Lirolelwa 3/6 nge Kwata (itunyelwe ingekapeli)

4s ipele i Kwata ingarolwanga.

Unokuhlaulelwa wonke Unyaka ekuveleni kwawo ng e 13s 6d

Izaziso Zabazelweyo, Abatshatileyo, Nemibiko, irolelwa 2s 6d, zingene kanye; 3s 8d kabini; 5s katatu.

IMVO NELISO LOMZI.

(NATIVE OPINION AND GUARDIAN.)

ELIPEPA LIPUMA

NGOLWESI-NE

IVEKI ZONKE

Lijonge Ilungelo Lomzi kupela.

Limele imfanelo ya Bantsundu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

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

IXABISO 3d.]

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, OCTOBER 28, 1897.

[Vol. XIII, No. 679

IZAZISO ZAKOMKULU.

ZISHIGILELWA NGE GUNYA.

ISAZISO SAKOMKULU.—No. 72, 1897.

Kwi Ofisi ye Nkulu yo Nocanda, E Kapa, 30 *August,* 1897.

NGENXA ye Siqendu sesibini SO Mteto No 15 ka 1887, esite songezelelwa sisiqendu sesine, nesesitandata so Mteto No. 40 ka 1895, knyaziswa ke kubo bonke ukuba eziziqwenga zilandelayo zemihlaba ka Rulumente ezikumzana wase NGCOBO ziya kutetelwa efandesini pambi kwe ofisi ye Mantyi yase NGCOBO ngo 10 o'clock kusasa ngo MGQIBELO, 6 NOVEMBER, 1897, ngokwendawo nezigqibo zalo Mteto ungentla, nendlela yokuqutywa kwe fandesi, nangapezu koko ngendawo ezingati zivakaliswe ngemini yefandesi.

Isiqwenga ngasinye siya kutengiswa ngenani elimisiweyo elizi £5, noyena mtengi onani lipezulu lingengapantsi kwelo limisiweyo nya kuwunikwa lomhlaba.

Kanjalo umtengi lowo uyakuba ne mvume yokuhlaula yonke okanye inxalenye yemali awutenge ngayo kwalo mini. Ukuba

(i.) Intlaulo ayirolwanga ngemini ye fandesi, isiqendu seshumi semali leyo sorolwa ngenyanga ezintandatu, size esinye seshumi sirolwo ngonyaka ukususela kwimini yefandesi.

(ii.) Ze kuti ukuba kurolwe imali engapantsi kwesiqendu seshumi semali otengwe ngayo ngalo mini, eseleyo kweso siqendu seshumi yohlaulwa ekupeleni kwenyanga ezintandatu, ze isiqendu seshnmi esiseleyo sihlaulwe ngo. nyaka ukususela kumhla we ntengiso.

(iii.) Xa ite imali ehlaulweyo ngemini yefandesi yasisiqendu seshumi senani nokuba lilipina pakati kwesiqendu se ehumi nesesihlanu senani lentengiso (yomhlaba lowo) intsalela yesiqendu sesihlanu senani lentengiso iya kuhla. ulwa ekupeleni konyaka ukususela kumhla we fandesi.

(iv.) Xa sukuba imali yentengo ingapantsi kweponti ezimashumi mabini anesihlanu, kufuneka irolwe yonke njengoko injalo, kwaoko, kungenjalo irolwe ngeziqingata, ezilinganayo, ezoba nokuyigqiba ngesituba seminyaka emitatu.

Inzala kwezo ziqingata zixeliweyo ngentla apa yoba yi 4 per cent, ngonyaka; ukuhlaulwa kwezo ziqingata ndawonye nenzala yazo kuya kulungiswa ngalomhla we fandesi, kubeko izibambiso ezibini eziyakukolisa imantyi, eziya kuti ke ziqinisekise ukuhlaulwa kwalo matyala.

Ukuba ke ute umtengi umhlaumbi izibambiso zake azapumelela, okanye azanela. Ukuhlaula imali yokutengwa komhlaba kwisituba sexesha elimisiweyo, kuya kumfanela u Rulumente ukuba akucime oko kutengiswa, ize iti imali ebiselihlaulwe ingabalelwa kwanto isiwe ku Rulumente.

Indleko zocando, njalo njalo, nezetaitile, yi 12s 3d, ziya kuhlaulwa kwi mantyi okanye kumntu owoti amiswe kulondawo ngalomhla we fandesi.

Umtengi xa lite inani lay! £25 nangapezulu, unyanzelekile ukuba enze imvumelwano yokuba uya kurola inzala eyakuba yi 4 per cent, ngonyaka ku Rulumente endaweni ye four-fifths yemali yentengiso, ade abe ubhatele ngomhla we fandesi ngapezu kwe one-fifth sayo, engaseyisiti inzala irolwe kulo mali ingekahlaulwa, waye umtengi enako ukuhlaula imali yemvumelwano naninina nokuba yinxalenye yayo ingengapantsi kwe £50.

Ukuba umtengi ufuna ukuba ake eme ekuhlauleni intsalela yemali yokutengwa komhlaba kuya kufuneka enze imvumelwano yenyanga ezilishumi elinantatu ukususela kumhla we fandesi, engayenzanga lonto uya kudliwa i 1/ yonke imihla xa selidlule ixesha lomnqopiso, ekuya kuti ukuba kudkwapatelela kwinyanga ezilishumi elinesibhozo emva koko lomali iseleyo kunye nenzala yale yokudliwa ukuba iko kufuneke eyihlaule iyokuhlanganiswa nokokuba kukuyipina inkundla, ati ukuba akayiroli emva kwenyanga, sakuba isigwebo siwile lomhlaba uhlutwe ngn Rulumente, ze imali abeseleyirolile ibe yeka ngu Rulumente.

Izalatiso nemigaqo yefandesi ingabonwa kwi ofisi ye Nkulu yo Nocanda e Kapa, nakweye Mantyi e Ngcobo.

J. TEMPLER HORNE,
Surveyor.General.

EBATENJINI.

Kumzana wase Ngcobo.

Inani lentengiso kwi Lote nganye yi £7 10s; indleko zocando yi £2 5s 4d.

No 7884 Erf No 4, ububanzi 114 sq rds 84 sq ft.

No 7885 Erf No 5, ububanzi 114 sq rds 84 sq ft.

No 7886 Erf No 6, ububanzi 114 sq rds 84 sq ft.

No 7887 Erf No 7, ububanzi 114 sq rds 84 sq ft.

No 7888 Erf No 8, ububanzi 169 sq rde 6 sq ft.

No 7889 Erf No 9, ububanzi 169 sq rds 6 sq f ,

No 7890 Erf No 10, ububanzi 169 sq rds 6 sq ft.

No 7891 Erf No 11, ububanzi 169 sq rds 6 sq ft.

No 7892 Erf No 12, ububanzi 138 sq rds 128 sq ft.

No 7893 Erf No 13, ububrnzi 138 sq rds 128 sq ft.

No 7894 Erf No 14, ububanzi 138 sq rds 128 sq ft.

No 7895 Erf No 15, ububanzi 138 sq rds 128 sq ft

No 7896 Erf No 16, ububanzi 138 sq rds 128 sq ft.

No 7897 Erf No 17, ububanzi 138 sq rds 128 sq ft.

No 7889 Erf No 22, ububanzi 138 sq rds 128 sq ft.

No 7900 Erf No 23, ububanzi 138 sq rds 128 eq ft.

No 7901 Erf No 24, ububanzi, 130 sq rds 86 sq ft.

No 7902 Eif No 28, ububanzi 138 sq rds 12 sq ft.

No 7901 Erf No 30, nbubanzi 138 sq rda 128 sq ft.

No 7905 Erf No 31, ububanzi 138 sq rds 128 sq ft.

No 7906 Erf No 32, ububanzi 118 sq rds 58 sq ft.

No 7907 Erf No 35, ububanzi 169 sq rds 6 sq ft.

No 7908 Erf No 36, nbubanzi 169 sq rds 6 sq ft.

No 7909 Erf No 37, ububanzi 169 sq rds 6 sq ft

No 7310 Erf No 39, ububanzi 169 sq rds 6 sq ft.

No 7917 Erf No 46, ububanzi 138 sq rds 128 sq ft

No 7919 Erf Nc 52, ububanzi 138 sq rds 128 sq ft.

No 7920 Erf No 55, ububanzi 138 sq rds 128 sq ft.

No 7921 Erf No 56, ububanzi 138 sq rds 128 sq ft-

No 7922 Etf No 61, ububanzi 138 sq rds 128 sq ft

No 7923 Erf No 62, ububanzi 138 sq rds 128 sq ft.

ISAZISO SAKOMKULU.—NO. 97, 1897

Kwi Ofisi ye Nkulu Yonocanda, E Kapa, 20 *October,* 1897.

Intshayelelo yesisaziso iyafana nesase Ngcobo. Ifandesi lalemihlaba loba pambi kwe Ofisi ye Mantyi e Cumakala ngo 10 o'clock kusasa ngolwesi Bini, 28 December, 1897. Imigqaliselo nezalatiso ngefandesi ingabonwa pamoi kwe Ofisi ye Nkulu Yonocanda e Kapa, nakweye Mantyi e Cumakala.

J. TEMPLER HORNE,
Survey or-General.

Kumandla wase Cumakala.

Kubu Felkumeti No. I.

Lot 7913, ongu Lot 59, kumlambo wakwa Zidenge, ububanzi 10 morgen 459 sq roods; upela ngase N E. ngo lot 31, ngase Zantsi nge lots 56 no 57, ngase Ntshonalanga ngo lot 58 ngase N.W. ngedleko. Inani lente ngiso£10 15s; indleko zocando £9 3s 9d, eye taitile 12s 3d.

Kiuintlambo ye Kubusi.

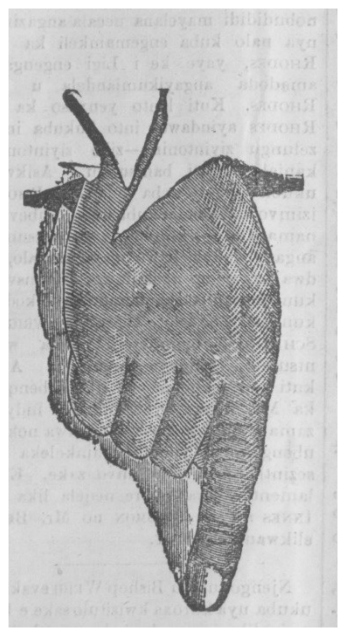
Lot 7847. ekutiwa ngu Lot 41, ububanzi 16 morgen 570 equare roods; upela ngase N.E. ngo lot 39 no 40, ngase S E. ngo lot 44, ngase 8.W. ngo lot 42 ngase N.W. ngo lot 36. Inani lentengiso £50; indlelo zocando £9 3s 9d, eye taitile 12s 3d.

Lot 7848. ekutiwa ngu Lot 42, ububanzi *12* morgen 237 square roods ; upela ngase N E ngo lot 41, ngase 8.E. ngo lot 43, ngase 8.W. ngedlelo, ngase N.W. ngo lot 35. Inani lentengiso £37 ; indleko socando £9 3s 9d, eye tanile 12s 3d.

Kumzana wase Cumakala.

No. 8656 E f No. (Isiza) Lot 3, Block X ; ububanzi 39 square roods 12 square feet. Inani lentengiso £5; indleko zocando £1 6s, eye taitile 12s 3d

No. 8658 Erf No. (Isiza) Lot 10, Block X ; ububanzi 39 square roods 12 square feet. Inani lentengiso £5; indleko zocando £1 6, eye taitile 12s 3d.



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E KOMANI.

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Xana ufuna Iwotshi, Intsimbi Ezinki lu Zamaxesha, Nempahla Yentsimi Yentlobo zonke—kubhekiswa kuye.

Ikipala ezilungileyo ze Golide; Imisesane yokungeja neyokutshata iqalela kwi 7g. 6d. *umnye.*

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Leminyaka I 18

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Ukuba ufuna IBLANKETE YEYENENE, kangelisa kunene ukuba inawona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo.

ZONKE EZI BLANKETE ZIZEZINGATANDATYUZWAYO. ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU. IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkele enitengakuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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

APO ZIPAKULWA KONA KUKO

James W. Weir & Co.

E QONCE.

Ngabobodwa abanokubhala lomfanekisolwe Ngonyama

Fundan'apa Mafama NIngalibali

IDipu zika BATTLE Zegusha!

ZIMINYAKA INGAMASHUMI OMAHLANU ZIKO.

NANTS 'INTO OKAD 'UYIFUNA

MAFAMA, ukuba ninga ninganyanga igusha zenu ebhulen sebenzani nge Dipu zika BATTLE, eyo-Mgubo Ne ngamanzi. Zezona Dipu Zegusha ZilungileyO, Zingen? ngozi, Zitshipu e South Africa apa, nakulo lonke. Idipi zika BATTLE zegusha zisetyenziswa Ngamafama angawoni ate putu ehlabatini; kanifunde incwadi ezingqinayo kuma petshana ashicilelweyo.

Ezika BATTLE Idipu Zegusha " azike zibulale Gusha " ; into yazo kunyanga ibula; zilungisa uboya ; zizi nika impilo negusha ngokwazo.

Sebenzani kupela ngezika BATTLE Idipu Zegusha uqiniseke nkuba uzuze eka BATTLE, ukuba unga zingamhlope igusha zako zingabi nabhula,

Banayo bonke abatengisi, Pesheya kwe Nciba, nase Kokstad, Nakwindawo zonke zakw Rulumente zempahla e South Africa.

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UMKOSI wokokuba O Messrs. OWEN and THOMSON sebelungele ukwamkela i odo-lo zengubo ezisikiweyo. Kauze kwizi tora zetu ukuze ubone intlobo ezininzi ze patroni ze Suti ze 40s., Ibhulukwe 12s. 6d. Umntu uzinyulela i Patroni yake size ke tina simenzele Isuti eya kumlingana.

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I Reketi ezintsha ze Tennis yi 7/6. Kuko ne Bhola ezintsha.

Kusandukuvulwa Iqiya ezininzi ezintsha nezintle kunene—zofunyanwa ngamaxabiso onke.

Isilika ezimnyama ezintsha zinkulu kanye.

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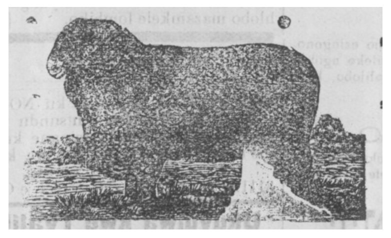
APA kwalatiswa izibomla nabo bonke abantu ngamalungelo kwabantsundu abangaba bafuna umsebenzi kwele Rauti (e Johannesburg nakumandla wakona) ngoluinanyano olungenanto nabu gayi.

1. Abantsundu banikwa imali kaloliwe, eye pass kwaneyo kuqapula ze kanjalo bamkele imali yokudla xa base lubambeni.
2. Ixesba angasebenzela Iona umntu alinga pezu kwenyanga ezimbini.
3. Olumanyano luxasa i Komponi ezi 99, elingati iqela lamadoda anga 25 afuna ukusebeaza kwi Komponi etile, kuti ukuba kufanelekile atatwe.
4. Abantsundu al aziqeshese ngolo hlobo bayapiwa ukutya.
5. Ize babuyise 30s. kumvuzo wenyanga zabo zokuqala.
6. Umvuzo ude ufikelele kwi £3 10s. Ngenyanga.
7. Abantsundu abavela e Koloni bakolisa ukuqesbelwa, umsebenzi wangapezulu.
8. Akusetyenzwa nge Cawa ngapandle kokuba kuba kunyanzelekile ukuba kwenjiwenjalo.

Olumanyano luyakuba hlaula abantu abazise amaqela angenga pantsi kwa 25 amadoda asiwe e Komani okanye nakusipina isitisbi sika roliwe Kodwa kwaziswe ogama lingentla.



Ye GUSHA

IDIP

EKA LITTLE.

Abafuyi be Gusha abantsundu mabafune i Dip ye Gusha ka LITTLE xa ke bafuna yona maze banga tabati nanye zinga pantsi kwayo ngokulunga!

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Yeyona i Tshipu ne Lungileyo kwezi koyo.

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I DIPU ENGU MGUBO Yeyona ilungileyo, nenamandla ekupiliseni imihlambi ye gusha.

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BAZIMISELE ukunyamekela yonke into abayiyalezwayo, kanjalo abazingcil kwimisebenzi yezandla, abawazi kakuhle umsebenzi wokumba emingxv nyeni, Abasebenzi, nezicaka zezindlu ezifuna umsebenzi, abanga madoda kwan mankazana, Omhlope nontsundu *boftmana kulilungelo* ukuke bafike kwi Ofii yabo ekuhlanganeni kwe ALEXANDRA ROAD ne CATHCART STREET, nakw W. D. SOGA, e-Bank Street.

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Iminqwazi Yesitroyi emitsha engama 750.

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BOYA? UBOYA?

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Zisani uboya benu Imfele, Izikumba, Umbona, Namazimba, naye niya Kufumana awona manani apezulu-

Iswckile, Tngubo Zokulala, Ityali, Iqiya, Amabayi, Ilokwe, Majingo, Cumse, Intlobantlobo, Zentsimbi, Ingubo Zokunxilia Zamadoda, Izihlangu, Ikofu, Zitengiswa Nganani Apantsie Kanye.

Ivenkile Enkulu Yabantsundu,

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Mpahla Ezintsha!!

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IZITOFU Ezipindiweyo (double width) intlobo zonke zamabala yi 1/- iyadi (ngamanani alula).

ITYALI ezintsha zoboya ezisandulu kufika zenziwe kakuhle ziqala kwi 4/- ziye kwi 40s inye.

IHEMPI eziyi micako ezomeleleyo ye 6d, 7d 9d, nge yadi.

ILOKWE ZOKUTSHATA eselezenziwe kade ziqala kwi 5s, zide yiye kwi £5, zinako noku odolwa ze zenziwa kwa oko.

IVEYILE ZABATSHAKAZI, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into ezifunekayo yomtshato.

Yizani Kubona Isitora setu esikulu esitsha.'

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Late JOHN J. IRVIN & CO,

PASCOE (U FOLOKOCO.)

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Ufuna ukuzikumbuza ukuba usandulu kufumana into eninzi yempahla i ezintsha ezivela e NGILANE :—

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Eyengeji neyokutsbata imisesane Amacici, njalo njalo.

[TYALI ne PRINTI zake ziyalicimilanga, Ningazilibali ITYALI zake.
[FLANELE ziqala kwi 3d. nge yard.
[kavala zamabhayi zobusika ezinoboya 6d. nge yadi
[KELEKO e Brown 3d. nge yadi—ummangaliso.

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Ezantsi Kwetyalike yama SKOTSHI,
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Ezibotshwayo „ nenekazi 4/-
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Utengisa "Imvo"

Yeyona Venkile Yabantsundu egqite zonke ngobu tshipu E MONTI.

Gibberd & Bryant,

E QONCE

6d I PRINTI EZINTSHA, ngoku babonisa
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ITYALI ZE CASHMERE.
Ezimhlope, Ezibomvu, Eziluhlaza onke amabalana Moroni
Ngamanani onke, asusela kwi 5/-

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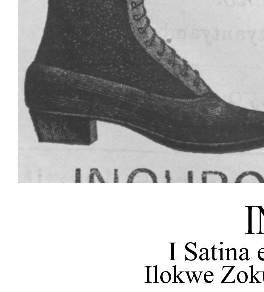

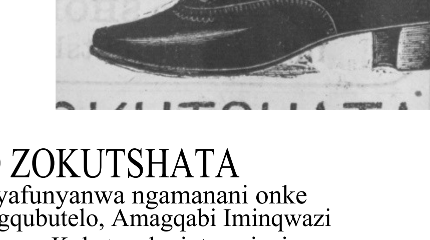

INGUBO ZOKUTSHATA
I Satina ezintsha ziyafunyanwa ngamanani onke
Ilokwe Zokutshata, Izigqubutelo, Amagqabi Iminqwazi
Nezihlangu Ezimhlope. Kuketwa kwinto eninzi.

KWA GIBBERD and BRYANT

E-QONCE.

Yaka Umzimba

Woba uyazinqabisa esifeni. Akuko yeza ligqite i SCOTT'S EMULSION ekulungiseni umzimba otyafileyo.

Emva kwe Fiva

Umntu uyabitya abe nokutyafa, yaye ne fiva iyakumana imhla ude umzimba womelela. Kautate i

Scott's Emulsion

Onke amagqira okuxelela ukuba batinina abantu ababe bityile betyafile ukomelela, bafumene impilo kupelangokutata eliyeza likulu.

Amawaka Onina

Banika i SCOTT'S EMULSION kwintsana zabo, bayisebenzise nabo, kuba ityebisa ilungisa igazi, iqinisekisa nokukula kosana lomelele. Akukonto iluncedo ku kohlokohlo, Ingqele kwane sifuba esingomeleleyo njengayo, ifanele ke ngoko ukutengwa

Yimilwelwe Yonke.

Inokufunyanwa kubatengisi mayeza Nezitora Zonke.

Transkei General Council.

Applications for Post of

Clerk & Accountant.

APPLICATIONS will be received by the Chief Magistrate of the Transkei, at his Office, Umtata, up to and includ ing the

30th NOVEMBER, 1897,

For the appointment of Clerk and Accountant to the Treasurer of the Transkei General Council, at' a salary of £250 per annum. The successful applicant will be required to enter upon his duties as such, at Butterworth, on the 1st of January, 1898.

Applicants must possess a thorough knowledge of Book-keeping.

W. T. HARGREAVES, Secretary.
General Council Office, Umtata, Sep. 30, 1897.

U W. THOMSON,

ONE VENKILE,
E WHITTLESSA,

SESONA Sitora sisiso e Whittlesea nakulo mandla. Sinazo zonke intlobo zempahla. Zonke izinto zezifanelekileyo zaye zitengiswa tshipu. Kusoloko kufika impahla ezintsha.
Ilokwe, Iprinti, Inainsook, ne Muslin, Keleko, Iqiya, Ihempe, Ibatyi, Ibulukwe, Ityali, Ishiti, Izihlangu ne Shuzi, Ikofu, Swekile, Ti, Umgubo, Iparafini, Icuba, njalo njalo

Abantu Bamkelwa Ngobubele.

J. LAMONT,

NKATULA! NKATULA
QUEENSTOWN.

KUPELA kwevenkile e Komani apo amafama anokuzifumana zonke izinto azifunayo.

U J.L

Unga angacela amehlo ecelela imfumba anazo ze Tyali, Blankete, Izibhalala, Ingubo Zamadoda, Ihempe, Printi, Izihlangu, Isali, — ngazninye yonke into enokulangazelelwa ngumzi ontsundu, ngamaxabiso angazanga aviwe ngapambili e Queenstown.

Ukuze uyinakane nawe into esiyenzayo elifezekileyo ikuba 75 Eagle litengiswa nge 30/; Imixokelelwana yokutsala, yenkabi 10, 10/. Iswekile elungileyo emtubi 30/ nge l00lbs ; Ikofu 1/ ngeponti.

Kwakona unemfumba yengubo ezingonoxesha, zonke ngamaxabiso abaluleke ngobu. pantsi. Lilo eli ixesha labahlobo beta bangapandle ukuba batenge,

IMVELISO.

Awona manani apezulu anokufunyanwa ngo Boya, Izikumba, Imfele, ukudla, njalo.njalo, njalo.njalo.

J. LAMONT,

Kwi Boloro yakwa Komani,
QUEENSTOWN.

UMCHIZA KA

LUMSDEN.

UMFULAWENJA Esisifo asinto yi-mbi ngapandle
UMFULAWENJA kokuba sisuke siwugqibe wonke u-
UMFULAWENJA mzimba ngaxesha nye. Siqala ngo-
UMFULAWENJA kumana umntu eqaqazela yingqe-
UMFULAWENJA le, kude kube buhlungu nengalo
UMFULAWENJA nemiqolo, njalo njalo, ize kufike
UMFULAWENJA Intloko ebuhlungu, Nomqala, ne
UMFULAWENJA situkutezi, nokutamba. Ukuba
UMFULAWENJA uqalwa zezi zifo funa Ibotile ka
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UMFULAWENJA wenja (Influenza Specific) olungele
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IKLOKO' YAKO ne 'WOTSHI' YAKO

ZINGAHLANJWA

—YIYA KU—

N. MEYER,

CAMBRIDGE ROAD, EQONCE.

Uzenza ngokutshipu, kunjalo nje zifungelwa.

Ukwazisana Kwezihlobo.

Abazelweyo.

NQANDELA.—U Mrs. T. G. Nqandela, wase Tarkastad, ufumene INTOMBI ngomhla we 29 ku September, 1897.

Imibiko.

TUNYISWA.—Kubube nge 24 October, 1897, u DANIEL, unyana otandekayo ka Matthew no Emily Edith Tunyiswa, base Mkangiso. Ubudala 21 intsuku. Ugule intsuku zantatu. Izihlobo mazamkele lombiko. [2411

DIKWAYO. — Kusitele kukufa e Bojane, Engcobo, ngomhla we 9 ku October, 1897, u NUTTALL ROWE, unyana otandekayo ka Rev. W. Dikwayo no Fanny Dikwayo. Ubudala bake bukwiminyaka emibini. Ugule iveki ezimbalwa.

Abazali babulela ububele obenziwe yiremente yase Ngcobo, nomfundisi u Rev. H. Mdleleni wase Nyanga. Izihlobo mazamkele lombiko. [22810

Kufunwa .

NGOMHLA wokuqaiaku NOVEMBER, Intombi Entsundu okwaziyo ukupeka. Ingabi ncinane kakulu, ibe nokuteta isi Ngesi. Koyiwa ku Mrs. Y. P. PEINKE, 31111]
Taylor Street, e Qonce.

Ukuvulwa kwe Tyalike.

KUYAZISWA ukuba Indlu ye Cawa yama Wesile yase NQABARA (Willowvale), iya kuvulwa ngomhla we 2 NOVEMBER, 1897. Ke kucelwa izikali eziramenteni. Seyele kwindlu ye Cawa, u Landipasi usishushulisile.

Kotunyelwa ngabangena kufika ku H. MAZAMISA Nqabara Willowvale.

181111

Isaziso ngo Landipasi,

E NGQUSHWA.

KUYAZISWA apa okokuba ukususela, nasemva kolusuku, ukuhamba kwe Nkomo ne Nqwelo kulo Mandla kuvulelekile kuzo zonke Inkomo *eseziqatshulwe nge Gazi* okanye nge *Serum* emva kwentsuku ezilishumi elinesihlanu.

D. B. HOOK,
Imantyi ne Tshalman ye
Komiti ka Landipasi.

Local Rinderpest Office,
Peddie, 14 October, 1897. [22810

INCWADI YENKONZO ZEHLELO
LASE RABE.

I NCWADI elilungelo labo bonke ABA KOKELI, ABAVANGELI ne BENTENTE yenkonzo zama hlelo ase RABE.

Inenkonzo ezinjenge ZOKUNGCWABA, UKUNGENISWA kwatna DIKONI ebu DIKONINI, IMITSHATO, njalo njalo.

Ziyakuba luncedo ukunika ukwazi kumntu ngamnye ose Rementeni.

IGUQULELWB ESIXHOSENI NGU
REV. W. B. RUBUSANA.

Zinokutengwa kuye. East London ; nakwi Ofisi ye " Mvo Neliso Lomzi," King Williams Town 6d. inye. Itunyelwe nge Posi 7d. Umqulu Weshumi elinambini 5s 6d, ngeposi 6s.

ISEKETI YASE QONCE YABELUNGU.—Iseketi yama Wesile amhlope ase Qonce, icele u Rev. R. Jenkin, wase Verulam, ukuba aze kuba ngu Mongameli wayo emva kwe Komfa ezayo, xa u Rev. H. Cotton ayakuya kusebenza kwelinye icala lesitiya,

U

W. J. STEWART,

(Ogama limbi lingu SITULO),
UNGU MGCINI-NCWADI, UMLUNGISELELI WENGXELO ZE MALI, UMHLANGANISI WAMATYALA, KWANOBU ARENTE.
Umbhali we Kaffrarian Building Society.
Downing Street, King Wm's Town,
P.O. Box 117-

Imvo Neliso Lomzi.

NGOLWESINE, OCTOBER 29, 1897.

AMADODA OMZI, No. 2.

UMZI ontsundu uqele ukutetelwa zinkosi. Inkosi bezibanama pakati azo, eko nama duna angabu nkosi akwa nama pakati awo. Namhla indawo yenkosi yanikwa izibonda ezinga bupolisa, kuba zisamkela umvuzo ku Rulumente. Azinako ke ngoko ukungena zilwe amadabi omzi nje ngoko bezisenjenjalo inkosi oko bezisa zipete. Ngecala lenkosi nezibonda ke umzi uwodwa, awuna mkangeleli kwinto zase Mbusweni nase Mfundweni. Kekaloku ke kunye nokufa kwegunya lenkosi kuvele udidi olutsba lwabapati bemizi—siteta ABAFUNDISI. KU lapo ke ngezimini umzi ubeke kona intonga. Ngabafandisi amadoda anegunya lokuhlanganisa abantu zonke ezi Cawa, baze kupulapula kubo into ezililungelo empefumlwesi nase nyameni.

Waka wati u Rev. Dr Ross eteta entlanganisweni etyalikeni yase Dikeni: " Hambani niye kuti " kwimpi yakwa Gaga neyase " Mxelo, neyase Roxeni nase " Sheshegu, nditi moa idekisile nje ngenxaso yabafundisi iyazi na " ukuba lemihlaba nalamasimi iwazuze ngati bafundisi ? Iyazina ukuba salwa amadabi amakulu, sada sazuza ukutiyeka, saye sifuna ukuze babe nendawo zokuhlala baze baxase ilizwi bafundise abantwana babo, ukuze bande ubukumkani buka Tixo ? Hambani " niye niti kutsho mna—ati opikayo nimtumele kum apa." Kunjalo ke okunene. Namhla umzi ungongqukuva - ngubafundisi ubanempondo. BAPINA KE ? Siyayazi imizamo yabo ngabanye endaweni zabo, ukuba mikulu. Siyazi ukuba kuko into zo TYAMZASHE ezide zatshona emangcwabeni zisilwela amalungelo e Ramente zazo. Baninzi abate gqolo ukulwa no Mongameli mfundo ukwala ukuba zingavalwa izikolo zabo ; waye lomsebenzi siwuqonda ubukulu bawo ukuba ngowona unzima ebufundiseni. Noko ke siyapinda siti BAPINA KE ? Sibafuna *bengumkosi omanyeneyo.*

Kuqala, kufuneka beqonde lento yokuba abana kuwunceda umzi, siteta umzi upela, xa basebenza ngobuhlelo betyalike bodwa—xa bangenzi mizamo yokuvana ngezinto zamalungelo omzi ougapandle kobu ramente. Ngabafundisi betu—sibhala ngembeko kuba sibatanda. Kodwa nguti italente zabo bazimbele. Abanye bati nokuba bamelene kanti bapikele ukuxamlana behlutana ngamaxego namaxegwazana angasenawo namazinyo, Imike imicimbi emikulu yomzi.

Ezindawo zilandelayo zilinde abafundisi betu .

1 Umanyano oluqinileyo nge Mfundo, olungabanga ukuba no Mcngameli-mfundo aqonde ukuba ujongene namadoda, ipele lento yokunqoloba ngabanye abafundisi abahlute izikolo.

2 Umanyano ngonyulo lwamalungu e Palamente. Siyazi ukuba abanye bayaloyika igama lokuba ngabafundisi bezelizwe (political parsons). Ewe kungade kube njalo kumfundisi opete abamhlope, kuba kuwo anele amadoda anokuzazi nokuziqonda into zombuso, Kodwa kuti kuyafuneka umfundisi *eliliso* lokubona into ekude, *eyindlebe* yokuva into esese kwe ntaba *engumlomo* wokukwaza ati "Nalo Nalo utshaba! "

3 Tina bapatele umzi lemvaba yepepa ingaba luncedo olukulu kuti nasemzini upela ukuba simane ukupakelwa amacebo ngabafundisi. Nabo imfundiso zabo abanga zingafikelela kwaba kude nabo, nabalunge kwezinye ityalike bangazi vakalisa lula nge pepa eli lendala. Sesite kambe umzi ujonge kubo, tina ke ngo singaba ncedi babo. Ukuba kunjalo ke bangaba bancedisa kwa umsebenzi wabo twakunye nokunoeda umzi upela ngokuxasa ipepa lendaba. Mhlaimbi abanye bangaweva kubi lamazwi, kodwa ke sitwele umtwalo onzima—ukucima imililo yemfazwe nokulwa amadabi nge mihlaba nange mfundo, sizama ukuba lilungelwe i Lizwi lika Tixo, esibonayo ukuba emva kweminyaka elishumi elinantatu alubonakali kwanda uncedo esilufumana kubafundisi. Kunzima kuninzi lwabo nokunazisa ngemieebenzi yabo enje ngezikolo, intlanganiso zo mnyaka, ukuhamba kwe Lizwi, into abangati ukuba baya zenza babe baninzi kubantu babo abalinonelelayo ipepa, baze bavuseleleke nabo, sikutazeke nati. Soka siyeke apa namhla sinomnqweao wokunga singeviwa kakuhle ngumzi wakowetu.

I DIKE NONYULO.

IPEPA lase Dikeni alivutwa ngamanqaku esawenza ngezanyulo kulowo mandla. Lili " IMVO izipos' ixaka kulomcimbi, yavukalisa izimvo zayo mayelana neqela lamadoda akankanyelwa ngokuba ayakuba pambi komzi." Indawo ke yokuzi pos' ixaka ayivakali, kuba ngabo banga bangapambi kwabanyuli abaqalileyo. Ngokoke elipetshana lenze ubugqwididi kwasekusu: selen ukuteta yaye ibuyilo obunjalo intetoyalo kwada kwaba sekupeleni. Kwinqaku elilandela elokuqala, uwetu lo usixelela into ebingazanga yasitela nakubani, eyokuba " I Dike lisenayo ingqondo yalo, yaye "inqubo yamalungu alo ingali- tyalwe." Asiyiqondi into eteta yona ngokudibanisa inteto engugqondo ye Dike nokungalityalwa kwenqubo yamalungu alo. Kwangokunjalo sibesingazanga saswela ukuyazi into yokuba, "u Mr. HAY " uyakucaswa ngamandla kweso " sitili." Ibingeyite i *Alice Times,* uyakucaswa u'Mr. HAY njengokuba ehlala ecaswa kakade apo e Dikeni. Eyona nto bangatanda ukuyiva abantu kukuba kungatuba nina ate wamana ukungena kulencaso ingaka. Elipepa lonto lisakubuye liyiqonde ngonyulo oluzayo. Sifikeke emva koku sibaliselwe ibali elidala elingenamdla ngevoti ka Mr. HAY e Palamente xa kwaye kupezu kwamalungiselelo alo loliwe wase Cookhouse —ukuba u Mr. HAY wavotela £1,500 ngemaile xa kwaye kucelwe £2,000. Asisiboni isiwo sake kulonto, kuba i Kontraki yalo Loliwe yamkelwa ngalo eloxabiso le £1,500, ekubonakala ke ukuba ululiwe wayenokwenziwa ngalo, amanye amakulu amahlanu yayi seyi yimali engapaya kwemfuneko, eyayiyakutyebisa abakontileki ngelahleko yabaroli berafu—umzike. Okukuwanqakomhlobo wetu masikubeke nxamnye sakuhabela sinqakule indawo enye, apo ati " Kulusizi ukuba IMVO yahlala imelana namadoda anyulwa " engawasekaya e Dikeni." Ingaba iteta ntonina ngokutsho i *Alice Times ?* Kumaxesha adlulileyo IMVO ixase e Dikeni unyulo lo Mr. ROSE INNES, emva koko oluka Mr. TAMPLIN, ukugqibela oluka Mr. HAY, kuba ingamadoda ezonto. Ukuba elipetshana linokusixelela amadoda kwawasekaya, aludumo lunjengolwala, esawalahlayo singeva ngalo, kodwa asizohlwayi ngokuzamela ukuba kungene amadoda anamaqakamba adlekayo, nanesitunzi, ngokwenjenjalo sigcine udumo lwe Dike xa Iona lizamela izigxudwana ezinteto zingehoywe bani. Kanjalo ke e Bandla, xa sukuba kuxoxwa, amadoda awazikatazi ngokucinga ngendawo ehlala kuyo indoda, aye ejonge emabumbulwini obuciko. Isiwo setu ke e Dikeni, ukuba singaba siso, kukunqanda i Dike ukubalingazigxeki ngokunyula abameli bokubuda. Masipele apo, enye inteto yelipepa, engeyakulonto nayo, singebi sazikataza ngayo.

AMACEBO AMATSHA NGESI SIFO.

NJENGOKUBA usazi umzi, seloko amagqira alalisayo ukufuna eyona nto ingade ibe luncedo ukuba kubeko inkomo ezisindayo. Ukutofa ngenyongo kunempunde, kanti zibuye zibliwe emva kwexeshana. Ngoku luyalahlwa uqapulo lwe nyongo, ukuba kuqutywe ngolwegazi elicweugileyo (serum) kuba ngalo ziquba ixesha elingapezulu, kubeko neziba yiminqini kanye; kanjalo kwezitofwe ngenyongo, eligazi litsha alisebenzi kakuhle kuba liti kanti lifakwe ibisakuselwe loluya lwe nyongo, ingaguli ke, kanti yeyona nto ifunekayo leyo. Inkomo ezibe zifakwe negazi, zaza zagula zapila, kufumaneke ukuba ziba yiminqini. Amagqira awacebisi kuba imihlambi epilileyo ifakwe eligazi licwengileyo, kodwa lifakwa kwczibliwayo kupela. Ezipilileyo kulowo mblambi zifakwe igazi elibukali kwelinye icala ze ngelinye elicwengileyo, okanye zifakwe buhlantini bunye nezifayo ukuze zihliwe nazo, zifakwe ke eligazi. Anjalo ke amava amagqira empahla ukuza kuti ga kolusuku njengokuba ebhalwe epepeni la Komkulu. Sicinga ke ukuba angaba nomdla nakowakowetu umzi ongaba usenazo inkomo.

Indaba ze Veki.

Kwimihlati yetu yesi Ngesi, kwelegqitileyo, sangenisa inteto yomzi wase Toboyi, kwisiqingata sase Ngqamakwe, eyayibekiswe ku Mr. SCULLY, umantyi. Lenteto yayingumbulelo wabantu bebulela imigudu ka mantyi yokusihdisa inkomo zabo sakuba sibe singene esisifo soyikekayo. Babalula izikubekiso ezabekwa pambi ko mantyi emsebenzini wake, ate noko akatyafa; ukuzola kwabantu esaqala kubo isifo, kwanokwaneliseka kwabo nanamhlanje; imigudu eyenziwa yimantyi yokulwa nengxelo zobuxoki; kwa nencito-mali eyenziwe ngu Rulumeni ngetuba labantu. Lencwadi ibekwe amagama o Messrs. STANTON NZOYI, MKUZO, MATAFENI, S. MALAWANA, SOPUTA nabanye egameni lomzi.

Impendulo ka Mr. SCULLY, ayenze ngo 11 October, iyeyomntu ekuvakalayo ukuba uxolisekile kanye sesi senzo. Uvakalisa ukuba, okukokwake, wenze konke abenako; waye enovuyo ukuti abantu base Toboyi bazipata kakuhle kanye pantsi kwenzima yokuba saqala pakati kwabo isifo, ngexesha ezaye zingekalungi izinto zokutofa, kute zakulunga bayibeka konkena ezandleni ze mantyi imicimbi yabo. U Mr. SCULLY unosizi olukulu ukuba ezinye indawo zingatabatanga ikondo labo. Uyavuya kuko impunde ezisindileyo, ucinga, ukuba bayakumana ukululamela amacebo ka Rulumeni nakolwegazi elipilisayo utofo, kwisituba seminyaka emitatu, bayakuba sebebuye bahlqma.

Ukukanya makube kuyaquba apo e Ngqamakwe, kuba asikolisi ngakuva ebulelwa osebenzileyo, ngendlela ebaluleke njengale, ngabantu bakowetu; imibulelo yabo ikolisa ngamangumngum, apelela apo enziwa kona. Kuma Ngesi indoda oziva uqube umbulelo kuyo umzi izotyelwa incwadi ezintle, yenzelwe *ilantshi* mhlaimbi amadinana, ibe ke iyabulelwa. Basikumbuze lonkonzo, ngale abantu base Toboyi.

Ngomzi wase Magqunukwebeni, kuyabonakala ukuba imbali iyakuze ibalise ngosizi, ukuba umgca omhle kunene, owawenziwe ngu KAMAomdala, wenkonzo ka Tixo endilekileyo nemsulwa, nowawanika udumo nentsikelelo zayo mabandla, wonakala kwakupata inyana. Ababoxi bomsebenxi kutiwa layamkeleka nabo kumadwebeba alowo mnumzana. Abanye bangaba babona tamsanqa kwizinto ezinie, kodwa kokwetu ukuwafunda amabali, asilindele vona, kupela jyintlalo embi engena itsikelelo nokupanza.

U Mr. N. ADAMS LOWE, wevenkile yase Mandileni, kwa Baca, usibalele inteto enexabiso ngesi Ngesi. Uteta ngomhekulo owenziwe yi Mvo, ukugxotisa inteto zokuba amawetu acinga ukulwa no Rulumeni kuba inkomo zibubile, ati uzilese ngenyameko ezonteto, evelana nazo kanjalo, ngapandle kwendawana yokuba kuko iqela labafana abasileyo bamaqaba, elingafikelelwayo zimpembelelo ze Mvo, kwa nalifute labafundisi. Zaye imfazwe ziqalwa ngamalibenje abanjalo, abafike baqweqwedise inkosi nezibonda. Ifuneka kubantu abanje ke imikosi. Utsho u Mr. LOWE ati, "Akuko mntu unexesha elitabata ipepa lako elincomeka kunene, oyimfama kwimigudu yako engatetekiyo yokuhlanganisa intlanga ezalanayo, kodwa kuko inkontyolo zomhlaba elingafikeleliyo kuzo ilizwi lako," ekufuneka ke abakwezo ndawo bemane beboniswa amandla ka Rulumeni ngemikosi. "Nam ngokwam, ndihleli emalandalahla, pakati kwentaba, le kwabanye abelungu, kanti andoyiki, nabantwana bam aboyiki nto, kumelwane Iwabo oluntsundu." "Uti esitsho abe esiti, " Ilizwe lipakati konyawo nozipo, baye abantu bequba ngendlela ebonisa ukuzeyisa, kodwa noko, njengoko litshoyo iqalo 'kube kube betele ukunqaba kunokuba lusizi.' " Okokwetu singati asikolwa ukuba ziseko inkontyolo ezingamaziyo u Rulumeni, namandla ake, nokuba zipantsi kwake. Into efunekayo asimikosi, yimpato yobulungisa.

Ngokumayelana nenqaku elaqala ukubonakala kwi Mvo, lokuba u Mr. CRONWRIGHT-SCHREINER, wase Kimberly, angaba semnyadaleni wonyulo, i *E. P-Herald,* ipepa lase Bai, liti lingavuya indoda ezimvo ziqinileyo, nenobuciko bunjengobake ingene, kodwa ifika ibe nobudididi mayelana necala angazimanya nalo kuba engemamkeli ka Mr. RHODES, yaye ke ijaji engengawo amadoda angayikumlandela u Mr. RHODES. Kuti lento yenxaso ka Mr. RHODES ayindawo; into kukuba imvo zelungu ziyintonina—zibe ziyintonina kanjalo,—ngati bantsundu. Asikwazi ukuba singazigweba ngo Mr. RHODES izimvo zamadoda, kuba ungulo ubevana nama Bulu kwimicimbi yabantsundu, angaxabananga nawo ngayo kanjalo, kodwa baxabene ngokufunza e Transvaal, kungengatuba labantsundu nako kodwa, kungendyebo zelo. U Mr. CRONWRIGHT- SCHREINER ngumteteli mdala waba ntsundu, esenguye nanamhla. Ayini kuti into yokuba ebona ububi benqubo ka Mr., RHODES yokufunzela indyebo zama Bulu. Nokuba ubekolwa nokuba ubengakolwa yilouto uyamkeleka kuti sezintle nje ngakuti imvo zake. E Palamente woma lumere neqela lika Mr. INNES no Mr. SOLOMON no Mr. BEARD elikwano Mr. HAY.

Njengokuba u Bishop WEBB evakalise ukuba uya kuroxa kwisilulosake e Rini, seziqalile ingqondo zabantu ukubekabeka ukuba ngubanina ongatata indawo yake. Igama elisakankanyiweyo lelika Right Rev. Dr. CARTER, ongu Bishop wakwa Zulu ngoku. U Dr. CARTER usemtsha, waye encomeka ngenkutalo nangobuciko. Amava ake kumsebenzi wabantsundu angaba noncedo olukulu kule Dayosis yase Rini esenobuqaba obungqingqwa. Asikeva ukuba ayingebe nguye i Bishop.

Kwelase England kuke kwako inteto yokuba u Nkosi u DINIZULU ukangelwe ukuba ake atyelele kwelo lama Ngesi. U Mr. Fox BOURNE, ongumququzeleli we Bandla elikangelela abantsundu, uvakalise ukuba oko ebeseselugcinweni e St Helena, u Nkosi lowo ubenolangazelelo lokunga angahambela kwelama Ngesi, eba anganetuba lokwaneka inteto yake pambi kwamapakati, abone nelozwe. Kodwa njengokuba ivulelekile indlela ukuba abuyele kwelakowabo kwisituba seveki ezimbini nezintatu, sekubonakala ukuba angabuye ayikangele into yotyelelo ngo June ozayo. Asikeva ukuba sebendulukile esiqitini o Nkosi abo.

Inqanawa yokugqibela evela Engilane ize inencwadana, ngentetoyesi Putukezi, esipaula ukuba yequtywe ngabahlobo bomhlobo wetu u Rev. ROBT. N. MASHABA, kwizilauli zelozwe. Ikwanomfanekiso womfundisi lowo, yaye inelinqaku lokuba ubesekweso siqiti awashiywa kuso ngo 28 September. Inteto yokukululwa kwake ayizange ide ihlambuluke kamnandi. Umbaleli we *Cape Times* yase Kapa wati ukululwe ngokwengxelo ka Rev. MARSHALL HARTLEY kwi Komfa yase England. Esayibona ngawetu amehlo kwi *Methodist Times,* yati kuko itemba ngemigudu ka Lord SALISBURY no Sir H. FOWLER lokuba uza kubehle akululeke. Emakube ke kunjengokuba sabonayo kwesilikankanyo ukugqibela ipepa.

I *Times* yase Dikeni ivakalisa amadoda akuluhlu logqatso lonyulo lwamalungu e Palamente kulomandla likuwo. Lixela u Dr. KELBE (wase Dikeni apo), Dr. DARLEY-HARTLEY (Monti), Mr. T. A. KING (Monti), kakade ke namanene abehleli engamalungu e Dike-Ngqushwa —o Mr. TAMPLIN no Mr. HAY. Elika Dr. HARTLEY" igama lingaroxiswa kula kuba selezite *mfi i-i* kwi Bofolo. Ngokupatelele kwamanye lina asiboni kuba amatungu amadala angagqitwa ngewonga e Bandla ngala amagama abekwa pambi komzi.

Kumadwebeba angezo laulo e Kapa kusatiwa unyulo. olukulu lwamalungu endlu eqala kuyo imiteto lungango February, 1899, ngokoke amalungu e Palamente amadala awakazidubi ngesonyulo.

Umntu ufun' ukuti azinyakazelise i Mantyi. Ngenia yokumka kweyase Kapa kukufa, kuya u Mr. W. M. Fleischer, eyase Bai kona. Nge Bai kuke kwabbkiswa ku Mr. E. Garcia, wase Qonce, ongati akalivumanga. Okwangoku kusatiwe mayike ibe iyakubamba eyase Nisina, u Mr. Jackson. Kweli pesheya kwe Nciba imiswe ngoluhlobo :—U Mr. J. C. Garner, e Libode. endaweni ka Mr. A. H. B. Stanford, yfudusiweyo; Mr. W. J. Turner, e Mount Ayliff, endaweni ka Mr, Garner; a Mr. A. B. Stanford, e Mtata; u Mr, H. H. Bunn, e Port S. Johns; u Mr. Leslie Farrant, ku Mqanduli; u Mr. W. J. Thomson, e Tsomo. U Mr. Levey ubuyela kwase Cala ekupeleni kwale nyanga.

Sisesincomekayo isenzo so Messrs. DAMPBELL BROS, balomzi ngomgudu wabo wokubuta imali kumanene alomzi besenzela ukuba isiqwala esingu FULEPU RALI, esashunqulwa yomibini imilenze sisimba ululiwe wase Transvaal, sifuna lwe imilenze. Bahlanganise £10, yafunywa nge £5, imilenze yemiti, eseleyo uyakumana eyamkela ide ipele. Kwalamadoda ebeququzelela umzi wakwa loliwe obuzimfidi pambi kwe ofisi ye mantyi ubiza intlaulo yawo, kuba use unenyanga ezimbini nezintatu ungamkeli. Elo alenziwanga nto kuba bate kanti bamangalele kwa umqeshwa— abelungu abakulu base Kapa.

Umcimbi wababanjwa bama Betshwana, ababelwe ama Bulu ngu Rulumeni kokona usuke pantsi pakati komzi omhlope. Inqubo ka Rulumeni iyakalazelwa kuba kusitiwa ifuze eyobukoboka—ayikb into yokuba bati bakoyiswa abantu, ngapandle kokuba betete ityala bagwetywe, kusuke kuqeshiswe ngabo. U Mr. INNES wenze inteto ebukali ngolwesi Bini ngokuhlwa e Kapa, evusa umzi ukuba uvule amehlo. Ubuntu bomzi omhlope buyahlazeka zezizinto. Siyaqala ukukolwa yakumelwa kweli lizwe into esazeke ikalazelwa empatweni yontsundu.

Ose Glen Grey uti " Apa libalele kakulu. Sayigqibela ngo March, 1897 imvula." Singavuya ukuba babe bayifumene le yaleveki, kuba kuvakala ukuba ibenkulu kwelingasentla kunalapa; yaye kweli ilizwe libe liselihle kanye ngakwicala lemvula, ngapandle kombindi osuka kwi Xesi lika Kama uye koma Sheshegu, ekuvakala ukuba lisabalele, namikungwana ike yako ayibanga mandla.

Pakati kweqela labanumzana abamhlope abanduluka kweli besiya kwa Bulawayo, kukuvulwa kololiwe kulowo mzi wawuli Komkulu lika Lobengula, kuko no Mr. Tengo-Jabavu, Umhleli weli pepa, esingatandabuziyo ukuba uya kucolela konke ukuze abe nokuba lisela amakowabo.

U MR. F. JOHNSTONE utabate iaitulo so Limo kubu Rulumeni obutsha base Natal.

NGALEVEKI kuko nezokububa kuka Jimy (Mr, J. R. Watson) wase Breakfast Vlei.

KUYAKUBAKO ifandesi lemihlaba e Cumakala rgo 10 a.m. ngolwesi Bini, December 28, ozayo.

U SIR THOMAS UPINGTON, Umcazi-Miteto, seleneveki ezitile ebutataka ngangokuba angabi nakulushiya ukuko lwake.

U BISHOP WILLIAM TAYLOR unduluke ngo Mgqibelo e Durban, e Natal, ngenqanawa eya e London. Ngamana wandlela ntle.

I OFISI epete i Koloni e London ayivumanga ukubapulapula abatunywa base Swazini kuba benduluke bengazisanga kwizipatamandla kweli.

I "TELEGRAPH" yase Bai iva ulure lokuba u Mr. Cronwright-Schreiner uyakucelwa ukuba abe kwabaya kunyulelwa i Palamente kweso sixeko.

IMANTYI yase Herschel iti uselebupela ulandipasi kwelo lase Gqili, alisavakali ifute lake. Kuko imizi ebushulisiweyo, eminye isenenkomo ezaneleyo ukuba ilime.

I RULUNEM yamkelwe ngemihlali nodumo e Kimberley. Untsundu olumenzele into lolwakwa Mgibisa apo asinelwe ezakwa Zulu, wabolorelwa ezo Makadu yeyase Koloni.

U MR. W. E. STANFORD, Umongameli Omkulu Wontsundu, usate gxada e Mtata ngetyala e Jajini lom Rilikwa u La Fleur, lokungqukungqa isipitipitana apa esaka savakala ngase Mzimkulu.

ABANYE ABASUKA e Qonce ukuya kukuvulwa kololiwekwa Bulawayo ngo Mr. T. N. Dyer (Inkulu Yomzi), Mr. T. E. Duckies (Umhlali-pambili womanyano lwaba Rwebi), Mr. Chailes Dyer, Mr. H. Rose-Mackenzie we *Cape Mercury,* no Mr. H. D. Blewit we *Watchman.*

I RULUNELI isibekile isandla kwisigwebo esawa apa e Qonce sokuba baxbnywe o Thomas Skoon nonina u Mityi Skoon, ngokubulala abantu abane e Nqantosi; abanye ababini—u Nkatazo Skoon no dade wabo u Tiyani—baya kuhlala ubom etolongweni.

AMANANI EZINTO.

E QONCE.—Emarikeni ngolwesi Bini 26 : Ibhotolo 1/10 ne 2/10 ngeponti, Amaqanda 6d ne 1/2 ngadenni, Irasi eluhlaza 1/7 ne 1/9 ngedezini, flara 9/6 ne 9,9 ngekulu, Umbona 8/ ne 8/1 ngekula, Inkaka 1/10 ne 2/4 inje, I orange 2/10 ne 8/6 ngekula lamabumbulu, Amatanga 2/7 ngedezini, Inkani 15/ ne 60/ ngeflara.

E MONTI.—Emarikeni ngolwesi Bini 26 : Imbotyi ezimhlope 15s ne 17 6d ngekula, Ibhotolo entsha 1s 9d ne 3s ngeponti, Amadada 2s 9d ne 3s lilinye, Inkani 10s ne 48s ngeflara, Ihabile 3s ne 9s ngekulu, Inkuka 2s ne 2s 9d inye, Amazimba 6s 6d ne 7s ngekula, Umbona 6s 6d ne 7s 3d I orange 2s 6d ne 11s 1d ngekulu, Itapile 10s ne 12s 6d ngekulu.

E RINI.—Ibhotolo 1s 9d ne 2s 9d ngeponti, Irasi 6s 6d ngekulu, Imbotyi 13s ne 14a ngekulu, Isemile 4s l1d ne 6s 6d ngekulu, Amadada 4s ne 4s 4d lilinye, Amaqanda 1s 4d ne 1s 8d ngedezini, Inkuku 2s ne 2s 9d inye, Ihabile 3s ne 4a ngeknlu, Irasi eluhlaza 9d ne Is 3d ngedezini, l ertyisi eziluhlaza 9d ne 1s 3 | nge ambilana, Ubuai Is 6d ne 1s 6 ½ d ngebotile, Amazimba 8s 6d ne 9s ngekulu, Umgubo 31a ngengxowa, Umbona 9s ne 9a 6d ngekulu, Itapile 93 ne 12 ngekulu; Amatanga 2s ne 4s 7d ngedezini, Inkuni 35s ne 41s ngeflara.

Kuzo zonke izifo zendawo ezitambileyo, naxa ungalungelelene umzimba, akukonto ilunge njenge Wine ye Cod Liver Oil ka Steam (ene sinciti). Kubafazi, abantwana kwane milwelwe Ingumomelezi Wenene. Amandla eliyeza asekubeni lenziwe ngokwahlukileyo kwi Cod Liver Oil, ngokudityaniswa ne wayini etambileyo, elenza libe mnandi kakulu ngapezu kwe *Emulsions* ne Malt Solutions, likwanawo amandla e Oil nakuba kungeko vumba lantlanzi. Litengiswa ngabatengisi mayeza bonke, imbodlela ezinkulu nezincinci.—ADV.

AKURWETTWA NGANDLELA NYE.—Umfo otile kwelase Melika urole indoqo yeqinga lokwenza imali. Uhlanganise intombi ezifuna ukwenda, wazitumela emingxunyeni kwelase Aliska apo kuvakala ukuba befunwa ngqo ngqo abafazi, selahlanganise ama 300 entombi. Inye uyitengise ngendaliso ezikuma 200 nama 3 000. Lishishini, —hi nje ma Afrika? Ngati sekunjalo e Rautini ngesikuvayo ngentombi ebetingati aziteni kukwenda kweli, esezizendisile kwelo.

Abantu base Amerika ngabona batshatsheleyo ekwenzeni izinto ezintsha apa emhlabeni. Kabo bodwa kukutshwe 10,000 iziqiniselo, okanye ngapezu kwe siqendu sesltatu sazo zonke iziqiniselo ezikutshwe ehlabatini lipela. Kwizinto ezite zafunyanwa kule minyaka ezinoncedo eluntwini akuko idlule elika Chamberlain le Cholera ne sisu segazi, laye lisebenae kakulu ukupilisa intlungu nokugula. U J. W. Vaugn, wase Oakton, Ky., uti:" Ndilisebenzisile elika Chamberlain le Cholera ne Sisu Segazi elusatsheni Iwam iminyaka etile, ndalifumana lilelona yeza lilungileyo ekutini nkwa kwesisu namatumbu." Litengiswa ngu R. Eumsden & Co., Umtengisi Mayeza

INCOKO.

" Hina infondini ka Koyo upete ntonina? "

"Hayi wetu ndipete amayeza esisifo bati ngu *Rooi pess,* niti ngubanina kanene—ngu Lendepes?"

" O, uteta ntonina lomfo, sineyeza esisifo ? "

"Andazi ka ma, nam ndive ngo Kraal lo esiti lite i Bhulu makatenge inxonka ka Madugula, nalento *ipitch,* neswekile emnyama, adibanise yonke lonto aseze. Uti lite lixesha kanye ngoku singekafiki nje, baze bati beziqapula zibe zingasangenwa nto."

Adibene kanjako lamadoda emva kwe veki.

"Yini Koyo uputuma ni usikemekeme pi? "

" Hayi, Cizama, ndiya e-ofisini." "Yini?"

" Inkomo zetu zife zonke lela yeza. Kona kowase ma Ngwevini, kwa Tebe, kufe ishumi kwambla zasezwa. Kunjalo nje i Bhulu ngoku liti latite lona maze siseze nge *teaspoon.* Litsho linyanga, kuba nawe'Mcete akuzange uve inkomo isezwa nge teaspoon."

"Yinile! nenzeke kakubi wetu, nase kuluti apo aniyi kwanela nto."

" Ngawume, Cizama ! naliya, naliya elo Bhulu, yiza siye kulo."

" Hei! hei! Baas ! Hei! ! Bhulu ! ! ! Linanina? Bhulu!!! *Esjeidooff* Usitulu? Lenza ngabom ! " Tshoni endlwini unanamhla ! Kutiwa nalo e Nkonkobe.

Ulutsha lwakowetu lungenwa siqelo esibi *sokungaculi etyalikeni.* Kuti ukuba kuyitwe Ikwayile ufike intombi ezingekoyo ekuyilweni zihleli emva paya pakati kwamaxegokazi, zimana zirwecana, zisebeza. Kuti kona kwakule kwaposisa omnye ekwayileni abeyinto yokuhlekisa.

Amadodana ungafika etobile, emana nkuvela ngamehlo ukukangela o Mr. be Kwayile baze bayivula njanina imilomo xa babhasayo. Kunjalo nje nokuba kuvunywa iculo abalaziyo abakuke bashukumise nomlomo ukucula kuba bengeyiyo Ikwayile.

Lento ke ibange ukuba inkoliso yabafundisi baziguzule Ikwayile kuba kubonakala ukuba zitshitshisa umculo ezityalikeni. Nalento ayincedi nto kuba ulutsha luyawaqobosha amazwi naxa kucula kwayile. Kupata kutiwa hai unantsi . uhlabelelo *high,* mhlayimbi ilizwi lake li *flat;* kuko nokuti uyawatsala amaculo, kupatwe kutiwa uya mho oza, kubuye kutiwe uyafundekela. Abanye abamfuni unantsi ngesizatu sokuba besiti uhleli kumaculo amadala, o *mdahe* Ngezizizatu ke bayitungile imilomo.

Kwityalike ezinamandla kude kutengwe nohadi kucingwa ukuba bocula xa bahlatyele luhadi, kuba lona luchana *key,* alutanga *flat,* alu mho-oz, alutsali. Yinto ke le ebange ukuba sekusuke kuti mu tu. Kawnye emtshatweni, xa kuvunywa o " Intliziyo yam ayiko apa ikude le Elutukela," no " Mazantsana," no Sihamba silala sivula sixelisa abafana base Rautini," woweva apo ke amazwi olutsha lwakowetu ukuba mnandi kwawo —akuko *flats* apo !

Icebo lingabuye lenziwe lokulungisa Inkatazo. Amadoda amabini ahlangana kusasa endleleni, enye isonye, enye isifombo. Ivakale isitshoyo, "Yini wetu u ngxamele pi kusasa kangaka nalempabla iseqolo?" Ite enye yakupakamisa amehlo yavakala isiti " Hai, okunene kusekusasa kuba naku nawe usavule ifenstile enye!"

Ubumpatalala benkazana yinto enzima. Yati enye intokazi eyayiqeshwe ekitshini, xa ilungiselela ikofu yentongo, yehlasi iketile yayifumana izele ye mulayangezolo, yacinga ukuti mayiyihluze yongezelele yona. Intonike? Ifune yafuna ilapu ayalifumana. Yaya kwigumbi elihlala inkosazana ezimdaka yaqubisana ne kausi ka "Missis," yati kwalunga, yahluza ngayo lo mnlanjo, yagqiba, yayixhoma lucangweni. Akuvuka u Missis utene gaga nale kausi, wavakala esiti, " Ntombi uteni, ubuhluza ikofu ngekausi yam ? " Ite intombi " Ewe nkosikazi, noko anditabatanga kwezi skoni ! " Inkuku yasikw' umlomo.

"Wa betu! Kodwa lempi izizibonda ike incedane xa esinyesiminxwe yinto? " " Ubani wakuncama. Lonto ifana nale bekusakuzingelwa ingwe, ze ati embambileyo akale ngeliti ' Ngxamani ndiyiba-mbile.' Uve ngehlati lisapuka kubalekwa, we besiti 'Uyaxoka ubengapete ntambo.' " " Hai undoyisile "

Lento isangcozi imnandi. Lati elinye igwangqa libetekile yindlala lapambukela mzini uti, lafika xa kubondwa umqa we hasa. Lati kanti selixinene nempumlo yindlala. Lapakelwa kwatiwa sa iswekile. Ulazi nawe ihasa line swekile, akalipa xesha lomfo. Ute akugqiba unkomo wapunguza, wavakala ebuza esiti, " Lento inukayo itsho ntoni ? " Bati hai, ungaba uva okokutya ugqiba ngoku. Ute yena "Nento, bekumnandi kangaka nje? Asikuko."

Amadodana amabini. Enye kwenye: "Yabonana mfondini incwadi zifakwa kade kwi Mvo." Enye: " Akuyazi imbangiyalonto? Nantsi. mandikutyele ngelibali, ' Isikwenene yintaka enobuchopo. Iti xa ifundiswe into iyigcine, nokuba iyivile ihlale nayo.' Sati esinye esasifuywe ngumfungi wengubo samana sisiva kusitiwa ebantwini abazekusikelwa ngabo bakugxilelana ati lomsiki: 'Kuhle manene, mabe mnye ngexesha.' Sayigcina lento. Ngamhla utile saqwesha saya ehlatini. Zifike intakazana zasiti ngewve zasihlanganyela, sivakale siziti: 'Kuhle manene, mabe mnye ngexesha.' Akuti ke e Mhleli anganyanisa esitsho? " " Nxa ! " wavakala esitsho omnye, " Uyateta mfondini."

Hai indlela zokupumelela. Lati elinye igwangqa lahanjwa ngokuba ngumdungela dolopini itile, labe lingxamele kwengapambili, liswele imali kalofuwe, line 2s 6d kupela engekowo ebelisiti lopila yiyo apo liya kona. Kute kanti intolongo ayiko apa ikulandawo linganzele kuyo. Lati lakugwetywa kwabonakala lisiwe kona. Lifikile kona kutiwe ukuba une 2s 6d ungazikulula. Lati kwalunga, layiti gege lapuma lafuna owalo kaloku,

Wamsukuqela ukozela etyalikeni. Waka wati omnye umfana evate watsho ngo " rumulati " (amadlankuku la), wangena ecaweni. Suka yoyi bubutongo. Abeva ngani abantu—gqum. Watsho waxhuma, kanti uyapulukwa. Yeva ke! (kwezingakanani zona intombi). Kwakekwecwaka bonke bejonge yena, efane wetna. Ute wati umshumayeli " Hlala pantsi mfanam." Lwati lupuma ukomazana lwalukohlwe nakuteta yintsini, akaze avele ngakwelo cala.

Omnye umfana, kwaba bedolopu, uquywe zinto atye zona, wotuka seleungena etyalikeni. Ufike xa kuqalwa intshumayelo, wanga angahlala, waka umti wotalaso, wesuka wema. Ute umshumayeli—Yitsbom lowomntu ahlale pantsi, bamtsala abanye, wanga uhleli. Bayabona, O, unkabi uyozela, bamshenxele indawo wangqengqa. Kwamzuzu, beva selili owe qwe qwe. O, bedungu kwuso situo. Ute umshumayeli—Ncedani nimkupe. Wangati nvile, bati xa bau.ti hlasi watsho ngentambo enye, gwe E! bamyeka, bapuluma imfinya zabo bavala impumlo.

Umvi zikolo. oteta isi Xhosa, umangalisiwe kukubona inkwenkwe efika ngokutsha esikoleni seyiqubile. Ukuze ubuke yafunda pina? Ite inkwenkwe, ekaya. Umvi-zikolo (bugadalala): Wawufundiswa nguyoko? " Sake inkwenkwe yamangaliswa ukuba itukelwa ni ngumvi-zikolo.

Amagama abafundisi base Bhofolo asikubo nokuba ayahlekisa.

Omnye ngu *Jongilanga,* kuba ehlala ekangele pezulu. Omnye ngu *Hangu,* kuba ehlala eqondele engati abantu akababoni. Omnye ngu *Bonguampandeni* kuba ilixesha lake lilikulu. Omnye ngu *Sitshefutshefu,* ngenxa yentshebe yake ukuba inde. Omnye ngu *Sinquku,* ngenxa yesiqu ukuba sikulu. Omnye ngu *Phepheta,* asazi ukuba kutshiwo ngokuba ephepheta ntenina.

Anamagama awo namadoda alomzi— kodwa amanye akabizwa, ungaxulutywa ngamatye La alandelayo ayatandwa ngabantu bawo:—U Nkata, u Fosi, u Nomvayi, u Mehlo-mehlo, u Mnuru onelanga u Nyatya, u Pig, u Mehlo ekati, u Qininakwe, u Pembeshiya, u Ruzuruzu.

Bonke ababantu abalamkeli ipepa, ngoko ke sibadwelise apa nje siyatemba ukuba bosebetumela amagama abo. Yepa u Nomyayi no Fosi—into ezindala zombini.

U DR. HARTLEY E NXUKWEBE.

[NGUMBHALELI WETU.]

Lo mnumzana ugaleleke lakuti futu ilanga ngolwesi-Hlanu, ngomhla wa 22 kuyo lenyanga, eze kwaneka izimvo zake pambi kwempi engabavoti. Yayiko kanokuni impi engabavoti. Kwababeko singabalula izibonda, o Messrs. Campbell Mbete, no Hermanus, no Charles Petrus; kwanamalungu e Bodi, o Messrs. A. Radasi (chairman), no H. Nabe, no Msaseni. Intshebe ka Bulukwe (u Rev. R. F. Hornabrook, J.P.,) wayeko naye kunye nazo zonke iitshaba zalomzi. Abafundisi abantsundu ababeko ngo Revs. D. Maigas, no C. Nyombolo. U Rev. I. Wauchope obekangelekile akabangako.

Lite lakufika ixesha lokuba kuqalwe, umniniuzi, u Mr. Hornabrook, wacela u Mr. Wesley Wilson wase Bbfolo ukuba atabate isihlalo. Uwenze amabalwa awokukela lo mnumzana into ayiyo, nomsebenzi aze ngawo apa; waza ke wasekemcela kwa ngoko ukuba atete.

Ukuba singaba singenza amanqaku kwesi situtyana sngenteto yalo mnumzana, singaba sifuna ukuyona. Utsho samqonda pakati ukuba lomfo uligqoboka. Ute xa ateta ngemfundo engasekwe ekumhloneleni u Tixo, wada wanga uyashumayela. Uzekelise ngemfundo enkuluyama Roma nama Grike, abantu ababungcibi bungekafunyanwa bantu bambi nanamhlanje, kanti noko pezu koko babe ngabantu abananyala okubulala abafazi babo. Amditi ngayo yonke lenteto u Gqira ustho wazitimba inflliziyo zomzi obungamazi zanamatela kuye.

Emva kokuba etetile umhlali-ngamapambili ucele ukuba bati abantsundwo abafuna ukubuza zona ku Gqira apa bazibuze.

U Rev. D. Maigas ufune ukuqonda uluvo luka Gqira ngemfundo yonyanzelo; waza u Gqira wapendula ngamafutshane okuti, yena ulubona unyanzelo luzifanele idolopu, kodwa lungekazifaneli indawo ezingapandle.

U Mr. Langa ufune ukuva ukuba le ndoda ilapa ngoku iyindoda ezimvo zitenjiweyo na ngu Mr. Hutton, obe lilungu letu ebesilitemba kakulu? Akubangako incwadi injalo, waza umzi walusizi kakulu ukuba u Mr. Hutton angavanzi eyona nto yokugqibela yomsebenzi wake abefanelwe kukuyenza ; ekute ke apo kwesuka u

Rev. D. Malgas wenza amanqaku abukali ngokuyazi kwake lendoda ipambi kwetu ngeku.

Amanye amadoda atetileyo ngo Rev. C. Nyombolo, no Mr. Charles Petrus (kwabantsundu), no Messrs. Richards, no Dickson base Bofolo (kwabamhlope), waza u Mr. P. Congwane waquba ivoti yombhulelo, ete yabhokonyiswa izihlandlo ezitatu ngenxa yomnumzana lowo.

Umzi ute wazibamba evotini yokumtemba kungengakuba unento oyiranelayo, koko kungenxa yokuba ezi zimvo azityiliileyo uke uye kuzetyisa emakaya; ngenxa yokuba kusiti kwakwenziwa into enjalo kanti kuko abaza kwenza eyabo into mhla kuvotwayo.

Yapela apo ke intlanganiso eyole kakulu, ete kanjalo yabenakalalisa ukuba u Gqira lowo makahlale ngetemba.

Indaba e Bhai.

[NGUMBHALELI.]

Ingxikela ye concert ka Mr. J. Pritchard no nkosikazi wakwake, ne Solo zabo, ipetwe ngu Mr. Mackay, conductor.

Inike Mhleli, sisamane siko koluxweme lwezibuko lika Lizibeti. Inike betu, simana sisiva lendumasi ka Landipasi, kube kubi kuti, kuba noko inkomo ezi asisokuze sizincame kuseko igama enkomo pezu komhlaba.

He, inike betu besine ngxikela ye concert ngobusuku bo Mvulo nge 4 kule imiyoise Rabe, isenzelwa umzi wangapandle kwe Bhai, North End ; kuncediswa ekwakiweni lotyalike intle kunene yase North End kumatyalatyalana ate ashunqukela mhla yavulwa.

He, kuba vumi ndingapaula u Miss L. Mbava, *I nightingale* yenene, ovume ngoma eti u Singa lwe silivere; wake vayiva longoma ivunywa kamnandi Mhleli wetu? Andikolwa. U Miss M. Muwana utsho kamnandi kwa *Holy City* isixeko Esingcwele, watsho yanga yi *English canary,* umlonji.

Akutetwa tina man, ilapa ngoku lento kutiwa yingoma, andimshiyi u Miss S. Gingqeni, intananja. Man lomntana, uvume ngezwi lake, not isi Ngesi, umntu axinanise umqala, ati ufuna isitayile.

U Miss M. Mzake, uvume ndakumbula imvumikazi endayiva e Qonce, istru malyekwe ikwele. Ndingati kuvunywe—kwavuma ne poni e round u J ka Ranuga, kuvulwe iyiyo mfondini, yatsho ngemandi I Bara-ra-ra toni; umfo omilise bulungu—ayahi mlungu yangu Mxosa, oh I Kafile hinje betu, wavuma engoma: U Kwahla mfondini, teta zwi lobubele *Say a kind word.* Into xa ncokolwa ayifani nokuzibonela ngecowo. Kekona ivumile imambane ka

Sinuka neka Balfour, asiteti ngoka Ngwana —mfo uyavuma ke lomntu. Libi kwele. Uvume u Mr. Ngwana ingoma iti: Ndingu sulusita; wayivuma ke yena ngokuyazi kwake.

Ntwana ipantse ukuxakanisa lusapo wetu bantu bantsundu. Alukwazi uzikupata kakuhle, lonto yonakalisa izinto izilungileyo; igxeka tina hlanga luntsundu. Bazali base Bai lumkani ukondla kanti kulo onqapeleleyo; zamani ukuluyala usapo ngakambi kwindawo enje inetyalike, ati ukuba umntwana usile,

ikeva kutetiswa, umkupe nalo malana yake, abonwe ngabo bonke.

Umjikelo we Jaji.

E KALADOKWE. — Pambi ko Justice Lange, kutshutshisa u Advocate Ward. Kuqalwe ngelika *Jones* ngobusela bemali, uluvumile. Unikwe inyanga ezintandatu, wabongoswa kakulu ngumgwebi ukuba aze ati kwakupela elexesha agwetyelwe lona, apume awashiye lowomzi wase Kaladokwe, ayekulinga intlalo kwezinye indawo. — Um Xhosa obenikwa ityala lokuba igusha. Unikwe iminyaka emibini okanye ahlaule i £6.

E CALA.—Ngomhla we 13 October, 1897, pambi ko Sir J. D. Barry, Umtshutshisi ingu Mr. Advocate Sampson,—U *Payi,* ngokwenzakalisa ngengozi engafuni kumbulala omnye umntu ontsundu. Unikwe unyaka nenyanga ezintandatu esitola nzima. — U *Mnntelwa,* ngobudlwengu kwintombazana engapantsi kweshumi leminyaka. Unikwe iminyaka emitatu, nekati ezilishumi mabini anantlanu.— *Langagenggo,* ngobudlwengu. Ukululwe. —U *Lufele,* ngokubulala u Moni. Unikwe iminyaka emine etsala nzima.—

U *Konza,* ngokwenzakalisa u Langanci ngengozi, engafuni kumbulala. Kutiwe makarole i £15, okanye inyanga ezintandatu etsala nzima.—U *Manise* no *Mbotoza,* ngobusela begusha enye. U Mbotoza unuwe iminyaka etsala nzima, u Manise mitatu etsala nzima.—U *Pupani,* ngobudlwengu. Ukululwe.— *Nogoduka, Kolobile* no *Chali,* ngobusela begusha ezimbini. U Kolobile unikwe iminyaka emibini etsala nzima, u Nogoduka yamitatu etsala nzima kunye nembuyiselo yegusha i £1 10s.—*Jacob Mvumbi,* ngokwenzakalisa ngengozi afe u Chali, engafuni kumbulala. Unikwe iminyaka emibini etsala nzima.—*Kwentyula,* ngokwenzakalisa ngengozi umfazi wake (ngobukweke) Unikwe iminyaka elishumi elinesihlanu nekati ezilishumi matatu anantlanu.— U *Samuel Gcingca* no *Abenigo Mba,* ngo kunikwa ityala lokubulala u Samuel Qabaza edabini, ngokumbeta ngesitibili Bakululwe.

E RAUTINI

[NGU KEV. ELIJAH MAKIWANE.]

(NO. 3.)

KUYIWE NA NGABANTU?

Yenye yezinto ezibangela ukuba umntu abe netemba ngati bantsundu ukuti kuko utango oluvalileyo olufana nezinkatazo zendlela: size noko sitsibise pezu kwazo siye apo sicinge ukusinga kona. Ungafika begalelekа bezimfumba imihla ngemihla abatyudisa kunjalo; uze ufike bengamawaka abahleliyo pakati kwezipitipiti nembandezelo endingekafiki kuzo; uze ufike bequba imisebenzi bonwabile, abanye bengacingi kusinga ndaweni yimbi pezu kokuba kurabaxa.

Ngokusingisele kumbuzo wokuti KUNGAYIWA SININA NGABANTU, ndingati—Ewe, makuyiwe! Ndiqonde ukuba lomzi yi Simnari enkulu, apo ontsundu anokufunda okunnzi kube ngezokungenisi use sikolweni. Okwenene ufunda ese mqengqelezini; kodwa iko into enceda-kalayo. Kulapo umntu afunda ukuti lento ukusebenza ibubom babantu; apo kuti kuse mini, kuti kuse busuku, kuti kusendlwini, kuti kupandle, —kuti kuyindoda noyi nkazana; kuti komdala nakumntwana, kubazali nase lusatsheni; kupezu komhlaba nase matunjini omhlaba, sibe sipambili isifundo sokuba sebenza; abe ngulowo asebenze—engiyalo yonke imihla. Uti nohlizayo—kuba bako olova—abe esiva noko ukuba intshumayelo yalomzi ixela ukuba akanto umntu ongasebenziyo, noxa sibe sihleli sifile isizwe esingamavila. Injalo londawo kwinto zase nyameni, injalo kwezase Lizwini. Kanti ke asiyiyo yodwa indawo yokuba makabe ngulowo asebenze; iko neyokuba ukuze kulunge sebenza ngengqondo; kaulezisa ucokisa, unyamekile.

INTLOPO ZEMISEBENZI.

Nalendawo yokuba kungeko luhlobo lomsebenzi olungafunekoyo ikwayenye yezinto endite kwada kwalunga ukuba abantu bakowetu bavelelwe yindawo enje. Akuncede luto ukubala ngamagama intloko zemisebenzi ekoyo; mhlaumbi bendingebi nabo nobuciko bokuyifeza. Ndingase ndingena kwelilo ikwa-ndingesiko olufundileyo, iko efanele nezidenge; kwanezidenge ode uti wakuzikangela zibe bubanxara. Iko emihle, iko nesiyiqondakala kwabo bayiqubayo bodwa. Kubonakala ukuba noya engasongele kufunda nto uti akuhlala intsuku ibeko into esiqela ukwenza yona isandla sake.

IZIZWE ZILAPA BO.

Enye indawo ezapmbili endingatsho ngayo ukuti makuyiwe ngabantu yeyokuba kulapo ikona indibano yezizwe zase Afrika—kulapo zidibana kona zifunde ukuba zingabantu abanye, abantu abaya kuti ukuze bube bebe yini badibane. Kulapo onamehlo okubona afike aqonde kona ukuba kum Tshaka, kum Xosa, kum Tshangani, kumni, kuko izinto ezibubu Afrika ezikoyo kwabanye; zingeko kuye, ayakuti ukuze omelele adibane nabo angaziqiquli, angabacukoceni, angangi angavelela ngokuti batshone bona. Ndide ndavuya ngokudibana ngokugezisa ngesizatu setu tina Mzantsi, kuba siyimpi yezahlukano, nesakolelwa kakulu kwindawo yokuba Unantsi ungunantsi. Ndide ndagqibelela ukukolwa xa ndikangela ukuqubeka kwamadabi amakulu ake ehla ndikwelolizwe. Ate ayama umkondo wemizi ekusetyenzwa kuyo, awayeka lo wobuhlanga. Ewe ke bako, baninzi, abasati nase burementeni baqonde kakulu indawo abahluke ngazo kwabanye, balongalonge izinto abacekisa zona; zibaposa ezilungileyo nezilunceda ezikoyo kwezinye intlanga. Nokoke eyonanto ndite mna iyakuda ibe yiyo— yezokuti sifunde ukuba sibebanye tina ma Afrika,—ukuba kengoko masincedane, sinyamezelane.

FUNDA UNGAFEKETI.

Mandingayishiyeleli nendawo yokuti kulapo kufike kutyileke kona ukuba ukumsa emfundweni umntwana wako yinto epambili. Kuko kwelozwe amavilana apa abati yi basekile, intwana eti xa iyodwa ufike ilele ngecala, umyebeyebana apa oti xa ukufupi ndonga, ufike wayiwe ungati yimpi yomcepe—owase Rautini wona. Yibone ke lebasekile itwele umntu, ufike ngoku isika ngento entle, ikenceza kancinane ukuti shonxa endleleni, kanti iyemba ipalo. E Rautini kulapo kutyileka kona ukuba imfundo yoma Lovedale, noma Healdtown, yibasekile. Angade olapa ati ngumyebeyebana wokwenza ntonina lo umali ngaka? Viya e Rautini, uze uhambe nonyana wako, nokuba uhamba nonyana wenkosi wowubona—imfundo kona yofika ukugqiba. Ahlambuko yenze into zamehlo. Ungafika beliqela abafana abangati imingyiala le bebepapa, onyana bamaqaba, abasebenza imini yonke, kanti bakuya esikolweni ngokuhlwa, bayihlaule ngokwabo ititshere. Wena mfana wase Maxhoseni, wena mfana wase Qonce, womzi omemeza abafana ukuba beze kufunda; wena wase Natal, wena wapi apo kukoyo ituba lemfundo, wena unomntwana onetuba lokuya esikolweni,—uti umzi wase Rautini: uze ufunde ungafeketi; uti uze ungafundeki ngapolitiki.

UKULESWA KWE KORANTI.

Ndibuke nokuti wakufika kumadodana ase mfundweni uthe elesa ikoranti, ekunyamekele ukwazi izinto ezikoyo nezenzeka gama. Kodwa ke ungati sendenze banzi. "So," make ndipele okwanamhla. Bendihlambulula ilizwi lokuti ukuba uneteba yiya kuseSemnaeni apo, woti ukuba akufundanga nto, ibe lelako ke elo.

Embo, Tsolo (East Griqualand).

[NGUM'BALELI.]

Libalele, imvula ayiko, yinkohla nokulima. Uqapulo luqubeke kakuhle, ode nomzi wasema Mpondweni wavuma weza ku Mantyi ukuzinika okokuba—" Cal'wasi." Umzi ubhala upelile, sixunele ukutofa." Ndibala nje ayatofa amadoda. Ewe, iko imizi engasavaleliyo netole eli, ngokukodwa sisingatsha sama Gcina nenxalenye yakwa Mehlo, Embo-kotwana, apo safikela kona ngaqini. Zivakala kakubi ezokuba

KWA QUMBU isifo senze umzilanga kumadoda atofileyo, ede imantyi yalapa yaya kulanda ukuba kutenna ukuba kube nje. Humene okokuba inyongo neqazi zifakwe ngaxanye. Lonto ke yazishuba inkomo zikona. Ca! nkosi, lusizi.

IDABI.

Ngolwesi Hlanu ohinganyaya imambane zibambene zakwintshana, zagwazana kwakubi. Igama Mpondomise alwa Kwitshane, Majangaza no Mfundisi, alwe nempi ka Thomas Levi ete yatelelwa ke yona yeyakwa Jubase peshya kwe Tsitsa. Ngeyomini kwakuko utywala. Ite yakuti th eyo Kwitshane no Majangaza imamakawu (amakaka) nemikonto, wabona u Thomas Levi okokuba kuza kuliwa waseleessa umfana okokuba eze kuxela eyonto emantyini; akatshoe kwa oko amapolisa, ate efika kona afika sekubulewe amadoda a matatu akwa Kwitshane. Litetwe ityala kabini: Ca! alikagwetywa, lisaxonyiwe. Isasongelene; kude kwakutshwa amapolisa amatatu okokuba ahlale apo kwa Thos. Levi ukuze kungenzeki nto.

IYEZA elimandi nelinokutenjwa yi COD LIVER OIL ka STEARN (ene Sinciti). Iyasilungisa isisu, yenze ukuba umntu akutande ukutya, ihlambulula igazi, ilungise imitambo, yake nendawo ebesezonakele isisifo. Ilunge ngapeze kwe Cod Liver Oil, Emulsions ne Malt Solutions, *kuba alaneli kunceda,* koba liyityeka lisomeleza kanjalo. Litengiswa ngabatengisi-mayeza bonke, ngembodlela ezinkulu nezincinci.—ADv.

E Kapa.

Lo ngumzi omkulu kekaloku ke ndiyakolwa ukuba ingaba luvuyo ukumana kuvakala nge Kapa kulo mvaba yamaruru nezidwangube. Nguwona mzi wongamele yonke i Koloni. I Rulumeli ihlala apa, ipalamente idibana apa, ibotwe lemfundo lilapa, indangandanga ze jaji namagqweta odidi olupambili alapa azizityebi zilapa. Ndibala ntonina, ni??????? ilapanje? Ngumzi onentaba i?????????? kanene ekutiwa yi Table Mountain.

Asizo ntlanga zigwaz' u Tshaka. Um Lungu ulapa, ne Bulu, ne Slamsi, nama Bastile, nama Xosa. Ndibala ntonina intlanga zifele apanje? Bako noNtahatshongo, no Masbekile, nama Sentelina. Andazi luhlanga lungekoyo.

Lo ngumzi wenkululeko. Apo kungeko mahluko pakati ko Ntsundu no Mhlopo. Umzi apo kuneziyenzwa kona, umzi ozitalato zihle, umzi ozakiwo zifanelekileyo, de kuti indlu ye palamente, nendlu zetyalike ne New Post Office, ne Station, hai betu.

U " Tram " walapa akasatsalwa ngamahashe ngowe " Electric." Isimanga. Madoda umzi wasema Ngesini uqubile. I " Gas " apa ngati liyapela ixesha layo.

Akuko cawa ike igqite imvula inganangа, isimanga

Abantu aba Ntsundu bako kakulu, noko ungati ungaqale uqond kuba akuko Location. Into basesemva kwinto zenqubela ze mpucuko kakulu abakavutuluki, kunjalo nje ngati bakuke batate ixesha.

Into enkulu kukutshata ama Kapnaar apa. Ike yati enye indodana kum : Hina Xakatugaga. Ndite yitsho nkosi. Yati uyabona intombi zelifizwe nqwa nezama Filistiya eluseisheni lwama Sirayeli, zingabelungu zintle, zizityebi usuke obone ukuba akunakunceda. Ndite mna Xakatugaga ukupendula Wenna! Wenna! Wenna!" Yinyaniso leyo, ayikatazi bani." Ose Bai angaqonda xa ndiiti no Mr. Tyantsula unentokazi enwele zinde endlwini yake.

Ityalike zaba Ntsundu ziko kakulu, yeyona ngxoxo pakati kwabantu aba Ntsundu ziko ke kona. Qonda kuko nabantsundu abangama Slamsi bakolwe kulonkolo basebezeka ama Slamsikazi. Yinyaniso leyo ayikatazi bani.

Into enkulu apa siyagibisela, ungafika sixomile ngemini, siyampantsha mu ufike indola igibisele lominqwazi mide. Into engekoyo apa ngamankazana antsundu, nasetyalikeni kuzala amadoda.

I Concert ziyaqala ukubako. Kesanayo enye ebipetwe yintc ka Kildas yakwa Kama, watsho sakumbula e Xesi.

Kesana bahambi apa kanobom kunjalonje basamana ukufika.

Sibujelwe yi mantyi yetu u Mr. Faure. Batatu abazibuleleyo, omnye woyiswe luviwo waselezibulala, omnye waliwe lisoka wazibulala naye, omnye kuswela imali.

Sisapila apa, somane ukunivisa indaba zalapa.—XAKATUGAGA.

GLEN GREY.

[NGUM'BHALELI.]

Nati make sipose ube mbalwa ngalo Landipasi ongene e Glen Grey. Ngo July, wabonwa e Macubeni kuqala, wesuka weqapu e Mgqukwebe wasuka waxelwa kwindawana zonke. Ute u Mantyi wajikeleza yonke i District umfo ka Sweeney, eqondisa ngoqapulo, ebaxelela ukuba ziyakufa naxa ziqatshulweyo, koko kuyakubako urezu oluhle. Mna ngoqapulo ndaneliswa koko ndikuve emapepeni ndalikolwa loqapulo. Umzi walucaca uqaplo usiti abefungu bafuna ukubulala inkomo zontsundu. Hayi abako amatamba kwa namagogotya, kute xa atyikityayo u Landipasi eqata amanye amagogotya atamba. Ziseko inkomo kwabanye ababorelile, kwabanye zifile kakulu. Ima ndicinga ukuba isitofu silunceda xa sisodwa singapatelwa ulugxa sisezelwe. Umzi uqapule ungakaluvwa, waza wat'uqapule wasebenzisa kakulu amanye amanyeza okuseza, nanto ke into ebulele kakula inkomo. Enye into ngekufundiswe ukuqapula Abantsundu nama Bhlu bona bafuyi benkomo, zingabi zi shop keepers zama Ngesi.

UKONWABA.

Konwatyiwe apa e Glen Grey, kuyalwa imigidi kuyaselwa, kuyatonyiswa kunene, akungeze uqonde ukuba kulo kufuyile, iluba uzi lokulubelekwa zinkomo umzi. Ubunzini bomzi buqonda kakuhle ukuba esisifo sivela ku Nkulunkulu (Tixo).

LLANGA.

Libalele ; silindele imvula siqale ukulima ngamagaba. Azi soyifumana pina yona ezirafu zinenzi kangaka. Asimtandazeli ukuba angatimba i Rulumente, koko sitandazela ukutotywa kwe Quit rent ne Road rates, ne Bunga maze liqonde ukuba kuyimfuneko enkulu ukutotywa kwe rafu yendlela. Ziko zonke impawu zemvula.

Incwadana Yombuzo.

1. *U Nxele* waye nguyana kabani? Uminaі? Unina ngumnikazi? Intombi kabani. Unobani?

2. Unina ka *Ntsikana* ngumnikazi, intombi kabani. Unobani?

3. Ngu Nobani ka bani, engumnikazi unina ka *Tyala* into ka Nteyi?

4. *U Mlanjeni* yayi yinto kabani, umni? Unina yintokazi kabani, u Nobani, umnikazi?

5. *U Nonggawuse* kanene yintombi ka Mhlakaza kanye na? U Mhlakaza lp yena ngumni, into kabani? Unina ka Nongqawuse ngubani, umnikazi? Useko nje kanene yena u Nongqawuse? Ukuba uko, upi, wenzantoni? Ukuba akaseko wafela pi? Liyaziwa ingcwaba lake?

6. *U Holo,* iciko lase Qibira, kanene ngumni? Kabani? Unina ngumnikazi intombi kabanina ? Ubuciko bake bahluke pi kobuka Tyala?

7. *U Qilo,* waye yini, eyinto kabani ? Umni? Engubani unina? Engumnikazi. Kwaye kuteni ukuze kutiwe ilanga le 1862 lelika Qilo ?

8. *U Njajula,* yintoni ? Ngumni? Yinto kabani ? Upi ngoku ?

9. *U Nonkiza,* ngumnikazi-intombi kabani ? Upi apo akona ngezimini ?

10. Kanene u *Siziba* ibisakuba yinto kabani —umni? Imvula yake yiko sahlulwa ngani kwezinye ? Yesiziba nje le? Leze umna ka Ngqika?

11. *U Tsila* ngumni into kabani ?

Ndicela impendulo kule mibuzo kumadoda amakulu omzi wakowetu. Opendulayo wobekisa e MVENI.—SILWA- NGANGUBO.

U Mrs. A. Inveen, ohlala e 720 Henry Street, Alton, Ill, wayesifa yingqangqambo yamahleza inyanga ezingapezu kwe sibhozo. Wazamaa ukunyanga lonke elixesha, esebenzisa intlobo-ntlobo zemichiza ayiyalelwe ziziklobo zake. epatwa ngamangqira, akade apilie. Wuti ke wasebenzisa ibhotile yanye yanesiqingata yelika Chamberlain Lokuhlikhla, elati lampiliaa ngokupeleleyo. Lenteto ishicilelwa ngemvume yake kuba efuna ukwazisa bonke abangaba base nesisifo wayenaso. Litengiswa ngu R. Lumsden and Co, Umtengisi mayeza e Qonce.

Ityalike Nezikolo.

I FREE CHURCH NEBALA.

Nceda Mhleli, ndifuna ukulamla lamadoda mabini abambeneyo. Ndifumana u Mr. Ross, kwinewadi ezimbini zangapambili, efaka amazwi emlonyeni ka Mr. Makiwane abe engawacinga u Mr. Makiwane, abecingwe ngu Mr. Ross; aze ke kwayena att ukuxoxa kwake emke kwangalomliba uvelisiwe kwangoye. Ndiisho ngento ati ietwa ngu Mr. Makiwane— yokulilela inxaso yapesheya,—singayibonanga tina kwintoto ka Mr. Makiwane. Ndipendula ngokwengxelo ezisemapepeni. Incwadi ka Mr. Makiwane, eyona ebependula ngayo u Mr. R. Ross, nditi mna imovisile u Mr. Ross, akayipendulanga ngokuzeleyo. Make ndikupendule Mr. Ross kwanganzwi ako. Uti nizuka ezuiko umlulo yabapeti bazo. Andibina kanene Mr. Ross nina bafundisi nizicicaka ezituwe ngu Tixo ukuba niye kulo lonke nivakalise Indaba Ezilungileyo, asemteto ka Tixo na onitumileyo ? Lento wena ngati upendulela okuntuvewni ngobunzondo, andisina Mr. Ross iti izwi akuko nr- Judi nam Grike, umteto ka Tixo ke lowo? K ungqatinaniike yakuti i Nkosi yomhedeni kuni makubeko sm Grike nom Juda, ntokuti oku kwayo—ukuba niyavuma ukwahlula amabala ndonipa indawo, kodwa ukuba aniyumi ukwahlula ayabala andisokumbgi nivumele ke nina ukwahlula, yaye ke lonto ingavumelani ne Lizwi lika Tixo. U Ngwiliso no Manxongo abazange batunwa ukulihambisa Ilizwi, nini bafundisi abatunyiweyo. Asindawo yo Ngwiliso ukuti lo umfundisi makaye ekuтini. Uti ke Mr. Ross wenketa ngeqelana leramente ese Mampondweni ebingebe nakuhasa umfundisi, ube kanjalo wena Mr. Ross uxoxi umteto wokuwenza pesheya—wokuba ukunakuntunywa mntu ungaziwayo pesheya, ungabonwanga, po ke umfaka ngani u Ngwiliso nokuba ebengalanga bekuya ukkucu emhlope nje. Yini ungati kukusweleka kwemali kwezi ramente zintsundu ukubanga oku ? Andiisho ukuti ngumoya wenu ukuchaza ibala, nditi kodwa namhla nilandele onikukulisayo nokuba ngu Nqwiliso. Ndim,

Transkei, October 16,1897.

MAXWAYIWA NJOKWENI.

Le Nkosi ilishiyile elihlabati. Oko kuhle ngomhla we 14 October, 1897. Wehla noyise u Njokweni entla, wahlala pantsi kuka Hintsa kwano yise. Bada beza e Ngqushwa behamba no Elefu no Somaseti. Uyise wabhba engeko, yati lonto yabang' ukuba apululwe situlo sake kowabo. Lebla ibango, kwezinwa e Dikeni apo ubukosi buka Njokweni bahluwa katatu, ukuze imbongi iti:

"Ndlovu emasikisi 'nyat' emyatobozo" xola.

Hai yaxola. Linkile incoko elikulu — inkosi ebhmandi.

Iti imbongi:—Lumkile u

Gqolo 'lumbombo lwakwa Magangakazi,
Depet' ezenza ngabom;
Nkosi yamakoboka, nase lu Tukela,
Wavel' Entla no yise.
Bamaziswa ku Hintsa namapakati,
Waba likonza ewe,
Kanti ubukosi usenabo noko
Watobeka ku Hintsa;
Wada wapakanyiswa u Njokwesi ke.
Ntaba ye Sandlulube
Wayilibala kuba wayichele kuhle.
Wada weza e Ngqushwa
Waziwa ngu Kama, Sandile, nangu Elefu
Umangaqeko eko,
Ntw' imagama maninzi njenge nyanga nenkwenkwezi:
Soredema, Mpumlo, John ngokwasemlungwini;
Mpunz' evuk' ezaleni, ndiyibinze yandipenula.
Mhlekwa' "Mzendo" ka Njokweni, 'de niye nase lu Tukela,
Niti, " Yinto ecibi lise ntloko, kanti yi nqai,"
ufuzwe nangabazukulwana.
Taruni, taruni, Mazizi.

ITOLIKI E BHAI.—Isitulo sobukumsha turnatyala aae Bai ebekubekiswe ku Mhleli ngaso siwele ku Mr. Aaron, E. Nazo, oselenexesha elapa e Qonce. J Mr. Nazo unte satifikiti se Matric ye Nkundla Yemfundo epakamileyo. Uya kuyifanela kanye lendawo.

REV. E. MAKIWANE.—Lomfundisi wase Rwarwa, eTjume, usatabate uhambo okuya e Murraysburg, ngamaya kwe Kafu, apo asa intombi yake encinane syakuqaba umsebenzi wokufundisa. Sebenga bangandela ntle. Woba mayelana neveki ezimbini kolohambo.

NJENGOKUBA kuko elipembe lika Landipasi pakati tcomzi besingangi singanzima cubaxasi ngenxaso ye Mvo. Koko umsebenzi wona iwunqumamile (besingavuya mokungunyanyiswa ngexesha linzima.) Abaholo abangekayifinyezi inxaso ukuza Kwata mabasikumbule ewangoku ngokuyimfanelo yabo.

ICEBO NGESIFO.

ISIFO SAMATUMBU.—Kwinyanga zehlobo abantwana bakatazwa izisu, bafanewe ke kukunyanyekelwa. Masiti isisu lakufumane sikululeke, seza icepe le Castor Oil, kwaye oko kuruda kuya tungumama ngapandle kokusebenzisa iyeza lika Chamberlain le Cholera nokuxaraza malinikwe lonke ixesha amatumbu isa xuxuzelayo.

ABANTWANA ABAPUMA AMAZINYO—Ba-Ih ngokuxuzelwa nuxakazo apa olunganyangekiyo kakuhle, njengokuba imbangi yoko ingena kususwa. Uxaxazo ona lunako ukunyangeka ngokusebenzisa elika Chamberlain le Sisu ne Cholera, kunye ne cepe le Castor Oil ukuhlamba imibilini.

UKUSETYENZISWA KWALO.—ABANTWANA ABABUDALA BUNGAPANTSI KWEMINYAKA EMIBINI—Tabata i teaspoon yeyera ne tea-cup ezeleyo yamanzi anesworkile, uze ke umnike i tea-spoon ezeleyo ilo nye okanye zibe mbini ngexesha eliny, xa amatumbu angasebenzi kakuhle. Kwintsana ezibudala bungapantsi kominyaka manizinganikwa ngapezu kwe tea-spoon yeli yeza ngexesha eline. Litengiswa ngabarwebi bonke, u R. Lumsden & Co. wase Qonce unalo kakulu. 10

Native Opinion & Guardian

THURSDAY, OCTOBER 28,1897.

THE BECHUANA PRISONERS.

IT is well that there should be found in this country a number of those who are still sensible of the traditions of British honour and justice, as thereby the Colony is saved the indignity of having to be reminded by the authorities and Societies in England on ethical questions. We are with those who say there would be no need for the interference of the Aborigines' Protection Society in South African affairs if a local body, corresponding to it, existed ; and we are more hopeful of the country when an Association, having within its fold what is best in Colonial society and politics, undertakes, as the South African Political Association, of which that most respected political leader, the Hon. J. ROSE-INNES is President, has done, to champion the cause of right and justice, even where the wretched Bechuanas are concerned. The attitude of the Press, too—*primus inter pares,* the *Diamond Fields Advertiser* —is such as to reassure our people and to make them feel that they will shortly have no cause to look to people, six thousand miles away, for the championship of right and fair and considerate treatment. Nor are we without hope of the future when young Colonists and rising politicians like Mr. R. R. BRYDONE, of Cape Town, and Mr. CRONWRIGHT-SCHREI- NER, are prepared and are not ashamed to take up the cudgels for the oppressed. Mr. CRONWRIGHT-SCHREINER goes to. the bottom of the matter, and we admire his frank, outspoken, letter to the *Diamond Fie!ds Advertiser,* in which he suggests that a public meeting should be held to make the voice of sober, humanitarian, Kimberley heard. It is very gratifying, also, that the Ministers' Association of that place too, has recorded its protest: for, as Mr. CRONWRIGHT-SCHKEINER sbserves, with truth and force, " the " argument that the indenturing has " taken place for the benefit of the " Natives must be at once dismissed. " The reasons for this action are " purely political. The existing Government, feeling it had lost the " support of the enlightened, educated, and progressive elements in " our society, whether Dutch or English, determined to attempt to ingratiate itself with the least progressive sections, and by an illicit " supply of cheap labour to obtain " their support in the coming crisis. " It may succeed in doing this, but it " is essential at the present juncture " that all enlightened men, whether " Dutch or English, of all sections of " the community, should combine in " expressing uncompromising condemnation of the action of the Government in this matter. This is " not a question of any particular " political organization, race, or "party; it is one in which all enlightened persons are concerned and " should take action."

News of the Week

COLONEL BAYLY, accompanied by Mr. CREWE—a veritable picture of the Scripture reconciliation of the lion lying down with the lamb—have been in town this week, no doubt on the political track. The arrangement whereby non-League electors will have Colonel BAYLY on the " Ticket of Three " for the Eastern Circle, appears to have been generally accepted, because the three candidates— Hon. J. L. BRADFIELD, Hon. J. M. PEACOCK, and Colonel BAYLY—think alike on the main questions of the day. There is not the slightest doubt about their carrying everything before them, and this will be seen when Mr. BRADFIELD and Colonel BAYLY, together with Mr. CREWE—Mr. PEACOCK will be excused from the worry — tour the Circle up to Kokstad. In these circumstances it is hard to see where Mr. NICHOLAS DE WET of Aliwal North, who is understood to be the Bond nominee comes in—even with the plumping vote. The Bond plumped last Council election, when the enlightened voters were very much divided, but signally failed. How they hope to succeed, now that their opponents are united, we confess we fail entirely to see. Last election the poll stood:—

THOMAS BAILEY -	- 5,149
J. LINDEN BRADFIELD	4,825 J. M.
PEACOCK- -	- 4,367
DAVID NICHOLAS DE WET -	3,576
GEORGE GRAY -	- 1,578
LOUIS J. VAN HEERDEN -	735
WILLIAM ROGERS (retired) -	16

IN regard to the election prospects in Griqualand East, it seems quite settled that Sir JAMES SIAEWRIGHT will not again come forward, the constituency of George having attractions for him. Naturally we should have expected that Mr. L. ZEITSMAN, who has each time contested the seat against Sir JAMES, would have it without a fight; but, from what we hear, this is not likely to be the case, as the League seem to suspect that that gentleman has imbibed Bond views, and Mr. E. T. JONES, the well-known attorney of Kokstad, is being sounded. It is to happens that Mr. ZIETSMAN is at present away in England, and cannot clear himself from these aspersions. But in connection with East Griqualand, and, for that matter, the constituency of Tembuland, there is always the prospect of additional seats as the outcome of the Redistribution Commission, in regard to the appointment of which Sir GORDON has given his plighted word; for it cannot be conceived how the Legislature could perpetuate the crying injustice, carried out in the palmy days of the unholy union between Sir GORDON and the Bond, when single seats were assigned to these vast constituencies. And therefore some *modus vivendi* might be discovered whereby Mr. ZIETSMAN and Mr. E. T. JONES might come in together; and a concession be made to Native susceptibilities in Tembuland, whereby Mr. J. C. MOLTENO would not be disturbed while the League puts in a candidate who would lie entirely acceptable to itself.

WE have much pleasure in giving in another column our friend A.K.S.'s characteristic lines on NTSIKANA'S vision. We think he has the poetic gift, if he will only try to put it into use. The columns of IMVO are at his disposal on any subjects of interest to our readers. The preface remarks to his poem explain the occasion of inspiration, and are as follows : " I read Mr. JOHN KNOX BOKWE'S tribute to NTSIKANA with great interest. More power to his arm. After reading it, I struck a chord—discordant perhaps, like the *ugwali,* or Kafir lyre. I send the lines to you in appreciation of his enterprise. His treatise could have been better; and 80, no doubt, could my endeavour; but methinks they can both stand meantime till some better men come forward, or till we improve them."

OUR people were not behind in buying at the Cofimvaba sale of erven, notwithstanding the fact that these were much dearer than was anticipated. It will be remembered that the upset price was only £3. But some of them went up as high as £25. Among those who bought may be mentioned Messrs. D. DWANYA, S. NTLABATI two each, Rev. J. MANELI. Messrs. J. J. NTLOKO, S. MABULA, B. MDAWE, B. NOBUMBA, A. JAMA, and N. FALATI one each. It is hoped they may see their way to put up nice buildings and give a start to business,

THE friends of progress will be very pleased to hear that Dr. DARLEY- HARTLEY has met with uniform success I in his electoral campaign in Fort Beaufort. Even at Adelaide, where it was expected he would be cold-shouldered because there were local Richmonds in the field, by a little management he has done well, and there seems hardly any doubt of his being returned. We have not seen any reports, save one from Healdtown, of his meetings; and here he carried our people by storm by the ability with which he stated his mature and sound views. This election affords a sample of what the League can do as an electoral organisation, taking the place of the old haphazard style of nominating candidates. The thanks of our people are due to the League for putting forward candidates with views that, while acceptable to other sections of the electorate, are satisfactory to them also.

WE reproduce a cutting, culled from an English paper, which may interest some of our readers. It should, however, be borne in mind that a negro is not a Kafir. The Luxembourg, in Paris, comes next to the National Gallery in London, and only the *best* are admitted to the Luxembourg : —

Mr. Henry O. Tanner, the Negro artist who has achieved the unique distinction of having a picture bought for the Luxembourg Gallery, is a man of thirty-eight, a son of Bishop Benjamin Tucker Tanner, of the African Methodist Episcopal Church. The picture in question is " The Raising of Lazarus, " which was in this year's Salon, and it follows up the distinction Mr. Tanner achieved with his " Daniel in the Lions' Den, " which was in the Salon of last year. His early career was seriously handicapped by the American prejudice against color, but Mr. Robert C. Ogden, the philanthropist, encouraged him to persevere and to study at the Academy of Fine Arts in Philadelphia, whence he subsequently migrated to Paris about four years ago and studied under Benjamin Constant. Religious pictures are his forte, but he has succeeded both in genre, portraiture, and decoration, in which last branch his work at the American Academy of Arts in Paris has won a great deal of admiration.

THE death is announced of Mr. James R. Watson of Breakfast Vlei.

MR. F. JOHNSTONE has joined the Binn's Ministry, in Natal, as Secretary for Agriculture.

MR. W. E. STANFORD, Superintendent-General of Natives, is at present at Umtata in connection with the trial of the Griqua, Le Fleur, for sedition.

BISHOP WILLIAM TAYLOR, who has been living in Natal for some months, left Durban for London by last Saturday's mail-boat. We wish him *bon voyage.*

MR. CRONWRIGHTSCHREINER'S " Home Impressions," given in the *D.F. Advertiser,*are interesting in ading. From them we may make extracts when space permits.

A CURIOUS rumour (says the *P.E. Telegraph*) has got abroad to the effect that Mr. Cronwright-Schreiner was to be requisitioned to stand for Port Elizabeth at the next election. .

ACCORDING to the Herschel Magistrate's report, rinderpest appears to have run its course, and little is heard of it now in that district. Some portions have been swept, but in parts there are plenty of cattle left for ploughing.

WE regret to hear that Sir Thomas Upington, who has been seriously ill for some weeks, is so weak that he is almost entirely confined to bed, and can only get up for a few minutes in the middle of the day.

As was to be expected, HisExcellency the Governor was enthusiastically received at Kimberley, the town being richly decorated. The Natives came in with a Zulu dance and some singing in De Beer's Compound.

THE British Colonial Office has definitely declined to receive the members of the Swazi deputation on the grounds that they neglected the usual official channels of communication, and ignored the British Consul and the High Commissioner.

THE Governor has confirmed the sentences of death passed at the last Circuit Court, King Williamstown, on Thomas Skoon and the old woman, Mityi Skoon, for the coldblooded murder of four persons at Nqantosi on the 14th April last; and commuted to imprisonment for life those of Nkatazc Skoon and his sister Tiyani for participation in the same.

THE King Williamstown contingent to the Bulawayo festivities consists of Mr. T. N. Dyer (Mayor of King Williamstown), Mr. T. E. Duckiss, (Chairman of the Chamber of Commerce), Mr. Charles Dyer, Mr. H. Rose-Mckenzie, assistant editor of the *Cape Mercury,* Mr. H. D. Blewitt of the *Kaffrarian Watchman,* and Mr. J. Tengo-Jabavu, proprietor and editor of IMVO.

AMONG gazetted magisterial appointments may be noted the following:—Mr. J. C. Garner, of Mount Ayliff, succeeds Mr. A. H. B. Stanford at Libode; the latter going to Umtata; Mr. St. John Turner goes to Mount Ayliff, being promoted from A.R.M. Kokstad; Mr. H. H. Bunn is assigned to Port St. John's, and is succeeded at Mqanduli by Mr. Leslie Farrant, who has been acting for Mr. Levey at Cala, Mr. Levey resuming his post on the 1st prox; Mr. W. G. Thomson, R.M., Tsomo, Among the A.R.M.'s, Mr. J. F. Gladwin, of Flagstaff, succeeds Mr. St.John Turner as A.R.M., Kokstad.

TO-DAY'S TELEGRAMS

[BY REUTER.]

BECHUANA PRISONERS.

CAPE TOWN, Wednesday. — There was a good attendance at the Metropolitan Hall last evening to consider the case of the Bechuana prisoners new indentured out, chiefly to farmers, in the Western Province. The speech of the evening is thus telegraphed

Mr. Innes, speaking in support of a motion condemnatory of the treatment of the Bechuanaland prisoners, trusted that public opinion would demand that every charge of atrocity or brutality would be investigated to the full. Speaking of the punishment meted out to the Bechuanas, he said that it was not the usual state of affairs on the termination of warfare under the British flag, and contended that the English principle, that every man was equal before the law had been absolutely violated by the policy which had been adopted in the past. These men were punished without a trial. If they were criminals, they should be put upon their trial; if they were not criminals, they should walk out free. (Cheers). Let them dear their of all that cant about it being good for them to be down here. One and all got their five years with the Western Province farmers, because they were said to be guilty of rebellion, in regard to which they had never been heard or put on their trial by the laws of the land. He strongly condemned the action of the Government, through ' its officials, in going to the Natives and saying, " you must either stand your trial for high treason, or else come down here and serve five yeais with Western farmers." He held that there was more than the man concerned ; the administration of justice was concerned, and also the future welfareof the country. (Cheers). Many of the slaves were really better off from a material point of view than they were when they got their freedom, but who defended slavery now? It was from the point of view of the dominant race that they must view this question. In conclusion, he said, that they must either go in for a policy of repression, which ultimately meant extermination if they could do it, or they must go in for a policy of sympathy and even-handed justice toNative.'. (Cheers). They could not go in between those two. They must adopt either one or the other; and it would be a bad day for this country if they adopted the policy of repression. In spite of many blunders, they had in the past, on the whole, followed a policy of sympathy. They had not much reason to be ashamed of their record in the past, but, if they did not take care, they would find that they had established a precedent, and further and further they would go until they weie landed in a policy, the bitter fruits of which would be reaped, not only by themselves, but by their children. (Loud cheers).

It was resolved to transmit a copy of the resolution, which was passed by an overwhelming majority to the Prime Minister.

DEEDS OF SHAME.

IN QUEENSTOWN.

[LETTER TO THE EDITOR.]

SIR,—Kindly allow me space in the columns of your valuable paper to draw the attention of the Government to a state of affairs which, I believe, cannot be tolerated in any part of our Queen's Dominions—except Queenstown. A few months ago you must have observed, in the columns of the Queenstown *Representative,* a paper not at all imbued with negrophilistic tendencies, some strong animadversions on the criminal prosecutions of our people, in which heavy penalties were inflicted. This concatenation of Native prosecutions took place immediately after the Proclamation of the Rinderpest Regulations in this district, which involved the removal from the Bench of our Civil Commissioner and Resident Magistrate, Mr. Wylde, who is now entirely engaged in the multifarious duties of Chairman of the Rinderpest Committee. Since this arrangement has been made, the enemies of the black man are walking on tip-toe with joy, and the poor ignorant Native is daily dragged into Court and summarily convicted and heavily fined. The whole force of the Native town constabulary, with, perhaps, two or three exceptions, has been brought up, convicted, and heavily fined. Two of these poor unfortunate beings have beer) in the "lock-up"; one of them managed to pay his fine just when the razor was nearing his chin. His mate, on account of the dilatoriness of his friend, had his head and chin subjected to a clean shave, and his person clothed in the gorgeous garb of the Queen's Hotel, was, with his bin and knife, escorted to dig a resting place for those who would sooner or later be victims of the monster—death ! While engaged in this ghoulish job his fine was paid by his friend, and the ex convict was drafted to his beat, and he may now be seen in the public streets of Queenstown as a living monument of what vengeance can do. Some of these constables have, three months in succession, been fined their full monthly pay. How they manage to live is a mystery, and how the people of Queenstown can allow the Government to keep in its employ a set of men whose means of livelihood is unknown is another mystery. One of these poor helpless creatures is ill. Last week I saw him in the street, with his head bowed down, temples and ears swollen high, and, on making inquiries, I was informed that the poor man had reported himself sick, and his superior officer advised him to undergo a medical operation, which he declined, and although the man is suffering the most excruciating pains, cannot be included in the " sick list." In view of this state of things, and in the name of humanity, justice, and fair play, and in the name of all that is good in the deeds and traditions of the English people, I hereby, through the columns of your paper, appeal to the Government of the Cape Colony, on behalf of our people in this District, and for the sake of even-handed justice and the purity of administration, which I consider to be the legitimate legacy of every British subject, that J. J. Wylde, Esq., C.C. & R.M., of Queenstown, now engaged by the Colonial Government as Chairman of the Rinderpest Committee, should, without delay, be restored to his position on the Bench.

Yours, etc., NATIVE OBSERVER.

Ntsikana's Vision.

What "thing," NTSIKANA, was't that prompted thee
To preach to thy dark countrymen beneath your tree?
What sacred vision did that mind enthral Whil'st thou lay dormant in thy cattle kraal ? Wils it the sun, uprising in his pride.
That struck with glittering sheen *Huluske's* dappled side,
By Chumie's laughing fountain hastening merrily, To meet strong Keisi's t waters rolling to the sea ?
A Vision ? yea! That presence once had shone Upon a man of Tarshish, down from the heavenly throne,
And in the holy light of His mysterious Word The proud Barbarian bows and worships God, the Lord !
Hark ! ' tis the sound of prayer of savage melody.—
Untutored voices raised to Him who sits on high ! Those hills and dales around fair Gwali's stream. Repeat again Ntsikana's sacred Hymn!
Wake, Gaika, wake! I see the gathering ,storm By Debe's plains; Gcaleka's horse find Ndlambe's legions swarm;
Behold thy tribesmen scattered, thy warriors' doom is sealed.—
The word of God rejected—by prophecy revealed.

A. K. S.

Ruluske—was Ntsikana's favourite ox, *Keisi*—means the Keiskama River.

Transkei Council Appointments.

[LETTER TO THE EDITOR.]

SIR,—I hope your paper is not being made a scape goat of *re* the above advertisement appearing in it, in order to throw dust in the eyes of the Natives, who really should have the preference, as there are many competent Natives in the Transkei suitable for the aforementioned post. For, I beg to predict, a European, judging from the salary (£250 per annum), will get the appointment. When the Natives begin to complain of this, it will be said the thi g was advertised in their paper, andtbeu- fore it was for everyone, black and white, to have applied. We will keep our eyes on this appointment, and at the same time we would like to see our members taking the matter up. It stands to good reason that a Native should have it.

Yours, etc., 'OWOHLANGA,.

October 23,1897.

INCOKO NOMBHEXESHI.

Ingxelo Pantsi Kwenkatazo.

Kutsha nje xa ndibe ndiae Rini, utsho omnye umtunywa, Ndifumene amanye amava angaqelekileyo. Ndinqwenele ukuke ndibe nencoko no Mr. C. F. Emslie, umfama owazekayo wase "Sharon " Seven Fountains,

Ndiqubisene naye xa apumayo edolopini, ekute ngokungxama kwake ndase ndikwela kulo nqwelo yake. Ekuhambeni kwetu endleleni eyayinotuli, sinyuka sisihla ematyeni nase migongxweni emininzi, ndihamba nditabata atnanqaku kwibali awaye ndixelela lona lokugula komkake okoyikekayo, nokupiliswa kwake liyeza elikuiu lamankazana i Pink Pills zika Dr. Williams, Kutiwa u Mrs, Emslie kuyiminyaka engapezu kweshumi aqalayo ukuziva intlungu zokuqala zokukufa kwake. Ngapambili kokowaye ngumfazi opilileyo, owomeleleyo ; kodwa impilo yake iqale ukonakala akubeleka umntana wake wokugqibela, ube yinto esoloko ilele, zamhla lula nezinye izinto ezalandelayo, Akakutanda ukutya kwafana kwayintonje kuye enganqwenelekiyo, ubutongo bamshiya, wakatazwa yintloko ebuhlungu.

Inyawo nezandla zake zasoloko zibanwaba nehlaba elucabangeni elamkatazayo. Kwafuneka ukuba icela lake lisoloko lihlikihlwa futi nge talamteni ukuze ake ekefu, Pezu kwayo yonke lonto u Mrs. Emslie walahlekwa luluvo Iwake, waxinezeleka kakulu, ade angatandi nokuhlala nabanye abantu, ekatazwa zingcingane ezingaqelekileyo. Amagqira ke wona aziswa, kwalingwa nawona macebo mahle anokufumaneka e Rini, kodwa pezu kwayo yonke inxamlekoyamagqira kuye akubangako luncedo lubonakala lusenzeka. Usuke waya ehambisela pambili esifeni. Wancipa nase bunzimeni bake, walahlekwa nabubuhle bamehlo ake nobuso bake abaxela mpilo.

Akonwabanga ngenxa yamapupa awoyikekayo awaye ewapupa ebusuku. Yonke lento yabangela ukuba lentokazi ibe sempilweni embi kanye yomzimba, ibe yinto eseloko ilele pantsi. Kodwa ke ngoku u Mrs. Emslie lowo yintokazi entsha kanye. Ubomi obabuse bungemnandi kuye baba bhetele, kwamfanela kuye ukuba makapile; ibuye lontokazi yasempilweni yobutsha bayo. Wati akuba esiva efunda ngokupilisa okungumangaliso kwe Pink Pills zika Dr. Williams e Safafika, wazimisela ukuke azilinge naye. Wenjenjalo, zaza zati imbodlela ezimbalwa zokuqala zabanga inguquleko enkulu esimeni sake, wazinpsela ukuzisebenzisa angaziyeki. kuziswe yilonto kukuba ngoku upile ngqe womelele, ulala kakuhle, akakutaudi ngako ukudla; intloko ebuhlungu, namapupa amabi, nehlaba ecaleni, zamshiya zonke ezonto. Uyakutanda ukupila nokuhlala nabamelwaue bake, singati .yintokazi eguqulweyo ngoku.

U Mr. Emslie kwano Mrs. Emslie baziva benombulelo omkulu kwitamsanqa elaziswa zi Pink Pills zika Dr. Williams kubo. Ke sivunyelwe ukuzibhengeza inyaniso ezenzeke ku Mrs. Emslie ngenxa yabo basezintlungwini abangodade. Asiloyeza elingapilisa ezintlungu zibe zino Mrs. Emslie kupela, kodwa liyeza eliqinisekileyo lesiio samatambo aqaqambayo, ukuqaqamba kwamahleza nesinqe, ukungasebenzi kakuhle kwesisu nokwengqondo, nazo zonke izifo zentlonze.

Zinokufunyanwa ku to bonke abarwebi nabatengisi bamayeza, zinokutunyelwa ibhotile ezintandatu (eposini kuogarolwa nto) nge 17s yi Komponi yamayeza ka Dr. Williams e Kapa. Liyeza elingagqitwa nalilipina ekomelezeni ebafazini nakumadoda.

"Lumkelani abalinganisi. Ezika Dr. Williams i Pink Pills Zemilwelwe zitengiswa *kupela* ngebhotile zeglasi, zigqutyutelwe ngepepa elibubomvu (pink), libe igama lishicilelwe lonke ngokuzeleyo ngamagama abomvu. Ezizimbi adzizo."

U MR. W. O. CARTER wage Qonce unga angazisa abahlobo bake abaninzi kwabantsundu ukuba akasenanto nevenkile apa engakwa Pascoe; kodwa xa bamfunayo, ukuba abatnele nantonina, njengokwanga pambili, banokumfumana kwi stora esisemva komzi ka Mr. Hilner, wentsimbi zamaxesha.— ADV.

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And CO.,

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

Bonke abalesi be Mvo NELISO LOMZI *bayanoyishwa ukuba begekulomzi, bayanoyishwa ukuba begekulomzi, batenge into abazitengayo kona.*

Bisseker, George & Co,,

INDLU YESI HLANGU - ZENTSHINGA- YENDLOVU, PORT ELIZABETH

AKA NOGQALA

AMAYEZA

Adumileyo Ezityalo.

ALUNGISELELWE nge nyameko nange ngqondo kumzi wake wama yeza e Bofolo aye ikakulu enziwe ngemiti yamayeza. Aluncedo oluqinisekileyo kwizifo enzelwe zona.

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Onke anokufunyanwa enamapepa ngesi Ngesi, ngesi Bhulu, nangesi Xosa.

Lamanani axeliweyo ngawe botile ngapandle kwe posi.

JESSE SHAW,

MEDICAL BOTANIST, ETC.,

FORT BEAUFORT.

IZINTO NGEZINTO

UFE KUHLE.—Kako umntwana e Pretoria kwityalike yama Bhulu ofele ezingalweni zomfundisi ebepehlelelwa.

BAZIGQIBILE.—Kuvakala ukuba ngosuku olunye e New York nakufopi kona kuzixhome abantu abasitoba,—abafazi bahlanu amadoda amane.

ELINYE I JONI SELA —Kuko elinye kula majoni ase Qonce eligwetyelwe unyaka enkongolo, ngokuwqoboza indlu libe intsimbi zamaxeshi ezingama shumi amabini ananye.

IFANELENA UKUTYIWA INYAMA ?—Ngumzi wolungu lo voknba kufunelekilena ukuba ityiwe inyama yenkomo ngelixa lika Landipasi. Amagqira ati, hai; abaxbeli bati, ewe. Umzi ke uxakiwe.

BAFEKETA NGAYE BETU.— Kuvakala ukuba impilo ka (Oom Paul ngati iqubela , bubheteleni. Ute eke wambona ose Pretoria, usakuke spile kwakona iminyaka emashumi mabini. Abefeketi ngayena u Oom ?

ISITITSHI ESITHILEYO.—Isitishi sikaloliwe sase Biejeapoo esitshe nqu ngumlilo ongaziwayo imbangi yawo, kodwa unduluke ekambileni ebibolekwe umfazi obelindele ukuputunywa spo esititshini ngumyeni wake.

UGINYILE. — Indcdana engu Captain Turner engunobhala we Tatersalls e Rautini ite nya. Kute kwakunqikwa kwityeya yemali nase zincwadini abezigcina, kwafunyanwa kuthoti ama £4,000. Usizi uwushiye egxubeni.

ZIYANDA INGOZI. — Ingozi zokunyatelwa kwabantu ngnloliwe ziyanda ngesa Kapa. Kutsha nje kusand' ukunyatelwa ingesikaxi xa belinqamla umgaqo ka ''jujuju" Nomnye webala owe eplatfomini e Maitland wanyatelwa wafa,

IZIGWEBO EZINZIMA.—Imantyi yase Barberton isand' ukunika isigwebo seminyala ema 20 kwisibanga ebesisand' ukubanjwa kwelo,— Eyase Jansanvile igWobe i Bhulu elapule umteto ka Landipasi, yaligwebela ukuhlaula i £100.

ABAXHONYWA NOMXHOMI—Kuvakala ukuba kuko abantu abantsundu abatatu amadoda amabini nomfazi balindele ukuxhonywa e Pretoria ngokubulala. Kutiwa umxhomi welo ufumana £150 ngonyeka. ne £10 ngapezulu ngomntu emnye amxhomileyo.

ISIPITIPUT E ROME—Kuhle isipitipiti e Rome ezibangwe zirafu ngerafu eZibekwa pezu komzi. Kuvakala ukuba uluntu luwaxulube ngamatye amapolisa abenyanzela umteto. Ide yadubulana kwafa abantu babatatu, kwenzakala amashumi amatatu.

ABANTU MABALUMKE—Siva ukuba kwifama ka Mr. Walter Vice, ngase Bhofolo, kuko abantwana ababini ababnlewe kukutya inyama ka Landipasi, negqira obelitatyatiwe alibanga nakubanceda. Ngebekulumkela abantu ukutya inyama yeukomo ezibulewe nga Landipasi.

ENYE INGOZI.—Ible ngase Tinara kwifama ka Thomas. Iqela labantwana belidlala kufupi neziko kupekwe isepa, bade bayitinta imbiza yapalalela pezu komntana ominyaka mitatu, butyu kwangoko umntana. Oku kuhla unina xa ebesapumile. Ubehle waqauka kamsinyane.

ABANTSUNDU NEMIHLABA YAKOMKULU.—Kwelase Natal kuko umteto ongavumeliyo ukuba ontsundu ongapandle kwemida yelo abe nelungelo lokutenga umhlaba kona ukuba umntu akanguye ummi welo; kufuneka efumene isaziseleli emtetweni sokuba uzimisele ukuba ngummi welo mpela.

BAMNGCWABA EHLELI — Kuvakala ukuba ite enye jndoda e Pretoria xa bebeyitwele besiya kuyingewaba kuba besiti ifile— kwapupu, yavuka inkabi. Ayalwa, yababhulela obesaka, ibuza ukuba bakwenza ngomteto kabanina oko mabamyeko yena agoduke. Kokwesitatu isanzeka lento inje kulomzi

PAMBI KWE MANTYI E NISINA —Pambi kwe mantyi yase Nisina ngomhla we 13 kwemiyo kubeko netyala lomfana (Esikumbiza ngagama, ungumtati we Mvo) obeli kostauli ngokungabiko emsebenzini ngokunxila. Udliwe i 5s wanikwa nebhatyi yake. Hai, abt bafana, bakohlwa kuzilaula ! Ungenza ntonina ngabo?

UMLOMO AWCBEKWA SIZIBA —Kuko indoda eke yacubula abantu e Mexico, ebifika kwelo ivela e Spain. Ite ukuhla enqinaweni. yi fika kanye ngexesha umhlaba wawungenelwe lunyikimo. Ite nqumama imangalisiwe Lndoda, yavakaia isiti : " Mhlaba yinina ukuba unyikime ndakunyatela, musa ukoyika andizi kukwenza nto."

I "CAPE TIMES" EMANZINI ASHUSHU — Ipepa eliyi *Cape Times* lise manzini ashushu ngokushicilela inqaku eliti: " U Dr. Saunders, wsse Rini, kuvakala ukuba ugcine enye intloko yo Mhlambeli, ekntiwa mhlaumbi ingaba ikwa yileya ka Luka Jantje." Ngokuugcoliswa kwegama lake kuvakala ukuba u Gqira lowo umema iwaka leponti.

ISINYEWENYEWE SOTANDO—-Kuko abantsundu sbabini abase zintanjeni e Ngqushwa ngokudizwa ngumfazi kutsha nje, ukuba ngabo ababulala otile ekwafunyanwa isidumbu sake emlanjeni kufupi nelali ka Jaji ngomhla we 6 ku July. Umfi lowo kuvakala ukuba weyetene kwence nomfazi wenye indoda ngendlela engentle.

INGOZI.— Kuko iqela labasabeozi kwaloliwe ngase Towws River elipantse ukwenzakala Bebekwele etrolini yati xa idyarekileyo yakwela pezu kwelitye ebelipezu komgaqo.Itabateke yaposeka le, umlungu walahlwa ematyolweni wenzakala kakulu. Omnye kwa omhlope, yawa pezu kwake Naye yamrazula. Ama Xhasa asinde onke, nawo ngendlela zika "Sibi."

INYAMA E RAUTINI. — Kuvakala ukuba bahlalel' ukuba bangayifumani mpela inyama yenkomo e Rautini. Inkomo zokuxhelwa zihamba kumaxabiso apezulu ngokunaa qelekileyo. Ngoku inkabi itengwa nge £14 ne £16 10s Kuvakala ukuba, ukuba izinto aziqubanga bhetele, iyakuti isifa lenyanga babe abaxheli abaninzi sobewavalile amashishini abo.

UKWANGIWA KWEZILWANYANA — Mayibe iyakubotusa kakulu aba tu abenesikwani sokwanga ikati, nezinja ezingamaqabane abo, bakuva ukuba ugqira odume kunene wase Itali ufumene ukuba ulucwe lwekati nezinja yinto enengozi kunene ebantwini nakwenye izidalwa. Ute aku ofa imivundla ngololiwe yafa zingegqitanga iyure ezima 24. Mabalumke ke abatandi bekati nezinja.

INYAUKILE.—Kuvakala ukuba isafufe somfo ongu Zimo esabanjwa e Rini ngobasela obugqugqiseileyo e Rautini, uzama ukwapula yonke into apo etolongweni. Uti akubuzwa ukuba ukwenzela ntonina oko, avakalise usizi analo kuba lendlu avalelwe kuyo ingenazo nefestile angelezivutalulela pantsi zonke. Ngesi sdnzo wongezalelwe ngentsuku ezintlanu ekonxwe yedwa, etyiwa inikisi.

ILANGA KWELI PEZULU. — Okweli pezulu uncoma ukubalela kwelo labo ati: " Ezo mvula zenu apo—funukuba senitutuzelwa ngazo kubuhlungu enabuviswa yi Ruluneli kumahlazo ake ukankanywe ngu ' Makwe kwete No 2,' esiti naye ebebuzwa ngumhlobo wake. Tina apa sisuke sibona ngeseyile ze gutsi treyini zivela ngapo zitwele umanzi " Ukuhlazeka kwabakokeli (ngabu bona) babantsundu inhla nge Ruluneli makube kwaqondisiswa—hi nje!— ngabezinye indawo ?

ZINTSHAYI LUMKANI.—Xa ebesendleleni ukusinga e Lydenburg umqubi we kari ye posi kutsha nje ufake ilahle enqaweni waqumisa ute akukuva ukwenjenjalo njengesiko labesatye kweligqabi wati uqongqota ututu yena, kanti ututu lusenomlilo owela pezu kwengxowa ze posi, wabambelela umlilo : wadyara yena amahashe ake engazinto, umlilo wake urara kamnandi (ngebula batshayi). Ute esotuka wabe umlilo sewugqoboze ezincwadini, kwatsha ezona zininzi.—Lembili iyafana neyomfundisi owati esiya kushumayela rata inqawa emlonyeni wayifaka ngasemva, kanti Ssenomlilo, Sebebora abantu ngomsi tapu, tapu nkosi lomfundisi esepulpitini, kanti kutsha elinye icala lika jobela womtika.

Kwiminyaka emibini edluleyo u R *J.*Warren umpitikezi mayeza e Pleasant Brook, N. Y., watenga ibhotile ezinibalwa zelika Chamberlain Lokohlokohlo. Isiqamo soko usixela ngalamazwi: " Ngeloxesha eliyeza lalingaziwa kwesi sitili namhlanje elika Chamberlain Lokohlokohlo kutetwa ngalo ezindlwini." Kunjalo kumakulukulu emizi. Kuzo zonke indawo apo elika Chamberlain laziwa kona abantu abafuni limbi. Litengiswa ngu R. Lumsden and Co.. Umtengisi Mayeza e Qonce.

UKUWA KWEGQABI

Kunganina ukuba amagqabi awe?" Ndincede andazi," upendula utsho: "Mayibe lonto yenye yamalungiselelo emvelo.

Ingaba kunjalo; kuteni ukuba imvelo yenjenjalo? Kungani ukuba ingasoloko ilihlobo, aze amagqabi ahlale eluhlaza? Kuteta ntonina ukubushuliswa kwamasebe, intyantyambo ezibunileyo, ukuhlwa, kwane ngqele yase busika nokutshab'dala ? Woti wakufumana isizatu sokuba awe amagqabi ube ufumene enye ynmfihlakalo ezinzulu ze mvelo—*abantu bafelani.*

Make sizame nkucacisa lento. Kwakungani ukuba u Mr. William Steel abhale inteto enje ngale?— " *Ukuwa kwpgqabi yonke iminyaka ndaba kwisimo sokungakataleli nayipina into.*

Ngapandle kwentandabuzo kuko ingqondo ezibambeke kangaka ngangokudezive ngokubukali amandla ezimeko zangapandle, ukuguquguquka kwesi bhakabhaka kwakunye namaxesha omnyaka njalo njalo. Kodwa ke zinqabile, zaye ngezizatu ezibonakalayo zifanele. Umhlobo wetu u Mr. Steel waye ngenguye oweiiqela. Noko kunjalo waye ngumatu ofayo onko amaxesha akuqala ukuwa amagqabi emhlabeni.

Nanga amazwi ake: Ukuwa kwegqabi yonke iminyaka ndaziva ndityatile, ndidiniwe, ndingakatalele nto. Ndandinga kulandi ukutya, kuti emveni kokuba ndityile nokuba yintonina ndibe nentlungu nokuti nqi esifubeni nase macaleni. Kwakuko nentlungu ebukali ezantsi esuswini eyayi ngancedwa nto."

Into yoluhlobo inokupelisa imihlali yomntu naninina, kodwa into ebalulekileyo kwesisifo sika Mr. Steel yile yokuba ibisoloko ilungelelene nento ekuogatiwa ukubizwa kwayo lixesha lemvelo lokulala.

"Emva kwenyanga ezimbalwa," uti intlungu nokucinezeleka bekubi lula okwexeshana *kuti kwakusondela ukwindla* ndibe kwanje ngangapandle. Ngo September 1890, ndaba ngapezu koko beudiba njalo. Ndaudiugena kufaka nomtamo wokutya, ndatyafa ngangokude kube nzima ukuina ngenyawo. Emva kwe yure ezimbalwa bendihlikihlwa kuba intlungu jsuke yankulu. Ndaya kulala ndahlala kona iveki yonke, ndihanjetwa ligqira. Laba nokundinceda kancinarie kouwa, alizange libe nakusikupa isifo emzimbeni."

Kungaba kwakunjalo, kodwa akuqondakali ukuba igqira lalingakwazi ukufa kuka Mr. Steel. Lingaba lalikuqonda laza alabi nakukunceda kuba lingenalo iyeza. Lonto iqolekile ukubako. Kanti ke noko umlesi angabuza ukuti kunceda ntonina ukusazi isifo ube ungenalo iyeza lokusipilisa? Apo uyasoyisa; akuko luncedo ngenyaniso.

U Mr. Steel uqubs ati: "Okwexesha elitile ndaba sebuozimeni, kunzima nokuba udihambe endlini. Ndakuba ndike ndazama ukubamba bendisuke ndidinwe ndizlva ndipelelwe ndikohlwe nayindawo endingaya kulala kuyo, kwanjalo iminyaka emitandatu ngokulandelelgna.

" Elokugqiba ndifunde ngeyeza elidume kunene ekutiWH yi Ncindi Epilisayo ka Nozala u Sijili, ndazimisela ukuba ke ndililinge. isiqamo soko yaba kukupela kwalontlungu, ndakutanda ukutya, kwamandi kwahlala kakuhle esiswiui; ndomelela ndazuza ukonwaba. Lonto ke seyine minyaka emitatu yabako, andika buyelwa seso sifo. (Signed) William Steel, Hambleton, kufupi ne Oakham, Rutlandshire, December 5, 1893."

U Mr. Steel lo ngumtengisi nompati posi e Hambleton, kwaye okuknfa kwake bekusaziwa. Waye nokungasebenzi kakuhle kwesisu. Kodwa ke kwakungani ukuba abe nokungapili ekwindla? Kudi bene ngantoni nokuwa kwegqabi? Umlesi makazikangelele kwelotuba.

Kodwa okwengoku kwanele ukwazi ukuba Incindi ka Noza.a u Sijili iyakusipilisa nokuba sikuhla ninina eso sifo.

U Rev. W. H. Weaver, umfundisi we U.B Church, Dillsburg, Pa , uyabuqonda ubuxabiso belika Chumberlain Lokohlokohlo, waye engena matidala xa axele a abanye ngalo: " Ndilisebanzisike elika Chamberlain Lo lohlokohlo," utsho, " endilifumene liliyeza elilungileyo kwingqele, ukuxohlela nokutsha kwelizwi." Kunjalo kuye wonke ouliugayo. Lite ngiswa ngu R. Lumsden & Co.', Umtengisi Mayeza e Qonce.

KUNGANINA ukuba unyamezele intlungun xa Pain Paint ka MOULTON inoku inyanga, kwisituba seminiti ezingakupllisa? Akuko ntlungu ingena kuy- mtshumi amabini. Ipilisa ingqingqa, mho yamatambo, intlungu enkulu, intloko ebuhlungu, izinyo elibuhlungu, ukuruneka, ukwenzakala, ukutsha, ukukohlela kwane ingqele. Eliyeza likulu lisetyenziswa ngapandle nange pakati liya kudambisa ukudumba, lipilisa ezin tlungwini. Litengiswa nge 1s 6d., nge Bhotile kuzo zonke invenkie.—AD.

UKOHLOKOHLO OLUBI.

UKOELOKOHLO OLUBI.

' 94, Commercial Rd., Peckham, Joly 12.

" Nkosi Etandekayo,—Andikwazi kulatyila uluvo lwam, kodwa ndiaga ndingakubulela. I Lozenges zako zenze izimanga ekundikaluieni kukohlokohlo olubi. Kususela okuya ndavalwa inxeba emqaleni (ujenge Nkosi yase Germany, kuloko udibnlela u Tixo kuba ndingafananga nayo, mna ndisapila) kwi hospitili yase St. Bartholomew, akuko mntu ubengaba nokohlslo olunamandla kunolwam ; belude iwatika ekubeni lundipelise amandla. Isikohlela ebesilukuni, sisininzi, ngoku sitambile, ngoku ndinako ukusikupa ngapandle kwenkatazo.—Ndingowako ngenene, Nkosi, J. HILL."

UBUNGQINA BE GQIRA.

UBUNGQINA BE GQIRA.

" Routh Park, Cardiff, South Wales, September 28, 1893.

"Ndinovuyo olukula ukuqokela obam ubungqina kwiyeza lako elilunge kunene elizi Lozenges zokohlokohlo, ngoku seyisibozo iminyaka ndiiisebenzisa kwihospitili yam nezinye indawo, ndalifumana linoncedo olukulu. Ndikatazwa futi lukohlokohlo olwendeleyo ; i Lozenge yako kupela kweyeza elindinceda msinyane. Ngoko ke ndibayaiela ukuba bonke abanezifo ezipatele ekukohleleni, njenge Catarrh, nezikohlela Emqaleni, UkuhloKuhlo lwase busika, nezinye izifo ezise mipungeni. —Owako ngenene,

" A. GABRIEL, M.D., L.RC.P., L.M., Edinburg. L R.C.S., L.M., Edinburg." Tabata ezika Keating i Lozenges. Tabata ezika Keating i Lozenges.

Ezi LOZENGES ZIKA KEATING ZOKOHLELO, " sekugqite iminyaka enga. mashumi asixenxe anamihlanu " zaqalwayo ukwenziwa, kukona zidywidwayo ukutengwa, kuba akuko zilingana nazo ngokunceda ku Kohlelo Lobusika, Umbefu, no Mqala; linye kupela elincedayo.

AZINA ZIMBI.

AZINA ZIMBI.

Ezika Keating i Lozenges Zokohlokohlo, elona yeza lingena kudlulwa lilimbi ekunyangeni UKOHLOKOHLO, UKUTSHA KWELIZWI, NOMQALA, zitengiswa nge nkonxa ne botile ngabatengisi mayeza bonke.

Kangel'apa!

Kangel'apa!

U F. S. FAWKES, Cathcart Road, Queenstown, osele namava eminyaka elishumi elinesihlanu erweba pakati kwaba ntsundu e Herschel. Basutoland, nase Komani, usandula kufikelwa zinto eninzi ze MPAHLA ZIVELA ENGILANI, ngezi nqanawa Scot, Mexican, ne Spartan. Umrema zonke indidi zabantsundu ukuba zize kuzibonela kule impahla pambi kokuya kwezinye ivenkile. Amanani ake uti alula kunezinye ivenkile zase Komani, kanipasili kwezi zinto— Ikofu ll ½ d per lb., Iswekile entle 29s. ngekulu le ponti, Izihlangu Zamadoda ngokwi 5s., Ibhululukwe 3s. 6d., Ihempe 1s., Icaps 3d., Iminqwazi 1s., Iprinti 3d., 4d,, ne 6d., Izitesi 1s. 3d., Ifaskoti 9d. Iblauzi 1s. 3d., 1s. 6d., 2s., Ibatyi 5s. Ezi ko zezimbalwa kwimpahla efumbileyo ngamani alula.

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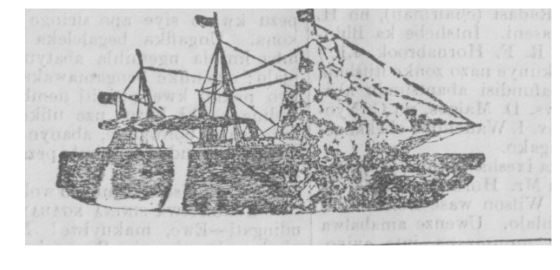

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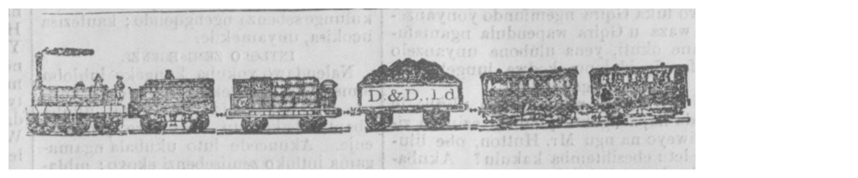

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ZIYAFIKA kuti sonke, zisigcobisa ngokupindiweyo xa site aazamkela, zazisebezisa. Lenteto ilandelayo yenge ngoamango ewe kumhlaba olungileyo, yaza ke yavelisa eso sipo sikulu aiyimpilo efezekileyo. Umnumzana ondibhalele ese Klip Drift Farm Senekal, July 31, 1896, uti:—" Kungovuyo olukuiu endikwenzela lemigcana imbalwa ngenxa Mra. Jacob Smith, wale fame ikankanywe ngentla apa, owaye sifa yi Ngqangqambo Yamatambo kwi milenze yomibini, nakwenye yengalo zake. Walala kwaoko elukukweni, eba wobambeka ixesha elide. Wada wakumbula nge Rheumaticuro yako, wayitenga kwi aitora esikufupi, wayisebenzisa ngokwe migaqo yayo, ekute ke kwixeaha elingapantsi kwentsuku ezintatu *wapiliswa ngqe* ; unokuwenza ngoku umsebenzi wase ndlwini njengapambili, engapazanyiswa nayintwana encinane.

Ndingowako obulelayo,

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