

Lirolelwa 3s 6d nge Kwata (itunyelwe ingekapeli).	
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Unokuhlaulela wonke Unyaka ngokutumela 13s 6d nangalipina ixesha lonyaka.	
Izaziso Zabazelweyo, Aba-tshatileyo, ne Mipanga, irolelwa 1s. ngeshesha ngalinyo ezingene ngalo.	

Vol. XIV. No. 718]

IZAZISO ZAKOMKULU.



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ZISHICILELWA NGE GUNYA.

ISAZISO SIKA RULUMENTE, No. 534,1898.

Isebe Lokulima, Cape of Good Hope, Cape Town, 16 June, 189 .

UKUNYANGWA KUKA LANDIPASI

EZI ziyalezo zilandelayo zokunyangwa kuka Landipasi ziyi bengezisa azipakazi bakazi bonke.

CHARLES CURREY, Umbkhi-Ongapantsi kwi Sebe Lokulima.

Invmvelwano egqitywe kwi Nkomfa ebidibene o Kapa ngo- mhla we 13 June, 1898, pakati kwe Gqira Lemphala lase Kolo- ni, Umpati Womzi apo zikange- lwa kona zizilwana eziba se- mphaheni, kwana Magqira agci- na lomzi kwenziswa kuwo amatitilele okuuyanga e Kimberley.

Le Nkomfa inoku xalaba okukulu, kuba u Landipasi eseko kwindawo ezinilo zale Koloni. Nakaba siminzi inkomo ezagatshu- lwayo, kodwa pakati kwazo kuko iqela ekilulu eseli danjelwe sisitofu enzimbini, ukuba ingaba asikapeli tu.

Ukuba u Landipasi ute wangena kwimihlambi enjalo, mihlambi angabulala kakulu, yaye iminamla enjalo inobungozi kwindawo ezikuphi, kuba kulapo u Landipasi apumla kona, libe ke ngoko sissicenge lonke itiswe.

Ngako oko, ukuba u Landipasi uyakucinywa angabiko, kufuneka kuquitywe ngo mgca omnye kungabiko karuraturana.

Ekubeni impahla inokuhlala itofekile ngokuqatshulwa ngenyongo kupinda pindwa amaxesha atile. kungabile utengisa umgaqo wokuba kumana kupindwa oluga- pulo lwenyongo ngapandle kokuncama ukuba kufe inkomo ezininzi, nangapuz koko kungabile ukufumana izilo ezinokwe nza eyona nyongo ilungileyo, nokuba na i Koloni ibingaba nokuzena elodini.

Kude kuzokubo ngoku, xa u Landipasi abonakele kwimihlambi ebiqatshulwe nga pambili ngenyongo, uqapulo olumsinye lokupinda ngenyongo lnte lwaku tintela nkwanda kweso sifo kulo mihlambi, ngokuba ukutofeka obekufunywene ngolaqapulo lwe nyongo lokaqala kute kwabeenza kwinko mo ezimbalwa emhlabini. Kodwa amava akutsha nje abonisa ukuba kwimihlambi emininzi eqatshulwe ngenyongo, emva kwenyanga ezintandatu nangapazulu, ukuto- feka kute kokuba kuqatshulwe, ize iti efunye kwapela kubuninzi benkomo. lwaye ke ngapulo lwenyongo lwesibini lungazi kuseli izilo ezo kude kube kudlule intsuku ezisi bozo, ekuti ke ngeeloxosha Zibe obubonisa ukuba seyihliwe, ifakwe sezininzi ezigulayo. Enyanisweni kona izigamo ziyafana nobe kungenzekayo ku- mhlambi ohliwe sesisifo ubungapapungula ngenyongo.

Kodwa nkba mihlambi enjalo ubuqa- tshulwe ngegazi lika Landipasi ngokwe migqaliselo exceliweyo ngezantsi apa, sifo besingaba sitintelwe kwasentloko bnti ubu- ninzi benkomo zibe zezi tofekileyo kanye.

Le Nkomfa, ke ngoko, iyaleza kakulu oko- knba kwisילו ngasinye espililileyo bahlukahlukeno ngoko bukulu base, ngohlobo :—

(a)Kumatole angapantsi kwenyanga ezi 6 8 c c.

(b)Kumatole apakati kwe 6 ne 18 lenyanga 10 kude kube 15 o.o.

(c)Kuzilo ezinomzimba olingeneyo 25 o.c.

(d) Kuzilo ezingapezu kwezo 25

(e) Kuzilo ezikulu kakulu 30 c.c.

(f) Ubuninzi begazi obufakwa kwizi- lo esezisifa mabuqalele kuma 40 kude kube kuma 200 o.o., ngoko bukulu besilo Imazi ezisengwayo okanye imazi ezimiti- yo zinokusauteka ixesha elide ngokufakwa kakulu kwegazi lodwa (100 kude kube 150 c.o.)

IFANDESI ELIKULU OWEN & THOMSON.

BATENGISA Yonke Impahla Yabo Ngamaxabiso Okuyi Lahla.

Yiza Uzibonela Ngokwako, Impahla Esisulu!

IKEPI ZE TWIDI, 6d. inye ISUTI, 15s. 6d.

IZIHLANGU, 6s. 9d.

IMINQWAZI, 3s. 6d.

IHEMPE ZANGAPANTSI, 1s. 1d. IBHULUKWE

ZANGAPANTSI, 1s. 6d. ITYALI, IBLANKETI, Njalo-Njalo.

OWEN & THOMSON, E Qonce.

IMVO ZONTSUNDU

NATIVE OPINION.

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

KING WILLIAMS TOWN, CAPE COLON'S, WEDNESDAY, JULY 27, 1898.

A. W. FISCHER Emonti

(Umzi obusakuba ngoka A. BEET)

UTANDA ukwasisa izihlobo zake ezininzi kwana baxasi bake ukuba unempahla ekoyo, kwanenye ezakumfikela ivela kanye Pesheya. Ityali ezintle ezi- ketiweyo zamanenekazi ziqalela kwi 3/6 ziye kwi 25/- (ezona zilungileyo nezintle kwezake zabonwa kweli langase Mpumalanga). ISHUZI Zamanenekazi, ezibshlwayo neziqotyoshlwa nge banzi ezimbini, ziqalela, 3/6 ziye kwi 8/6. ILOKWE Zamanenekazi ze Serge, ezipindiweyo, amahlama onke, 1/- nge yadi AMACICI, egolide nawe silivere, 1/-, 2/6, ne 3/6 nge pair. IZIHLANGU Zamadoda, ne Shuzi IBHULUKWE ze Kodi, Zitshipu, neze *Twidi, kwane Suti Zamadoda zinokufumaneka* nge 17/6

A. W. FISCHER, (Umzi obusakuba ngoka A. Beet) ARGYLE STREET, EMONTI IKAYA LABANTSUNDU.

IFANDESI LONYAKA

LASE BUSIKA.

W, JEFFERY & CO.,

Baquba IFANDESI labo LONYAKA lase BUSIKA, amanani atotyiwe kakulu **EMPAHLA YASE BUSIKA.**

Impahla zase BUSIKA zentlobo zonke zitotywe amanani; abafuna ukutenga maze basivelele kwakamsinyane. Ukukankanya ezinye kewunika umzi amanakani ento ekuyiyo: —I Melton ezingapindwanga ngoku ziyi 41/2d iyadi, beziyi 6d. I Diagonals ne Hopsacks ezipindiweyo, ebeziyi 1s, ngoku ziyi 9d iyadi. I Melton ezipindiweyo, ezilungileyo, ebeziyi 1s 3d, ngokti ziyi 1s iyadi. Ilokwe ezintle, i Beige, i Serge, i Phaid, i Rep, njalo njalo, ebezisakuba yi 3s 6d, ngoku ziyi 2s 6d iyadi; ebeziyi 4s 6d ngoku ziyi 3s 6d iyadi; ebeziyi 5s 6d ngoku ziyi 3s 9d iyadi. Ilokwe ezimnyama, ezinamagabi, ziqalela kwi 1s iyadi. I Kash- miya ezimnyama ziqalela kwi 10 1/2d iyadi. I Kashmiya ezintle kakulu, ezimnyama, ebeziyi 6s 6d, ngoku ziyi 4s 6d iyadi.

ILOKWE EZITENGWE KUTI ZIYATUNGWA KWASITI NGAMANANI ALULA W. JEFFERY & CO., BATENGISA NGEFANDESI Impahla yo Busika, Kwindlu Engapakati, NGAMANANI EFANDESI.

Yiza kubona Impahla Yangapantsi Yamanenekazi na Bantwana ye Flanellete. Ihempe Zamanenekazi ze Flanellete ziqalela kwi 1s 3d inye. Ihempe Zokulala Zamanenekazi ze Flanellete ziqalela kwi 1s 9d inye. Ibhulukwe Zamanenekazi ze Flanellete ziqalela kwi 2s inye, ne Lokwe Zabantwana ze Flanellete, ngamanani apantsi kakulu. Ilokwe Zakusasa Zamanenekazi zo Busika. esezimbalwa, i-Jersey, Izibaca, njalo njalo, ne Lokwe Zabantwana zo Busika,ngamanani atotywayo.

W. JEFFERY & CO,

Batengisa Ikausi Zamanenekazi Ezintle ze Kashmiya, i pair ezintatu nge 2s 6d Izandla Zamanenekazi ze Kashmiya ebeziyi 1s 6d ngoku zitengiswa nge 1s. Izandla Zabantwana Ezishushu 6d, 9d, ne 1s i pair. Izandla Zamanenekazi ze SILIKA ezi lungele ukunxitywa ngokuhlwa ebeziifudula ziqalela kwi 2s 6d zyiye kwi 4s6d i pair ngoku ziqalela kwi 1s 6d ziye kwi 2s 9d i pair.

W. JEFFERY CO., Ngelixesha le Fandesi bawatobile kunene amanani Empa- hla Yokunxiba. Idyasi Zamadoda ebezi 35s ngoku zi 22s 6d inye. Idyasi Zama- kwenkwe ziqalela kwi 9s 6d inye Izandla Zamadoda Zoboya ngamanani apantsi kakulu. Isuti Zamakwenkwe ze Serge zitotywe zazi 3s 6d ne 4-8 6d isuti lhe mpe Zamadoda Zokubala 2a inye,—Kwi Fandesi lika W. JEFFERY ungatenga Izabhalala Zoboya nge 4s 6d sisinye Ingtiibo zase Witney nge 6s 6d inye Ikwi- liti Ezinoboya nge 6s 6d. Intsalela ze Flanelette, Flannel, Amalapa Elokwe, Isilika, j-Velveteen, 1-Lace, 1-Ribbon, njalo njalo, zitotywe

Fandesi Lonyaka lika JEFFERY lase Busika

Fundani apa Mafama Ningalibali

Idipu zika BATTLE Zegusha!

ZIMINYAKA INGAMASHUMI OMAHLANU ZIKO.

NANTS 'INTO OKAD 'UYIFUNA!

MAFAMA, ukuba ninga ninganyanjia igusha zenu ebhufeni besenzani nge Dipu zika BATTLE, eyo-Mgubo Nengamanzi. Zezona Dipu Zegusha Zilungileyo, Zingena ngozi, Zitshipu e South Africa apa, nakulo lonke. Idipu zika BATTLE zegusha zisetyenziswa Ngamafama angawona ate putu chlabatini; kanifunde incwadi ezingqinayo kumapetshana ashicilelweyo.

Ezika BATTLE Idipu Zegusha “azike zibulale Gusha ” : into yazo kunyanga ibula; zilungisa uboya; zizinika impilo negusha ngokwazo.

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

Banayo bonke abatangisi, Pesheya kwe Neiba, nase Kokstad, Nakwindawo zonke zakwa Rulumente zempahla e South Africa.

ARTHUR and CO LIMITED, Kupela kwe Arente e South Africa,

SOLOMON S. T. DAMBUZA, Umcweli no Mki, e Bai,

WAZISA umzi wakowabo Ontsundu ukuba unokuwakela IZINDLU nge Zinki, uamaplanga ngapakati, Azihombise; ITYALIKE ezine Mphahla yazo yonke; E Baiyi na PINA ape Afunwayo. Ngexabiso elepanti.

Wenza ne BOKISI EZINTLE nge E3 ihlaulwe kwaoko ; EZABA- TSHAKAZI, ezine drawers ngapantsi, E2 10s, Indleko zokutunyelwa zihlaulwe ngulowo sukuba eyifuna.

S.S.T. DAMBUZA,Raleigh St, Port Elizabeth	
MUSA UKUNGA KATALELI UKUKOHPLELA KOMTANA WAKO!	-
MORRIS'S Glycerine and Black Currant Cough Elixir	
NGUMCIZA OPILISAYO KWI NKOHLONKOHLO EZIKUPISAYO (WHOOPING COUCH)	
UMQALA, IZIFUBA,EZIBAHCWYE,IHCOQELE (BRONCHITIS),_INKOHLONKOLO NE NCQELA!	

NKOSI,—Umciza wako wokohlokho ube noncedo oluluku kum nakwizihlobo. Ndingca ukuba ku Busika obudluleyo ubom bentombi yam encinane basindiswa kukusebenzisa wona ; ndaye ndiqondisisa ukuba omna mabangahlali ngapandle kwaba, kuba ndisazi ukuba upilise inkohlonkohlo ebesezi ncamikele, ekubeni eminye imiciza ingapumelelanga.

Owenu okolekileyo,

1/6, 2/6 ne 4 6 nge bhotile (ngapandle kweye post).

EKUPELA KWE ARENTE ESAFAFIKA—

H.T DOBLE, EQONCE

“IMVO ne TOLE” LIPUMA

NGOLWESI-TATU

IVEKI ZONKE

Litunyelwa kwindawo zonke apa ema Zantsi-Afuka, e Yerepe, nase Melika.

Lijonge Ilungelo Lomzi kupela.

Limele imfanelo ya Bantsu-ndu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

[IXABISO 3d.

Ukuba ufuna eyona mpahla ilungileyo nge Mali yako yiza ko

BAKER, BAKER and CO.

KING WILLIAMS TOWN (E-QONCE).

ILOKWE EZIKETIWEYO EZINTLE

40in. ze Dress Material zamabala, 1/- nge yadi

40in. ze Melton Cloths, zamabala onke 9d ne 10 1/2d yadi

ITYALI!! ITYALI!!

Zokwanelisa wonke umntu. Impahla eninzi yezamankazana Zentlobo zonke. Impahla yendlu njalo, njalo, enokufunyanwa Kwelase Ntshonalanga.

I BLANKETI

ezinkulu zinyukile emaxabisweni ngenxa yokunyuka kwerafu zamazibuko kodwa sizimisele ukutengisa intsalela yempahla zetu zase BUSIKA ngamaxabiso amadala.

BAKER BAKER & Co. King Williams Town.

UKUFUDUKA KWE VENKILE.

-U-

GEO. HATCH

—WE—

ZITORA ZABANTU

Uye Kulamzi wazekayo ubuno

BOURKE & MARSH

Ixesha elide.

Lomzi uhlaziy we wagqitywa wafakelwa indawo ezintsha.

IMPAHLA YONKE INTSHA IYEYOHLOBO OLULUNGILEYO

Eyona ndawo Itshipu apa Edolopini kwimpahla Iyamankazana nezinto ezityiwayo.

Beauchamp, Booth Co.

E QONCE

Siyanzisa ukuba siwafezile amalungiselelo ebe siwenza sine

Mpahla Ezintsha!!

I GERMAN PRINTS, ezona zilungileyo yi 6d. i yadi. IZITAFU Ezipindiweyo (double width) intlobo zonke zamabala yi 1/- iyadi (ngamanani alula).

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

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

ILOKWE ZOKUTSHATA esezenziwe kade ziqala kwi £1 5s, zide yiye kwi £5, zinako noku, dolwa ze zenziwa kwa oko.

IVEYILE ZABATSHAKAZI, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into e-funekayo yomtshato.

Yizam Kubona Isitora setu esikulu esitsha.

Beauchamp, Booth & Co.,

Late JOHN J. IRVINE

IMVO ZONTSUNDU (NATIVE NATION), JULY 27, 1898.

Iziganeko Zekaya.

Abazelweyo.

JABAVU—Inkosikazi ka Rev. Jonathan J. Jabavu e Beaconsfield izuze intombi ngomhla we 23 ku July, 1898.

(NELISO LOMZI).

NGOLWESI-TATU, JULY 27, 1898.

Abatshtileyo.

IKOMFA YOMZI ENDWE.

LENTLANGANISO ibiyeyabatu-

nywa abupama kwintlanganiso zase makaya. Kunkutiwa ke yezomyi. Ayinjenge intlanganiso yamatsha nltziyo angasuki mzini, ateta izinto ezizeziqzu zawo.

Ivubulwe ko umsebenzi ngolwesi Tatu lwevekhi epheleyo, yaye izinya--nye zimamhlaba ezingindillili --- into zo KALIPA (o SOLO), zo RENGQE ; aba-fundisi into zo WOKOPU, nezo MANELL, nezo MAGABA, nezo DLEPU. Baye behelapa abo NQOSE, nabo FIGLAN, nabo KULA. Nakubeni bebeko abe-qela eFlisha elingenantlozi ukuduba- duba into yamadoda amadala, wona umsebenzi uqutywe waya kuqatshelwa kwinkalo ejongwe bubukulu bomzi ontсандu---yokuba kolunywlo yonke ivoti yontсандu mayicimbe lomloko.

NOTYODA --- Kusitele kukufza e Beaconsfield ekuseni ko Mvulo, 5 July 1898, unyana ka Jones Ntotyoda wamazibulo, ubudala i-Timinyaka e 11 nenyangana 4. Izihlobo mazamkele lombiko.

Beaconsfield ekuseni ko Mvulo, 5 July 1898, unyana ka Jones Ntotyoda wamazibulo, ubudala i-Timinyaka e 11 nenyangana 4. Izihlobo mazamkele lombiko.

BOSMAN---Kusitele kukufza e Rabu- la nge 2 May, 1898 u Mabel Violet Bosman, obudala buzinganyazi ezi 18, intombi ka William no Lettie Bosman. Izihlobo mazaneliswe ngulombiko.

MTONGANA---Kusitele kukufza e Hlobo ngomhla we 10 July, 1898 u Edward Eleazer, unyana omkulu ka James Mtongana u; ugule intsuuku zambini. U Beminyaka izi 16 ubudala. Izihlobo ezikufupi nezikude mazaneliswe ngulo mbiko.

BANGENI --- Kusitele kukufza u William Bangeni, ogama limbi lingo Hlwerpmu, obe sisibhonda sase Hebe--habe, obengunyana omnywe ka Headman Klass Bangeni, ogama limbi lingo Mlanda Indoda le ibigibge iminyaka eng 58. Izihlobo mazamkele lompinga. UHubbe nge 13 June 1891; ufele e Nko- sini.

U MR. GARRETT

Oseluggatsweni lwe Dike.

KU MHLELI WE “MVO.”

NKOSI,—Njengomnye waba seluggatsweni lokunyulelwa e Palamente, oti wena kunye nepela kalu kwinqubo yalo yekaloko nje abanyuli a Bantsundu mabangabavoteli, ndifanelwe lizwi lempendulo. Uti o Messrs. Sauer, Merriman, Hay, Solomon, Beard, Wiener, nama Molteno nga “ Bahlobo Bontsu- ndu.” Ndiyavuma ukuba ixenye yabo bebenga Bahlobo Bontsundu kuxesha eligqitileyo; kodwa iqela lama Ngesi alaluhukananga nabo ngenxa yokuba benga Bahlobo Bontsundu, kanjako abaxaswa ngama Bhulu kulo lonke ilizwe ngenxa yokuba benga Bahlobo Bontsundu.

Nguvupina umhlobo wo Nisundu ongapazu ko Mr. Innes ? Kulo mgci- peko usand’ ukubako obangele oku nyulo, u Mr. Innes no Dr. Berry babe calanye, bona bakwinye. Bawucitile ngokute nqo, nangeshayi umteto wokwabiya kwezitulo, ate u Mr. Merriman ngumteto ka Mr. Innes. U Mr. Innes uvote kunye nalampakati (Ministry) ahlaziziweyo, bona bonke pepela bawacasa, kungevoti zwako kupela ke etc i Bond yapamelela ukubacitza ukuze kunyulwe kwangokwezitulo ezingabiwanga.

Malunga nomteto lo, kuyinyaniso kana ukuba wongeza amalungu kwi Zitizi za Bantsundu, kutiwa kanjalo uswe ukulawula kwe Palamente ngama Fulkandile (ama Bhulu). Zizizatu ezilungileyo na ezi zokuba a Bahlobo Bontsundu bawucase lomteto ? Malunga nalo Rulumente ahlaziziweyo, kwixesha eligqitileyo wenze izinto ezimbalwa kwimicimbi ya Bantsundu, nakwentiyanee enditie mma ndimangqawqa kakulu. Kodwa nguvupina u Rulumente ovotelwe ngaba “Bahlobo Bontsundu ” bako ukuba atate indawo yalo, oko, nakolu nyulo ? Abavotelangc ukuba kungene oti ko Mr. Innes. Akoko namnye kuyo oycinigayo lonto. Akuboni ? U Mr. Innes uvote kweinye icala. Wayeka kuba ngu Rulumente ka Mr. Schreiner. Inangoku ukuba bamupeleke oxa-- swe liqela elikulu lama Jiibulu wokuzisa intando ka Mr. Hofmeyr. U Mr. Innes ute kungenzeka angene kubu Rulumente buka Sprigg; kodwa ku Bond nama Bhulu ati uy ‘ verdornie niet vreedne’ (isiyata wombalo wabantsundu), akezanee angene kubu Rulumente buka Schreiner. Kodwa ke wena uti lamadoda aliqelana ezilomeke; yaba kuya kuhlala bemicene endleleni u Rulumente we Bond neqela lake. Make sibonke e. Abatatu u Wiener, Beard no Solomon abasayi kuba kona konke na, ekubeni bengenanganca elugqatsweni lokunyulwa ngabanyuli ababangatsihileyo, bengasayi kuya nakuba pina. Ababini abango Sauer no Merriman kunqabile ukuba kutive ganama “Lungu azimeleyo” ekubeni bebezwa kuta ngamapakati kunye no Schreiner. Ngabatu u Hay no Molteno, akunakupikwa, ukuba babuye banyulwa kuyakuba ngenxaso yama Bhulu, lonxaso ke bonke ngaba- nye babumkele emabaleni. Kunganinzi ? I Bond iyawazi umsebenzi wayo.

Akuko nto inkushenzisa inyانبiso yokuba IMVO ilinga ukubopa i Bond kunye naba Ntsundu ngweleni ‘nye Lamapakati kanjako angawokuqala yabakoyo, yanamandla nje i Bond, ukungayikataleli ngokusekukheleni. Ahlu- kana no Dr. T. Water, kunokwahlukana nemiteto yawo yokulungisa ekubeni abatatu awo o Sir James Sivewright, no Sir Pieter Faure no Dr. Smart benobuganga bokuya kulwela izitulo ebezine Bond, baneeke isitebe se Nqube- bela. Okukete kwamacala. Kutwiwani ngokwezifo ?

Malunga nabantu abalwa lamadoda axaswe yi Bond kwizitili zabanyuli baba Ntsundu, wonke kubu ungumhlobo wo Ntsundu kwangangabo.

Tata u Mr. Hay nam e Dike-Ngqushwa apa, ukuba uzibonakalise engu- mhlobo wabo okwemyaka emihlanu e Palamente, obam ubuhlobo kubu ndibubonakalise iminyaka emitatu emapepeti. Ienzo zam ndizitelekisa nezake. Into endiyenzileyo, ndayitata kwi *Cape Times* bdingacinqi nto ngevoti zwaba Ntsundu njengo Mr. Hay e Palamente.

Kuyandinyanisa ukubalatisa incwadi abantu base Dike-Ngqushwa, abama- ninzi kwezinye indawo abayazoyi i Lovedale nomsebenzi wayo. evela kumntu nabanyazi nabantembayo ---

<div></div>	<div>81 Plein Street, Cape Town, 4 July, 1898.</div>
<div></div>	<div>Dear Mr. Garrett,—Ndiyatamba uya kulingenela i Dike. Ndiyakwazi ukuba ute-tye. Uya kubhalana ngenyanini ne Koloni uyenzele konke onako. Izihlobo zam ezi Ntsundu ziyu kunqaba ezandleni zako.</div>
<div></div>	<div>Umhlobo wako, JANE E. WATERSTON.</div>

Nditi ke ekuketbeni pakati kwam no Mr. Hay abantsundu basiqonda site yegokufanayo kweyabo imicimbi. Umahluko ngulo—siyishi.yia.imi—cimbi ebanzi enegananto naba Nisundu—nokuba kweminye imicimbi u Mr. Hay ulahlekile konkena, ekubeni mna ndinako ukutenjwa liqela ekupela kwalo anokulindelela uluto kulo umntu Ontsundu.

Oko kutenjwa kwakona ulahlekile kuko u Mr. Sauer, u Mr. Crewe unako, u Mr. Merriman ulahlekile kuko, n Mr. Hockley unako. Kwiindawo ezitile ndiyekelwa ukuba u Mr. Crewe no Mr. Hockley bem ipezu kwesiganga senqubo ehlele kwaba Nisundu engapazu kweyo Sauer no Merriman, nokuba kutatatyata eyaba Ntsundu bodwa na.

Akuko namnye kubo owasa wasebenzisita into yokunyelwa, ngokuxeka aba Nisundu nje ngo Mr. Merriman enyelisa nezinye intlanga, kwa nama Bhulu la ati ngoku e Wodehouse mnye naye.

Izezi nje ke inyانبiso kufanelikele ukuba silindele ukuba aba Ntsundu kolu nyulo bakangele ngokubanzi, bakangele ukuba umcimbi okuxala- bise lonke i South Africa, amadoda angayo ngw MESSRS. Sauer, Merriman, no Molteno kwiminyaka emibini nemitatu egqitileyo bazibalule ngokupakamisa ubu Kruger, behlaweyla ukungatembeki ko Rulumente we Nkosazana; lo Rulumente oto ngomoya wake omheli ngakwaba Nisundu, wazibangela ukuba atiywe ngokupindapendinye liqela lase Transvaal cilikule Koloni nje ngapandle kwayo. I Flage ye Nkosazana iteta uxolo, ubulungisa, nemandlelo ezilinyanayo enkululekweni. Abantu base England naba ngama Ngesi (Utieldters) e Transvaal, nama Ngesi angqondo zintle ala Koloni napina, nokuba ngaba lupina uhlanga, bakangele kuti ukuba siyipakamise lo flag kolu nyulo. Yiyure yokuvavanywa. Baya kusilahl na ke aba Ntsundu kulu yure ?

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Ndingowako, nkosi, onyanisekileyo,

EDMUND GARRETT.

(Owenqubela oseluggatsweni kunye no Mr. Templin kwi Dike-Ngqushwa, bemelene no Mr. William Hay.)
Alic, July, 1898.
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Yaka Umzimba

Woba uyazinqabisa esifeni. Akuko yoza ligqite i SCOTT’S EMULSION ekulungiseni umzimba otyafi- leyo.

Emva kwe Fiva

Umntu uyabiyi abe nokutyafa, yayo ne fiva lyakumana imhla ude umzimba womelela. Kautate i

Scott’s Emulsion

Onke amagqira okuxelela ukuba batiniana abantu ababe bityile betyafiele ukomelela, bafumene impilo kupela ngo-ku tata eliyezha ikulu.

Amawaka Onina

Banika i SCOTT’S EMULSION kwintsana zabo, ba- ziyabenziswe nabo, kuba ityebisa ilungisi igazi, iqinisekisa nokukhula kosana lomelele. Akukomo iluncedo ku ko- hlokoHlo, Ingele kwanesifuba esingomeleleyo njengayo, ifanale ke ngoko ukutengwa

Yimilwelwe Yonke.

Inokufunyanwa kubatengisi mayeza Nezitorza Zonke.

U MR. GARRETT

Oseluggatsweni lwe Dike.

KU MHLELI WE “MVO.”

NKOSI,—Njengomnye waba seluggatsweni lokunyulelwa e Palamente, oti wena kunye nepela kalu kwinqubo yalo yekaloko nje abanyuli a Bantsundu mabangabavoteli, ndifanelwe lizwi lempendulo. Uti o Messrs. Sauer, Merriman, Hay, Solomon, Beard, Wiener, nama Molteno nga “ Bahlobo Bontsu- ndu.” Ndiyavuma ukuba ixenye yabo bebenga Bahlobo Bontsundu kuxesha eligqitileyo; kodwa iqela lama Ngesi alaluhukananga nabo ngenxa yokuba benga Bahlobo Bontsundu, kanjako abaxaswa ngama Bhulu kulo lonke ilizwe ngenxa yokuba benga Bahlobo Bontsundu.

Nguvupina umhlobo wo Nisundu ongapazu ko Mr. Innes ? Kulo mgci- peko usand’ ukubako obangele oku nyulo, u Mr. Innes no Dr. Berry babe calanye, bona bakwinye. Bawucitile ngokute nqo, nangeshayi umteto wokwabiya kwezitulo, ate u Mr. Merriman ngumteto ka Mr. Innes. U Mr. Innes uvote kunye nalampakati (Ministry) ahlaziziweyo, bona bonke pepela bawacasa, kungevoti zwako kupela ke etc i Bond yapamelela ukubacitza ukuze kunyulwe kwangokwezitulo ezingabiwanga.

Malunga nomteto lo, kuyinyaniso kana ukuba wongeza amalungu kwi Zitizi za Bantsundu, kutiwa kanjalo uswe ukulawula kwe Palamente ngama Fulkandile (ama Bhulu). Zizizatu ezilungileyo na ezi zokuba a Bahlobo Bontsundu bawucase lomteto ? Malunga nalo Rulumente ahlaziziweyo, kwixesha eligqitileyo wenze izinto ezimbalwa kwimicimbi ya Bantsundu, nakwentiyanee enditie mma ndimangqawqa kakulu. Kodwa nguvupina u Rulumente ovotelwe ngaba “Bahlobo Bontsundu ” bako ukuba atate indawo yalo, oko, nakolu nyulo ?

Abavotelangc ukuba kungene oti ko Mr. Innes. Akoko namnye kuyo oycinigayo lonto. Akuboni ? U Mr. Innes uvote kweinye icala. Wayeka kuba ngu Rulumente ka Mr. Schreiner. Inangoku ukuba bamupeleke oxa-- swe liqela elikulu lama Jiibulu wokuzisa intando ka Mr. Hofmeyr. U Mr. Innes ute kungenzeka angene kubu Rulumente buka Sprigg; kodwa ku Bond nama Bhulu ati uy ‘ verdornie niet vreedne’ (isiyata wombalo wabantsundu), akezanee angene kubu Rulumente buka Schreiner. Kodwa ke wena uti lamadoda aliqelana ezilomeke; yaba kuya kuhlala bemicene endleleni u Rulumente we Bond neqela lake. Make sibonke e. Abatatu u Wiener, Beard no Solomon abasayi kuba kona konke na, ekubeni bengenanganca elugqatsweni lokunyulwa ngabanyuli ababangatsihileyo, bengasayi kuya nakuba pina. Ababini abango Sauer no Merriman kunqabile ukuba kutive ganama “Lungu azimeleyo” ekubeni bebezwa kuta ngamapakati kunye no Schreiner. Ngabatu u Hay no Molteno, akunakupikwa, ukuba babuye banyulwa kuyakuba ngenxaso yama Bhulu, lonxaso ke bonke ngaba- nye babumkele emabaleni. Kunganinzi ? I Bond iyawazi umsebenzi wayo.

Akuko nto inkushenzisa inyانبiso yokuba IMVO ilinga ukubopa i Bond kunye naba Ntsundu ngweleni ‘nye Lamapakati kanjako angawokuqala yabakoyo, yanamandla nje i Bond, ukungayikataleli ngokusekukheleni. Ahlu- kana no Dr. T. Water, kunokwahlukana nemiteto yawo yokulungisa ekubeni abatatu awo o Sir James Sivewright, no Sir Pieter Faure no Dr. Smart benobuganga bokuya kulwela izitulo ebezine Bond, baneeke isitebe se Nqube- bela. Okukete kwamacala. Kutwiwani ngokwezifo ?

Malunga nabantu abalwa lamadoda axaswe yi Bond kwizitili zabanyuli baba Ntsundu, wonke kubu ungumhlobo wo Ntsundu kwangangabo.

Tata u Mr. Hay nam e Dike-Ngqushwa apa, ukuba uzibonakalise engu- mhlobo wabo okwemyaka emihlanu e Palamente, obam ubuhlobo kubu ndibubonakalise iminyaka emitatu emapepeti. Ienzo zam ndizitelekisa nezake. Into endiyenzileyo, ndayitata kwi *Cape Times* bdingacinqi nto ngevoti zwaba Ntsundu njengo Mr. Hay e Palamente.

Kuyandinyanisa ukubalatisa incwadi abantu base Dike-Ngqushwa, abama- ninzi kwezinye indawo abayazoyi i Lovedale nomsebenzi wayo. evela kumntu nabanyazi nabantembayo ---

<div></div>	<div>81 Plein Street, Cape Town, 4 July, 1898.</div>
<div></div>	<div>Dear Mr. Garrett,—Ndiyatamba uya kulingenela i Dike. Ndiyakwazi ukuba ute-tye. Uya kubhalana ngenyanini ne Koloni uyenzele konke onako. Izihlobo zam ezi Ntsundu ziyu kunqaba ezandleni zako.</div>
<div></div>	<div>Umhlobo wako, JANE E. WATERSTON.</div>

Nditi ke ekuketbeni pakati kwam no Mr. Hay abantsundu basiqonda site yegokufanayo kweyabo imicimbi. Umahluko ngulo—siyishi.yia.imi—cimbi ebanzi enegananto naba Nisundu—nokuba kweminye imicimbi u Mr. Hay ulahlekile konkena, ekubeni mna ndinako ukutenjwa liqela ekupela kwalo anokulindelela uluto kulo umntu Ontsundu.

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Impawana.

Umbaleli wepepa eliyi East London *Dispatch* wenze ingxelo evakalayo ukuba ibalwa ngumxasi ka Mr. CREWE ongatandayo ukumsingela pantsi u Mr. SAUER. Uti

Emva kwentlanganiso ebizwe yi Mantyi, ukuxoka ngo Mto wase Glen Grey, u Mr. SAUER udibene namadoda ate asala ngokuhlwa. Ute ukungabaveleli kwake abanyuli baka, ubangilele kukungapili nakukuya Pesheya. IYayiwakasela Umnto wase Glen Grey, nangani angavumelelani nako konke okuketwayo kwabo.

Akananto ne Bondi, akananto ne Lingi, akalandeli mimiselo yeqela eFlish. Ependula imibizo uye unenziwyo ezizezake, akaladine no DE WIET no BOTHA, Waxmasa u NEEHLING kwindlu Yengewe kuba enge Bondi, u FAURE wamcasa ngobu Bondi, kengoku unyule oyena sangenani nathi. Inftlanganiso mayingakolwiza zinteto zamapepa. Kubuzwe ukuba angangenaena ru rulumnteni no MERRIMAN xa beya kongameyela ngu SCHREINER ? Ute akengeyephe-dlali londawo, angabona ngokwexsha. Ute ukuba ebetanda kuko esinye isiqingatha abengasimelayo, kuloko unye e i Alvan, kuba kuxakala ukuba kanye byintontina ? Yati injenge Ngesi-ama Bhulu, naba Nisundu ngokufanayo, unya ukubonisa ukuba banako ukhahlalana ngokolo. Ute u HOLMWA ngumhlobo wake, abe afesundu ubatata ngokwexsha. Yonke leneta lukodyohla isepa emehlweni.

INCOKO.

Lomntu ulincoko kangaka apa e Mveni ngubani mfondini? Yatsiho enye inkewana kwenye. Yavakala enye :

He i Kautsho, ndihlale ndifunfana nam lomntu uzagazange aswelle nto yokuncola eziweki konke, mna mfondini sendisuke amntsha abhodela eloqela anjengo Mr. DUCKLES nditsibe encoekweni yakufika IMVO yan.

Kunzima umntu xa esalufunda ulwimi lukwexhalanga. Sati xa sikwinesiywe istation silokile, xa aza kundululwa ukulolwisa kwavakala omnye umlungu ebuzi i boyi yake kwenye indoda entsundu esiti: Upi uboyi yan ? Ute nqumama omnye ngoku ngaqondi, uvakele (sekusitzi) kwayena umlungu: Andimazi ? (alamazani na).

Lento i-kwazisa into ebantwini ukuba inje, ze bati bakufika, bakike inge njalo, iyadikasi: utsho omnye ubalel’ edolweni. Saka sayu kufikela kweinye lamakaya akutiwa ngawendwendwe e Batenjani. Safika abantu balapa behshuho bonke, kungeko kuzola okunokunika umntu odinweyo ukunwaba nokupumla. Njengokuba lento umntu ivote into zake, engafuni ukuba kutive unxiltile, nditi mna angasuka akutye luhlaza. Saba sebezisa ukuba kanenge kululeki pakati kwaba bantu. Kukubi ukufikela ebantwini bananjalo. Kube ngakumbi xa nomini kaya enjalo yinto, asuke abe ngumsindo epepla nakutetela pantsi. Kuba kaloku uti nihleba ngenxa. Seva sexeleleka ukuba “Aka-Bonti, eliya wama amandla ngu-Bonti esiti.” Lento yonina ku- yekwe nendawo esivutsi i Bonti.”

Lento iyama ywe hangu iyatandeka ebucake. Enye imibekisi yakabona nendoda, ipumele ipulo into zo Molteno, ide ngobuso ubangenaninzi- ni yapa kasiyeni somnyu umntu umsila wehangu ingavubeki kweswayo.

Kutiywa kutiywe nomsila lo umbala hi? I Kutiwa kuba kwale Liki ndini yivo le ngoku chuska, kunye imvuzekazi yakabona nendoda, ipumele ipulo into zo Molteno, ide ngobuso ubangenaninzi- ni yapa kasiyeni somnyu umntu umsila wehangu ingavubeki kweswayo.

Kutiywa kutiywe nomsila lo umbala hi? Enye indoda yayitaya kanobom inyama ye hongu, yaza yaya kulala ikohlwe nakupefumla. Ibonwe abasuku seyikala, izilahla paya ingubo zayo ngama- ndla, ite yakubuzela ukuba kanenge byintontina ? Yati injiwa icotlawa yinkunzi yemfene inyuka esiwisini sayo isiza entloko, kelaKoloko iyayilahlala ngokwenywe.

Inhangu le yayinjnyelwe nini kanenge ukuba mayityiwe, sagqibela isaelwala nje sisi Balo ? I Zinto zama Melika zihlale zizodwa. Yaka enye indoda egama lalungu Sampo, imana isitizi yakubuzwa uluvo lwayo epumfulweni ngumkokeleli, imana ukuti lemihla: “ Mna mikokeleli sendihleli ndilungile, into inye emsalindale yona, kukuba kufike i Ngelosi u Gabariyeli ezee kunditabala, nokuba angafika nimina ndihleli ndilungile.

AMAMENEMENE E LIKI.

Bonisanii!

BONISANI.—Kulahleke igusha ezi 25 ngapa e Qumra; zibhalwe u G ngasekhohlo. Olondaisywo wotumlela u J. J. SIVYO, Komgsha.

BONISANI!—Ndicela amhelo zinko- si silahlekelle ngolwesi Hlanu (July 8) ngumfong ongu JOHANNES SOPAZI. Upangaliyanga kakuhle. Singavuya ombonileyo asilandise ngokubalela ku WILLIAM SOPAZI, Hleadtown, Fort Beau- BONISANI.—Kubiwe or kulahleke ihashe lam e Mpikane kwesika Skelewu. YINKABI EBOMVU-MTU- QWA, linenyama, libungxukuma; line- ndawo esizingqi ezingxaleneli ladlwa yisali, kodwa seyipolile, ayipumanga boya imadaka londawo. Ndihlala um- kosi kwabamele esika Mr. Zazela Ma- goda, nabamele i Ndakana. Olondaisywo wovuzwa nge E1; atumele ku P. B. BALA, c/o Rev. T. R. Curmick, Butterworth.

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ZISICOTELA SINGAQONDI.

Ngamawaka abantu abafunda lamapapa abanyele sezingwevu; ungomnye wabo? Ukuba kunjalo, ungayixela imini olwampua ngayo umwele lokuqala olungwevu, nokuba mihlabini ludevu? Lonto vaqhubeka ngokwento zonke zemvelo, kuba ixesha liyazikupa amabala izinto lizinke amanye: kanti wotuka wakuyibona le nto mihlabini weva kakubi kuba akulibonanga ukuba kolo mvelo: *wotube sefoka*.

Kauwe ke ezinye izinto ezimbi nanga pezu kwaleyo, ufunde isifundo;” kude kuzokuti ga ku March 1891,” utsho u John Murray, “andizange ndigule ebomini bam.” Ngenxeshana endingalingondanga ndizive ndingalangelelene. Ukuqala umlomo waba rana, nditi ndingakutya kuko into ete shiji elucabangeni, isisu sibe sibi ngokungati kuko into elucabangeni.

“Ndakuhlalaza konke ukutya endikutatayo, ngangokude maxa wambi ndihlaze igazi. Akubangako nto ivumayo ukuhlala esiswini, kwayingqaba ukutya okukuluma. Nobisi libha ngu- nzamo ukutlwa. Ndatumela egqirini, elati lakufika isisu sam sisibi landinika amayezwe entlobo ngenitlobo ; akubangako lincecayo, ukufa kwaqubela pambili.

“Nditate amayezwa okukuba ubutongo, noko yayingqaba ukutlwa emini nase buku. Inzulungu bezindipata ngangokuba kuba nzima ukulala pantsi.

“Emiva kwenyanga ezine ndigula ndasiwa kwi hospitala yase Grantown, apo ndizuze amayezwa nokutya okukungileyo. Nditya kupela ukutya okumanzi, yase isisu sibuhlungu, sisibi ngangokuba ndilolise ngokukuhlazana. Emva kwenyanga ezintlanu ndagokuka ndisafu nzima nangapezu kokuba andandike ndinjalo. Iinyanga zalandelelana ndise zintlungwini ezinkulu; ndaye ndinqine ngokoyikisayo, kunzima nokupakamisa unyawo pantsi.

“Ndape elwa ngamatemba okupila, ndaye kupela sendindle ukufa, ndiqonda ukuba akusekude.

“Kwakungo February, 1892, endate ndeva nge Neindji ka Nozala Sijini Epilisoayo, ndamzisela ukulilunga ukuba alingandiceda.

“Andibanga nakulifumana ekaya, ndatumela e London. Nditya kungati ndiyongezelela ndakuti, ndihlase amaxesha ambalwa landiceda. Ndizingxile ukuxilela, ndabona ndinako ukutlwa ukutya okuninayo; amandla am akuyela. Emva kwexeshana zandaba intlungu. Ukususekela oku andizange ndibe nanto; kudewa *ndinako ukuya kuzingela - ndenze nawupina umsebenzi.*

“ Ndiyambulela u Mdali ngokundazisa nge Neindji ka Nozala Sijini, kuba ngakule nde kwake ngendiba namhlanje ndise ngcwebani lam. Ndixelela wome umntu okokuba yandisa ubom bam.

Ukululekile ukuba uyishicilele lentelo ibonwe kulo lonke ilizwe, (signed) John Murray, Cragmore Cottage, Berretty, (near Balmoral), Grantown, August 28, 1893.

U Mr. Murray yindoda enesimilo esi- hle, nezayekayo kweso sithi. Usebenza ku D. Jardine Esq. wase Rarrock Lodge. Isifo sake yayi sisisu esibi kakulu esasi nana sinciphunga (wofa engaqondki) Liti ngqxa elibalulekileyo - *(leno ngati sisifo esiqhubalayo, kupela ngumxokolelwan o wenguyungululo ebezimana - ukubonakala ixesha elide zingapha bam)*. Ziza ngolo hlobo izimvi, ziza ngolo hlobo isifo, kuba ngolo hlobo ukufa. Li- nda kwa impu zokuqala ube sewulungi selele Incindi ka Nozala Sijini.

Ukupiliiswa Komqala Kamsinyane “ Okunye xa sasise Udushoon,” utsho u Mrs. T. Cunningham we Union Hotel, Mossel Bay, inkwenkwana yam yangena kusasa endlini yokutlwa imini ikolwe nakutlwa, umqala ute vingci. Ndotuka ndatumela kwaoko ukutlwa ibhotile yomchiza ka Chamberlain Wo- kohlokotho. Lifikele ndimpile ngokom- gqaliselo, lamhlazana kwapela ukwinqama Komqala. Yamnceda lonto, ideva kute gingxi nakum, kuba wayupemile engozini;” Litengiswa ngo R. Lumsden and Co Abatengisi bamayezwa e Qonce.

H. & J. HENRY

BASANDU kufikelwa iyinto eninzi yengxowa ze

Swekile Egwangga

zivela e Mauritius ; amaxabiso engxowa alula kakulu.

Yizani Kubona

UMBONA WETU OMHLOPE

ONGQUSHIWEYO.

Utshipu kanye. Apo bakona ku

Cambridge Road.

ARTHUR E.M. WALKER

(Late of Jones & Walker, Kokstad.)

ATTORNEY-AT-LAW AND NOTARY PUBLIC.

UMTATA.

Weak and languid

Little Appetite and no Energy.

These are symptoms that effect a large number of people. Below we give the testimonial of Mrs. A. Morgan, of East Brisbane, Queensland, who does not hesitate to tell you of just the remedy that cured her.

DR. AYER'S

Sarsaparilla

cured me. As a blood purifier and tonic for those who are affected by the intense heat of the Queensland summer it is unequalled. I am pleased to recommend it to all those who need a reliable remedy.

For constipation, take Dr. Ayer's Pills. They promptly relieve and surely cure. Take them with Dr. Ayer's Sarsaparilla: one aids the other.

Ivenkile Yezihlangu.

C.P. MATYOLA, Boot & Shoe Warehouse

KING WILLIAMS TOWN.

Zimna ukufika izihlangu zika Tyolo ezimfa- noyo emntu, ezomeleleko, neziketivwe nguye. Uwasukozwa ngenyameko umzi wakwabona macala- na onke.

IZINTO NGEZINTO.

INGOZI YE TSHAWE.—I Prince of Wales iye yenzakala edolweni xa ibihambele kunzi ka Lord Rothschild.

OKULULWEYO.—I Joni elali banjwe ngokudubula libulale umntu ontsundu ngapa e Rini lifunyenwe lingenatyala.

UMFANEKISO.—Kutiwa e Vryheid ngenye imini kuzelwe umntana onenwele ezinde nendevu ; ibala lazoo hmhlope.

ISKORRA ESIKULU. — Kweziveki zidlulelo kwi match ebipakati kwe Derbyshire ne Essex, i Essex yenze 497 kusafe 5.

INTOKAZI ENDALA. —Kuko intokazi esadi’ ubom e Georgia enabantwana aba nga 235 ; ngabazukulwana abade bakwe- sesitatu.

KWELIPAKATI. — U Captain Lawley wakwa Bulawayo uncoma ubuhle bezi- lomo pesheya kwe Zambezi, kwesika Batoka.

INDODA EYAYINAMATYALA.—U Ismail Pasha, umpati wase Jeputa watsadona ngo 1876 ematyaleni angapezu kwe £91,000,000.

UMONGAMELI WEMFUNDO.—U Dr. Muir uya kutyelwa kwa Komani ngomhla wokupala ku August avule isikolo esitsha kona.

UKUWULWA KWEZIKOLO.—Izikolo zabantwana zemini zivalwe ngomvulo. Nabe sinala bebebhanini apa kuleveki besinga kwindawo abafunda kuzo.

UMBULALI.—Hyalala lika Von Veltheim lokubulala umfi u Woolf Jng nge 14 ku March

“ Ndape elwa ngamatemba okupila, ndaye kupela sendindle ukufa, ndiqonda ukuba akusekude.

UMFIKAZI u LADY BRAND.—Lentokazi ebingumhlolokazi ka Sir John Brand, owayeyi President ye Free State ibubule. Ub’ engewatywa ngo Mvulo e Bloemfontein.

IBODI YEZI BHALO.—Intlanganisyo ye Bodi yabahlaziyi be Bhaibile ibidibene e Qonce ngeveki ephelelyo ; abebeke—Rev. Dr. Kropf, Canon Woodrooffe, Rev. E. Makivane no W. Rubusana.

OBULEWE YINKWENKWANA. — Enye indoda ngapa e Springfield yenzele inkwenkwana isapeta notolo ; s’uka yamntla elisweni, ete longozu yapela ekubeni makafe.

ILAHLEKO ENKULU. — Kuko amadoda amadanda abesebana kwiziko kweliso lwa Bulawayo, abanjwe ngokuba impahla etunyelwa ngo liliwe ekwixabiso lama £100,000.

ISIBONDA ESIYI NKAZANA. — Intokazi efanelekileyo eminyaka inga 22 isand’ ukumiselwa ebubondeni bedolopo yase Kendrick, Idaho. Ibeke kweso silhalo ngevoti zamadoda nama nkazana.

UMNTANA OKOHLAKELEYO. — Ngapa e Winnipeg (Canada) inkwenkwana eminyaka eli 13 ibulele umntwana we nkosi yayo obeminyaka 4 yaza yazidubula. Isizatu sokwenjengalo ayivuyelwangwa ukuba iye e Pkankini.

ZIDZIMBU EZIMNZI. — Inqanawa efike e Wilming ixela ezokuba inga isyule yonke ibamba pakati kwezinqingingqi zezidumbu zabantu, kubonakala ukuba zitapuluka kwinqanawa eyi La Bour- gonye eyatshonayo.

UMANYANO LOZILO.—Intokazi zase Canada zenze isixwexwe sesicelo esivela kumanyano lwamankazana lozilo sisitya ku Mntan’ omhle sivakalisa umnqweno wokuba utywala mabuvalwe. Ngati kuza kulungu.

IZIKOLO. — Ngeveki egqitileyo ibiyi mirozo intsapo eya ezikolweni—emhlope nentsundu. Apo ub’ ungayibona kona kakuhle kube kukololwe Kupele ixesha lokupumla. Inqwenelelwa ixesha lentsikelelo intsapo; inga ayingeziko- hlisi.

UMLILO E KIMBERLEY.—Mayelana no 8.40 ngokuhlwa, umzi wotuswe zintsi- mbi zomlilo, kanti kukuba kuzitsha indlu enxulumene nomzi wemifanekiso ka Mr. Middlebrook e Duttispan Road. Ithe ye ngu indlu yemifanekiso leyo, senzakala isitora esikutlapi.

UBUNJINGA BOBUKUMKANI BAMA NGESI, —I G. Goschen, ipa ati le Nkoxazana kwimicimbi yengqawa zemfazwe, uvaka- lise ukuba ama Ngesi ana 41 enqanawa ezezifekileyo zemfazwe, ekungeko zifana nazo ngokukaulenze namandla kwezinye izizwe ezikulu ezibini.

UKWAKIWA KWENQANAWA ZEMFAZWE. — Kubu kumkani base Russia ‘ke kwa- pakanyiswa ezokwenziwa kwengqanawa zemfazwe eziya kudla 90,000,000 R. Eyivile lonto owama Ngesi ungenise e Palamente isicelo se £15,000,000, sokuba enze inqanawa eziliqela. Kutiwa uroxi- sile owase Russia.

E DORDRECHT.—Ungafika apa kute cwaka, into enkulu kubanda. Kube kuhle ukufumana kuko umlilo wamalahlé nakwi ofisi yababali namapolisa antsundu emzini wemantvi. Umcimbi vonyulo awubgezisi. U Mr. Merriman ubesind’ ukwenza inteto yobuhoiko ubo- ngalityalwayo, etsho abacasi bedenene.

IMFAZWE YE SPAIN NE MELIKA.—Nje- ngokuba kwake kwatya ngaye Melika zakufunzi kwakwa Spain, u President McKinley, Inkosi yase Melika uvakalise ukuba akayi kuyifunza kwi Botwe lase Spain, ‘de abe unyanzelwe kunene ukuba enenjalo, ngumnqweno wokupelisa imfa-

IRULUNELI YASE MOZAMBIQUE. — Ngu Senor Olvaro Ferreira ozakuba yi Ruluneli yelama Putukezi e Mozambique esikundleni sika Major Albertquerque. Bokumbi abalisi ukuba lo Albertquerque ubesoloko esekundleni yokukululwa ku Rev. R. N. Mashaba. Singuyava lendoda intsha ibe nentliziyo entle kumcimbi walomfundisi.

UMFUNDISI OHAMBILEYO. — U Rev. Petros Motshumi, wase Wesile, ubulewe ngumsi wamalahlé e Reddersburg, Free State, ngeveki eqitileyo. Kube ku- ngeniswe imbanwa egumbini lake loku- lala. Sigibele kusitwa ibise ngama danga-cimi kwinkosikazi yake. U Mr. Motshumi ub’ esele ngumpumli; waye ngene ebufundisni base Wesile ngo 1881. Siyavelana nezihlobo zake ezininzi.

E BURGHERSDORP.—U Dr. Muir ub’ ekangelwe apa isentsha leveki kuvulo wesakwo eskulu semfundo, i Albert Academy, esimi malunga nase mpumalanga kulo dolopo.—Nge Cawa ityalike ka Rev. J. Conjwa izele yema ngembambo, yintlanganisyo yabantu abakulu nabancinane, kwakuba bekwazisive ukuba inkonzo iyakuyitwya ngu Mr. Tenge-Jabavu, oyeze kona isawa. Kutwinyo ukuba ukuba unqum umsebenzi ka Mr. Conjwa apo e Burghersdorp. Sei’ eminyaka isixenxe wabakona. Ngelo xesha ube nokumisa indlu efanelekileyo yabafundisi enezindlwana ezizefekileyo zangapandle.

I SINDOVI YE FREE CHURCH. — Lentlanganisyo iwaqale umsebenzi wayo wonyaka ngokuhlwa kolwesi Ne kwephelelyo; kude kwapezelo igaba. Kube kuko abafundisi be Presbiteri yeeli pononhelo nelipeshya kwe Neiba. Zilapa intshelentshele e Rev. D. L. Erskine, nomana bo Ross u Rev. Brownlee. Umcimbi we ramente ka Mr. Mzimba ubango usizi oluluku kubafundisi namagosa e Free Church, ete i Sindi mabekelo amadoda andulawayo kwezinye iziko lwe aye e Dikeni apo kwakwase abalobolo ihlizo kwintwaba ye Free Church ngolugekeko.—Umanyano lwe ramente ezise South Afrika lubuye lwapambi kwentlanganisyo lusondezwa zinevadi zase Scotland Akubonakalanga nto ingenziwayo ngalo okwangoku; wayekelwa unyaka ozyayo umcimbi, kuba lisapitizela pakati kwa- bamtsundu.

IMBONAKALO E SIPILINI.

INTOKAZI EPUMELELE ERUBINI

E RAUTINI.

Kwati ngenimi evayibanda, kumanzi unmyunya we Times waanda kolodaka lunjalo lwezi talato zase Fordsburg. Zonke izinto zikufuphi zazimbi zimdaka, wati nomoya lo wazala ngqumi ovela emingxunyeni owashlo kwakubi kwake kakulu. Ke ngoko umhlabo odiniwyo akufika po wayesiya e Mint Road, wawulelwa yintokazi ebuso buhle, eyamcela ukuba makangeni. Inyaniso yile yokuba umhlabo u wawulo u Mrs. Williams engamlindele. Wayefuna ukuba kungqina ubunyaniso bendawo ezitile awaye zivile. Wati ukutlwa kwake nale ntokazi wamana ukuputa puka, wawulo u Mrs. Williams, wasebanda ngokugqonda entetweni into efunwa lolundwendveni. “Bekutenina ukuba ungacacisi kwase kuhlqeni ?” Usho encuma.

“Kuyitno elula kum. Bendisifa, ngoku ndiphisivise.

“Ewe, ndiyazi,” utshilo umveleli ngo- kuxkama,” kaudixelele ngesi sonke esisifo sako, kuba ngati ubu sebzinzime- ni ?”

“Kum,” itshilo impendulo, “ ndicinga ukuba ungenyaniso kunyamzelekile ivesi ezitile, ungenyaniso !”

“Ewe, nawe uyakutsho, xa selukuvile endiza kwakute. Kwakungo December ka 1896, emva kokubuyela kwami e Johannesburg kutyelelo lwase Englund, endati ndahlwa zintlungu ezine nqanga- mbo kuzimba wanga sentla. Yaqala entloko, ezingalwani nanga semiya, impilo yam yayingena kunyamzelekile ivesi ezitile. Ukutitumba komzimba wam kwane ntloko ezibuhlungu ebendi nazo zazi nzima kakulu— ngamanye amaxesha ndingno ndiza kugeza.

Ndika- zi kwentle encedwani yokuzibona ndifike ndibone isitunzi somfanekiso wam. Icala lam lapela, kwake izazinge ezibi emehlweni am, ezandi bonisa ukuba kuko into eyonakeleyo enzimbeni wam. Ndiza ndane sicaputlwa ndacinezuleka, kuti ngamanye amaxesha mandihlale pantsi ndilile. Ungasewubona kuko konke oku kokubka mayibo indlu yam yayinga ngokubuyela kwami e Johannesburg, nge nalancedu kum kaba ndake ndaya kwatile, emnika amayezwa entlobo ngeutlobo ekungeko naimpilo, akla ndicceda. Yindoda yam eyandisidwayo, kuba yivo eyandiyalela ukuba nditate i Pink Pills zika Dr. Williams. Yayi selike yazisebenzisa yaba nokuyagonda amandla azo, yada skungqibeleli wandi- vesi ekubeni nditembise ukuba ndoka ndizilinge. Ndenjenjalo, ke, kwati nge *pill* yokugqibela kwi bhottle yokuqala ndazuka ubu bhelele, kwati ngokuti rooyi ndazuka imipilo namandla, zisebenza ngokumangalisayo.” Zapha intlungu, ndabe ndane bala lam, ndaba nokonwaba nokupapa endandinko pambi kokuhli- wa sesisifo.”

Maube ke uyakolelwa emandleni okusebenza kwenti Pink Pills zika Dr. Williams !” Utshilo obephalupia nge- nyameko emva kwale ngekelo.

Yongeza yayi lentokazi ndiyakolelwa kuzo ngenyaniso; “Ngoku andisena kuhlala ngapandle kwazo, ndide ndatutela ibhotile yazo ku ma owayesifa ngapa e Cornwall), wapendula esiti bamphilisile kwizifo zesisu zamnika ama- ndla.” Kute ngelexesha wangena u Mr. Williams wahlomla kwinteto ye ikonkazi yake ezincoma kakulu ezi Pills. Ute ukupiliiswa kwinkosikazi yake kuyenye yezinto ezibalulekileyo. Azilingeni nayeza i Pink Pills zika Dr. Williams ekunyanjeni lugangqambo, yamatambo, Eyamahléza, Eycsiné, Umbefu, Umqala nemingenenela yo Mfu- la wenza, Inkohlankohló, ingqele kwane Fiva, Zikwa- ngumzi oqinisekileyo ekupliseni Ukuqumka, ukungalunge- lelani, nazo zonke izifo zamankazana. Zitengiswa ngaba rwebi bonke, okanye kutwinye i74 namandla Dr. Williams Medicine Company, e Kapa, ekoti kula- ndelwase ibhotile ezintatatu, akuhla- ulwa nto nge Post, kurohla 3s 3d nge bhottle enye. Zilizeya elipumli loku- ngesebeni kwesintu, nesifo Zesibindi, Nezentso, isifo sepepa okanye “Uku- ngungcuteka,” Ukufa kwecala, Ukuti patsha kwentloko, kwanezifo zolusu, uamadoda aqoqozwe kukuzimela kakulu emsebenzini, okanye bubudlakula, ayapiliiswa e- Zulu. Lumkelani eziyi milinganiso yazo.

INTENKAZI LASE ABERDEEN, CAPE COLONY, ELIPLISWE KWISIFO SENGQAQAMBO ZAMA TAMBO. — U Mr. D.S. van der Merwe uti: “ Intombi yam yayine fiva yengqele, eyabangela ingqaqambo zamatambo emlenzeni Kwaba yinqaba nokuvuka pantsi, ati onke amayezwa esi wasebenzisayo akaze amcede isisifo yabusa.

Uku Chamberlain Umdambsi Wentlungu, sawuhlilikha kanobom uzenze ngalo. Kwabako ukudamba kwentlungu kwase ukupemlelwa yabusa.

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INENEKAZI LASE ABERDEEN, CAPE COLONY, ELIPLISWE KWISIFO SENGQAQAMBO ZAMA TAMBO. — U Mr. D.S. van der Merwe uti: “ Intombi yam yayine fiva yengqele, eyabangela ingqaqambo zamatambo emlenzeni Kwaba yinqaba nokuvuka pantsi, ati onke amayezwa esi wasebenzisayo akaze amcede isisifo yabusa.

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UMKONDO



WE

Itole Le 'Mvo'

KING WILLIAMS TOWN, JULI 27, 1498.

Itole Le Mvo

NGOLWESI-TATU, JULY 27,1898.
UBU BONDI BE "MVO."

NJENGOKUBA ubuninzi behlelo elizibiza ngobu Ngesi, lihahlekiswe yinkolo yokuba Imvo yi Bondi, asinakuba siyiqokela futi indawo yokuba akunjalo; neyokuba eso sityolo senziwa yimpi ye Ligi kuba singavumelani nayo ngenxalenye yabanyulwa abanga ma Ngesi—bengeyiyo i Bondi kodwa—abangavelaniyo neloqela, ekungatiwa bano bumpi nayo, i Ligi leyo, eyayisaziwa nge minyaka yo 1880 njalo njalo, ngobu qela buka SPILINGI, yaziidumisa nge “Nqubo yobu Ralarume ku Ntsundu,” engasayi kuze ilityalwe ngamakowetu. Yaye ingekabiko i Bondi ngeloxesha, kanti umzi ontsundu awuzenge ufumane impato erabaxa, ecapukisayo, nepitizelisayo ngapezu kwaleyo, babe abazintloko Zombuso ingama Ngesi kanye, belandelwa kwaliqela elinamandla lama Ngesi. Yimihla leyo ye Miteto yokuhlutwa kwe Mipu, imiteto ecinezelayo ye Lali, imiteto elukuni yo Tshiso no Nobhala, neye Pasi —yonke isantsulisa i Netevu. Asinakuze sijilibale indawo yokuba kubona bateteleli kwinto Zombuso abalwa kunye no Mr. SAUL SOLOMON lomiteto icapukisayo yaye ingo Mr. SAUER, Mr. MERRIMAN, Mr. IRVINE nabanye e Palamente, kwabe kumapepa endaba ingu Mr. Wm. HAY. Eliqelana labazinikelayo ebulungiseni kwi Netevu longezelelwa ukususela oko ngu Mr. INNBS, ngo MOLTENo aba, no Mr. RICHARD SOLOMON. Lilo elite lalwa ne Bondi kuqala, ete yona yazalwa nge 1884, yaza kwa oko yaseloko incedisana nabalandeli baka SPILIGI, afike wahlomela ku Mr. RHODES, owangena yena nge 1887, oko umzi Ontsundu wahlu-wa i Voti.

Lamaqela mabini amanyanayo i Bondi ke, kunye neli lama Ngesi ngoku kutiwa yi Ligi yaquba kunye, incamatelene ngentleka yokutiya umntu Ontsundu. Ingaba luhluho olude kunene, ukuyibbala yonke imiteto ecinezelayo kwi Netevu, olwati olumanyano lwayi- dala, lwapata ngayo. Umfeto we Voti wavela ngalo, nabasindayo ekunga tshayelweni evotini, yaye ikwanga maqinga nemigudu yokulamla eyapunyezwa ngo Messrs. SAUER, MERRIMAN, no INNES. Ikwa lolo manyano emalubulawe (lenye) ngumzi Ontsundu ngokuti lomteto we Glen Grey, upume uyinto engxwelerekileyo nje, ekwada kuwo kwakwiswa ukupunyezwa kwawo. Iwalulo esinale miteto namhla yokubetelwa Intsimbi zoku Valelwa ezindlwini ngokuhlwa ema Monti, ne Pasi zazo, nemitetwana enganda umntu ontsundu ezindlelaneni ezisemaaoleni ezidolopini. Igcudwana elincinane lamalungu azitizise igama lokuba nga Bahlobo Bontsundu, ekubalwa pakati kwabo o Mr. SAUER, MR. MERRIMAN, o MOLTENo, no Mr. SOLOMON, alizange layeka ukukali- ma ngenteto zabo kwa nange voti. Sizikankanya ezinto ngokuti hleze abantu bakowetu bazilibale ngeli- xesha, xa nje abahlobo babo baka- ngelene nonyulo.

Ukufunza kuka JAMESON, into leyo engamgudle kuyapi umntu ontsundu, ibange ukuyiwukana kwe Bondi no Sir GORDON SPRIGG no Mr. RHODES, kuba lo wokugqibela yena uyfenyenwe enetyala lokuba upakati kolo funzo, wabe owokuqala, kuba waye ligosana lika Mr. RHODES naye walatwa ngesiputa. Ite ke i Bondi ngalonxa yazifundisa kwicala lo SPRIGG no RHODES ebixasa lona, yaza kuhlomela kwi- gcudwana eli lino Buhlobo Bontsu- ndu, ebikade inyukutyana nalo.

Sinjalo ke isimo esijongene naso namhla nje : ne Bondi le kungokuba nayo ingxweleriwe ngabo kanye bendlu yayo ite nje yeza kweli gcudwana; kekaloku izicaka zayo aatanci zisityabeka ngobu Bondi, kunye nama Ngesi abekelkilo nazazela zihle anje ngo Messrs. HAY, SOLOMON, MERRIMAN, namanye. Ziyata zamadoda ezingayi kanyelayo lento, Sibizwa ngobu Bondi kuba singa papanga ngokwamkela inguquko zabo babesebenza pantsi kwe Bondi iminyaka le, kuba namhla bezibiza ngokuba siququkile kwinto zombuso, namhla asiyi kubuye sibe nanto nendlela ze Bondi. Into esiyitayayo ngokutsho siti make babe semlingweni kuqala, ize side sitonde ukuba bobonisa zenzo zimna zalonguquko. Oku kokwetu tina, sibazi nje ukuba yay ingama Betyebetye ngapambili, kuba belinde umvuzo we Bondi, asinako ukukolelwa kubo kwase kuqaleni. Kekaloku kuba singata nga kwakamsinyane siwe entanyeni yamadungudwane lawo, siwamkela ngolwango lotando, ayidyoba IMVO nge Bondi, efunzele ukutshabalalisa iqela lelo gcudwana la Bahlobo Bontsundu kwinto zombuso. Yiyo lento kanye esica- sene nayo, nesilwa nayo kolu nyulo — kungengakuba i Bondi esinge nanto nayo, kuba nayo asiyitembile kwanje

ngababantu abazenze i Ligi, ababengabo kanye ababe ncedisana ne Bondi kwezi nyangana zidlulelo.

Masiti izinto zisexesheni lengu- quko, sacinga ke tina ukuba ingebi bubulumko ngakwicala laba Ntsundu ukuvuma amacebo e Ligi, ati lahlani bonke abahlobo benu. Eligcudwana labahlobo okwangoku lisazibiza ngokuba zi INDEPENDENT (Iqela elite geqe), oko kukuti abazimele elabo iqela lodwa, kuba lingena kuwatemba omabini, ebencedana ixesha eli, kodwa namhla alahleneo. Ekuhambeni kweminyaka, eli lipakati lobuye mhlaumbi liginywe lelinye kula Koqondakala elona lite lakoleka, laza laba lelino buntu kwimpato yetu Ntsundu, nasentweni zolaulo. Okwangoku singama *Dipende* kunye nabo bahlobo betu—asingacala la Bondi, asigalele nakwela Mabe- tyebetye, kuba pakati kwelo kuko abacasi bemiteto oncedo neye Nkululeko, enje ngo Mteto Wo tywala ka INNES. Noko mayipau leke, injunlwe ngombulelo indawana yokuba i Bondi okwangoku incedisaba abantsudu ukupumeza izinhlobo zabo ezingama Ngesi ezicitwayo ezitulweni zobu Ngesi. Ukuba i Bondi ibingatanga ibaga nge ngesisa, ibiya kukuba bapelelwe namhla abateteleli bama lungelo e Netevu anje ngo Messrs. SAUER, MERRIMAN, HAY, SOLOMON, J. C. MOLTENo, J. T. MOLTENo nabanye, bonke bengengawo amalungu e Bondi nabalunyulo namhla nje lutemisayo. Into eyofuneka kona ngakubantu bakowetu kukuba banyaniseke kubona beme leminyaka ngakubo, ngemihla yokunconywa, neyokugxekwa, bangakatali nakancinane zizigcilo ezo funjwa pezu kwabo ngaba nyelisi.

SINENTO NA NAYO?
<small>[PSEUDONYM].</small>
Kumzuzu kuvakala amare emfazwe pakati kwe United States ne Spain ; kude kwati ekugibeleni yayiyo.
Kwiziqitana ze Philippines, sekufe abantu abangapezu kwewaka elinye la- ma Spain.
Lemfazwe iyasicukumisa na tina bemibase Afrika? Abanye bati, tina apa silele ngoxolo, ayisicukumisi ngantso abanye bati, ewe iyasicukumisa. Ewe iyasicukumisa ngokukulu. Imfazwe yakuliwa kwezinye iziqiti, icukumisa ezingalwiyo. Lemfazwe ikoyo iyasi- ngxwelera ngokubonakalayo.
Eli lizwe letu alisingeniseli nto kaku- lu ; ukudla okulinnywayo kweli akubali ngani ne United Kingdom ipila e Amerika ngase esiswaba ngazo, ezinje ngoboya nezinye zityunyelwa pesheya, ukuya kusontwa zenziwe ingubo.
Njengokuba kusiliwa nje pesheya siya kulamba, kuba inqanawa ezivela e Ame- rika zilalelwe endleleni ngama Spain, ukuba azitimbe kunye nemitwalo ekuzo. Ne United Kingdom ipila e Amerika ngase Nyameni, Ukuba lemfazwe izi- ngisile, oba nendla kweli, kunyuke nokudlana okukoyo kube sesiya semihla ka George III. (1817), apo iponti ye- nggolowa ibisakuba zi 3s 5d, okanya £25 12s ngengxowa. Ukudla bekufu- nyanwa zizityebi, imbangi yoko yayiyi mfazwe. Injalo imisebenzi yemfazwe.
parafini eluncedo olukulu kuti ivela e United States; umbona nenggolowa zivela e Canada nase United States. Yakupela i parafini, ngenxa yemfazwe, sokanyisa ngantoni ezindlwini nase zityalikeni? Iko ke i parafini e Russia, ngantani ingentle njengale yetu yase Amerika. Yofunyanwe ngandla ni e Russia p i Russia itengiselana ne Germany. Kunganzima kubarwebi ukuqala iqalolo elitsha.
Iswekile, amaplanga (timber) " American Yellow Pine " ne "American Pitch Pine, " ne <i>Ottawa</i> , nenyama yehangu, ne ntsimi, nobedu, nempahla zoboya, (ubo- ya betu butunyelwa kona); ezonto zivela e Amerika. Ngenxa yemfazwe ekoyo liyehla inani loboya. Ayisicukumisi na lemfazwe? Ewe, kanobom! Umbona ominzini, nengqolowa, nomgubo, nenyama yenkomo, neye gusha, neye hangu, zivela e New Zealand, Argentina, nase United States, nase Australia. Abantu abanamava ngemfazwe batandzela uku- ba lemfazwe ipela, kuvela uxolo lodwa. Nati sitelela kwelo lokuba ngamana ingapela lemfazwe pambi kokuba kupa- lale igazi elininzi—kuma America nakuma Spain—neletu igazi lingeka palali ngenxa yendlala nendleko eziza kubangwa yiyo.
Sesihleli ngexhala elibi; lemfazwe isisikubekiso kuti.
Ono Rauzana bati: Apa umzi ontsundu uyapanziswa ngama Bhlu. Uti ohlala edolopini, engolidele, ebususku, esate dikানা ukulala ngomyne Umvulo, wotuswa yipatuleni. Yinto ke leyo eyaba ngamangxasbingxashi. Yatsho yafuzisa okwe mfcane; ayashiya no mrazi. Nombaleli wako wayesukele lomkosi wezihlobo zake.
Bati, isizatu kukuba abapati bomzi bakupe isaziso sokuba wonke u Kafile makabe selokeshoni kuba bengcolile. Ozifiva, nozingqakaqa aba, zibangwa kungcola ko Kafile, ngoko mabashenxe pakati komzi omhlope. Akukatalelike nokuba ngumntu ozipete kakuhle. Laba mayela kwi 150 inani elabanjwa ngalomini yodwa, bonke ngabanye badliwa i £1 e ofisini; bakatshelwa eloke- shoni. Kute kusisa yabalanda lapatuleni, banjaniwa abanye apo basiwa etolongweni. Kunzima.

Yinto ke leyo eyati ilusizi yabuye yadala

E Johannesburg.

intsini. Ama Lawu ati xa aba- njwayo. “Hayi baas, andinguye u Kafile, ndili hwejlane,” lingabi nanto apo i Bhlu, kuba bonke bamfan’ inye. Enye indoda yayizimela kwasendlwini, soloko yaliposa iqinga kuba yati apo yayite goxe kona, yati kanti inomntana, suka yena watsho ukuncokola kuba ubona izibane zamapolisa. Apela amahlati; yabanjwa indoda.

Bati, iti ifika IMVO babe sebeyinxakama- la, besiti zitfinina namhla ezase Rautini ? Ngeveki epelileyo ibe yintswahla e *Diggers’ News*, kuqwalaselwe kwindawo etata ngabafana base Bede abavutela amaxilongo. Laye elipambili besiti, “ Noko lombkleli wenze into embi ukubabengeza; abatandi ukuba izinto ezinje zivakale emakaya.” Kanti ke noko abayekile. Ityeneba labo nqwa nele ntsikizi.

Bati, onorauzana bayavelana nenxenye yabo bafana, kuba oko nje zasazixube ngetela lisingela- pantsi umtinjana, bayakubala nabo bequkwa, kutiwe, “Hayi abafana base Bedel” Linye iqinga : abafana ukucina amagama abo ecocekile, mabazahlule kweloqela le gubu. Kanti ke kona abangeze babe ngapezu kwesibini abamusulwa kwelo qela. Enye ike yavakala isiti, “Ndinga ndingamti *find* out lomntu ufe EMVENI ndishweshwile.” Omnye wapendula ngeliti, “ Akungeze umenze into kuba utete into oyenzayo, nangoku uhleli nomntaka M., umana usiti ebantwini ngu Mrs. N., kanti unomkako ekaya. Tyinilel ucinga ukuba ezi zimanga zenzi, ziyakuma na ziqunywa? Waku- pit ubene!”

Bati, zinjalo tina apa izinto, ziyenziwa zezibaxakanise abaninzi xa sebezifu- nda emapela. Nabo ngetela ntsu mayelo yase Elandsfontein yajika yamxakanisa umninayo. Wada wenza izisongelo npaku Mhleli we Mvo, esiti, “Esenje- njenje lo Mhleli siyakufumanana kade; uyalazi igqweta lam e Qonce, u Yates.” Ha! ha! ha! Akukabipi mu wasema Kwemnteni. Yiti tse, akusayi kufe ukucunywisa le!

Bati, umramentekazi wase Rabe e- kwaka kwatetwa neye, kusitwa wati akubkwa ethlaza waseiwa kucela incwadi, u Tixo umpendule ngokusi- kawu. Ngobunye ubusuku yabonwa londo sayilidangaty, yatsha nqu, ku- nye nezdu zidudu bezilungiselelwa imini ye Cawa.

Bati, yati intwazana ngamhla utile, “Noko oyena mfundisi ubetelel apa e Rautini ikwangu Mr.-----.” Ngani? ubuzile omnye. “Ngokuba yena uti bulungile nokuba umntu uquba fla- mbara nina, solange eyakulala imali yokuba. Nokuba yihambara yomqo- mboti ilungile, ukuba umntu uyakuti xa kubeta intsimbi yetyalike ake avale aye etyalikeni, kuti yakupuma aqale ukubuye avule, atengise.” Saza seval! Azi ke bebeshunyavezwa ntonina? Ku njaneni, akuvanga nto, uti abonakali site ububetele baka kwimpi yomqombo- ti. Lamramentekazi utshelwe yindlu nezidudu zake, ufumene uvelwano.

Bati, ama Tempile e Johannesburg aqcuphela lokuba utende umntu bulungile. Ngokukodwa xa bequbelana ezityali- Keni nase Tempileni. Lonto yatatelwa pezulu lulutsha. Itempile itsho izale. Kute kwakuba njalo uadene Emmie Makalima wavelisa isiseko lokuba zonke intlanganiszo zokugqibela enyangeni Itempile mayibe ne United States. Lonto icabisa wadlwa ekupeleni kuka June, yaye indlu izele ngama Tempile. Yaba ngumtandazo oshushu, obumvuselelo. Kwashumayela abazalwana abatatu abango Bros. II. M. Ntlabati, Simeon Majiza no Renton Dwashu, ititshala yase Lusutu; batsho yancwina indlu. Uba icabisa lihleli e Lifala neliya entwazana yakwa Sirayeli eyayilikoboka endlwini ka Nahamani, yati kanti inecebo lo- sindiso. Ucinge kakuhle dade Makalima.

Bati, enye indoda engu Mr. Mkiza ite ivela emntsheni ngomyne imini, oko- shoni yafika indlu yayo ingeko, seyifane impahla yema elubala. Kanti lomfo waye netyala kumlung ; ati ke lomlungu akuzi kubiza okwange wantlakazwa ngabafazi. Waza ke umlungu wasele putuma i *tuls* zake eyikulula—kuba yayakwiwe ngama zinki— eyilayisha engweleni, nanko emka nayo. Yashiya ke bozozo lompahla elabala.

Bati, yinto eninzi yabantu abavela e Koloni eti akufika uloliwe e Elandsfontein ihle icinge ukuba seyise Johannesburg kanti kuselude ngemavile emantlathu. Ingake lomfo umntu ungayigonda. Iti itreni emantlathu e Elandsfontein zitatyatwe iinkqubo. Iti noko akufuneki behlile abantwana, isukile apo iyakubaleka iyokuma kwi sitishi esisedolopini ekutiwa yi Park Station. Iti kufuneka bonke behlile. Isitishi ekutiwa nase Johannesburg sise ntsihonjane e Braamfontein sityekile edolopini ngabazimisele ukuya elokeshoni esibalungelayo. Enye indoda emayilunyukelwe ngabafikayo. ANTI-RELAX baye kufuna ipasi zomsebenzi. Apo uyakufika bebainzi abafana abahleli naba- ngetungu abafuna abantwana abahleli amanani afunyanwa ngabantwana kulondawo, nokulunga kwabalo nokuba umntu woziya ityalike kakuhle. Wakumangala kwabatembisa ngokuba bo, ungayi.

Bati, ngeziveki bekuvulwa i Post Office entsha, ibiseyi neminyaka emibini isikwazi. Lonke ixesha ebingeka gqitywa umsebenzi ubugutyelwa kwi zakwiwo zo Goldrick’s. U Rulumeni wama Bhlu eninzi abantu ngemya- nga kubanini kubanini abantu ezinzatatu ngapandle kwepantsi ngama 100. Inani le Post Office Boxes zingama 642. Zonke ityalike zaba- ntsundu zizifumene ibokisi zokupuma incwadi zazo, ngama 1000. Kweyase Rabe eyozelayo.

yi Presbitari yelasema Xoseni. Ngati izinto zingahamba kakuhle ite le Rabe yanikelwa kwi Presbitari yase Transvaal, kuba yeyona ikufupi. Inani labasebe- nzi kute Post Office lIMANENE,— 138, o Kafile basibozo, waye owabo umsebenzi ikuku- tshayela nokulayisha ingxowa ze posi. Abavunyelwa abafandileyo kuba kuse- mabe Bhlwini apa.

UKOHLOKOHL OLUBI

UKOHLOKOHL OLUBI

UKOHLOKOHL OLUBI

Commercial Rd., 94, “ Susani Lerafu! ” Sisikalo eso engesinga qiniswanga ukuba bebete abo bavelana nama Fama; baye kanjalo besazi into abayenza kuleminyaka yakutsba nje, ukulungisa nokucokisa Peckham, Jolyukulima, ngokukodwa knnaimandla yangase Mpumalanga; nakwinxwaleko ezinkulu ezibangelwe kukubalela, zinkumbi, nasisiko—inxwaleko ezo mna endinga kolwayo ukuba ziya kusoloko ziko. Ukuba elilizwe liya kuhambela pambili, malivelise ekuninzi, umhla- umbi konke ukutya kwalo pambi kokuba kugqite iminyaka emininzi. Abantu balo abaninzi Abantsundu mabasetyenziswe kunge kona emingxunyeni kupela, kodwa nase kulimeni okulungileyo nezinto ezenziwa ngezanda. Zombini ezinto ziswelekileyo, kufuneka zomeleziwe zingasuke ziqoqyoshwe lwam, kodwakangaka. Imbi kakulu lento kulo Koloni, yokuba ezona dolopu zayo zinkulu zibe zezase Iwandle, isinizi sabantu bazo abane pempebelelo bengenanto kakulu nabantu abase mhlabeni mgama kubo, kwaye nokutya okuvela kwamanye amazwe kufika kubo lula ngolwandle.

UKUNCENCESHA.—Ndoiysekile ekoknba kuninzi okunge nziwayo ukugcina ngamadam imvula yetu engani maxesha onke. Ukuqonda namava u Rulumente aku fumanayo kuya kuba noncedo kwelo cala.

OLOLIWE kakade ngumcimbi obuhlungu. Ndicasene nokukweziswa kololiwe wase Ndwe asiwe e Natal njengokocando, nakwindlela esuka e Monti ijikeleze iye kubeta emlonjeni we Nciba ukuya e Gcuwa. Akuko nanye kwezo eyoba noncedo kakuhle kumsebenzi wela Pesha kwe Nciba. Amashishini elipakati kweli lizwe, elisafuna ukusetyenzwa, makalungiselelwe kube benke olilunge abasaza kwandiswa, zonke indlela zifanele UKwenziwa zilunge ku Rulumente. Ukuba azimlungele, azilungile nokuba abantu abazi komponi Dacite imali zabo bomake napina.

Ndiyawuxasa UMTETO ka INNES WOTYWALA: kufuneka siwu- shenxisile lomgibe woselo kubantu betu abantsundu. Apo banywile kubo buya batshabalalisa. Asina *kunyametela* ukuba kugube ngolubhlobo. Ihlwe- mpu eliqubela pambili lingaxhili shintsundu, linokwenza ummelwane olungi- leyo kuti kunomntu oselayo ngokuzitshabalalisa. Ndiyavumelana nomtete we Rafu wotywala.

Ndyavumelana kanjalo nokokuba IMFUNDO isondezwe kuye wonke umntana kweli lizwe, kuqondwe ukuba ayifumane, kanjalo ngangoko afunayo. Abantu abantsundu kwanje ngama mhlope bayayifuna imfundo. Indoda ene mfundwana yeyona ingaba ngumntu oncedo elizweni, kunge kufuntsho kodwa ukuti ulunge ngesimilo ngapezulu konge nayo. Ukuba kufunwa kuka uludwe ofusinga pambili ababantu bebala belilizwe mabangeniswe nabe elnhlwini. Abayiyo into ababe fuda beyiyo ; abasayi kuhlala beyilente bayiyo maba bheke pambili okanye emva, enye Kwazonto ngakwenzeka. Ukuba siya batoba baya kusenzakalisa. Ngokuba ngabalauli nabo sizitabehle ubutyla obukulu. Asisena kulahla nayipina indawo kungokunje.

UKUSELO LWE KOLONI.—Olona kuselo lululo kwinkataze ezingati zibeko pakati kwetu Nabantsundu zimantyi eziwufaneleyo lomsebenzi namapolisa apapileyo, ukunqatyiswa kobom, kwanje ngecepahla, knya kwamke- leka kubo bonke abantu Abantsundu njengokuba sikufuna nati. C.M.R. afanelwe ukwenziwa umkosi opetwe kakuhle wamapolisa njenge Kepfs. Awufuneki uganto umkosi omiyo. Imikosi yapesheya siyavuywa ukuyi bona pakati kwetu ; ixela kubo bonke abayibonayo ukuba silunge kulaulo lwama Ngesi.

UMRUMO WOMNYAKA wokuxasa umkosi we Nqamawa zama Ngesi iyakuba sisi bambiso sobukele nesinoncedo.

Andinguye we “ Bondi,” kwanowe “ Ligi.” Andizimisele kubekk izigbewe zam ngokubona kwe Komiti nayipina. Ukuba ingaba yimbasa efunekayo kwilungu ngalinye lecala Lenqubela lale Palamente Intsha oko- kuba ubani abe ngnmandeli ka Rhodes napantsi kwazipina imeko ndingaba sendipelelwe. Ngokwam ukubona usaya kuke azingqine kunoku ukuba ungu mkokeli olungileyo no weqela elikululekileyo nelino bulungisa e Palamente, uyindoda enkulu emlabongeni amakulu, oquba ngendlela zobugora ukuzipu- melele. Amadoda anamandla, njenge miti emikulu, adla ngoku tintela uku- kula kwabamelwane bawo abafutshane. Ubulungqisa bunika imbeko kulowe sukuba enabo.

Ayliff Institution, Engqushwa

LE Sinala ye Ntombi ese Ngqushwa iya kuvulwa kwakona ukuqala umsebenzi ngolwesi

BINI, AUGUST 2, 1898,

Inqwelo zonduluka kwa Rev. S. Ntsiko, e Rini, nakwi Kaya lika Mr. Paul Xiniwe, e Qonce, ngo Mvulo ngokuhlwa August 1, 1898. 32771 Rev. A. J. LENNARD, Umongameli.

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kwindawo zonke.

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Kubanyuli base Qonce.

ndingakubulela. I Lozenges sako zenze izimanga ekundikululeni kukohlokoхло olubi. Kususela okuya ndavulwa inxeba emqaleni (njenge Nkosi yase Germany, kuloko ndibulela u Tixo kuba ndingafananga nayo. mna ndisapila) kwi hospitili yase St. Bartholomew, akuko mntu ulengaba nokohlelo olunamandla kunolwam ; belude lwafika ekubeni lundipelise amandla Isikohlela ebesilukuni, sisininzi, ngoku sitambile, ngoku ndinako ukusikupa nga- pandle kwenkato.— Ndingowako nge nene, Nkoai, J. HILL.”

UBUNGQINA BE GQIRA. UBUNGQINA BE GQIRA.

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

”Ndinovuyo oluknlu ukuqokela obam ubungqina kwiyeza lako eliInnge kunene elizi Lozenges zokohlokoხო, ngoku seyi- sibozo iminyaka ndiliaebenzisa kwihospi- tili yam nezinye indawo, ndalifumana lino- ncedo olukulu. Ndikatazwa futi lukohloko- hlo olwendeleyo i Lozenge yako kupela kweyeza elindinceda msinyane. Ngoko ke ndibayalela ukuba bonke abanezifo ezipatele ekukohleleni, njenge Catarrh, nezikohlela Emqaleni, Ukohlokoხო lwase busika, nezinye izifo ezise mipungeni. —Owako ngenene,

“A. GABRIEL, M.D., L.R.C.P, L.M , Edinburgh. L R.C.S., L.M., Edinburgh.* ’

Tabata ezika Keating i Lozenges Tabata ezika Keating i Lozenges.

Ezi LOZENGES ZIKA KEATING ZO. KOHLELO, " sekugqite iminyaka enga. mashumi esixenxe anamihlanu ” zaqalwa- yo nkwenziwa, 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 Zokohlokoხო elona yeza lingena kudlulwa lilimbi ekunyangeni UKOHLOKOHLO UKU TSHA KWELIZWI, NOMQALA. zite ngiswa nge nkonxa ne botile ngabatengjisi mayeza bonke.

-0-

C. A. Jay & Co.

BASE QONCE.

BAFIKELWA ngeveki zonke zinqa- nawa eziza nempahla zentsimbi.

Izinto zokusebenza, zentlobo zonke, zawo onke amashishini Izitya— Ezegilasi, Ilampu, Iparafini, Amagaba, Imihlakulo, yentlobo zonke, Amazembe, Ibedsteads, njalo-njalo.

WEDNESDAY, JULY, 27, 1898.

Why "Imvo" is Dubbed Bond.

AS a considerable section of the English section of the community have been deluded into the belief that IMVO was Bond, we cannot too often reiterate that such is not the case, and that the assertion is made by disappointed partisans of the League, because we have not seen eye to eye with them in regard to certain *English—not Bond*—candidates who, for the past twenty years, have been, out of political sympathy—were, indeed, in the sharpest antagonism with the party now organised as the League, but which in the early eightees was known as the SPRIGG party, and had become famous by its "vigorous native policy," never to be forgotten by our people. There was then no Bond in existence, yet the Natives were never more harassed, irritated, and exasperated by a Ministry composed of Englishmen, and supported by a powerful English following. Those were the days of Disarmament, oppressive Locations Acts, with severe Branding and Registration Clauses, Paes Laws—all directed at Natives. We can never forget that of the politicians who, side by side with Mr. SAUL SOLOMON, steadily fought the vexatious exactments, were Mr. SAUER, Mr. MERRIMAN, Mr. IRVINE, and others in the House, and Mr. WM. HAY in the press. This band of devotees to right and justice in Natives has since been re-inforced by Mr. INNES, the MOLTBO Bros., Mr. R. SOLOMON, and has had to face the Bond, which came into existence in 1884, and from the start arranged for co-operation with the SPRIGG following, which afterwards included Mr. RHODES, who entered it at the time of the Native Disfranchisement Act in 1887.

The combined parties, the Bond and those who have formed the present League continued to work glued together by general anti-policy towards the Natives. It would be a long catalogue to go through to give the various Acts oppressive to the Natives which this combination introduced, and passed. The Franchise Act was due to it, the Native voters being saved from being swept away by devices and compromises secured for them by Messrs. SAUER, MERRIMAN, and INNES. It is the same alliance that the Natives have to thank for the crude form in which the Glen Grey Act was passed in an all night sitting. To it, too, are we indebted for East London Curfew Bells, Pass Laws, and regulations forbidding Natives the use of the sidewalks in towns. Against all these laws the small band of members, who evinced for themselves the title of Friends of the Natives, who numbered among them Mr. SAUER, Mr. MERRIMAN, the MOLTENOS, and Mr. SOLOMON, never ceased to protest by their speeches and their votes. We mention these things lest our people forget at the present time when these friends of theirs are facing them at the hustings.

The JAMESON Raid, a matter which does not affect the Natives directly, has led to the severance of the Bond with Sir G. SPRIGG and Mr. RHODES, the latter having been found guilty of complicity, while the former, who was chief lieutenant of Mr. RHODES, is suspected. The Bond in a body has withdrawn its support from the SPRIGG-RHODES side, and have joined forces with the small minority of the friends of the Natives they have always thwarted. This is the situation with which we are face to face to-day; and it is because the Bond, wounded by those of its household, has come over to our small minority, that the former servants of the body have dubbed us—along with decent, conscientious Englishmen like Messrs. HAY, SOLOMON, MERRIMAN, and others—Bond. None but simple men will deny this. We are called Bond because we are not credulous enough to believe, all at once, the professions of those who have worked under the Bond for years, when they say they are reformed politicians, who will now have nothing to do with Bond ways, we say let them serve a period of probation, while we see how they will endeavour to carry out their

or another of the two parties. It all depends upon which turns out the most faithful to a Liberal policy on Native and general policy. Meantime, with these friends of ours, we are INDEPENDENT—we belong neither to the Bond, nor the so-called Progressives who include among them many opponents of such useful and Liberal measures as the INNES Liquor Act. But it will be recorded and remembered to the credit of the Bond that they are at the present time helping to assist the Natives with their *English* friends who are being shed by English constituencies. Had the Bond not generously come forward and done this it would be all over with such advocates of Native rights as Messrs. SAUER, MERRIMAN, HAY, SOLOMON, J. C. MOLTON, J. T. MOLTON, and others, all not members of the Bond—of whose return now there are very good prospects. Only our people must prove that the Bond has stood by them through good and evil report and not mind the ridicule heaped upon them by the blasphemers.

THE SAVIOUR'S SHROUD

SAID TO BE PHOTOGRAPHED.

IMPRINT OF THE BODY.

The mail papers bring an almost stupefying story. As everyone knows, there is an old legend that Christ after his crucifixion left the outline of his body on his shroud. The possession of this shroud has been claimed by various Catholic countries and cities. It is now asserted that the true shroud is at Turin, and Signor Pia there has submitted it to the most modern photographic tests, the result of which will send a thrill throughout the world, and provided the photograph emerges successfully from the searching examination which is sure to be made in the interest of scientific accuracy.

The Vatican correspondent of the London *Times* telegraphed on June 16—A fact in connection with the Holy Winding-sheet recently exposed at Turin is attracting considerable attention. It was resolved with the consent of the King, whose property it is, to photograph the relic, and the committee entrusted the work to Signor Pia, an amateur photographer. Providing most perfect apparatus, he placed it on a level with the altar on which the relic was exposed. The first attempt was with electric light. The relic was covered with glass. The electric reflectors oscillated and gave an unequal light, so that the attempt was unsuccessful. The exposure was about five minutes. The second attempt was made at 10 o'clock in the evening on May 25. Four negatives were taken, of which two were successful. The exposure lasted 20 minutes. The dimensions were 40 centimetres by 60 centimetres. The result

ASTONISHED AND IMPRESSED all by its perfection when taken out of the bath. The whole figure of the Redeemer appeared in perfection to the eyes of the spectators. The photographs will be published towards the end of this month, and all copies must bear the authentication of the committee.

The *Daily Mail* correspondent telegraphed from Rome on June 17—The following is the description forwarded to me by a Canon of the Turin Cathedral, who has had occasion to examine the plate—the Redeemer, who miraculously left the imprint of His sufferings and the lines of His body on the shroud which enveloped Him in the tomb, has miraculously reappeared on a photographic plate with a perfection of detail that causes stupefaction. The noble figure has come forth anatomically elegant, perfect, and divinely beautiful. The countenance is still marked

WITH INEFFABLE SUFFERING.

All the details are there—the minutise of the beard, the hair, the profile, the wounds, the welt, the mark of the rope with which He was bound in the scourging pillar. In a word, after the human race, aided by tradition, has for 18 centuries been conjuring up to itself the physical appearance of Jesus of Nazareth, the photograph of the sacred shroud has given forth His portrait. The rumour of the marvellous event, mingled with trepidation, DOUBT, HOPE, AND WONDER, spread like wildfire in Turin. His Grace, the Archbishop, Duchess Isabella, Princess Clara, illustrious prelates, artists, and business men hastened to the studio of Signor Pia to investigate the truth of the rumour. They were one and all convinced. A noted archaeologist and artist, who had previously expressed doubts as to the authenticity of the shroud, was now forced to exclaim: 'Either this is the true shroud, or it is a god who has painted it.' To understand who it is that the photographic plate renders the figure of the Saviour with a perfection that is not observed when the shroud is examined from the home, it must be noted that the shroud bears the negative of the Saviour's body. The plate gives the positive of the body. This is the positive of Christ's body. It follows, however, that the printing of the photograph on the plate on paper gives once more the negative of the body, and accordingly the detailed portrait of our Redeemer is visible only on the plate. This plate will within a

Isaziso se Bunga Lomzi

No 397.

UQAPULO.

UKUKAULELA isifo sengakaka esesibonakele e Transvaal, esingezayo nalapa e Koloni, i Kansele yase Dolopini yenze amalungiselelo ne Gqira Lakomkulu ukuze libaqapule bonke abazileyo

NGAPANDLE KWE NTLAULO

wakuba upumile umyalelo kwi Ofisi yomzi, kuya kusetyenziswa istofu esiluncileyo (caft lymph). Abazileyo ko ngoko naze bangoyiki kuthi kungako ngozi njengoko kusakuba njalo xa istofu sitatwatwe kunantu ongapilleyo. Bonke abantu bayavalelwa ukuba bangapeswa leltuba lokuqa-tshulwa—umntu kunye nentsapo yake—ekuyakuti kwakamsinyane ba-kangelwe bonke abantu ngomteto.

Kuya kuqatshulwa ngolwesi Tatu zonke iveki ukumka kwemini, ngo 2.30 p.m., kwi Ofisi ye Gosa Lempilo, e Town Hall; kususela ngomhla we 13 ku July, 1898.

Ngomyalelo, SAMUEL W. SCOTT, Town Clerk.

Isaziso se Bunga Lomzi.

E Qonce, June 25, 1898.

No. 398.

IZIFO EZISULELAYO

BONKE abantu bayacelwa ukuba baqwalasele "Umteto Oguqu- lweyo we Mpilo, 1897," oti xa sukuba kuko umntu onesifo esisulelayo makabikwe ngokumsinya, kwi Ofisi Yomzi, ngumntu osukuba ekangela lowo ufayo, okanye nyumntu ohlala kulondlu inomntu ofayo,

Izifo emazibikwe liqenqa, inggaka-qa, nezifo eziyeleleyo kwingqakaka, ikolera, nomqala ovingcenenyo (dip-theria), isifo ezicesinini ekutiwa yi scarlatina okanye yi scarlet fever, nokuba yi fiva etyafisayo, eyamafu mbu, epindayo, ehlanzisayo, okanye eyomntu obelekayo.

Umntu okulilungelo lake ukuba azise waza akenjenjalo, uyakuba wapule lomteto ukankanyiwewo, okukuba egwetyiwe uyakuba sesicengeniso sokohlwaywa njengoko kumiselweyo kulo mteto.

Ngomyalelo, SAMUEL W. SCOTT, Town Clerk.

E Qonce, 25 June, 1898.



J. HILNER,

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

Ikipala ezilungileyo ze Golide; Imjesane yokungeja neyokutshata iqalela kw 7s. 6d. umnye.

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Graham's Town	Rev. Dr. P. COD
Kimberley	Rev. Dr. S. MOWS
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INTLOBO zonke zamayeza okunyanga abantu, nempahla ehambayo. ubuqolo, imifisi, zinokufunyanwa ngaba ntsundu kona.

KUBANYULI

BE DIKE-NGQUSHWA!

U

Mr. William Hay

Uzilungiselele ukuhlangana nomzi Ontsundu ngomcimbi Wonyulo.

E-Ngqushwa - - 29 July, 1898.

E-Alice - - - - 3 August, 98.

Kubanyuli E_Qonce!

MR. T. E. DUCKLES

Weqela elizimvo zintle, upambi komzi.

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Olumanyano luyakuba hlaula abantu abazise amaqela anganga pantsi kuya 25 amadoda asiwe e Komani okanye nakusipina isitishi sika roliwe. Kodwa kwaziswe ogama lingentla.

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Wulumketeni amayeza ofana neli kanti ngawenkohliso.

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

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U LIONEL BROUGH, Esq., ichule lemidlalo elaze-kayo uti "Ndinga ukuba Eliyeza elilunge ka- kulu kubantu bemidlalo, ndaye ndisokolo nditya- leza kodade nabazalwana bam."

U Mr. THOMAS HUGHES, Chemist, Llandilo, October 1, 1896, ubhala "Isinanga, sendimni, nyaka engamashumi amahlanu anesihini ndise shushim nambila. Ndiyakumbula uma endimka i Balsam yako yokukhohlela - ngengele, sekuzakuba i yiminyaka engamashumi asisenge yenzakayo lonzo."

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Incindi Yezityalo—Yokupilisa intloko ... 8

Umlilambi Ontsha we Iiso—Wokupilisa amehlo abuhlungu

Umceza we Zityalo we Alkali—Wece- sine

Elokuqaba Elisha—Le Ngqangqambo ... 2 6

Zamatambo

Umdambisi—Wokutsha ne Zilonde njalo njalo

Umceza omandi we Rhuubarb—Wokuce- da intana

Elemsipisi—Lokutshaka

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Umpilisi Ongumangaliso—Amafuta ama- nxebe nezlonda njalo njalo

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Umqandisi—Wobuso obubaxa njalo njalo ... 1

Onke amokufunyanwa enamapepa ngesi

Umpilisi, i Germani, i Dutch, i Malay, i Arab

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ngapandle kwe post.

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EDICAL IBOTANIST, ETC.,

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IVENKILE ese TAMARA ibuyele

le kwakum. Onke Amatyalwa ayo aya

kuhlaulwa kumtu oyipetyayo kona,

okanye ku

PAUL XINIWE,

King William's Town. May 4, 1898.