

yimalini?'' Bate, ''Eghe! singabantu abamnyama tina, nina bantu banxiba ibulukwe aninasimbo, ngokukodwa kuti maqaba.'' Mna, ''Lawo matyala mandingafi ngawo, mhla enzeka ndaye ndinge-ko.'' Wasuka lomfo iselwa walibhekisa intloko ezantsi. Sancokola apa ebalisa ngamagoboka, wawabala ngamagama, exela ukumcekisa kwawo umntu obomvu, ndasuka ndadana. Ndalala kona, kwasa ndiyindlela. Tina magqoboka sihlazekile kwilizwe lakwa hedeni ngokucekisa kwetu amaqaba. Ndarola amabhaso kwakusa ndibulela ububele. Eh! ndayalezwa ukuze mhla ndidulayo ndiqigte, ndilale kona ukuba kunokwenzeka.

Sifuna ukungenelwa luloyiko sibangelwa kukubona indlela enga kungaxoxwa ngayo inxenye yomhlambi omntsha ontundu. Kuvuke umoya ongasakunceda mzi wokuba kuti engxoxweni kumelwe ukuba ishiwwe inyaniso pantsi kwemeko ezitile. Ibingazanga yanjalo inteto yetu bamnyama. Ibiba yinteto yokupendla inyaniso kupela nokuba seku sonakalelwa banina okunjulelweyo. Ukuba umzi uya kuvuwumela umoya ongeniswa ludodana olutife, uya kubanga ukuba ukuswele ukutenjwa, ungaziwa namhla ngaba usenyamisweni. Akuko mcimbi unako ukulungelelana kude kube sekupeleni.

Kwintlanganiso ebikwa bangindlala geveki engapaya, siva ukuba enye indodana yakankanya ukuba makuti ukulungisele lwa kwe voti yabantsundu, ngolunyulo lwendlu ,ve Ngwevu luzakubako, kukangelwe ukuba bangalipina icala abamhlope abaninzi kulandelwe bona. Lento itetwa yindodana ekunjulelweyo; ilibakala elalata umoya wokuyekelela ukupendla inyaniso. Sivuyiswa kunene ukuba ema amanye amadodana ayichasa, esiti akungelandelwe lonto kushiywe ukukangelwa kokulunga nokungalungi. Kupele ekubeni kume ngokwenteto yalomadodana ayengachasileyo. Amakala asiyona nto inkulu. Umzi singa ungema eku- nyaniseni, eyona nto iyakusiza—iyakubanga ukuba saziwe ukuba singabantu.

Akumngaliso ukuba Umongameli omkulu Kutuwa yi America u General United States Harrison ungumzili wezisele no zonke ezinxilisayo. Kute Selo. kwisidlo esibe siko wabongozwa ngamanene atile ukuba atabate umcepe we wayin, ute umnumzetu ukupendula. ''Manene, sekukabini ndisala ukuuwtatabata umcepe we wayin, ndiyatamba ukuba kwanele oko. Ndingomnye webuto lamadodana ashumi linesixenxe awaye pumeleke kunye osikuleni, kodwa ishumi linesitandatu lonke namhla lisemangcwabeni ngokunxila.''

ELUHAMBENI

E BAYI.

OMAGAMA ANGENA KUFEZWA.

I Bayi ngumzi onqwenelekayo ukwaziwa. Kute ngoko kwakubonakala ukuba ndisakuke nditi gxada kona ndavuya ndancamisa; ukuba bekukule minyaka idluleyo ngendiba ndaka ndatsiba. Lento kunjalo kuse kuyiminyaka eliqela i Bayi ilikaya lika Isaac Williams, Isaac Citashe, Isaac Wauchope, u Silwangangubo. Ungotuki wena mlesi ube ndka kukubalela abemi base Bayi. Hayi, mnye lomntu, koko uume ngamagama, andazi nokuba ndinokuwafeza sinina. Umntu ke wonke ontundu ongumfundi mapepa opaula isimo somzi uya kungqinelana nati xa nditi indawo elikaya lalomfo umagama maninzi kungatanaeka kuti ukuya kuyibona nokuba ise ntlango; kuba engacume ngamagama odwa, koko intlalo yake ibangele ukuba abe yenye yamadodana ambalwa alitemba letu tina bantsundu. Siyayitemba ingqondo yake; siya kuhuka ukungabi nekte kwentliziyo yake, siya kuncoma ukukatula kwake nokuzama amalungelo omntu ontundu, ukuzinikela kwake kumcimbi epilisayo endaweni yokusukelana nobuvuvu obuputileyo obumke nentanga zake.

UCIHOSHE WAMAHILHILI.

Ndibe ndikutanda ukuya e Bayi nangenxa yokuba lisiziba esikulu esiginye onyana bonantsi, abashiya amakaya anenkomo, bashiya abafazana bebatsha bebahle. Bemka apa kwelase Maxoseni beza kubuya kwangoko, bati bakufika e Bayi bakulekwa zaqengqeka i Kresmesi ne Nibidyala, abanye sabona bepelela kwelozwe. Tina ke basahlileyo kwelase Maxoseni sibe sitanda ukunga smgake sisibone esi sisinga sikuleka onyana nabakulwa. Andazi ke nokuba ndisi- bonile sinina. Kuko indawo endiyi paulayo, kodwa andasifumana isizatu sayo, enditi mandiyi velele kwesi situba. Amahlilhili—kuba sitsho tina ukubabiza o Mr. Nantsi abo, xa bashiye abafazi babo. apa—nditi ke amahlilhili asuka apa asinga ngase lwandle, amanye aya e Bhayi amanye aya kutshona e Monti. Ke inkoliso yala ase Bhavi unga ilka engabantu ekuzipateni kwawo, uze use usola lendawo yokungagoduki nokungasebenzi nkomo; inkoliso yabaya basinga e Monti zindlavini zenene nditsho noko ngoku ngati kuza kuba ''bhetele'' nase Monti. Ukuba ndiya yiposa lendawoangandilungisa oqondayo; ukuba ndiya yicana unga onako angasiqubela isizatu salomahluko.

UKWA NGUMPILISI.

Kwakona, nditi ndavuya ukusinga e Bhayi kuba nguwona mzi udlula eminye kwesi sitili ndikuso, ngokuti umntu oye kusebenza kona waza wabuya wagoduka alike enobuntu, etanda ukuzipata kakuhle nokufunda inewadi; ati nobelinqaba ake aqube intsku etanda ukuzicokisa.

I HOP CHURCH.

Mandingake ndilinge ndiyishiye indawo yokuti ndandinqwena ukubona umzi ekwatiwa kuwo kusekwa iremente entsha ngumntu ontundu. Ndiyakumbula ndibona kwi koranti ya pesheya kolwandle pambi kokuba ndiye e Bhayi, isiti namhla abantsundu baza kuzimisela elabo ibandla. Ndati ke make ndokubona Le remente yetu nabaseki bayo ; ndatsho noko kuko ntwana indite khu ngokwe hlaba kuba abaziyo bebesiti umseki wale remente ngu Mahashe into ka Mxabela.

Andisatati kamnandi nokuba bebesiti ngu Mxabela into ka Mahashe. Kodwa ke lamagama bendisiti nokuba ndiwavelela kulipina icala ndiwaqonda ndingawaqondi, koko ndibuye nditi fan' ukuba ndibangwa bufutshane bengondo zangapandle, okunye amagama akateti nto. Eyona nto ipants' ukundixaka kanye kukusuke ezi koranti bati isiseko sale remente yi Hopisi. Yaye ke ingati iqekeke kweyase Wesile, ndisiti fan' ukuba xa base beyibiza ngegama layo lonke bayakuti ''Iremente yama Wesile ye Hopisi.'' Eligama le hopisi limane lirwela noko akwaba kukulu kuba bendingayazi mna nale hopisi iqekeza iremente.

NDIBONE DABONWA.

Hayi ke okunene ndide nam ndaya ndafika ndabona, nakuba ndibone ndingxamise, ndaza kanjalo ndafumana lishwa letu tina bantu bangapandle. Kute njengokuba indim umntu oye kubabona abo bantu, ndakuposa amehlo ndafika ise ingabo abandite ntsho ngamehlo abazileyo, ndase ndiman'ukunqwilanqwila ngokomtshakazi, izinto ndizikangela ngamatuba. Ukuba ke ngoko andibonanga kakuhle uze wazi mfundi ukuba ndaxakwa ndaqataniselwa ngamadoda lawo, andibonelela ukuba ndivela ngapandle.

AMAJENTIMANI (LENYE).

Mandide ke ndikuqubele; nditi ndiye kabini ngonyaka omnye, lomaxesha omabini ndifike ndime ngenyawo. Into yokuqala ezindaba ndiyiqonde kuloliwe. Ndingqine ukuba banyanisele abati amaxesha embandezelo ayadlula kwabamhlope. Ndifike namhla inkoliso yabantu abamhlope abapilileyo bezalisa kude kungabe indawo yokuhlala kwi klasi yokuqala; kanti kumaxesha adluleyo bebeba baninzi kwi klasi yesibini nabantu abangabantu. Ndifike beliqela elikulu abantu abamhlope abaqondakalayo ukuba ubunene—abujentilimani basandi ukubuzwa kulemva'aka mibini mitatya— ndafika eloqela lizalisa kwinqwelana ze klasi yesibini. Kuko izwi ke kulonto. Leli, ababantu babujentilimani buvela ntambam njenge kowa bangumsebenzi onzima. Lencaso ingaka yokungafuni ukuhlala nontsundu nokuba ngumntu ozindile kangakananina, onjanina ukucokiseka nengqondo, ivela kubo. Amanenekazi namanene akuliselwe kubo endaweni yokumcasa ontsundu nokufaneleka ayavuya; kuwo akulohlazo elibanga intloni ukukwela nontsundu xa azolileyo. Ukunilinganisela. Ndibe ndibamba nge tikiti yeqela lesibini, kwati kwesinye istitshi kwabonakala ukuba ezinye izindlu zeliqela ndikulo zixinene, enesituba yile ndikuyo yodwa. Omnye umlungu uzanywe nzima ukuba aze kweli gumbana ndikulo wade ngembandezelo wangena. Kwakuba mzuzu sindawonye ndifumene ukuba elinene ngumkandi webekile ! Ndite ngentliziyo nditsho, kakade leliqela lilapa eli limcekisa kangaka ontundu, ababantu abangati kuti abanako ukumnyamezela nomfundisi, umntu abazi mhlope ukuba uya kuzola kude kuyiwe kufikwa apo kusingwa kona. Nditsho ngokunye kona ndakuqonda ukuba lomntu ekufundeni wapela kule yesonka kwakupela. Kube njalo okunye ndakufika e Alicedale, kwako lempi enditi ifumene ubunene ngokuya e Dayimani nase Filisi (Gold Fields), abantu abangaba mhlambi nezidayimani zibanusileyo, akunweneleki ukuluceza kakuhle uhlobo abazifumana ngalo. Bona bale kwapela ukuke bangene apo kukoyo ontundu, ndase ndipaula emazwini okwala kwabo ukuba ababantu ngaba bangazi nto ngobunene—kuba kambe lona inene yinto enomoya wobunene naxa yalayo. Ndit e kuyabonakala ukuba maninzi amagxagxa ango Mr. Nantsi, namhla apumileyo kwi Class III ngenxa yokuba inzuzo isanda. Ntilindelele ukuba ngoko iza kuba ngapezulu inceso yokucasa ontsundu kungekuye uloliwe yedwa, koko singayi lindela nakwamanye amatuba. Kweyam intliziyo nditi nezimeteto bezingaka ngolu nyulo beluko zingaba mhlambwi zidibene nale ndawo yokufunyanwa kwemali ngabattu abebepantsi, abantu abangafuni nokuke bareshana nomntu ontundu. Kukuti ke oko kuko umsebenzi oza kuvela, uvelele nina madodana asebenzela umzi. Into endifike ndayincoma ndayibulela kukuba abapati bakaloliwe basipete ngemfanelo yendawe ebесikuyo.

NGOMZI.

Ndikufumana kunqabile ukuluceza ngosiba uluvo endabano mhla ndaqala ukulibona i Bhayi. Kwati ukuhlangana kobuhle bomzi, nokubona imikombe eyasuke yayidolopu nayo ngokwayo, kwanobuh'le obungagugiyio bolwandle ezonto zabeta ndaliyilo. Umzi mkulu —ndingati kokwam ukukangela ngowona mkulu kule ndiyaziyo nakuba abanye bedumisa i Rini. '' Into enditi iyapazamisa Bhayi kukuba likwindawo embi kunene, lisemhlabeni ozindulana ngendulana akunakulibona lonke. I Bhayi lingapambili kwimizi endiyaziyo nangobuhle nobukulu bezindlu, ngokukodwa kona ukupahla esona sitalata salomzi. Izindlu zakona nakuba zingemabugcisa bupi ekwenziweni kwazo ainika uluvo lokuba okunene namhla use sixekweni sama Ngesi; uze usewudela ukuxinana kwe sitalata kodwa; nokuba izitalata zakona zingamagosogoso abangelwe kukuba umzi ungeko kona etafeni koko ukwindawo ezati ukuma kwazo zalinganisa amatye okupuca. Maxa wambi xa ukangele izitalata nezicunyanza zezindlu ungade uti fan' ukuba lomzi awuyilwa- ngya kunye njengoko inkolisa ukuba njalo imizi yama Ngesi; kusuke kunge wafika omnye waka, waza omnye wamisa eyake indlu, baza kuqala iqinga lokuyila umzi xa baqabela ngapezulu kwezindulana zabakatazayo. Xa umiyo kwezinye indawo kuke kunge kwatatyatwa imizana eyayikwindawo ngendawo yadityaniswa i ngamasondo. Kodwa ke njengoko senditshlo izindlu ziyabukeka kanye: nditi fan' ukuba yena olibona evela ngase lwandle akalibali. Ndincoma nokude umzi wama Ngesi ubekeke ungenamti —kuba kona ungati uke wabona umti ufe nguwo.

PAT' MALL.

Andinatuba noko, andinayo nentliziyo yokukubambezela mfundi ngokucaza izindlu ezibalulekileyo. Ndinga ndingade ndifike kwezona zinto yahliza intliziyo kuzo yam. Okwa namhla ngoko mase ndikukumbela ngeliti, ukuba ungumfo one sifuba ungaboke uti uyakubona i Bhayi ungenamali. Akuko lipika, kuba nakwezi zilukuni izitalata uyakuhla unyuka; uke wanga uyayijika mawungene kwimimango emiyo oya kuyinyuka ngezitepu.

Kufuneka imali yokuqesha ikeb, baze abantu bake babe ungunantsi nokuba wena uyazazi ukudla inkobe ekaya.

STUTTERHEIM.

Sivuyisana nabantu besikolo sase Mgwali kuba u Rulumente ebavumele ukuba bazilaule ngometo ekutiwa yi Village Management Act 1881. Imini yokuvota amadoda okupata lomzi ngumhla wa 21 January 1889.

I Kresmesi siyidle kakubi tina apa kuba ngayo sishiywe ngamadoda amakulu amabini alommandla wetu, u Mr. John Mtyapi no Mr. Christian Zahrow.

Amangesi alapa alutsalela uhlanga ekubeni Imnlahle u Mr. Hughes luvotele u Egan. Nceda umemeze kakulu epepeni ngalomcimbi abantu bangalukhleki. [Bayamazi u Yuzi ngakumbi bona abase Cumakala abangembuzi kuti kuba bem ikwelo nje siba ikwako neyake imizamo yokubalungiselela.—EDITOR *Imvo.*]

EZABABHALELI.

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UMQOMBOTI.

NKOSI,—''Ubop' amaxonya,'' akapume- lelanga kwi linga lake lokubop' amaxonya ngendawo yomqomboti. Inteto yake inde; kodwa intsingiselo yayo ibinokufezwa ngamazwi ambalwa. Ukuba ebete ngalinye '' umqomboti ulungile,'' besiya kuyiva into ateta yona sikwazi nokumpendula. Ubuza ezipendula, ne mibuzo yake uyenza ifanelane nempendulo zake. Uti asibubo tywala bo Mxhosa obabanga imfazwe ka Ngcayecibi. Uti nenyama ingayibanga imfazwe. Ewe, kuko lento u Paulose ati, Kulungile ukuba ingatyiswa nenyama nento eyimbi angati umzalwana wako axakaniswe asweliswe amandla.''

Nantsi imibuzo yake nempedulo zam : '' Akutshiwo yini ukutiwa kwakuselwa Emamfengwini pesheya kwe Nciba . Ewe, kwakuselwa umqomboti.

'' Akutshiwo yini ukutiwa baselwa bapela utywala?''—Ewe, baselwa bapela emipandeni, batwalwa ngezisu, apo ingozi ikona xa bubila okwesibini.

'' Akatshongo yini ama Gcaleka ukuti 'Rolan' imfihlo?''—Ewe, bunjalo, akuhluta umntu wabo, kuba kusoloko ekala ngokuti '' kawongeze.'' Ngalendawo ke bufana no mza wabo ibulanti, ukungadiki.

Uqukumbela imibuzo yake emgwebayo ngokuti—''Yaliwake lomfazwe yotywala.''

Pofu kutetwa ntoni xa bunemfazwenje utyivala? Uti elapo anyuse amehlo akangele emazwini aselewabeke epepeni, atone ukuba akuko nalinye ehtetelela umqomboti, ati gungxu ati Ngubani oti amazembe makangapatwa ngokuba kwaka kwaliwa ngezembe? Yininale. Nanamhla ungabanjwa uke wapata izembe wenmka nalo ungahlitenganga.

Utwalaha apo ke umcimbi wake nanko ebop' amaxonya ngenkozi, eteta ngengqondo zama Xhosa enene. Naku Maxhosa bako obop' amaxonya. Beziko iziyata into ezingapulapulwayb, ezifumane zidwabe ukuteta. Ebeko amageza okona izinto, bebeko abalatawa ngopakati—abalahlEKisi. Bebeko o Mlanjeni no Nxele no Mhlakaza no Nongqause. Nangoku kunjalo. Njengo Ntsikana no Tyala, ako amadoda okukokela umzi, esinokulandela wona, aselete ke wona obutywala uzintlal' inyhke' etyeni ngabo uzama ukubopel' amaxonya mabuyekwe, kwane bulanti levo bukocelela kuyo.

Uz' ub' ugqibeie ukuteta ngokulunga kombulali, usivus' inyongo tina

MATEMPILE.

Port Elizabeth,
5 January, 1889.

ISILILO SOSE DOLOPENI.

MHLELI,—Ndincede undipe isituba kweso sitya samanene. Tina bantu abahleli ezidolopeni siyafa zindwendwe eziti namhla zimkayo zimke zikubushulise ube ze, kanti noko azisayi kude zikupe nento. Namhla sikwimimi esiti izamela ukuhambela pambili kwinto zokanyo. Yimina ukuba singa singiseli pambili nje nange mali? Uti wakubona ukuba uzininqele itwana elingene wena nentsapo yako, okanye xa usaqekeza eso sonkana usipiwe okwalo mini yodwa uve, nqo, royinani, sebebeta ucango befuna ukuba ubavulele. Kufike ''into ezinje ngamaxalanga, ezize kubhuqa nje ngokungati zinkomo ezifike emasimini. Kukade ndinyamezele, andinakuba ndinpateti mzi wakowetu, ndicela liso lomzi ukuba uke undincede ngale ngxoxo. Mna nditi unanina umntu akuti xa aza edolopeni aze ezi- lungiselele, ati ukuba uyaqonda ukuba akanawo umpako angezi. Aze ati xa alike endlwiwi yomzalwana wake akupe ukozo nokuba zinkozo zombona, nokuba yenye into kwiziqamo zezilimo zake, ukuze akulule intliziyo zabantu balondlu asakuba efikele kuyo. Tina bantu aba nelishwa lokuba kwi dolopu ezingena Makaya Abantsundu sitwele ubunzima. Nditi xa umzi upete indaba zokanyo ezinje nge voti, njalo-njalo, mawuke usingate nale ndawo, enditemba ukuba baninzi abaya kundivela—abahleli ezidolopeni nje ngam. Ukuba kuko indodana efuna ukuvula Ikaya Labantsundu uze uncede uyitumele kule dolopu, sifuna ukuba nendawo yokugxotela indwendwe.

OSE DOLOPENI.

OWALA UWANZI.

MNUMZETU,—Kwipepa lako lomhla wa 28 ku December, 1888, nakwe lomhla we 4 January 1889, kuko amazwi endinga ndingaba ' nento endiyitetayo ngawo. Lamazwi angaba fundisi abantsundu. Kwelomhla wa 28 ku December kutiwa kuko abane nkani, kuko abalabolisa no- eqinga, kuseko nabakoliva ukuba kuko ukutakata ngemfene; kwelomhla we 4 January kutiwa kuko abazigebenga.

Okwa namhlanje andizi kukangela ukufaneleka nokungafaneleki, ukulunga nokungalungi kwe- niteto eziloluhlobo. Into endinga ndingayibeka pambi kwako kukuba, lendlela yokuteta iluwauzi kakulu, iyacuka. Akuko mntu, kokwam ukubona, iya kumnceda. Abona benzi bezi zinto, mhlaumbi, ayisokubafikelela. Kanti ke, mhlaumbi, amadoda amsulwa kwezi zinto ingawenzakalisa. Lenteto ibenza mdaka bonke abafundisi abantsu

ndu ngokunga baluli kwayo. Lonto ilungile na ke?

Bananina bakuxelwa ngo abenzi bezi zinto, ukuze nabo babe nokuziqonda ukuba bayaposisa?

Ngendawo yokululekwa (criticism) yona, ndingomnye wabakolwayo ukuba iya funeka nakuba fundisi, kwabanye ifuneka ngapezu kwabanye. Kodwa ululeko olunje ngolu ndilukafazela ngentl' apa alusakusiza bani.

G. KAKAZA. Heald Town,

12 January, 1889.

[Ngendawo yentsebenzo yabafazi apo ebeseloyisiwe amadoda, kunokutiwa oko kuhle e Qonce.—EDITOR *Imvo.*]

ABALIMI NA BARWEBI. E MARKENI.

E QONCE (Jan. 12).

Itabile—1/6 to 2/6 ngekulu
Itapile,—2/6 to 15/6 ngengxowa Umbona, —3/7 to 4/11 ngekulu Amazimba—3/ ngekulu
Irasì—4/6 to 5/ ngengxowa
Umgubo—10/ to 23/ ngekulu
Imbotyi—13/3 to 26/ ngengxowa
Inkuni—10/6 to 24/ ngefllara?

E RINI (Jan. 12.)

Inkuni—11/6 to 18/ ngefllara
Itapile—41/ to 7/3 ngekulu
Itabile,—1/ to 2/4 ngekulu Umbona—10/ to 11/ ngengxowa

E DAYIMANI (Jan. 12)	
Isemile—3/6 to 5/6 ngengxowa	
Irsi—12/ to 13/6	„
Imbotyi,—10/ to 14/	„
Ihabile—3/ to 10/ ngekulu	„
Umgubo—14/ to 19/ ngengxowa Umbona—10/ to 14/	„
Ihabile—14/ to 14/6	„
Ihapile—14/ to 14/6	„
Ingqolowa—12/ to 14/	„
Amazimba—7/ to 10/	„

Native Opinion

THURSDAY, JANUARY 17, 1889.

THE Girl's School section of the Work carried on at Lovedale, is often hidden from public notice by the importance and magnitude of the efforts connected with the training of the Native young men at that place. Thus, then, while the press of the country has been reviewing the Report for the past year, it has only been to that aspect of it which relates to the education of the young men. It is quite likely that what is being done for the improvement of Native young women at Lovedale, may have escaped attention from the same cause that the education of women generally has, until lately, been looked upon with indifference throughout the world. That, however, a change for the better is taking place in this respect, is a hopeful sign. More interest and greater importance is now in England being directed to the training of women for that life for which they seem to be more likely marked out for, than to the training of any other particular class. This is as it ought to be. The part Native young women are called upon to play in our economical system is, in importance, second to none. All the domestic arrangements, for weal or for woe, hinge upon them. And great would be the happiness of households if native young women were up to the domestic ropes, while their ignorance in these matters, and incapacity to deal with them, has been, and will continue to be the curse and blight of many an otherwise promising home. How, in the face of these weighty considerations, the training of native women could be, as it happens to have been, handled in a *dilettante* style, puzzles us altogether. And it is by no means clear whether the stunted results of years of Native education in this land, apparent among young men, may not be due to the neglect, or the starting of education of native young women on principles not calculated to produce the most desirable results. On the other hand, had the education of young women in its own groove, kept pace with that of young men, better results would probably be apparent to-day.

So impressed are we with the commanding importance of the training of native women on correct lines, that we would even place it before that of young men. It is in

which are gratifying. In the Boys' School, the energies of those in charge are directed at seeing the pupils through the Government Standards: such is the case also in the Girls' School, and at the recent Government Inspection 20 passed in Standard V., 29 in IV., 41 in III., and 15 in II. At the Cape University Elementary Examination in March four girls gained certificates, and at the Teachers' Examination in Sept, five candidates were successful. On this routine of business the only innovation this year has been the commencement of a class for Drill. The report stops far short of our expectations of what should be done for the training of young women on whom are to be laid tremendous responsibilities in the immediate future. It is with regret that we fail to discern in this programme any provision for practical training in such valuable things as cookery, house-keeping, and domestic economy generally. How, without these most essential accomplishments, the girls are to cope with the realities of life, we cannot conceive. To show that the practical is being cold-shouldered in the Girls' Institution may be cited Miss BARNLEY'S report on the Work Department which we give *in extensio*:

The number in this Department for the year has been 26 girls, of whom in January, only nine had been in training for one year or more, and seventeen had been only six months, or were new entrants.

It will be seen from the above statement that there have been very few experienced girls for the better kinds of work, both in the sewing room and laundry; especially as nine of the number given, had had no previous training in the Educational Department.

This is a great disadvantage, as we have no other means of judging of a girl's suitability for admission to this section of the school.

The regularity of attendance is proved by the average for the year being 25 out of a possible 26.

The year's work is as under, (exclusive of mending, which occupies a good deal of time)

Washing 20,748 Pieces, valued at £134 6 5
Sewing 377 „ „ 61 5 4

Total value £195 11 9

We feel sure that better results than are now being reaped, would be gathered from the education of Native women if the sphere of Miss BARNLEY'S activities in the Work Department were popularised and increased. Twenty-six girls out of 122 being the only number in the practical department, is not a healthy and hopeful sign, and we do hope that during the present year such provision will be made for the training of young women as will enable us to notice the Girls' School work at Lovedale as favourably as we have that of the Boys' School. It must not be presumed however, that the Girls' School at Lovedale is singular in this respect. We believe that the other institutions that have held back their reports are proceeding on pretty much the same lines. But when the cry has been raised in England for a radical change in the training of women, it is time that

this frame of mind then that we approach Mrs. MUIRHEAD'S and Miss BARNLEY'S Reports of their work at the Lovedale Girls' School. But before proceeding to the analysis of their particular reports we may here shed a tear or two, as we did when noticing the report bearing upon the education of young men, over the absence of the reports from places that are set up for native women training. We miss the Reports from Shaftesbury Home Peulton, from Emgwali Girls' School, from Healdtown (where although there are no arrangements for taking native girls on, girls are taken from various parts of the country), from Fort Peddie and from other centres. The Lovedale Reports before us would seem to show that outside the beaten track of what was noticed in the boy's education, very little has been done for what we should look upon as the *real* training of girls. The highest number of girls who have been through the classes is 122. Due importance is given in Mrs. MUIRHEAD'S report to religious efforts made on behalf of the girls the results of

Imvo Zabantsundu

(NATIVE OPINION)

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

IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE JANUARY 17, 1889.

UVOTO.

Kubavoti bemimandla yase- Qonce, Emonti, Ekomani, Edodoloro, belipetwe ngu Meja, belipetwe ngu Blyth, nelipetwe ngu Ndabeni Kumnyadala wonyulo Iwelungu Lendlu ye Ngwevu (Council) Kumbulani

Umhlobo wenyano wenu

EDWD, HUGHES

u YUZI

Nivote yena.

DYER no DYER

NGEZIVEKI ZIMBINI
BANEMPAHLA ENINZI.

Iprinti zentlobo ngentlobo, yi 3d. ngeyadi.
Iwinzi ezigwangqa, yi 4d. ngeyadi.

Iminqwazi yamakwenkwe, enetyeps, 6d. umnye. Iminqwazi yamadoda, 2s. umnye.

Ibike ili 10s. 6d.

Yezihlangu Zamadoda, Zabafazi,
Nezabantwana,

Zitengiswa ngamanani apantsi.

KWA

DYER & DYER

Kingwilliamstown.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko
BOURKE NO MARSH,
e Nyutawini nakwisitalato esipambi
kwe ofisi ngase mcantcatweni.

John J. Irvine &

Co.,

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s IBHATYI ,, ,, —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d

I-Bhulukwe ,, ,, —4s, 4s 6d, 5s 6d, 6s 6d to 15s

Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, Is, Is 3d, is 6d, 2s

Ihempe ze fulaneli—is 6d, is 9d, 2s, 2s 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2s lid, 3 s O³

KUKO i Bhulukwe ze kodi ezitile (ezona zohlobo)
7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqumbeleni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5d, 6d nge yadi ;

Izitofu ezibugqi—6d, 7d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.,

u- ALU VENI.

BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA J.P JAMESON & CO.,

(Kingwilliamstown),
Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

A. W. REID,

UMTENGI WENTONG YONKE,

e Downing Street, King Williamstown, nase East London (e Monti).

OLUKA [No. 218

Gowie

Uluhlu Lwezityalo

ZIKA DECEMBER.

IMITI YEZIQAMO eziqamo zibonxayo mayincenceshelwe nga inanzi.

Izitombo ezi ntshula ezi ugcanjini ze miti mazi nqanyulwe.

Ezona zi kaullezayo Intyantyambo ziya kudubula ngamandla ngoku, ezoti ukuba azifunelwa kubuye ziqulungwe, zinqanyulwe okanye zitiwe pumpe amancam.

HLWAYELA i Cauliflower (ezona zilunge kanye i Cauliflower zeziveliswe yi mbewu eblwayelwe ngale nangeqitileyo inyanga.) ne Radish, Spinach, Lettuce, njalo njalo.

I Cucumbers, no Mbona, ne Marrow, nama Tanga, ne Tapile, zinokutyalwa se zivunwe mva.

I Torenia, Cockscorn, Zinnia, nezinye intyantyambo ezibutataka.

KWA

W. & C. GOWIE,

GRAHAMSTOWN.

ISAZISO.

KUBABHALELI bam : Mabazi ukuba ndishenxile e Cancele, nalu uhlobo lokubalela kum ngoku :

WILLIAM M. NDULAMA,
Teacher, Etyeni, Tsolo,
Via Umtata,

ISAZISO.

MNA ubebizwa ngeli lokuba NISINI GWANTSA kube kungemposiso ndifuna ukuba uze ubeke eii igama ukuba bati aba baleli bam;

NISINI MBAMBANI,
Strangers' Location, Port Elizabeth.
1649

Port Elizabeth, 8 January, 1889.

Isikula Sentombi sase Mgwali.

SI YA kuvulwa ngolwis -Bini, 22 January 1889.

M. W. HOPE.

Umcoli Magama.

KUFUNWA Umcoli Magama ontsundu woku sebenza kwi Mvo HAY IBROTHERS.

CHORAL SOCIETY.

I CHORAL SOCIETY " apetwe ngu Mr. Paul Xiniwe iyakwenza i Concert e Town Hall nge 19 ka January lo iyenzele i Skula sase Wesile.

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcinilu apa e.Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.
R. T. NUKUNA & CO,
Calderwood Street, Queenstown.

ABAZELWEYO.

TENGO-JABAVU. — E Sauerville, Fort Peddie, ngo 6 December, 1888, u Mrs J. TENGO-JABAVU, ubeleke UNYANA,

MVAMBO.—Inkosikazi ka Rev. S. MVA-MBO, Kimberley, ibeleke UNYANA ngo 19 Dec., 1888.

ABATSHATILEYO.

HLAWE-BOBO.—E Xesi kwa Kama, ngo 8 December, 1888, kubanda kanywe emtshatweni ongwele ngu Rev' E. J. Barrett, WM. HLAWE, into yokugqibela ka Hlawe wakwa Kama, no MARGARET BOBO, intombi yokugqibela ka Stephen Bobo, wakwa Kama.

SOMDAKAKAZIMQEDA.—Kutshatiswe ngu Rev. J. Lundie, u Mr. ESAU SOMDAKAKAZI no Miss DINA MQEDA, ngo 2^o December, 1888.

ABABHUBHILEYO.

GAWLER.—Kubhubhe e Bhayi ngo 11 December, 1888, nsana luka Rev. J. Wm. no E. Gawler; ubudala balo buyimihla e 28.

MTYAPI.—E Kubusi, ngomhla weKres- mesi, 25 December, 1888, kubhubhe- u JOHN NONGELE MTYAPI.

*Uboya begusha, nobe seyibhokioe, Intsiba ze Nciniba,
Izikumba, Imfele, Impondo, Itapile, njalo, njalo.*

Utenga ngawona manani makulu ase Markeni nge
CASH.

WEBSTER & DODD

A.BATENGI BO BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

