziziqwenga zilandelayo zemihlaba, zikumandla wase Qonce, sezinyenge lahliweyo ngokomteto, nokuba ke u Rulumente uyakubuye azitabatele kuye ngomhla wa 20 MAY, 1897, ukuba pambi kweloxesha akubangako bayibangayo bahlaule nerafu eziliyala kumantyi walomandla, njengoko kufuneka njalo kwesi siqendu gesikankanywe salomteto. CHARLES CURRY, Umbhali Ongapantsi kwi Sebe Lokulima.

Imihlaba ekumandla wase Qonce ebalelwa ukuba ilahlwe.

Titi Reve, e Pirie, isiza lot No 366, ne ntsimi lot No 42, ububanzi bentsimi yi 2 acres 500 roods 128 poles; isiza 56 roods 100 poles. Imali elityala ukususeka ku January 1, 1892, £3 2/6.

Zenani Vazi, e Pirie, isiza lot No 5 E, ne ntsimi lot No 148, ububanzi bentsimi 2 acres 500 roods 128 poles; isiza 56 roods 100 poles. Imali elityala ukususeka ku January 1, 1892, £3 2/6.

Alexander Maki, e Peeltou, isiza lot No 2 M Peeltou, nentsimi lot No 9 C, ububanzi bentsimi 1 acre 542 roods 93 poles; isiza 145 roods 120 poles. Imali elityala uku. susuka ku January 1,1892, £3 2/6.

James Kom, e Peuleni, isiza lot No 6 N, nentsimi lot No 22 BB, ububanzi bentsimi 63 acres 496 roods, isiza 60 roods. Imali elityale ukususeka ku January 1, 1891, £3 2/6.

Petrus Dingiswayo, e Burnshill, isiza lot No 6 T, nentsimi lot No 5 H, ububanzi be ntsimi 6 acres 14 04 poles, isiza 29 2 poles Imali elityala ukususeka ku January 1, 1887, £5 12/6.

N.B.—Lomhlaba ubhalwe egameni lika Jacob Figelan, walubankelwe kuqala ku Petrus Dingiswayo.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

ZONKE BAZITENGISA Ngamanani alula apa E Safafika.

I Veldtschoen zama doda ziqala kwi 4/6.

Ezibotshwayo „, nenekazi 4/-

(ZINOLUS

PASCOE (u FOLOKOCO.)

NIYAZI apo ningamfumana kona, Uyazibulisa izihlobo zake ezintsundu. Ufuna ukuzikumba ukuba usandulu kufumana into eninzi yempahla ezintsha ezivela e NGLANE.—

IZIHLANGU ne SHUZI!

EZABAFAZI i SHUZI 3/6 nge pair
„ EZINEMITYA 4/6 nge pair
EZAMADODA „ (ezomelelo) 7/11, 8/6, njalo njalo
” EZIKULENI (Bluchers) 8/- nge pair

Ingubo Zamadoda Zokunxiba (ngokukodwa) Ezokutshata —Uyezvana.

Asiwalibele Namanenekazi Ilokwe Ezimhlope ze Setini ziqalqa kwi 30/—Qonda i £1 10/- ga. Izigubungelo, Amagqabi, Ezokutshintsha Ilokwe, no Ndllokwe, njalo njalo. Eyengaji neyokutshata imisesane Amaacii, njalo njalo.

[TYALI no PRINTI zake ziyalicimilanga, Ningazilibali ITYALI zake.

[FLANELE ziqalqa kwi 3d. nge yard.
[kavala zamabhayi zobusika ezinoboya 6d. ngo yadi
[KELEKO e Brown 3d. ngo yadi—ummangaliso.

KWA FOLOKOCO
„ Nge Nqu—“SALUF,”
Ezantsi Kwetyalike yama SKOTSHI,
E QONCE.

Umanyano Ngabasebenzi Abantsundu, Limited. E RAUTINI.

Amanene ayi Ntlanganiso Yabapati ngala :—

GEO. ROULIOT
GEO. FARRAR
C. S. GOLDMANN
H. F. STRANGE
A. BRAKHAN
G. A. GOODWIN
T. J. BRITTEN
GEO. ALBU.
T. J. M. MACFARLANE

OLU Manyano Lujonge:—

- Ukufumana inxaso yezilauli zendawo ngendawo ekufunyanwa kuzo abasebenzi abantsundu.
- Ukuvulela onke amatuba okuba abantsundu bahambe kakuhle ukubeka e-Rautini nokubuya, ukulungiselela imipako, nepasi zokuhamba, nemali zokukwela kuloliwe, kwenzile imivumelano nabantsundu ukuba bobuyisa ixabiso elitile kulomali, ngokomqopiso owoti wenzwe.
- Ngemvume noncedo lo Rulumente ngamnye, kuhlangane ne Nkosi Zabantsundu, nezibonda, zicaciselwe ngokuzeyo ubume bomsebenzi e-Rautini, kwalitawe namalungelo anokuzuzwa kulo manyano, kwenzi we konke okungabanga ukuba kufunyanwe inani elifanelekileyo, ngamaxesha onke, labantsundu bokusebenza Emingxumyeni, Zonke incwadi mazibekiswe ku

WILLIAM GRANT, Umpati.

Ngocingo: “Labour,”
Johannesburg, S.A.R. Mr. ERNEST SHEPPARD,
P.O. Box 2,344.
Umbali

Rand Native Labour Association (LIMITED)

The following gentlemen constitute the Board of Directors:—

GEO ROULIOT
GEO. FARRAR
C. S. GOLDMAN
H. F. STRANGE
A BRAKHAN.
G A. GOODWIN
T. J. BRITTEN
GEO. ALBU
T. J. M. MACFARLANI

The objects of the Association are:

- To secure the support of the authorities of each country from whence Native labour is drawn.
- To provide every facility for the safe travelling of Natives to and from the Rand ; to arrange for food supplies ; also, travelling passes and. funds for railway fares, under agreement with Natives to refund such a portion thereof as may be mutually arranged.
- Under the sanction and aid of the several Governments to interview Native Chiefs and Headmen, with the view of fully explaining the conditions of labour at the Rand, and pointing on the advantages secured by the Association; and, generally, to do all that is conducive to providing an adequate and continuous supply of Natives for service at the Mines. All communications to be addressed to WILLIAM GRANT, General Manager.

i Telegraphic Address: “Labour,”
Johannesburg, S.A.R.
P.O. Box 2,344
Mr. ERNEST SHEPPARD, Secretary

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

Ipinti zetu ezintsha ze Hlobo zifikile
„ zilingile kawye ...
... 6d nge yadi
Isatint entsha emhlope
... 6d
Isatint entsha e Cream yaza yan-
amabala ...
... 6d
Imuslin entsha enemigca emhlope 6d.,
...
Iblauzi ezintsha ezimhlope 1/6,1/9,2/-,
... ne 2/6 inye
Iblauzi ezintsha ezintle ze printi, 1/6s, 2/-
... ne 2/6 „, i
Iblauzi ezintsha ezimhlope ze hempe,
zine ko nezihlahla 2/11,
... 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 enamabala,
1/6, 2/-
... ne 2/6
Iqiya ze Silika ezinamabala,
5/-
... inge
Iqiya zi Silika, 3 - inye
„
Icolack zabantwana ezinde,
ezimhlope nezi luhlaza 5 -
... ne 7 6 inye
„
Imiuqwazi yabantwana emhlope
ye satin. 3/-
... ne 3/6 umnye
Iminqwazi yabantwana Cream
ye Satin 3/-
... ne 3/6
Iveyile ezinkulu zokutshata, 5/-,
6/-
... no 7/- inye
Amagabi omtshakazi, 2/-,
2/6
... no 3/-
Amajikazi amatsha e Silver, 1/-
... nge pair
Amajikazi amatsha e Goldie, 1,
6 ne 2/-
... nge pair

„
Ikwimhlati yezaziso kuyakufunyanwa
nesika Rev. W. E. Rubusana wase
Monti, kwabaqeqeshelwe ubu
Titshala.
„
U Rev J. P. BACK wase Mount Coke
unesaziso kwelamahlba esinomdla
kwababekabekayo befuna umsebenzi wobu
Titshala.
„
UMFUNDISI wase Rabe, e Bai,
u Rev. J. R. Macpherson, udutyulwa
ngengowayile ngolwesi Ne,
Iwegqitileyo, bekusengqina
kufupi nomzi.
„
PAMBI kwaba Picot e London
u Dr. Jameson, udutyulwa ngengowayile
ukubiza ngama-
abanyanga yona into chlangileyo
ngokutlana kuma Bulu kuba
engapumelelanga, ukuba
echepumlelele uyazi ukuba
ukuzwa kuxolelwa. [Kwahlakwa].

IMPAHLA EZINTSHA ZIVULWA YONKE

SUPPLY CENTRAL STORES

EZE
XABISO ELILULO
NGE
NANI ELIPANTSII
PRINTI, IKELEKO, NE LOKWE
Kwakunyene nezinye Zamankazana.
Ingubo Zamadoda nama Kwenkwe,
Itwide, Iseji, kwaqe
Kodi. Ihempe,
Iminqwazi, Amaqina Ikresbanti,
Ibanti, Iveyile. njalo njalo.
Izihlangu ne Shoes ezikapukapu
nezinzima.
Zomelele zenziwe ngokwe odolo
zetu.

Ezo Bisseeker, George & Co. Izihlangu
zihle nase mzelwini; ziyamhlala
kamnandi umntu, zinjalonje
zyaxolisa.
„
Bonke abalasi be Mvo NELISO
LOMZI bayanoyishwa ukuba
bezukulomzi, bayanoyishwa ukuba
bezukulomzi, batenge into abazitengayo
kona.

„
Bonke abalasi be Mvo NELISO
LOMZI bayanoyishwa ukuba
bezukulomzi, bayanoyishwa ukuba
bezukulomzi, batenge into abazitengayo
kona.
„
Bisseeker, George & CO.
INDLU YESI
Bisseker, George & CO.
SHANGA
HLANGU -ZENTSHINGA-
YENDLOVU,
PORT ELIZABETH

Kangel'apa! Kangel'apa! Kangel'apa! Queenstown.

U F. S. FAWKES, Cathcart Road (Queenstown, osele namava eminyaka eiiBumchi elinesihlano erweba pakati kwaba ntsonde e Herschel, Basutoland, nase Komani, usandula kufikelela zinto eninzi ze MPAHLA. ZIVELA ENGLANI, negazi ngamasa Scot, Mexican, ne Spartan. Umema zonke indidi zabantsundu ukuba zize kuzibonela kule ipakla pambi kokuya kwezinye evenkile. Amanani ake uti ahlukanezinye ivenkile zase Komani, kanipauli kwezi zinto —

Ikofu 11 ½ d per lb. Iswekile entle 29s. ngekulu le ponti, Izihlangu Zamadoda ziqalqa kwi 5s., Ibhululukwe 3s. 6d., ihempe 1s., leaps 3d., Iminqwazi 1s., Iprinti 3d., 4d., ne 6d., Iziteshi 1s. 3d., iHaskoti 9d. Iblauzi 1s. 3d., 1s. 6d., 2s., Ibhayi 5s. Ezi ke zezimbalwa kwimpahla efulumileyo ngamani ahlala.

„
QONDANI APO AKONA:
F. S. FAWKES.
(Ujongene no J. HODGES & Co.)
Johannesburg, ngomhla we 12 ku
March, 1897, u GIDDY TSHAZIBANA,
wakwa Ngenwena, wento enkulile ka
Tshazibana. Ubudala bake
bukwiminyaka ema 28. Ugule iveki
ezimbalwa. Izihlobo mazamkele
ngulombiko. [284
TSHAZIBANA. — Kusitele kukufa
e
Johannesburg, ngomhla we 12 ku
March, 1897, u GIDDY TSHAZIBANA,
wakwa Ngenwena, wento enkulile ka
Tshazibana. Ubudala bake
bukwiminyaka ema 28. Ugule iveki
ezimbalwa. Izihlobo mazamkele
ngulombiko. [3154

„
Kufunwa.
ITITSHALAKAZI yokuncedisa kwi
Sikolo sase Colesberg. Umvuzo
£20. Kotunyelwa amapepa ku
Rev. J. WARD, 2841
KWANGOKU Iitshala ezimbini
ezine Ziqiniseko zokufundisa:
enye kwi Sikolo sase Mkangiso,
enye kwesase Rode. Umvuzo £40
ngonyaka. Kobhalakwa, kutunyelwe
nezimilo ku
Rev. J. P. BACK, 3154/1 Mount
Coke.

„
Kufunwa.
ITITSHALAKAZI yokuncedisa kwi
Sikolo sase Colesberg. Umvuzo
£20. Kotunyelwa amapepa ku
Rev. J. WARD, 2841

„
KWANGOKU Iitshala ezimbini
ezine Ziqiniseko zokufundisa:
enye kwi Sikolo sase Mkangiso,
enye kwesase Rode. Umvuzo £40
ngonyaka. Kobhalakwa, kutunyelwe
nezimilo ku
Rev. J. P. BACK, 3154/1 Mount
Coke.

„
NALO ICHAM KWI TITSHALA!
Ndifuna i Titshala ezimbini ngo
ku, zingene umsebenzini ngo April lo.
Enye yeyokupata isikula sase
“King’s Mission,” e Kwelera
„ enye yeyokuncedisa nokutungisa
e “Donnington,” Izela. Abafunisa
ezondawo mabumtele amapepa
esimilo nawemfundo ku
Rev. W. B. RUBUSANA,
East London.
3154]

„
ITITSHALA engumfana nokuba
yintombi. Ifunelwa isikolo sase
Windsorton. Osifunayo makabe ngo
ne siqinisekelo, sekutshaha,
nonumramente; enye iywagale
umsebenzi okupemli kwale
Holidana iza kubako.
„
Abafuni bawo lomsebenzi
mabahalele ku
Rev. D. MSIKINYA, 214]
Kimberley.

„
ITITSHALA engumfana, epumelele
u Standard V yaquba, ukuba iqale
isikolo sase Tshatschi e Mabeleni
kwa Ndlambe, kwa ngoku.
Amapepa ezimilo, njalo-
njalo.
Kobekiswa ku
S. GUDULA,
Berlin.
1]
„

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,
nangapezulu. Kwanentombazana
epumelele i “Standard V, yazi
nokutungisa. Abawufunayo bobalela,
betumela namapepa ezimilo, ku
REV. J. STEGMANN DLAKIYA,
Wesleyville, Umtata.
„
[214

„
KWANGOKU Amadoda amane (4)
angabashumayeli bebandla lase
Wesile, anokuba aqube umsebenzi
wokushumayela nokufundisa
intsapo. Kunwenzeka abapumelele
ibanga (Standard) lesi IV,

IZIQINGATA NGEZIQINGATA.

[NGBABHELELI BETU.]

E QONCE.

Imitika engumangaliso, ete yahlala yahlala uyayibubala imiti edehlilazo kumawute, ibilapa kwezweki, isiti vENZA intlanganisno. Kuyakala ukuba ibe budoddo, yacitakala. Asinangxelo ngento ezisahllekwayo zabangepi..

Imvula ike yana kunene kwiveki ephelelyo, yasho kwapola. Kusate hlambululo kona okwe nkunkuma ebe zifumbe ezindleleni. Noko ayisokuba sanceda kuyapi kuba ukudla okupambayo ikhe sekonyame okwasemva kuyakude kungenelwe busika kungekhalungi. Uke wati omnye kwakubuzwa ukuba kunjanjina ukudla, samva esiti, “Hayi, noko soko siqube siye kutoka ngo Yona ukuba kanti shilehi nye shilehi ngeziminyama.” Ukutsho kukuti abafana balapa abasemisebenzini babamababe zipambane.

Tina into enkulu apa kukutsha kwezindlu, zinjalone zisuke zale ngwesi Ne, elixa seliphuma, kungaseyo kuba kokuzifaka ezondaba. EYokuqala yi Nkanti ebuhlotse yakwa Kwambi (Quamby) eteketiswa ngokuba yi Fountain yomtombo ke. Asazi ukuba uncedo lomtombo tina kuba amanzi awo ngatstisina iyembezi, azise usizi nokulabamba kwintsapo. Leyo ka itsho xa kuyiwa edinaleni mhlá nge Sho yalapa; yabeta ke lonito akwalingo into kuba kuxa amadoda ayefengisi yindlalá. NgwesiNe Ne, Iwephelelyo kutshe indlu yokupheka amayeka kwa Goo xa bati pbko ukupuma emadinaleni ukuya emsebenzini. Ibehle yacinywa leyo kuba kaloko abacimi babehluti. Ithishwa leluciba limxelo mde, ade asuke umntu aye kutshaya nalapo kungeko mfanelo namfunoKo. Umfana usuke wampakuzwa watshaya kwimda unamayezwa twasuka kwana nltantsana yezeni litile. Yekake!

Into ebalulekileyo kule mililo kukungavunyiwa kuento emyama ukuba isondele; wogatywa isuke, singazi ukuba kutiba bomka nexoba kusinina.

Tina apa umsebenzi wozilo uyayquba. Emva kokuba ama Tempile e “Xhanti lisa Bhuluneli” ayeke atamba ajikeleza kwa Mnqayi, ngolwesi Hlanu Iwephelelyo bekupume umkosi we Blue Ribbon ozintsapo, opetwe ngu Mrs. Harper, benza utambo nabo. Ivakaleenye intokazi ikwaza pakati kobusuku isiti; “Ulywanda bugwetyeni?” ye?Kwelozwizi; into esingayizayo kukuba azi ibuyekile na yona. Umsebenzi opetwe ngu Mzalwana u Myimbane uyachuma, ke kwako nababonwe sebefika entlanganisweni beza kuzifumela ngokwabo ubala lokungeniswa. Amatamba etu maluku.

ALVANI.

Ilanga.—Kulomandla wase Gqili libalele, sekulixesha ekululo ingasani, nokudla kutshle. Kodwa siyavuya ukuti mahloli imle kamandni, ngati nezinto ezilinyelweyo zobona zivuke. Siyayingabona Inkosi ngoku sibona isitumela umbete wapezulu.

E Zambesi.—Kule imiyo iyavuya kube kuko intlanganisno enkulu kwi Primitive Church ka Rev. J. Miskinya yokubalisa o Messrs. Malosi, no J. Tozzo kunye namakosizayi abo. Eshilahlane yayinqaba Revs. G. Butt, i Supalende ephelelyo ngu Rev. J. Miskinya, no W. Somngesa, ngase kunene ingabokohli baka; yavazele indlu kanye. Yavulwa intlanganisno ngeculo lesi Xosa ngu Rev. J. Miskinya, kwati ke lakugutyinya kwaposwa amazwi yi Supalende, yasho kwabuhlungu, sabangwelenela impilo emtse. Emveni kwake kwatseta o Mr. Somngesa, no Mr. Miskinya, kwabulthwana ngabo abafana : omnye uti lusapo lwam, londliwe ndim, njatio-njatio. Baye bethe ngokuti, lamadodana aya kushumayela lvangeli pakati kobuhedene obumnyama emazutsi e Zambesi. (Abantwana abavumanga ukuba itshala yavuya, G. Butt, i Supalende, umntu abafana abafundayo ilula, exesheni yoba nokubuka kakuhle kanye. Ikolise ngabe Sutu.

Isinala.—Yini! Iko isinala nakulomzi wase Alvani; ipantsi komfundi no Mongameli u Rev. A. E. Butt. Ithambi kakuhle nokutina imani labafana abafundayo ilula, exesheni yoba nokubuka kakuhle kanye. Ikolise ngabe Sutu.

Iziduli Zabantsundu (Location).—Yini! Baye pina abantu abangezwa kufundisa ababantu indlela yokwaka iziduli ezinzangi zikangeleke kakuhle! Ungafika indongana zazi zimifanekisa, zite nezinzangi zibetele, hai ngenxa yendonga, zibe mbi. Lungsiani izindlu zenu zingabi yilonto ziyiyo mzi wase Alvani.

Inqaba pambili.—Yini! Yeyona nto ingeyayo ipa unqaba abafana bengobekho kwezi zindlu zonke kwakuhlalwa ngazi ukuba kufunwa ntonina, kuba kaloko akuko nto yenziyayo, kwafa ne netenetya ne bbla, akuko nto kuyiyo, kufiwe, kululewa. U Mr. S. Majombozi uqale umsebenzi omhle wokulinganisa amanotabazana ukubandisa isekolweni sangokuhlwa. Singca ukuba koba bethe. Enye into embi angakutya amanekazi alapa etsho ezifakotweni (inecebata) eye ngazo etyalkeni.

Ubi Tempile.—Yini! Buvukile uba Tempile e Alvani ngamandla nangenkutalo enkulu. Amagosa amiselwe ngu Rev. J. Miskinya, Umongameli, ani ngoluhloboChief Tempilar, Bro. S. Majombozi; Vice-Tempilar, Bro. J. Marola; Secretary, Sister M. Mzimba; Treasurer, Bro. Z. Mahlahla; Chaplain, Bro. P. Pooko; Marshall, Sister S. Mgqale; Church Guard, Sister L. Kapane ; Outer Guard, Bro. O. Singangeni; Assist. Marsh., Sister J. Limeke ; P.C.T., Sister S. Singangeni. I Chief Tempilar kumiswe eyona ndlela ingondingo entle ekutembeka ukuba umsebenzi woqheka kakuhle ngoko.

Kapuntari Entsundu.— Yini! Zaya pina ikapuntari, into zo Menziwa Uluse? Kuisuzi ukuti asinto ikobu apa, sitemba ukuba kalokuba lusizi nokuba kuyabw umntu kuba kuyaku akuko mntu unokwezwa imikoba; umkile nomntu obenceda u Mr. Malosi, uye e Zambesi.

Impendulo ye Saziso.

SASE BEAUFORT WEST.

IMVO iyawotile. Esinye sesaziso ezibe zibhengezwe kuyo sibe nempumelelo entle. U Nongekuwava wase Beaufort West obefuna uyise, u Matele Xiki waziswa ngu Rev. J. Meyna, wase Mqekwezweni. eba Tenji ukuba, uye Tyelebona. U Nongekuwava yintombazana yodade wabo. Ukuba intombazana uyio ifuna ukubhalela yoti Matele Xiki, Chief Daindyebe’s, elo Mr. Black, Umentu. Siyambulela umfundisi ngenkazata azingenaze kuyo ngesi sicelo.

KUNGANINA ukuba unyamezele intlungu xa i Pain Patent ka MOULTON inoku kupilisa? Akuko ntlungu ingena kuyi tin lok kwisituba se minute ezinye mashi umabini. Ipilisa ingangqamlo yamatambo, intlungu enkulu, intloko ebusonzi, ngayo elibhulungu, ukurukuka, ukwenzakala, ukutsha ukokuhlela kwane ngoko. Eliyeza likulu lisetyenziswa ngapandle nanga pakati liya kudambisa ukudumba lipilisa ezintlungweni. Litengiswa ize 1/6 nge Bhotile kuzozonke ivenki.—AD

Abantu Ngabantu.

AMAPEPA ESIMILO.

MHLELI.—Nceda ngokubala uqeppe malunga nalomcimbi beligama lamapepa ezimilo. Abahlali ngalombini bakubona ukuba abangodi ukuba umfana ucele incanzelo. Ke londawo ayina ngxoko ndingamfundo kucaculwa ngu Misa ayayazi apo into isuka kona Ndizimiselela ukutina mna nge tishala. Andiyi kuteta ngabomi—ngentloka, nabenzi bezime izimo. Ndicela ke omanobeko ukuba ngokwazi kwakwazi emapepa ngamnye Mandishobone apo ngliti; Nkosi, andimntu uhlela eyinkzako epeeni, kodwa ngalombini zike undinyamezele de ndize kukufaka apo ndivusa kona.—NKOSI yam, ndisekisa ka—

W. A. SIVISA.

W. A. SIVISA.

NKOSI MULELI WE “Mvo.”—Kawuncede ukufe lamazwana. Indawo yokuqala: Ngenami kunato ohleli komnye umntu engenamlabha. Kutiva makarole imazi yendlelo noko. Indawo yezisibi; Ibizwa, kwa imali, kumfana sase nkwenkweni, kutiva mabarole imali yendlelo noko. Indawo yezistatla il: “Wonke umntu ongenamlabha makarole imali yendlelo noko. Indawo yezisibi ukangakanina ekwazi nye ukusebenza—kupata makabe trafala. U Mr. Magadlalana kunye nenkangameli yendlelo noko, uye ngokwazi lo nenkwenke kutiva mabarole imali yendlela nye kwakungatshingonwa ukuti mihlana kwacandaba bona abanamahlaba. U Bizwa kobanama lomali mntu. Ukuba umfana uye ngokwazi ngamnye kwamagxa ayo ukhamba ngendelela erolwela imntu. Ii ke intlanganisno abafana babegokotwe kwatwa kwabonakali kwatwa kwabonakali. Ke abantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso bacyayo bati :— Lomhlaba bawupinya ngu Rulumente ukuba ube ihlala labo, baye benatitelle yakubha, kucaculwa nantawo.

E. L. Q.

UCANDO PESHEYA KWE NCIBA.

NKOSI MHLELI.—Ndingavuya umfanisimle esitsho kwavuya yabafana abangodi kwamaMihle. Kudala, kutetwa, waya ngokuba kusatetwa ngocando apa e Transkei, kodwa akukonto ide yafakwa. Abantu apa bahlukenle, abase CROWN PRINCE, uye u Veldtman bayafumala ucanedo, abase Nqamakwe naxenelawe yase Tsomo balaceba impela, baye ababantu balucayazo bengabeki zizatu zivalakayo kwakwazi kwabo kuzazi apo likona, ingxowa. Ke ababantu baceba ucanedo into elunge kangaka, neyona nto iyakubahlumisa nantaw. Ngomhla we esi Marel, 1897 ngu Mgqibelo, kude kwenziwa intlanganisno e Nqamakwe yokuxokoxa, lomcimbi ngokodkwa, ukwa ezona zizita zokusaca ucanedo. Ndiluzisi

NO, oku abhangako namnye ovela zizita esisiso, esivakalayo sokusaca ucanedo. Kupela abaso b

UMCHIZA KA

LUMSDEN.

UMFULAWENJA Esisifo asinto yimbi nga pandle kokuba sisuke siwugqibewonke umzimba ngaxesha nyc. Sigala ngokumana umntu eqaqazela yingqe le, kude kube buhlungu nengalo nemiqelo, njalo njalo, ize kufike situkutezi, nokutamba. Ukuba uqalwa zezi zifo funa ibhotile ka LUMSDEN Yokunyanga Umfulawenja (Influenza Specific) olungele Inqeele, Intloko, njalo njalo.

IXABISO 2/- ne 2/6 nge POSI.

UTENGISWA KUPELA NGU

R. LUMSDEN & CO.

MACLEAN STREET,

King Williamstown.

QONDANI KAKUHLE

—UKUBA—

INCINDI KA GREY

—YE—

LINSEED

ISE LELONA

YEZA LIPAMBILI

EKUKOHELENI, ENGQOLENI

KU MFULAWENJA.

Lipilisa kamsinyane capo amanye mayeza Aanqatyelwayo.

Walumkeleni amayeza ofana nalo, kanti ngawenkohliso.

Bizani elika GREY, nize nqonde kakuhle ke ukuba nifumana lona kanye. Eliyeza liyangqinwa ngabo bonke, njengokuba intengiso yalo ebanzi isalata.

UMNINILO NGU :

G. E. COOK,
CHEMIST AND DRUGGIST,

DOWNING STREET & CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

Linokufunyanwa ku Barwebi, Abapitikezi Mayeza, nase Zitoren kuyo yonke e Koloni.

IXABISO: 1/6 IBHOTILE.

OKA KEATING UMGUBU UBULALA
OKA KEATING UMGUBU UBULALA
OKA KEATING UMGUBU UBULALA
OKA KEATING UMGUBU UBULALA
OKA KEATING UMGUBU UBULALA
OKA KEATING UMGUBU UBULALA

INCUKUDU,
INTAKUMBA,
AMANUNDU,
OOQONGQOTWANE.

Awuna Ngozi Ezilweni.
Awuna Ngozi Ezilweni.
Awuna Ngozi Ezilweni.
Awuna Ngozi Ezilweni.
Awuna Ngozi Ezilweni.
Awuna Ngozi Ezilweni.

Awulingani nayeza ekubaloleni INTAKUMBA, INCUKUDU, AMAPELA, OOQONGQOTWANE, AMANUNDU nezinye izidalwa zolobhobo. Abazingela bowufumana ngobu uluncedo ekubaloleni intakumba ezinjeni, kwangokunjalo kwinjana zama ledi.

Abantu bayalunyunyiswa ukuba baqonde ukuba zonke ipaketi zalomgubo zinombhalo ka Thomas Keating; xa umgekoyo sukuba iyinkohliso. Utengiswa nge tins kupela.

Abantwana aba Bulawa Zizilo,
Abantwana aba Bulawa Zizilo,
Abantwana aba Bulawa Zizilo,
Abantwana aba Bulawa Zizilo,
Abantwana aba Bulawa Zizilo,

ezonkalisa impilo, Eilka KEATING IYEZA LEZILO lenzive ngezinto eziluhlaza ezilungisweyo, elifike ngokukangeleka nangencasa yalo, lakufanela ukuba NGUMCIZA WEZILO ezingapakati. Lilungiswe kakuhle alinangozi, laye lenzelwe ikakulu abantwana. Litengiswa nge nkoxana ne bhotile, ngabo bonke abatengisi Mayeza. Umniniilo, THOMAS KEATING, London

IKAYA LABANTSUNDU,

NE VENKILE,

E QONCE.

SIYAWAZISA umzi wakowetu ukuba zisamana zifika lqitya Ezibukali ze SILIKA ezina Maqhina e Minqwazi (Caps) yazo.

Ingoma ezintsha ezimnandi kakulu zifikele ne Jubilee Singers. Sihlelela ne English Kafir Vocabulary.

PAUL XINIWE, General Agent,

King William's Town and East London.

“IMVO” EXTRA.

THURSDAY, APRIL 1, 1897.

Notes on Social Questions

KAFFIR EMPLOYEES.

WHEN the English power first made itself felt in South Africa, they found the Kaffirs to be a high-spirited people, who had the pride of race, as well as the individual pride which inspires a man with self-respect. They possessed a system of law and polity, grossly abused though it was by the tyrant chiefs. I he Kaffirs were by no means afraid to engage hand to hand with the English. They would pull a soldier out of the ranks and assegai him, in spite of his gun and bayonet. They had also a sentiment of honour in war. Women and children were sent away unharmed, and when they discovered the Missionaries to be their real friends, they sent them also, and what effects they could take with them, to the nearest town. The houses of the Missionaries were always plundered; but by whom? — not by the tribe, but by the Colonial levies. As specimens of that, the Rev. W. R. THOMSON had a fine library, which had been conveyed to Fort Armstrong for safety. This was looted, and he saw afterwards his books in various houses with his name on them. Mr. WEIR of Lovedale to his amusement was regaled in a certain house with a glass of milk out of a valued antique jug, which was part of the loot out of his own house. When a party of soldiers brought off the Rev. JOHN ROSS with his family and effects in waggons from Pirie to Fort Beaufort, the cry now and again got up— We are getting on too slowly—and a box would be pitched away strictly a box, for its contents were promptly distributed! Not one of these Missionaries uttered a word of reproach afterwards against the persons who did such things. Probably they took a candid view of the situation, and looked on them as venturing their lives in battle for them and others, and therefore winked at their delinquencies.

The English in extending the empire have come in contact with many races, several of whom are known in this country. The Indian coolies in Natal are not a delectable race. The Malays are good carpenters and builders, but they are treacherous, and do not fit at all into the English social system. During the smallpox epidemic they made deliberate attempts to infect White families with wash clothes, and by spreading about pieces of infected cloth in Capetown. This is said advisedly, not from mere rumour. That was done, no doubt, by the few, but with the guilty knowledge of many more; and such is the social feeling between them and the White inhabitants, after a trial of two centuries. The Coloured people in the West have sunk deplorably low, not altogether their own doing, for they were degraded by being made slaves. Chinese immigrants are not social outcasts, but their ' abominable vices and mode of living render them very unwelcome. The Maltese (Phoenicians, *i.e.* Canaanites), notwithstanding the high opinion of Leo XHL, whose faithful adherents they are to a man, and who declares Malta to be the holiest spot on earth, are at zero in the English social scale, while the Maories of New Zealand and the Australian aborigines are nowhere.

The Kaffirs on the contrary have fitted themselves into numerous niches in European society, and into many employments — pastors, teachers, carpenters, tinsmiths, miners, domestics, etc., and have shown themselves capable and worthy. It is probable that many more, starting with the same advantages of education and training, would do equally well. Some things, therefore, remain to be said on the selection and training of employees.

S.

TRANSKEI GENERAL COUNCIL

FEBRUARY 25, 1897.

Present: Major H. G. Elliot, Chief Magistrate (in the chair), and Messrs' W. T. Brownlee, R.M. or Butterworth, C. J. Levey, R.M. of Tsomo, W. C. Scully, R.M. of Nqamakwe, F. E. C. Bell, R.M. of Idutywa, and Councillors Veldtman, Tsimango, Menziwe, Pamla, Stemele, Bangiso, W. Njikelana, Mbaliso, Mbulawa, Mpongwana, and the Secretary (Mr. W. T. Hargreaves).

Before proceeding with the business of the meeting the Treasurer introduced a deputation of the European inhabitants of Butterworth.

Mr. Henley stated that some time ago they waited on the Council with regard to the bridging of the Butterworth river, and that they wish to know what has been done, and when the work may be expected to be commenced. Mr. Henley also stated that they had heard that wood is to be used in the construction of the bridge, but they would respectfully urge that it be built of stone or iron.

The Chairman explained what had been done, and also as to the cause of delay, and that the D.I.P.W. had intimated that the initial work would be commenced very shortly, and that the cost of a stone bridge would be about £8,000, and that the Council was not prepared to vote £4,000 for this work. A wooden bridge would last a century and would meet all requirements, and that Yarrah wood was to be used in its construction, and part of the timber was now on its way to Butterworth.

Air. Henley then thanked the Chairman for the information, and the deputation retired. The minutes of the previous meeting were then read and confirmed.

The Secretary read a letter, No. C64/365, of the 31st August, 1896, from the Secretary to the Premier dealing with resolutions of last meeting.

The Secretary also read a notice approving of the appointment of Air. Briggs as Surveyor and Road Inspector to the Council.

The Treasurer presented the accounts for the half-year ending 31st December, 1896. Proposed by Veldtman, seconded by Mbulawa, and carried unanimously, that the accounts as presented be approved and passed.

The Treasurer's statement of assets and liabilities, extracted from the cashbook to date, and estimates of revenue, were read and adopted.

The report of the Superintendent of the Wattle Plantations for the half-year was read.

The Chairman then introduced Air. Briggs to the Council, and congratulated it on securing the services of such an able and experienced man who would be a great help to the Council and its public works.

The Secretary read the Surveyor's report on his first tour of inspection of the roads under the Council. Air. Bell proposed that the report as read be received, and a copy supplied to each of the chairmen of the several district Councils. W. Ndzimela seconded, and it was carried unanimously.

Mr. Brownlee proposed that Air. Briggs be granted the sum of £10 actually disbursed by him in removing his family and household goods from Kingwilliamstown to Butterworth. Pamla seconded, and it was carried unanimously.

The Treasurer requested a ruling for his guidance with regard to certain accounts which have been presented for repairs to tools used by convicts employed upon roads in the Tsomo district, as the Public Works Department has refused to pay for same as the roads in question were not under their control, *viz.*, £5 11s. 6d., £3 19s, and £1 18s. 6d.; in all, £11 9s.

Mr. W. Ndzimela proposed that the Treasurer be authorised to pay the accounts as presented.

Seconded by Air. Levy and carried unanimously.

Mr. Brownlee proposed that the salary of the Secretary for the present year be £50.

Seconded by Air. Pamla and carried unanimously.

Mr. Brownlee proposed that the salary of the Road Surveyor at £500 for the present year, be approved.

Seconded by Mr. Bell and carried unanimously.

Mr. Brownlee proposed that the following expenditure for the current year be approved: Stationery £150, Auditors' Fees £200.

Seconded by Mr. Pamla and carried unanimously.

Mr. Brownlee proposed that the salary of the Superintendent of the Wattle Plantations at £250 per annum be approved.

Seconded by Air. Bell and carried unanimously.

Mr. Brownlee proposed that a sum of £250 per annum be voted for the salary of an accountant to the Council, and that applications for the post be invited through the newspapers. Air. Brownlee explained that hitherto this work had been performed by Air. Sykes, the Chief Constable, who has received an allowance of £30 per annum, but that the work has greatly increased, and it is absolutely necessary to have a man to devote his whole time to this work.

Seconded by Air. Bell. Mr. Scully made a suggestion that Mr. Sykes' allowance be increased, and that he be granted a Native Clerk to assist him in the work.

Captain Veldtman proposed as an amendment that the salary of the present Accountant be increased to £50 per annum, and that should he find the

work too heavy for him, the Council will allow him a Native Clerk.

Seconded by Mr. Ndzimela.

Considerable discussion ensued, and it was resolved to adjourn the meeting till next day, in order to allow the Councillors an opportunity of discussing the matter amongst themselves before proceeding to vote.

The meeting adjourned at 5.30 p.m.

FEBRUARY 26, 1897.

All members present. Mr. Brownlee brings forward his motion of yesterday.

Veldtman states that the Councillors respectfully requests Mr. Brownlee to withdraw his motion for the present, and allow the work to be carried out as heretofore, but that Air. Sykes be granted an increase to his allowance.

Mr. Brownlee withdraws his proposition. Mr. Scully proposes that the allowance of the Accountant be increased at the rate of £30 per annum.

Seconded by Mr. Ndzimela. Proposed by Mr. Levy, as an amendment, that Mr. Sykes be appointed as Accountant to the Council with salary at the rate of £250 per annum.

Seconded by Mr. Bell. Considerable discussion ensued, the Chairman speaking in favour of the resolution, in order that the Councillors may have an opportunity to think over the matter, and which will come up at the next meeting of the Council.

Mr. Levey withdraws the amendment. Resolution carried unanimously.

Mr. Brownlee proposes that a sum not exceeding £50 be voted for the purchase of a small wagon for use at the several District Councils' plantations.

Seconded by A. Tsimango and carried unanimously.

Mr. Brownlee proposed that the Treasurer be authorised to expend a sum not exceeding £25, to provide for contingencies, office rent, and furniture for the Surveyor and Superintendent of the Wattle Plantation.

Seconded by Nofotoy and carried unanimously.

The Council here resolves itself into a Committee to consider the estimates of expenditure for the several Districts Councils.

Council re-assembles after three hours.

Upon the motion of Mr. Brownlee, the following expenditure to be incurred by the District Council of Butterworth during the year was passed, *viz.*: Salary of Secretary to District Council, £30 per annum; salary of Secretary to Native Assistant Clerk, £36 per annum; Wattle Plantation, £172; ride schedule—schools £374; as per list—school furniture £50; transport—officers and members, £50; dipping tanks, £270; roads, £1,000; Lamplough Training Institution £50, in consideration of the late high price of grain, which will continue for sometime to come. Special Grant.

Upon the motion of Mr. Scully, the following expenditure to be incurred by the District Council of Nqamakwe for the present year was passed:—

Salary of Secretary of District Council, £30 per annum; salary of Native assistant clerk, £36 per annum; transport, officers and members, £50; schools, £600 as per list; school furniture, £100; Blythwood grant, £44 6s.; Blythwood special grant, £60, same as Lamplough Training Institution; Butterworth Wattle Plantation, £162 10s. as per list; contingencies, £10; dipping tanks, £270; roads, £750.

Upon the motion of Mr. Levey, the following expenditure to be incurred by the District Council of Tsomo during the year was passed:— Salary of Secretary of District Council, £30 per annum; salary of Native assistant clerk, £36 per annum; schools, £316 as per list; school furniture, £50; dipping tanks, £100; transport, £50; Wattle Plantation, £184, *vide* Schedule; roads, £700; wire suspension bridge over the Tsomo River, at Tsomo Post, for light vehicle and passenger traffic, £600.

Upon the motion of the Chairman of the Idutywa District Council, the following expenditure to be incurred by the Idutywa District Council for the present year is passed:—

Salary of Secretary of District Council, £30 per annum; salary of Native assistant clerk, £36 per annum; schools, £316 as per list; school furniture, £50; dipping tanks, £100; transport, £50; Wattle Plantation, £184, *vide* Schedule; roads, £700; wire suspension bridge over the Tsomo River, at Tsomo Post, for light vehicle and passenger traffic, £600.

Seconded by Mr. Levey, and carried unanimously. Mr. Scully proposes that a vote for contingencies for the Nqamakwe District Council of £10 be increased to £25, for the purpose of putting Notice Boards I at the different Outspans in the district. I Seconded by Ndzimela, and carried unanimously.

Veldtman brings to the notice of the meeting that at a previous meeting of this Council it was resolved to publish Proclamation 352 of 1894 in the Kafir language, and that this has not yet been done.

Chairman explains cause of delay, and promises to have the matter attended to as soon as possible.

The Chairman then thanks Councillors for their attendance, and the intelligent interest displayed in their deliberations, and dismisses meeting at twelve o'clock (noon).

“S” NOTES.

[LETTER TO THE EDITOR].

SIR,—The short notes supplied by your esteemed correspondent “ S,” on different subjects, are very interesting to all—especially to the small class of educated Natives. Every one of us relished them, and they are read before any other matter in your paper.

There appeared, however, in the last instalment a little illustration of an instance of defective interpretation which your correspondent alleges to have taken place in the R.A. Court, Fort Beaufort. The present interpreter, Mr. Charles Simxo, is a promising young man, and knows both the English and Kafir languages well. It is not likely that the matter refers to him, and I am sure our friend “S” will readily give such necessary explanation as will remove the suspicion at present resting on our brilliant and accomplished interpreter.

Yours, etc.,

ISAC

WAUCHOPE.

Fort Beaufort, 16th March, 1897.

such funds as may be necessary to carry them on between 31st December and the date of meeting of the General Council in February out of funds voted I for such purposes, the Road Surveyor or Superintendent of Wattle Plantation and Chairman of the several District Councils handing in to the Treasurer as soon after the 31st December in each year as possible an estimate of the sums that will be required by each Council to complete works actually in course of construction for the information of the General Council at its next meeting.

Seconded by Air. Levey and carried unanimously.

Air. Brownlee proposes that in view of the resolution just passed the sum of £1750 voted last year for the Butterworth Bridge be revoked this year.

Seconded by Mr. Levey.

Mr. Brownlee proposes that in view of certain communications from the manager of the Standard Bank, Umtata, and to meet the convenience of the general Public, by saving commissions on cheques presented in Kingwilliamstown the account of this Council be transferred from the Umtata Bank to the Kingwilliamstown branch of the Standard Bank, through which nearly all the business of the Transkei is conducted.

Seconded by Pamla and carried unanimously.

Mr. Brownlee suggests that the com-plaint of Menziwa Headman of the Butterworth District, to have a road from Ledgers, Tolent, to Booths, closed, be considered by this Council, with a view to giving him such relief as it may see fit.

Mr. Levey proposes that this matter remain in abeyance until next meeting of this Council to enable the District Council of Butterworth to appoint a Committee to inspect the road, in question and to report at the next meeting of this Council.

Seconded by Mr. Ndzimela—Discussion ensued and carried unanimously.

Mr. Brownlee gives notice that at next meeting of this Council, he will move that Government be respectfully requested to amend Government Notice No. 87 of 1896, Section 4, so as to provide for a penalty for persons wilfully outspanning and depausting stock at places other than those defined as outspans by the Several District Councils.

Veldtman proposes that the minutes of this Council be published in the Umtata and IMVO Newspapers.

Seconded by Mr. Njikelana.

Proposed as an amendment by Mr. Brownlee that the Minutes be published in the IMVO Newspaper provided they are published free of cost.

Seconded by Mr. Bell.

Proposed as a further amendment by Mr. Levey that the minutes be published in the IMVO, and that a fee of one guinea be paid to the person making a copy of same for publication.

Seconded by Ndzimela.

Mr. Levey's amendment carried, unanimously.

Proposed by Air. Levey, as an unopposed motion,—That the Government be respectfully requested to grant five morgen of ground and water rights to any person who shall, within twelve months from the date of grant, erect a Flour Mill on the Tsomo River, at some suitable spot; the said Mill to be capable of grinding forty muids of grain per diem; that the successful applicant shall be allowed to graze a reasonable number of stock, to be decided by the District Council of the District where such Mill may be erected. Any damage done to existing Gardens, in taking out a water-furrow, shall be paid by the owner of such Mill. Seconded by Mr. Scully, and carried unanimously.

Mr. Scully proposes that a vote for contingencies for the Nqamakwe District Council of £10 be increased to £25, for the purpose of putting Notice Boards I at the different Outspans in the district. I Seconded by Ndzimela, and carried unanimously.

Veldtman brings to the notice of the meeting that at a previous meeting of this Council it was resolved to publish Proclamation 352 of 1894 in the Kafir language, and that this has not yet been done.

Chairman explains cause of delay, and promises to have the matter attended to as soon as possible.

The Chairman then thanks Councillors for their attendance, and the intelligent interest displayed in their deliberations, and dismisses meeting at twelve o'clock (noon).