

Imvo Zabantsundu.

(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, JANUARY 9, 1890

[No. 269

IXESHA LE BHOLA, 1889

DYER NO DYER

BANQIKA into eninzi ye Mpahla ye Bhola, abayite dlakana ukuba ibonwe ; kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABAZINTLOKO.

I-BHATI
Zika Lillywhite, Izipato ze Cane 16s
„ Ezilunge ngapezulu 21s
„ Ezispeshele 21s
„ Eziketiwewayo 25s
„ Duplex Driver 30s
Zika Cobbet's Eziyi Single Cane 15s
I Eziyi Double Cane 17s
Zika Cobbet's Cane Zonke 19s
„ Ezenziwe Speshele 25s Bartlett's
ezi Double Cane 13s 6d
„ ezi All Cane 16s 9d
„ ezi Kuncotula 19s 6d Zamadoda
zoku praktisa 5s 6d, 8s
Dove Tail (extra strong) 9s
I-Seti Zentsapo 6s 6d, 10s, 12s 6d.
I-Stumps 5s 6d, 10s, 12s, 16s 6d.

IBHOLA ZE KRIKITI

Ezika Duke ezimitungo ipindiweyo 4s 6d.
„ „ extra strong 6s 3d.
Ezentsapo 2s 6d.
Ezika Duke ze Match 5s 9d, 6s 3d, 7s
Ezika Ayer's Ze Match ezimitungo ipindwe
katatu 9s.
„ „ I Catgut „ 10s.
„ „ Lillywhite 6s 6d, 7s, 8s, 8s 6d

IZANDLA

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—ngolusu lwebokwe—nge Gold Cape Tan Chamois nentlotyantlotyana zonke ezintsha.
Zobetayo Ezolusu lwe nja 7s 3d, 8s 6d, and [9s. Eze Bhokwe 7s 3d. Eze Buff Chamois 7s 3d.
I New President Batting Glove 9s 6d.

Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa. Intonga ze Tennis ziqalela kwi 6/6 kuse kuma 30/-.

Imitwalo emikulu yempahla entsha, yase ntlakohlaza ifika ngo Stemele bonke.

DYER NO DYER,
ABANENGUBO ZAMANENE,

KING WILLIAMS TOWN.

Kotenga i Seti yonke kwapulwa i Sheleni zo mbini e pontini, amanani awodwa kule mpahla. Paula Mlesi!

BON MARCHE!

[Apo Kutengiswa impahla entle ngamanani angemakulu],

GRAHAMSTOWN

Saneke lityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye. Ikaliko Emhlope ne Brown, iqala 2 1/2 d. yd. Amicako etungelwa kwi Blanket, iqala 4 1/4 d. yd. Ezona Ntlobo zintsha ze Print, 3d., 4 1/2 d., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- inye. Iblanket zoboya ziqala 5/- inye. Amabhayi 2/- lilinye; i Cotton Sheets 116 inye.

YONKE IMPAHLA YABATSHAKAZI!!

I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand' ukuvela e-England.

INGUBO ZAMADODA.

IBHULUKWE ZE KODI, ziqala 5s. inye.
IBHATYI ZE KODI, ziqala 10s. inye.
IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 11d. inye.
IBHATYI ZE STOFU, ziqala 6s. inye.
ISUTI Emhlayo umfana ifishini entsha, 21s.

Oze kutenga apa ngokwalatiswa yi Mvo maze akuxele oko. Ukuba, utenge ngexabiso eligqite kwi ponti enye (E1) uyakubuyi ayinikwe isheleni ngeponti nganye.

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN

Inyama ne Zonka,

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

ABATSHATILEYO.

MAYAFI.MOTSHUMI. — Kutshatiswe ngu Rev. Isaac Dugmore, encediswa ngu sontombi u Rev. Nehemiah Motshumi, u HENRY JOB MAYAFI wase Basutoland, no ELIZABETH MOTSHUMI wase Kroonstad, O.F.S., ngo December 3, 1889.—3it1,23,90

RADASI-KWAIMBA.—E Cradock, ngo 31 December, 1889, kutshatiswe ngu Rev. Samuel Ntsiko u JOHN M. RADASI wase Somerset East no S. KWAIMBA intombi yase Cradock.—3it23,1,90

ABAZELWEYO.

LUSASENI.—Ngo 10th October, 1889, Inkosikazi ka PATO S. LUSASENI e Ndakana, ibeleke Unyana. 2it9,1,90

ABABHUBHILEYO.

TOYI.—Ndiya zisa kuzo zonke izihlobo zetu ukuba sishiywe ngu Mr. BARNABAS TOYI, indoda ebe ingu mshumayeli we Lizwi kwanesi bonda saku Cofimvaba. Imke lendoda ngoxolo ngomhla we 2 ku January, 1890. "Banenyweba abo bafele e Nkosini."

JANE TOYI.

Cofimvaba.—3it23,1,90

MQANDA.—Kubhubhe ngomhla wa 20 December, 1889, u ALFRED THOMAS MQANDA, obudala buyiminyaka elishumi eline sibozo. Umka nomlambo, i Bira, ekuseni, bevela e Simnareni e Heald Town. Izihlobo mazamkele lombiko.

THOMAS J. MQANDA.

Etyityaba, 27th December, 1889 3it13,1,90

BONISANI

UJOHN JONGILE FADANA. Wabeke ese Dikeni, wesuka apo waya ku Seplan, wesuka apo waya ku Ngqwaru. Ndamqibela esingise ngase Skapu (Tarkastad). Owazi into ngaye wobhalela ku Mhleli we Mvo, okanye kum Wm. DANIEL, 3it14,1,90 8. Marks.

Umanyano nge Mfundo

[N. E. A]

INTLANGANISO yolu Manyano iyakuba se Mgwali wakwa Ngqika ngomhla we 14 ku January, 1890, ngolwesi-Bini evekini. Yoqala ngexesha, leshumi (10 o'clock) kusasa. Amapepa akufundwa :—" Isimilo," ngu Mr. David Bolani. "I Teachers na Bafundisi ukuzenza inkosi kubantu ezibapeteyo," ngu Mr. Robert Gosa. U Mr. D. Marela no Miss Elsie Yake nabo baya kufunda amapepa. U Mr. P. Tyamzashe uya kundulula ingxoxo nge "Government Good Service Allowance." Onke amalungu ayacelwa, ze alinge abeko. Ngo-MVULO, 13TH JANUARY, 1890, u Mr. Kenneth Ncapayi woba se Dohne Toll nenqwelo yokukwela amanekazi namanene aya kuya ngo loliwe e Mgwali. Ixesha lokukwela kuloliwe ngu 8 o'clock kusasa e Qonce. SOLOMON GOVO, Secretary. Burnshill, December, 1889. 19,1,90

OLUKA

Gowie Uluhlu Lwezityalo.

Luka DECEMBER-

Umhlaba mauhlakulwe, ucokiswe kwinto ezilinyiweyo.

IMITI YE ZIQHAMO eyamiliselwa entlakohlaza, nexakatileyo mayi nncencetshelwe kanobom.

Hlwayela i Cauliflower ne Cabbage, (Ezona koliflawu, nama Kapetshu mahle ngambewu zihlwayelwa kwa se Hlotyeni.)

Umbona, Osenza, i Tyukumba. Intyabontyi, Amatanga, Imbotyi, I Ertyis, I Radish, I Letesi, ne Spinach, zingahlwayelwa nazo.

W. & C. GOWIE,

GRAHAM'S TOWN.

Telegraphic Address : " OATLANDS," Graham's Town.

Isaziso kubo Bonke.

INTLANGANISO ye Bandla lase Wesile e Qonce ibisingete lento eyenziwa ngumzi Ontsundu, ovela kwindawo ngendawo, uzalisa indlu yo Mfundisi kakubi. Lendawo Intlanganiso iti mayingenzeki ziko Indawo Zendwendwe. Ngomyalelo we Ntlanganiso ya Bakokeli base Wesile,

T. SAMBULA, Igosa lo Mjikelo.

School Street, November 27, 1889. st.ad.12,90

John J. Irvine & Co

ISUTI zamadoda ze Stofu—12/6,14/-, 16/-, 18/-, 20/.

IBHATYI „ „ —5/-, 6/9, 8/9, 10/6, 12/9.

I-Bhulukwe „ „ —4/-, 6/6, 5/6, 6/6, to 15/-.

Imitika emnyama (yokutshata)—12/6, 15/9, 17/9.

Ibhulukwe zamadoda ezingwevu (zokutshata)— 16/9 to 18/9.

Ihempe zamadoda zomsebenzi—10d., 1/-, 1/3,1/6, 2/

Ihempe ze fulaneli—1/6,1/9, 2/-, 2/6.

Ihempe zamadoda ezihayinishwayo—2/6, 2/11, 3/6.

Kuko i Bhulukwe ze Kodi ezitile (ezona zohlobo)

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqokumbelweni). Zisusela ku 4/6 zise kwi ponti.

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

Ikaliko—2d., 3d., 4d., 5d., 6d. nge yadi.

Ilinzi—4d., 5d., 5 1/2 d., 6d. nge yadi.

Izitofu ezibugqi—6d., 7 1/2 d., 9d. nge yadi.

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO

u-ALUVENI.

YIZA KUBONA EYAKWA

BAKER, BAKER & CO.

IVENKILE YE NGUBO,

KAUKANGELE IMPAHLA ENINZI

Isuti ezimnyama nge 26/6

Isuti ezi Fancy nge 11/6

Isuti ze Serge nge 27/6

Ibhatyi eziyimi bbingo amanani ngamanani

Ibhatyi ezi Sydenham nge 6/-

Ibhulukwe ezimnyama nge 10/6

Ibhulukwe ezi Fancy nge 4/6

Ihempe ezimhlope nezinamabala nge

Iminqwazi elukuni ne tofotofo nge 1/6

Iveyile, Itepsana, Ikausi, Izihlangu,

Shoes, i Blankete, njalo njalo

Ibhulukwe ze KODI zingamanani amakulu (amawaka) ziqalela kwi 5/- nganye

Yiza kulevenkile wozibonela nga wako amehlo.

BAKER, BAKER & CO
EQONCE.

UKAKO RAFU

YE

ZINDLU.

IRAFU ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU. Sine mpahla eninzi esisayivulayo. ABAZAKUTSHATA singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe.

Kulomsebenzi ungentla sina maledi amabini ngokukodwa okuwenza.

Ezamadoda i Suti, njalo, njalo, zinokusi-kwa baku zi ODOLA.

Zonke beta zipantsi ngokubalulekileyo.

SIYIBULELE I RAFU!

W. O. CARTER & CO.

Kingwilliamstown.

KWI VENKILE

YO KATA.

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika "Folokoco" lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa, Lilo eli:—

Kuko Venkile apa e King, Kekalok' impahla yayo Ikup' ezezinye everything, Kumbnlani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi Ngapandle komteketo Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

Zityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'thruc, inteng' yetu iyodwa.

Zibhatyi, zihempe, neminqwaji, Nebhulukwe zezisikiweyo,— Zonk' impahla zamaledikazi Ngenene zezifanelekileyo.

fiti kwaba batenga kade Ninga dinwa zihlobo zeta Kude knbe ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church,
Kingwilliamstown,

W. LORD & CO.

ABATENGISI

BEMPAHLA- YENTSIMBI
BEMPAHLA-OZIKOMITYI
BERULUWA

BEMIPU
BEMBUMBULU, zentlobo zonke njalo njalo.

E MARKET'SQUARE,
KING WILLIAMS TOWN.

Ikaya Lendwendwe.

SIYAZISA ukuba 'Ikaya' sisaligcinile apa e-Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

R. T. NUKUNA & CO.,
Calderwood Street, Queenstown.

Incindi Epitikeziweyo

—YE—

LINSEED NE

HOREHOUND.

Lelona Yeza le NKOHLOKOHLA, INGQELE, nazo zonke Izikuhlana zo MQALA ne MIPUNGA

1/6 NGE BHOTILE.

2/. LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

Mawetu! Mawetu!!

YAZINI ukuba ndivule ecaleni kwe "Kaya" IVENKILE YENTWANA ZONKE EZIFUNEKAYO. Kuko nesebe Lencwadi ekuza kubako kulo zonke izishicilelo ezikoyo zesi Xhosa. Ako Amaulo amahlelo onke. Kuko ne Noti (Tonic Solf) ezimaulo matsha, amnandi. Elisebe lisaya kufezekiswa ukwanelisa ititshala, njalo-njalo.

PAUL XINIWE,
General Agent.
King Williams Town, June 10, 1889.

ISAZISO.

NDIYA wazisa umzi wakowetu ose Maxhoeni, Embo, e Natala nase Dayimani, ukuba mna, ugama lingezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kukonesitali samahasho esine groom epapame kunene, ROBERT XHOLLA,
Kowie Street.

Graham's Town,
28th June, 1889.

PAULA!

O Messrs. Webb & Wilson

BA YA

KUVULA IVENKILE ZABO

ZARE

BATENJINI

NGO

1ST FEBRUARY, 1890.
Iveki.

U CABHELA (Mr. J. Landry) wase Mtonjeni ukubalelwa yiyo, ngengxelo zocingo.

U STEWART (Mr. J. Landry) wase Mtonjeni ukubalelwa yiyo, ngengxelo zocingo.

NGEVEKI egqitileyo ngolwesi-Bini, u Rev. Dr. Stewart wase Lovedale, utshatise intombi enkulu ka Hon. C. Brownlee nomfundisi u Rev. J. D. Don wase Qonce apa. Ngalomshato kunokutiva "intaba ziwelene." Yintombi yogama lizukileyo kwabantsundu, itshata nombhobo oseleke weva ubunzima ngenyaniso ebuvela abamnyama kwityala apa le Bhulu u Pelsler owayedubule Umxhosa u Zech, wati akuba engabanjwa umbulali wapakamisa izwi ukumbuzela u Mr. Don. Sibangwenelela ukonwaba okukulu.

NGOBUSUKU bolwesi-Tatu lwegqitileyo kumke ne Qonce kufupi ne Hotele ka Poutz inqwelo ka Mr. C. Sage, wapantsi kwamahlali, kwafa inkabi ezisitoba. Pofu bebexelwa abantu bayo ukuba umlambo uzele.

NGETUBA lokuba abamnyama bepongomele ukubhala incwadi ezinde ide Inkanyiso yase Natal yazisa ukuba incwadi mazibe mfulshane ayikuzifaka ezinde. Siyakolwa kanye lelo cebo.

YINYANGA yokuqalalye Kota (January) lixsha lokuba ifinyelele intlalo ye "Mvo."

LE yiveki yomtandazo yo Manyano aluyi Evangelical Alliance.

U MR. GEORGE HAY wase Komani umnini Posi le ibaleka pakati kwe Rini ne Qonce no Mr. Wheldon obengene emnyadalenali naye ngokutwala abahambi, badale ubukomponi ngaleyo misebenzi yomibini. Inani ngokuhamba libuyele kwi £2.

IQELA labantu base Mgwali wakwa Ngqika, litumele ipepa ku Mr. Hewitt, obesindala semantyi e Cumakala, bambulisa njengokuba esimka ukuyakuba yimantyi e Hopetown.

UMFUNDISI wesibini wase Wesile wa-lapa e Qonce usindiswe ngamadodana ase Ncenera ngolwesi-Ne, 2 January, selingamangxashi-ngxashi emka nalowo mlanjana, ote kanti unamanzi emvula eyana nge Nibidyala.

INENEKAZI elingu Mrs. Zinn lase Cookhouse, life xa bekusenziwa amalanga okulisindisa kwizibuko lase Nyara ngalosinga. Kungenwa ngenkani emlanjeni ngokujokisa kwake kungavanywa ngabantu, lafa selibambebele emngculubeni nombhexeshi.

KUFIKE ucingo oluvela e London oluvakalisa udaba lokuba u Mr. Jacobus de Wet utiwe jize ngeuwonga lobupakati lobu K.C.M.G., ayakwaziwa pantsi kwalo ngokuba ngu Sir Jacobus de Wet. Lo Mr. de Wet ngongu Mpatiswa-Bantsundu kweli.

KUKO umntu olungileyo, ongazixelanga igama, kwela Mangesi ogide i Hospital etile ekufupi ne London ngeponti ezi £100,000.

KUMDLALO omkulu we Bhola ngo 3 Januaay pakati kwe Team yase Natal neyase Kimberley i Kimberley ngamangano okuqala lenze 445; i Natal lenza ngawe 1st 128, ngawe 2nd 140, total 268 Yaba idliwe i Natal nge innings ne 177 runs. Asingabo nabelungu ukudlala kakade aba base Kimberley. Bayaziwa.

KUTSHABALELE abantu abamashumi mabini anane ngumililo kwi Simnari yela Mangesi yase Westham ukufa konyaka omdala.

IPAKATI elikulu le Nkosazana, u Lord Salisbury, beke lalala ngendlu sisifo esikoyo kunene kwela Pesheya sesifuba sengqe.

IBHOTWE le Kumkani yase Belgium, e Europe, elise Laeken litshatya aliswe ngumililo kwakunye nento eninzi yemphala enqabileyo. Inkosazana ebikona isinde matipiti, kwatshabalala umqeqeshi wayo emalangatyini.

UMBUSO wase Portugal uvakalise xa bekuvulwa i Banda le palamente ngo 2 January, 1890, ukuba uzimisele ukuba uzimele imfaneko zawo kwilizwe elinga pesheya nangaposhono kwe Zambezi ezilhuba ngowa Mangesi. Ikumkani u Carlos, ite iyatamba ukuba lomcimbi wobehle ugqitywe.

EKUBENI beselibalele kwakona e Johannesburg ngangokuba anqabe amanzi, libuyela lana ekuzeni kufa konyaka.

E JOHANNESBURG kuxelwa ezokuba unyana womfi u Mr. Kirkwood, obefudula elilungu le Palamente e Bhai, uzingqamle umqala wafa.

NGE Nibidyala izulu lidale kumntu nonyana, igama ngu Tamblin, a Bronkerspruit e Transvaal.

UMLILO utshise umzi wempahla yendlu yo Isaacs & Co., e Kapa ngokuhlwa kolwesi-Hlanu. Ilahleko iku £10,000.

U SIR MARSHALL CLARKE, Umpatiswa we Nkosazana welase Lusutu, usahambele e Kapa, kwangokunjalo u Sir Sidney Shippard opatiswe elama Betswana. Bayekuhlana ne Ruluneli entsha ngemcimbi yempato yalomazwe abo.

INTLANGANISO yo Manyano nge Mfundo imiselwe ukubase Mgwali wakwa Ngqika ngolwesi-Bini lweveki ezayo. Kwishilalo sokongamela iyakuba ngu Mr. William K. Ntsikana wase Pirie, oyi President yo Manyano.

KWELANAMHLA u Rulumeni wazisa ngento eninzi yemihlaba ekumandla we Qonce eyakutengiswa pambi kwe Ofisi yomantyi wase Qonce ngo 13 February, 1890. Nantso into ekade niyifuna, nisiti anaziswa. Nabakwezinye indawo xa benga bangazazi into azakuzenza u Rulumeni, nangempahla yezikiti bangacelako mantyi babo ukuba zaziswe kwi Mvo yolungiselelwa into leyo.

IWILE ifiva kumandla oyi Spelonken wase Zoutpansberg e Transvaal. Bebesebeku 150 ukubalelwa yiyo, ngengxelo zocingo.

IMPI eyihlala nge Kwata nangonyeka IMVO, mayiqonde ukuba ngoku (Jan.) lixsha elihle mayifinyelele intlalo.

KUKO umfo ontsundu obanjwe ngo Mgqibelo ngokuba inkuni ehlalini, uti ngokuhlwa apule ibhoi, atabate ipistoli ye polisa, asimbele. Esukelwe uti aku- bon' ukuba uyasilelelwa aselebamba emqaleni atsho ingene esidleleni iyokupuma ngase ndlebeni, aye isitulut, ebuye wavuka ute kumapolisa ubeselelelele ukufa kunokuya entolongweni.

E STESHONI sikaloliwe ngokuhlwa kolwesi Hlanu olugqitileyo (3 January) e Bhai, kute xa iza kuhluluka itreni kwabonwa ngomfo ongu David Johnston ekhitha pantsi, kanti kupela. Kutiwa sisifo sentliziyo.

IMPAHLA yendlu yemantyi entsha yase Bhai, u Mr. Bayne, ishele kwi ofisi ze Boating Company e Bhai ekuseni ngo Mgqibelo ongapaya. Ilahleko kuye ngencwadi zake inkulu.

INDODANA engu Thomas Hanrhan itshone e Veli, e Bhai, ibiqubha ngomhla we Nibidyala.

KUKO umfo owapulwe umlenze yi fatyi yotywala ewe pezu kwake xa ebesebenza ezikepeni e Monti kumkhombe oyi "Methven Castle."

NGAPAYA kwe Klerksdorp kwindlela esuka e Kimberley eya e Rautini umbane ubete isipani sipela, safela apo salala ngoko kubotshwa kwaso.

INENE elingu Cooksley, kuti zakuyiwe kudliwa ehoteleli e Pretoria, kungene isela kwengele ikambile libe impahla yake (kuba ebe ngumhambi) ebimalelwa kwi £200. Ibonwe sekungenyeni imini ilahleko leyo.

U REV. R. JOHNSTON unduluke e Bhai ngolwesi Hlanu lweveki egqitileyo ukusinga kwikaya lake elitsha e Lovedale.

IMANTYI yase Dordrecht iyakuhlala pezu kwezimangalo zaba Voti bomandla we Wodehouse Mvulo ozayo, 13 January, 1890. Mayingalulibali impi yakowetu e Batenjini olosuku.

EYASE Mpofu Imantyi iya kuhlala pezu kwezimangalo zaba Voti ngolwesi Hlanu lwazayo (17 January).

E NGQUSHA amabango abavoti aya kupulwapulwa ngo Mvulo ongapaya (20 January).

IMANTYANA yase Nxukwebe, u Mr. A. E. Ayliff, wamkele ku Rulumeni indawo yokuba yi Nkosana yama Polisa (Sub Inspector C.P.). Kumiselwe u Mr. R. D. Henry obengumpatiswa-posi wase Bhofolo ebumantyaneni. Kwanga kungako imvisiswano pakati kwabantu no Mr. Henry. Imbangi yolushintsho koba ngabom ukuba asiyiyo lengxokozelo ike yako ngofuduso lwe ofisi.

IMANTYI yase Qonce iya kupulapula amabango abavoti ngolwesi Bini lweveki ezayo (14 January). Impi eyalahlwa zi Felkomet yatumela amabango mayihale icwabile, ize ibeko kuba kungeko nteko ingeko.

Kwi fam eyi Orangefontein kumandla wase Aliwal North kuti kubekuzanywa ukupakulwa itisili zipuma inyosi zonde ngabapakuli, ama Bhulu, abazigume ngebatyi. Ixego elingu Frans Smit elisuke lazixota ngehlanvu zilifumene lawa kwalapo. Lingcwatywe ngo Mgqibelo ongapaya (28 December.)

IMANTYI yase Komani iya kuhlala pezu kwamabango evoti omahlulo wayo ngolwesi Tatu, 2 February.

INTLANGANISO yo Nyaka ye Siqingata ya Bafundisi na Magosa antsendu e Banda lase Wesile yomjikelo opetwe ngu Rev. Robert Lamplough iya kuqala e Kamastone ngolwesi Ne lweveki ezayo. Eyomjikelo wase Rini opetwe ngu Rev. J. Smith Spencer, iyakuba ngeveki engapaya e Rini.

NGO 1 Jan., u Rev. J. Allsopp we Wesile e Natal, uqutywe lizulu engalweni ebekwele ekalini, sisicaka esiqutywe emilenzeni, xa bebevela ekuvuleni ityalike e Catoridge. Uti kanti lombane utshise indlwana yabamnyama kufupi nendawo abebekuyo, ekufunyenwe kuyo izidumbu zamado' da amabini, nesomfazi nabantwana ababini.

EKUFENI kweveki egqitileyo kuntywiliselwe abantu abatu abangama Lawu—omnye ngo-Mgqibelo, ababini nge— Cawa—bebequbha elwandle e Bhai.

Imvo Zabantsundu

NGOLWESI-NE. JAN. 9, 1890

ISIKOLO ESIKULU KWI BHACA.

ISIKOLISILE into yokuva ukuba kucingwa ngokwakiwa kwe Sikolo esikulu kwa Bhaca. Lelokunconywa ibakala elo. Ngati yi Nkosi UMAKAULA obone ukuba isikolo solohlobo siyafuneka kwelo lake; wati ukubonisa ukuba uyanyanisa warola ixabiso elinobom ukutenga izaziwo ezikulu ezazi zeze zenkunge e Tshungwana ati. ufuna zilungisiwe kwamiselwa kuzo Isikolo Esikulu. Ute lonto wayivakalisa ku Bafundisi, ate ke u Rev. P. HARGREAVES wayandlala kwi Komiti eyayimiswe yi Konferens yaseBhai (o Rev. F. MASON, Rev. R. RIDGILL, Rev. J. M. DWANE, no Messrs. POVALL, no TENGO-JABAVU), ebone ukuba isicelo se Nkosi UMAKAULA samkelwe. Umi ngokuma ke umzi wakwa Bhaca ukulungiselela. Kude kwagqibelela ukuba kuhle sakubona ukuba Umpatiswa omkulu wakwa Rulumeni welo uzilahlele ukuncediselicebo. Imicimbi yagqibela ukuhamba kamnandi ngezamini zo Sir GEORGE GREY abebesakuti abapatiswa base m'busweni babambisane na Bafundisi nabahlobo babantsundu kwinto zokuhlambulula abantu bakowetu. Kwaye kungelishesha lononelelo lwetu bamnyama ekwati kwema izakiwo ezihle ezikulu kunene ezinjengezo zo Gqirashe e Qonce, neze Simnari e Nxukwebe. Ezomini sizikunjuzwa sisenzo esinjengeso sika Mr. W. E. STANFORD (UNDABENI) ate ngomjikelo abenawo kwelo angu Mantyi Omkulu kulo waqononondisa, njengokuba enjenjalo kwa Xumbu, ngokuba abantu bafake amagxalaba ekumisweni kwesi sikolo. Kube mnandi emxhelweni, kwakona, sakuva ukuba umzi ose Mbo uyayiyuyela lento. Ngamana wapumelela necebo elo.

Ukuze kodwa upumelele, kuya kufuneka abapatiswa besi Sikolo sitsha behambe ngomkondo we Simnari ezindala entweni zonke eziluncedo, abawuxwema kodwa kwinto ezingavelisanga mpumelelo kwizikolo eseziko. Singa singayiyaleza kunene into yokuba kuze kundwetyelwe kunene ukumiswa kwe Titshala. Mayingabi ngaba-mhlope bodwa Ititshala kwizikolo zomlisa zoluhlobo. Yanele Ititshala enye emhlope eyakupatiswa umzi; ezinye mazibe ngamadodana antsendu anamaziko ekufundiseni, nazimi lo zingatandatyuzwayo. 'Mbangi yokuba siwise elicibo kukuba sijonge kwinkalo yokuba zivelelwe zombini inkalo zemfundo

efezekileyo—ukungeniswa entloko kokwazi, nokuqeqesha isimilo. Nayipina Ititshala inokungenisa ukwazi ebucotsheni bosapo, kodwa kunqweneleka imfaneleko ebalulekileyo ngamatuba atile ukuze umntu abe nokuqeqesha intsapo esimilweni. Ngalandlela bekuhanjiswa ngayo kwanele ukuti umntu abe nokwazi, kodwa aswelekelwe kakubi sisimilo. Ititshala ke ezimhlope, ngokungazani nenkantsentse zentlalo yabamnyama, kwanangokuti, sipumile isikolo, zingabisaba nanto zinokuyifundisa umlisa kuba zingekuwo umgangato omnye entlalweni, azingebe namatuba amahle ukwalusa izimilo zamdodana. Ika ngabamnyama abandilekileyo abangayenzayo lonto. Ezititshala siteta ngazo mazibeko nase bhungeni elipete umzi we Sikolo. Ngelicebo izimilo zabantwana zingaba pantsi kwengqeqesho ngexesha lesikolo nangapandle kweloxesha. Nangapandle koko imali yokuxhasa Ititshala ezimnyama ayingebe ngangeye Titshala ezimhlope ezimelwe yindleko yokuxhasa isimo esipezulu pakati kwabamhlope.

Amanqaku.

NIJGOKO salenzayo inqaku, okunene ibe sesihlalweni imantyi yase Bofolo nge zimangalo zabavoti. U Mr. Peter Congwane usibalisa ukuba akufikanga mntu ngapandle kwabantu abatu kwabase Nxukwebe. Kuyatandabuzeka nokuba kuzo zimangalo zazingeniswe, emasiti ke kukuba abhalwe onke amagama empi emfaneko apo E-Bhofolo. Imigudu yoka Congwane yona iyeyokubulelwa kuba engazenzeli yena kodwa enyamekele amalungelo abanye. Amadodadana oluhlobo angawokubkwa ngumzi kuba imizi ima kwakubako iqela labantu balowomkondo.

SIWUVE kwakubi umbiko wokubhubha kuka Mr. Barnabas Toyi, omnye wamadoda abalulekileyo ase Batenjini. U Mr. Toyi ubeyindoda ekolwe, yalunga kunene; ebeyikolisile kanye kubo bonke abantu ebe iba pete ngobushumayeli nangobubonda kwa Cofimvaba. Ngomnye wamadoda abekunye no mfi u Sam Sigenu. U Mr. Toyi simgqibele ngelixa kanye ngo nyaka ogqitileyo eze entlanganisweni ya Bafundisi apa E-Qonce njengegosa le Banda elalipetwe ngumfi u Rev. J. Mtinkulu. Hayi! Ukungaqinisiki kwexesha lobom belipakade. Lentlanganisio zakuba se Kamastone iyakubako ngapandle ko Mr. Mtinkulu umfundisi negosa lake u Mr. Barnabas Toyi. Sikuza umzi wake.

NGENDAWO yokulungiselelwa kwe voti u Mr. Mfazo N. Galela wakwa Gaga, walata ngamazwi abaleleyo, uti: "Lamazwi ndifuna ukupendula endiwabone epepeni lomhla we 19 ku December, 1889, ateta ngabavoti base Dikeni ukuncipha, ababefudula beku 120 ne 140, namhla 40. Uti ke kumanina ukuba kungatengiswa inkomo kwakive ingxande. Ndifuna apo ke ndikubalisele. Nokuba zakive akungancede luto lomzuzu u Rulumente igunya alimke kwi gugu la lekawunsili lokuxhabisa amalungelo etu. La asitye ngokustitya. Nokuba zakive ingxande. Okokugqibela nje ukuze sikutshwe sonke sasimlele kwalubhela luka Innes, inzwana enkulu, ibonisa ilungelo ngemihlaba ecandliweyo ukuba ifanele i £25 xa itengiswa. Kwatiwa bakona abaka bayirola lomali, wesuka umfo ka Kambeli, isandla semantyi, sati ewe u Rev. P. J. Mzimba £25, u Mr. James Kala Esheshegu, u Mfazo Ntshona kwa Gaga. Sigwetywa zinjalo ubuhle benyaniso. Ndidule apo ngempu sayirolela i £8, ukhulutwa kwayo ixabiso lamiswa ngabo. Omnye kubo apa yaye ngu Mr. John Inge owaye engumvenkile. Owam ndawurolela kuye i £8, ndiwutenga evenkileni yake. Igunya lanikwa yena lokuxhabisa nomfi u Mr. Alex. Chalmers. Owam lo we £8 ndanikwa £4 12s., uyabonake lowo ngulamntu wamkela i £8 namhla uti £4 12s. Ukutsho ke nditi nokuba zakive izindlu ze £100 or £200 lomzuzu u Rulumente onobubele engatanga kwabantsundu nani zifuneleni umntu anikangelale amalungelo enukohlala kunje. Umntu okutyileyo akangenze bulungisa kutshaba lwake. Bendiba mna umntu otetayo angati makucelwe u Rulumente ukuba nati asipe ilungelo lokuba sifune umntu wokukangela awetu amalungelo, ingabi ngabo aba basitye ukufa nokupila. Nokuba selusiti nigeni sishalo obekelileyo ubongoza imantyi usiti u Mr. nantsi makapendule ukuba waya ninina ukubona amalungelo, isuke imantyi ingabi nanto apo. Ungumhambi usemzini; owokuzalwa akalahlwa ncam.

KUBABHALELL.—E. S. F. D. (Old de Beers Kimberley). Usingete ingxoxo evaliweyo yiyo lento singena kuyisa so inewadi yako.

UTYWALA BASE KIMBERLEY.—Owakona uti,—apa e Kimberley, nakuba silima ngokusebenza linenkatozo. Ndithe kuba ndibeke ndakona apa kuqala, ndemka ndagoduka. Ndandincoma ukuselwa kotywala endade ndalahlekwa nangobendim ??? kufika singazani apa kodwa wayemke ekaya engumramente. Ndithe ndifika namhla ndafika egqitisele koko. Utywala ukuba bendinokukwenza ngebungavume kanye komnyama. Kute kanjako ngo-Mgqibelo 30 Nov., intwana enye eke ndayibona kwangobutywala lanxila kunene ikaba yaye enye indodana ineponi zosibhozo £8 esikwameni sayo, ite yasele inkwele kwada kwasondelela ixesha lokuba kulalwe, suka amanye ayikulula lobanti kuba kaloku abanjelwe indoda iwile ehasheni akupa lomali, into embi kukuba lemali ibidibene neyongaseliyo umntu, bekungenani ukuba yeyomeli lowo, zindlela zika Vamqo zonke ke ezo.

Ibala Labadlali

ETHIOPIAN C.C. vs. WIDE AWAKE C.C.

Nge 14th December odluleyo kwadibana ezi club zingentla Emaxambeni. U Mr. Mzamo wawaleqa amadoda e Wide Awake angalele. Wahlala ngapezu kwe yure ezimbini akakutshwa. Yati yakungena i Wide Awake afa amadoda njenge ndlazi, kwaye kubonakala ukuba amadoda apelile kukudinwa. Yatiyiwa nge 130 runs.

ETHIOPIAN C.C. : J Mzamo not out 90, H Labi b Vena 8, F Makwena c J Vena 11, J Mpindwa b Vena 8, Samuel Maqanda c Ncoha 3, W Tywayi b Konza 3, F Bopi c Bici 6, J Gazi b Vena 0, R Christian lbw 6, R Yekele c Senga 4, D Ngqina b Vena 0. Extras 11. Total 150.

W T E AWAKE C.C. : M Misana run out 0 ??? c Ross 2, A Vaybom b Tywayi 2, D Vena b Makwena 0, O Habana not out 6, B Kwankwa b Tywayi 0, T Senga b do 0, M Ncoha b Makwena 5, M Konza b do 0, J Vena c and b do 5, M Fani b Tywayi 0. Extras 0. Total 20.

ETHIOPIAN C.C. vs. ARABIAN STAR C.C.

Nge 7th December odluleyo kwaqubisana ezi club zingentla pesheya kwewebu. U Mr. Tshona owabhola ngoko kuqala wenza into zamhlo ada Amasilamsi azifuna.

ETHIOPIAN C.C.: Rev Gawler run out 2, R Christian b Ismal 0, H. Pezisa b do 5, Geo A Ross b do 0, K Tshona lbw b do 0, J Mzamo b do 7, S Lwana run out 2, D Hlati b Ismal 0, J Ngeni not out 3, R Yekele b Ismal 0, W Tywayi b do. Extras 13. Total 32.

ARABIAN STAR C.C. : B Jackson Stumped Lwana 0, A Saband b Tshona 3, Mattie b do 0, A Jackson b Pezisa 0, Ga-sim b Tshona 0, G Ismal b Pezisa 4, G Japu b Tshona 0, Zalie b do 2, Nace-rein not out 1, Jan b Tshona 0, Merim b Pezisa 0, Extras 3. Total 13. Yatiyiwa i Arabian Star C.C. nge 19 runs.

STAR OF THE EAST C.C. vs. FEAR NOT C.C.

Pakati kwezi club zimagama siwadwelise ngasentla aka kubeko umdlalo omkulu ngo-Mgqibelo, ngomhla we 14 ku December e Bhayi. Ndidteta kwapuma neqanda ukuya kubonela. Site ukuze lento siyigonde ukuba inkulu sapawula ukwandulela kwaboneli kwa bengekafiki abadlali. Waye umntu esiti masiye kubonela unozala namhla ukuba wotinina yena. Nose nizibonela ke ngokwenu njengokuba siwadwelisile amagama abadlali ngezantsi.

STAR OF THE EAST C.C., 1st innings: Kassim b Folley 3, Gamat b Folley 5, Frederick c Diamond b Folley 5, Abraham b E Ngoeza 2, Jop b do 0, H Asten b Folley 0, Amlan c and b Folley 2, Assamar c Klaas b Ngoza 3, Tape b E Ngoeza 2, Name b do 1, Abs not out 0. Extras 4. Total 27.

FEAR NOT C.C.: T Makoni b Kassim 16, P Dalaza c Astin b Jop 1, E Ngoeza c Jop b Kassim 7, B Sinuka c Jop b Kassim 6, T Klaas b Jop 0, S Swartbooi b Kassim

M D Folley c Nam b Jop 5, S Nkole c Gamat b Jop 10, D Cula b Jop 6, T Farmer b Jop 4, J Ntingana not out 0. Extras 7, Total 63.

STAR OF THE EAST C.C., 2nd innings: Fredericks c Klaas b Folley 0, Assamar c Swartbooi b do 3, Amlan not out 2, Jop not out 1, Lapela ixesha. Yadiyiwa i Star of the East nge 36 runs kumangeno ekuqala.

Nge New Year kwadibana i Frontier C.C. ne Champion C.C., ekwati ngenxa yokungalungelelani kwezinto yaqalwa i metch kufupi ku 12 o'clock kanti iya kubuye ipazanyiswe imvula kufupi ku 5 o'clock. Kwangena i Frontier kuqala yatumela u Menze no Bovana, baqala kakuhle yawa eyokuqala i wicket for 20, kanti kuba kubola emveni kwalo wicket. Yangumtuyumezo omnye. Ehla mfondini amakandilili ebhola. Lapela ingeno nga 52. I 19 ka Bovana wayidlalela kakuhle, kwane 10 ka Menze.

Yangena i Champion ngo Seti no T. Zondani. Adlala lomadoda arola inqaba namhlanje. Zayawafika i byes. Kanti izakuba sese Frontier uknba i wickets zokuqala zime kakhule. Yana imvula xa i skora siya 56, sekufte batatu, kanti i wicket yokuqala yawa for 42. Wadlala kakulu u Seti for 35, no Zondani for 6. Yana imvula yabake iyatyiwa i Frontier nge 4 runs and 7 wickets. Singatanda noko ukubona i match eqitywe amangeno onke pakati kwezi club ukuze ziqonde ukwalamana kwamandla azo. Naso i skora.

FRONTIER C.C.: Jer Menze b Nini 10, J Bovana b Bali 19, Geo Mpondo c Galiya b Nini 1, Bopi b do 2, Xiniwe c Bali b do 0, J Mpondo c Zondani b do 5, E Soga b Bali 0, R Ngxoweni b do 2, W Soga c Ganya b Mali 4, Mndaba not out 6, Ntshona b Ngcumbé 2. Extras 2. Total 52.

CHAMPION C.C.: Seti b Menze 35, T Zondani run out 6, Ngcumbé lbw b Bopi

3, Ganya not out 1, N Zondani not out 2, Genge, U mvalo, Tshatshu, Nini, Bali, Seyse to bat. Byes 8. Total 56.

I match ye Gaika C.C. ne British C.C. e Bhayi ibhalwe nge pencil ngendlela engena kuqondeka. Asina ndlela yokuyingenisisa.

IMPILO YE PRINCE OF WARES.—Impilo yelishawe lingunyana omkulu we Nkosi ??? nendlamafa, kuvakala ukuba asiyio nto emnandi.

INTO EBALULEKILEYO.—Inewadi ka John Bunyan yo "Hambo Lomhambi" isand' ukukunyushelwa kwinteto yase Abyssinia, izwe elingase Yiputa, yindodana yase Florence. Lulwimi lwa 84 olu iguqulelwe kulo lenewadi ilunge kunene.

UKHOZI NOMNTWANA. — E Crimea kwelase Yuroop, ukhozi lurewule ngokombane mitwana ominyaka mibini, latsho zatshona izinpo entanyeni nasebusweni. Kube nzima ukumpakamisa kute ngokulila komntwana kwada kweza abantu, yangama ngaxashingxashi ngentonga namatye kunzima ukuzikupa ikululeke enzakele ngokungatembisiyo.

INDLU EHLELI KUHLE.

[NGUM'BHALELI]

Umntu onendlu ukufanele ukuzamela okukona kuhle ukuhlalisana nosapo lwake, ukuze ati nokuba uyasilelelwa ube uko wona umzamo. Endlwni ehleli kuhle aliko elilizwi lokulaula. Umshato asibubo bukoboka: yimvumelwano, kukuvana. Indawo yokulaula neyokutobela ayinakubako. Abavumelani baya' lingana bobabini; ke bobabini kuko izinto ekufuneka benzeleno zona.

Indoda ibingafanele ukuti oko ingeniswa yiyo imali yokuxasa usapo ngoko yiyo yodwa efanel' ukulaula indlela yokuchitwa kwayo. Okuya yati, " Ndiya . kunika yonke impilo yam yomhlaba," yatsho ngesifungo, yayiteta ukuba ukususela kwelo lixa baya kuba negunya elilingeneyo kuyo yonke lompanla, ukuba ke ngoko indoda mayingalenzi yodwa igunya lokuchitwa. Kananjalo umfazi kwelake icala ubefaelele ukuba abe uyasebenza, abe uhambisa imfanelo ezixhasa indlu ngohlobo olukwalana nolwe ndoda, nakuba owake umsebenzi unghahlulwa ngemali. Ngoko ke bayafana.

Eyona ndlela ebifanel' ukulaula ngayo indoda enalomngweno upantsi wokulaula, kukuba ibonakalise ukudlulisela kwayo ngengondo ngohlobo lokuba umfazi wayo ahlale eyivuma indawo yokuba umyeni wake ungapambili kuye, ayilandele ngovuyo into esukuba ifunwa nguye. Kodwa kona ukuti umfazi makabeke pantsi lonke olwake uluvo nayo yonke eyake iminqweno kukumenza ikoboka, into engakulingeneyo kanye ukuba ngu nina wabantwana, engakufaneleyo ukuba ngumalusi wezimlo zabo nempilo yabo; kukumenza ikoboka ngohlobo oluya kuyenzakalisa indoda, lubulale abantwana, lumenzakalise umfazi.

Indoda ke ukumpata kwayo umfazi yagcina okuya kumbeka yayimbeke ngako ngemini zokufilisha, yaza yahlala imvusa ukuba ungumntu naye apa endlwni, londoda iyakufumana umncedikazi wenene; umfazi ocingayo, onengqondo; isihlobo esinokunceda ekuxakekeni, esiyakuhlala sibukeka; uyaku fumana inkazana enesincoko esifundisayo, engafani naba asuke ange usisipili sokuba indoda ibone kuyo ingcingane zayo. Ikoboka iyoti edinwayo nokuba yonwabile icwayitile. Okukona umfazi apatwe ngobuntu kokukona azipakamisayo nendoda kokukona iyakuba ukuba ndilikaka, umkuseli wesidalwa esibukekayo, kuze ngoko kuyifanele ukuba izive ubuntu.

UZABABHALELI.

E QONCE (Jan. 4)

Irasi—9d to 2/ ngekulu
 Ihabile—2/ to 8/3 ngekulu
 Umbona—6/5 to 8/6 ngekulu
 Inqholowa—11/ ngekulu
 Umgubo—15/ to 18/ ngekulu
 Imbotyi—9/9 to 11/ ngekulu
 Inkuni—10/ to 43/ ngefara
 Itapile—3/ to 15/ ngamaqela

E MONTI (Jan. 3.)

Irasi—6d to 1/3 ngekulu
 Isemile—3/9 to 4/3 ngenxhova
 Imbotyi,—13/6 to 14/9 ngekulu
 Umgubo wombona—9/ to 9/9
 Inkuni—5/ to 24/ ngefara
 Inkuku—1/4 to 1/9 inye
 Amazimba—6/3 to 6/4 ngekulu
 Umgubo—15/6 to 18/3 ngekulu
 Umbona—8/6 to 9/ ngekulu
 Itapile—15/6 to 21/ ngekulu
 Inqholowa—9/ to 9/3 ngekulu

XAKALASHE NAMATEMPILE.

NKOSI YAM MHLELI.—Nceda undifakele lamazwana ambalwa, endipudula ngawo u " Xakalashé," kwinteto yake ebokalele kwi *Mvo* ya 28. Ngamazwi amatutshane—ndoyahlala hlula ngoluhlobo.—a. Ndidubula inkutazo okutaze ngayo amatempile Xakalashé, sendinga ngewumnye nati, kodwa ungeni endlulini ubonisele, *es bulif'toro. b.* Ati ukuze amatempile ancome, umhlamb' avakalise amalanga awenzayo ukuncipisa *uselo*, abe ahambele kwezinye indawo njenge nenekazi elo lase America, eyati longxelo yawakutaza amatempile, yati ko Xakalashé Bros., yanjenge ntsoni ka *Dyakalashé no Volufu*, ukuhlekisa ingahlekisi (by right) yona. c. Ngokumalunga nentlanganiso asukuba amatempile emenywe kuzo, ayazitumela izi *culujete* zawo, ezikupa ngokuzazi ukuba zingumhlambi wamatempile onke, kuba kaloku amadoda kuyo yonke imisebenzi yokunceda uhlanga akafani, afana nge ndevu zodwa. Kwintlanganiso yokugqibela, awakupapa amadoda amatempile kuba babeko o Revs. Dlepu J. Pritchard, no Messrs. T. Mkoti, B. G. Sinuka, ngamatempile ke lawo, ufunana janinana Xakalashé ?—*Muni-somakini*. Owako.

UMTEMPILE.

Port Elizabeth.
 December 2, 1889.

IGAMA NESAMBATO SOBUFUNDISI.

MNUMZETU, — Ndivumele ke ndenze linye, mabini kunzi wakowetu ngentlekisa ekubonakala ukuba iya ikhula ngokukhula. Eligama lobu Fundisi lieta ntonina kowetu apa kanene? Bendiba ligama angabizwa ngalo osukuba efudisa, nokuba ngu Titshala; kodwa ke noko liqakayo njalo, kubantu bakowetu lazelelelwa omiselweyo (ordained) yfundisi, alazelelelwe yona lento yokuba bati abashumayeli, nabayali, njalo-njalo, babizwe ngalo. Yintlekisa ke leyo engaqondwayo ngabantu abavumayo ukwenjwala njalo ukubizwa, bengenalungelo kodwa. Makamangale umshumayeli kwakutshivo kuye. Masingene kwisambato sobufundisi (clerical dress). Kutenina lento abashumayeli betu (Catechists or Laypreachers) bantsundu batandana nokunxibisa okwaba fundisi ? Akunjalo kwabamhlope, lontlekisa ayaziwa; kodwa kuti wofika ede waya kufaka neqhina elimhlope (clerical collar). Obu budenge endaweni yokumfumanisela imbeko asukela yona umminikubenza, usuke angazelelelwa luto abe yintlekisa.

Abashumayeli behlelo lase Rabe (noko ndingenguye mna), mandibanike imbeko yokungazifaki koku kugabedela, andazi nokuba benziwa kukuba kwababo aba Fundisi kukolisile ukubako kwaba ngazi nanziyo izambato zobufundisi. Kodwa amaqela amabini endingomnye wawo mna, ama Tshatshi nama Wesile, bubutataka ebideleleyo kubo obu. Noko ndinenkolo yokuba elidlela belifuna ukwalatwa kodwa, ukuze lize kukweleniswa. Ndingowako, LUNGELELISA.

P.S.—Nokuhambisa kwenzalenyé yaba bafundisi bokuzimisa, wofika kungavumelani nesambato sabo. Amaramente omshumayeli onjalo ngelesuke aye kuye atsho azikulule izinto angenalungelo lakuzinxiba. Angaba akwelenise intlekisa.

INTO ENGADLI NGOKUBAKO. — Kumpepa ase Transvaal abashicileli bakavalisa izipo ze Christmas ne Holide ye Nibidyala ezivela kubalesi balomapepa bawapetyo. Ngahlamb' ezantsi kwabo.

Irafu ye Zinja ku Mandla we Qonce

Ibhunga le Siqingata lomandla wase Qonce lihlalengene ngolwesi-Hlanu lweveki egqitileyo, kuko u Messrs. C. A. Jay (Esihlalweni), Harty, R. Warren, G. A. Nettleton, J. Landrey no Quin. Kwinto ezixoxiweyo kutikwe nakumeimbi we Rafu ye Zinja.

Kuleswe incwadi ka Mantyi ebitumele Umntandazo wesika Siwane ukuba Irafu ye Zinja iroxiswe, ikumbuzwa Ibhunga ngedinga lenyanga ezagqitayo ukuba yoroxiswa le Rafu ngalonyaka.

U Mr. Landrey (Cabhela) ute ngazo eziveki zimibini ulahlekette zigusha ezi 20 ezidlile zizinja zabannyama.

Kuleswe ingxelo yom'buti-rafu u Mr. Mitchell ote ayikarolwa nasiqingata sesitatu sabantu baka Siwani Irafu ye Zinja. Uninzi lwabo aluzixeli amagama; abanye basuke bati izinja zezabantu abaye kusebenza e Kimberley nakwezinye indawo ; abanye basuke bazifihle bakuya ukuba ukufupi.

U Mr. Warren ute kucace okunye kuye ukuba lerafu iyafuneka.

Umongameli ute abantu bakwa Siwani abarafanga. Ukuba bebertile ubeya kutyekela ekusixhaseni esi sicelo.

U Mr. Landrey ute makugqitywe kwicebo lokuba ngenxa yokuba uninzi lungayihlulanga irafu, maugamkelwa umntandazo we Midushane.—Ibe moya mnye kwelo imbumba.—Kucelwe Umantyi ukuba afeze amatilente okuba imiselwe nangalonyaka Irafu ye Zinja.

ABALIMI NA BARWEBI.

E QONCE (Jan. 4)

Irasi—9d to 2/ ngekulu
 Ihabile—2/ to 8/3 ngekulu
 Umbona—6/5 to 8/6 ngekulu
 Inqholowa—11/ ngekulu
 Umgubo—15/ to 18/ ngekulu
 Imbotyi—9/9 to 11/ ngekulu
 Inkuni—10/ to 43/ ngefara
 Itapile—3/ to 15/ ngamaqela

E MONTI (Jan. 3.)

Irasi—6d to 1/3 ngekulu
 Isemile—3/9 to 4/3 ngenxhova
 Imbotyi,—13/6 to 14/9 ngekulu
 Umgubo wombona—9/ to 9/9
 Inkuni—5/ to 24/ ngefara
 Inkuku—1/4 to 1/9 inye
 Amazimba—6/3 to 6/4 ngekulu
 Umgubo—15/6 to 18/3 ngekulu
 Umbona—8/6 to 9/ ngekulu
 Itapile—15/6 to 21/ ngekulu
 Inqholowa—9/ to 9/3 ngekulu

UKUQWELA KWE BHAYI.

—Umbhaleli oti ungu "Ngahlamb'ezantsi kwake" uyarora ngecapapaza elancoma imvumo yase Bhayi uti : —"Kwiipeza lako le 5 December, ndifunde izipefundo zomoya we kwele ezisekwe kumculo owenziwe yi Kwayile yase Wesile idibene neyase Bhayi. Uti umbhaleli wako : " *Umbhali owati i Tinara likupe yonke imilambo fanelo ukuba uqele ukuya ukurasa kwabantwana.* Makazi umhlobo wetu ukuba kwakunga funzelwene kukutshwana li Bhayi ne Tinara. Kwakungaze kufezwa nkani epakati kwalombhali nowaye bhale ngapambili umculo. Ngako oko ukuti kwake la " *qwela* " i Bhayi ufaka umoya wekwele wokucita imiviswano ye *ramente sase Wesile*. Asizange tina sizinome, singasange sibe nayo nencinga yokuya kuvuma e *Town Hall* (Kamakama ngahlamba ezantsi kwako); kuba asikwazi ukuvuma. Ke yayindawo yom'bhaleli wako ukuba abe wayempikise kwayokho lombhaleli owancoma i Wesile — ibe kulomculo bezekufezwa inkani yabo—ebeya kutsho ke ukuti " laqwela i Bhayi." Umculo lowo wona wokuqala wamhlabe kwanjengalo usand' ukudlula kangangokuba ne " *Uitenhage Chronicle* " yancoma yati yapulapula i " *High Class Music*." *Of course* asiyivumi indawo yokuba siyazikupa zonke indawo, into esingayifuniyo kukuteta into ngendlela yamakwele—lomhlobo wayemelwe kukupikisa kwayoko lowo wabhalayo. Ukuba akaxoki uyayupa ukuti kwakwe ikwayile yase Bhayi. Yayingama nene amatandatu awayeeye kuvuma i *pieces* nge Organ. Fan'uba wati umzalwana vula owhude wotuka kakula. Tina siyavuya nokuba kunconywa i Bhayi kuba sibanye—kodwa wona umculo wabamhle kumacala omabini. Nabase Bhayi batsho. Imbangi yokuba lenkunkuma ndiyipendule kukuba sizimisele ukuncedana ne Bhayi, zaye inewadana ezinje ziyakufaka umoya ombi— endikolwayo ukuba ayisokwamkelwa ngamacala omabini lenteto.

Notes of Current Events.

INTIMATION has been received in the Colony that Mr. de Wet, the Secretary for Native Affairs, has been created a K.C.M.G. No doubt the honour is conferred upon the honourable gentleman, who is still in Europe, in recognition of the peaceful administration of the affairs of his Department during the past five years—which has been characterised by a degree of common sense and tact, characteristics which Mr. de Wet is known to possess by those who know him well. Whatever indiscretions have been credited to the new knight have more particularly related to his language rather than to deeds. In congratulating Sir Jacobus, it may not be amiss to express a trust that he may, to the best of his ability, so manage Native Affairs as to make all acknowledge that, so far as concerns him the motto of the distinguished order to which he is the latest addition is a reality not a sham. — *Auspitium melioris aevi*. Sir Jacobus de Wet being an avowed Bondman, the honour thus conferred on him by his sovereign must be regarded, moreover, as a compliment to the Afrikanders. It is to be hoped it may have the effect of con-cilliating them.

Native Opinion

THURSDAY, JANUARY 9, 1890.

THE publication of the Report of the Superintendent-General of Education on an examination of canddates for the Public Schools' Certificate recalls to mind the existence of Standard VI. It provided in the School Regulations that candidates for this Certificate should previously satisfy the Deputy-Inspectors of Schools in the preliminary subjects of Standard VI. The requirements for this Standard cover a considerable extent of a useful educational course, and may be said to carry the pupil to what may be described as the Mount Pisgah of education. He seems to arrive at a point in the course of instruction from which, if he surveys the expansive field of knowledge, he cannot but acknowledge, that he is on the threshold of education; feels that he has nothing to boast himself about; and is compelled to own, in the words of the philosopher of old,

"I know nothing except that I " know nothing." Such a mood is hopeful for the future of the pupil. The surroundings compel him to make a selection of the field for future usefulness, and he takes to it with a determined hand and heart to work out his destiny. On these grounds the Vth Standard may be highly recommended, especially as work for Native Institutions. For if ever there was a set of students who stood in sore need of the humbling influences of Standard VI, alluded to in the foregoing remarks, it is the Native students at the Native Institutions in this country. While they inculcate the virtue of humility and self-effacement, the requirements of Standard VI have this additional advantage : that they afford to a young man adequate preparation for entering upon any calling in life Strange, however, to say, the Regulations of the Department of Public Education in this Colony expressly forbid Native Institutions to enter upon the work prescribed in Standard VI! These establishments are only allowed to prepare their students for Standard V, and for Standard V only. Hence no pupils are returned in the list before us as having passed from Native Institutions. This is giving them very little work to do indeed. For pupils are pushed on at the out-station schools throughout the country until they pass the IV Standard, when they are taken to Institutions such as Lovedale, Healdtown, Blythwood, and others. It is monstrous to insist upon these Institutions working for the Vth Standard only—it is dismantling them out-right. Let no one run away with the idea that we are for the higher education of Natives. The fact that a certain small proportion of the Natives of this country are able to send their children to Native Institutions does not necessarily imply that all the Natives are being educated in high subjects to the detriment of the country. All we say is that the small number who can afford to go as far as the Institutions should be so equipped as to be enabled to avoid the dangers of a smattering of education, and be advanced far enough to feel that they need not boast about the little they have.

Patent. It seems to be held that among the immediate followers of Sir Gordon Sprigg there are no gentlemen of office rank, otherwise speculation would not go so far as to mention Mr. Theron, the secretary of the Afrikander Bond, as a probable successor. For a Bondman the views of Mr. Theron on matters affecting Natives are moderate; but it is a moot point whether he will, as a Cabinet Minister, be true to himself in the manner he did when he was on the Gaols Commission, or chose to be more true to the Bond than to himself. Our own opinion is that Sir Gordon might go far and fare worse than find a seat in his Cabinet for a gentleman like Mr. Wilmot who is an immediate follower of his own ; but if a Bondman must needs be invited into the Cabinet then let Mr. Hofmeyr or Mr. Sivewright succeed Sir Jacobus de Wet, either would be acceptable.

THE position of the Negro freed slaves in the social and political economy of the United States of America is just now exercising the minds of some public writers. Naturally by people in South Africa the questions raised by the presence of Africans in America are studied with a peculiar interest since they are supposed to run parallel to the problems that are offered for solution by the aborigines of this country. As the discussion of the Negro question proceeds, the antipathy of the whites in America towards the blacks would appear to be not so black as it was first represented. Then, the freed slave was exhibited as a pest to society to be extirpated socially and politically ; now, however, it turns out that these were but the printed wishes of the New York correspondent of the *Manchester Examiner* which derived their present importance from being discussed in the *London Spectator*. The result of the public discussion of the subject are very satisfactory, as it gives no encouragement to those who would exterminate the Natives in this country because such a course may have been pursued in America.

THE *Cape Times*, which has interested itself in elucidating the relative position of the Negroes in America and the Natives in South Africa, concludes one of its readable articles with the following remarks :—" The undoubted facts common to the Americans and ourselves need not be specified; but there is one fact peculiar to ourselves, namely, the existence of a vigorous aboriginal race in which no tendency towards amalgamation has been developed, a race which must ever be reckoned with as a distinct element in our domestic policy. We observe with regret that the representative of that race in South African journalism has walked with a light heart into the net spread for his people under the plausible announcement that there should be ' no Native policy.' If there is to be no Native policy there must be no restriction on the liberty of the Native, no special provision for his settlement on the land, no indulgence to his peculiar traditions, no vote of money in aid of the education of his children. The position of those who raise the cry, with a brave affectation of liberality, is perfectly intelligible. They would let the Native have as much brandy as he can find money to pay for, and no help towards the attainment of a level at which he would no longer need the protection of a special policy. In America Native policy is confined to the Red-men, a dying-out race; but our aboriginal Natives inherit a vitality which resists the elsewhere destructive effects of contact with civilization. Mr. Arnold White has lately been talking about the removal of ' red-blanketed Kafirs,' wherever the land they occupy maybe required for colonisation, as though they were no better than vermin ; and this gentleman passes in England for a sort of philanthropist. The red-blanketed Kafir, however, has as much right to his existence as the philanthropist, and there is no reason why he should not be encouraged to contribute very largely to the industrial development of the Colony. Mr. White probably echoes the loose talk he has heard in his wanderings. We observe that in the Queen's Town *Free Press* he is taken to task for a rashness to be regretted ' on the part of any man who may be regarded as occupying a prominent position in the political world either here or in England.' The surest way of assisting Mr. White's benevolent project, and degrading the Kafir into "a vermin, whom it would be a charity to mankind to destroy, would be to throw Native policy to the winds and to let the brandy cask roll merrily through the locations."

WE confess there is a great deal of force in the observations of our august contemporary. It may be that, as those who witnessed the disastrous consumption of previous talk about a vigorous Native policy, we, like burnt children, do not like to see the phrase in print. This may have induced us to go into the trap set by the *Watchman*. We are far too much indebted to the *Cape Times* for able and enlightened advocacy of the Native cause to wound its feelings willingly by taking up a position that will hamper it, and with becoming grace we readily recant.

FROM the *Cape Times* we extract the following:—"The following is an extract from the *Star*, of Johannesburg, of the 20th December: ' Many worthy people in England are concerned to prevent the destruction of the Native races through the instrumentality of alcohol. It is the manifest destiny of the Kafir that he should eventually be destroyed; but let it in common fairness be understood that neither Boer policy nor Boer administration promotes his destruction by such means.' Whether this destruction be the manifest destiny of the Kafir or not, let us trust that politicians in this Colony will not lay themselves open to unfavourable comparison with their republican neighbours in respect of this department of policy." Be it remembered that the *Star* is one of the two journals of which Mr. Sauer, a staunch and undoubted advocate of justice towards all sections of the community, remarked that if he should at any time decide upon a policy, up to which he wished to educate public opinion, he was persuaded he could not do better than look to the *Star* and the *Cape Argus* to help him in the press. Reading these sentiments by the light of recent events we cannot help thinking that they are unfortunate, casting, as -they do, a slur upon other deserving journals.

IN regard to Sir Jacobus de Wet's knighthood the *Cape Argus* gives the following important information:—"It seems to be generally understood that the newest Knight will retire upon his laurels. I learn upon excellent authority that, for the best of all reasons, Sir Jacobus would have been glad to forego the dubious distinction if he could but have kept his place ; but his nervous system is so completely shattered that it is hopeless to expect that he can ever again play his part in public life. In Bond circles Mr. Theron is already mentioned as his successor. Considering his constitutional defects of temper, Mr. de Wet must be allowed to leave the office of Native Affairs with a much higher reputation, from any which it might have been thought that he would obtain. It would not have been altogether surprising if he had made it his particular business to hary the Natives committed to his charge; but he has followed a quite different line of country, and I believe it to be a fact that, whatever objectionable measures have been introduced by the present Government, specially directed against the Natives, the Secretary for Native Affairs has not been the real author, though he cannot be absolved from the charge of having been an accomplice after the fact."

THAT there will be a difficulty in finding a suitable successor to Sir Jacobus de Wet in the Native Affairs Office, is

