COOK Iyeza Lesisu Nokuxaxaza. 1/6 ibotile. Elika

COOK Iyeza Lokukohlela (Lingamafutha) 1/6 ibotile.

COOK Amafuta Ezilonda Nokutsha.

COOK Iyeza Lezilo. 1/ ibotile.

COOK 1/ ngebokisana.

COOK Incindi Yezinyo. 6d. ngebotile.

COOK Umciza Wesisu Saba-ntwana. 6d. ngebotile.

COOK Umgutyana Wamehlo. 6d. ngesiqingatana.

IMVO ZABANTSUNDU (NATIVE OPINION). 4 Vol. 3. 1802

Igama ne Ndawo.

Albany......................
Barkly East ....
Barkly West ....
Bathurst ....
Bedford ....
Cathcart ....
Cradock ....
Dordrecht ....
East London ....
Fort Beaufort ....
Graaff-Reinet ... ..
Kingwilliamstown
Komgha ....
Middelburg....................
Peddie...........................
Queenstown ....
Somerset East ....
Steynsburg ....
Stockenstrom ....
Stutterheim.....................
Victoria East ....
Glen Grey ....

ISANDESI LOMHLABA!

Kwindlaba womfi u JOHN NTUTU, wase Nggushwa.

OGAMA lingapantsi uya kutengisa kwi Nkundla ye Marike yase Ngqushwa, ngo

MVULO, 25 NGESI-TATU, 30th MARCH, 1892,

NGO 11 A.M.,

Lo Fam yazekayo Yokulima,

Engu Lot No. 14, ubukulu 200 imogolo 581 square roods, upahlwe yile mihlaba: Lots No. 5, 13, 17, 18, no 19; lomhlaba umi kubu Felkornet base Bhira. Le fam irafelwa i 12/6 ngonyaka.

Ngamaxabiso hendlela yokutengisa kubhalelwa ku

JESSE HILL, Umteteli-Fandesi.

Opatiswe lomhlaba ungentle.

Peddie, 10th February, 1892. 3t173

AKA GAUNT

AMAFUTA EZILONDA, (OINTMENT.)

July, 1892

HAYWARD

UMQA OYI DIP

Augqitwa yeza ukuhlambulula ibhula Ezigusheni.

Yitshoni kwi Venkile enimele zona ziniyale- zele ko

NGEMIHLABA ESE GALA

ISAZISO.—No. 972, 1891.

Kwi Office Yompatiswa Mihlaba ya Komkulu, ve Cape of Good Hond.

Farmerfield, near Salem, 3rd December, 1891.

Mr. J. Gaunt, 27 November, 1891. Kingwilliamstown.

DEAR SIR,—Ndiyalincoma kakalu Iyeza lako Lezilonda, njalo-njalo, onditumele lona; ndaye ndiya kukubhengeza oko ngangoko ndinako.

Ndilisebenzise knpela intsuku ezimbini nobusuku bazo. Ekumangalisweni kwam okukulu kubehle kwako impawu zobu "nchono" kobesifa.

Ngawona Mafuta alungileyo, nakupilisa kungummangaliso ezilondeni, njalo njalo, ndaka ndawabona.

Nceda unditumele kwakona enye ibhoki- sana, ndiyifunela omnye umntu okwa nezi- londa, nakuba zona zahlukile kwezowoku- qala. Owokuqala yena ngohlobo ezazimba- mbe ngalo ndandingathso ukuba angabuye apile. Ubekade esebenzisa Amayeza aba ndiyeke nawa Bantsundu; onke lomayeza akanceda Into. Nditi, ngangabile kwama- tandabuzo, iyeza lako lamnceda.

Manditshonele apo, owako otozimileyo n STEPHEN S. MDLIVA.

Ixabiso 1/-, Ngeposi 1/2.

KUBHALELWA KU

J. GAUNT & CO.

CHEMIST,

KING WILLIAMS TOWN.

BAKER, KING

AND COMPANY,

EAST LONDON.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka MARCH.

ISITIYA SEMIFUNO.

Tyala Ikapetshu nc Cauliflower.

HLWAYELA Itswele, Turnip, Cauliflower, Ikapetshu, Brussels Sprouts, Leek, Broccoli, Parsnip, spinach, Lettuce, Beet, Imigushe, Imbotyi zama French, Savoy, Endive, Imifu- no, Parseley, Parsnip, Radish, Shallot, Salsify, Scorzonera, njalo-njalo.

Xa izulu lilungile, tyala i STRAW- BERRIES.

ISITIYA SENTYATYAMBO.

TYALA i Narcissus, Snowdrops, Hyacinths, Iris, Ranunculus, Jonquils, Daffodils, Tulips, Anemones, eziva kuti zibe nokutwala intya- tysmbo e Busika nase kutwaseni kwe Ntla- kohlaza.

HLWAYELA i Pansy, Carnation. Dianthus, Auricula, Stock, Polyanthus, Verbena, Primrose, Snapdragon, Gladiolus, Godetia, Daisy, Sweet Peas, njalo-njalo.

EFAM.

HLWAYELA i Cocksfoot, Rye, Ihabile yase Hungary, Schrader's Brome, nesinye intlobo zezingca. I Turnips zase Sweden nezinye intlobo. Itswele, Ikapetshu, Imbewu ye Rape, Kohl Rabi, Sugar Beet, Imigushe, Chicory, Mangel, njalo-njalo.

Olu Luhlu lulungele ikakulu amacala anga se Mpumalanga apo lunokuhluma kona kaku- hle. Saye sitemba ukuba nakwezinye indawo zoti zilingwe ukukangela impumelelo yazo.

P. S. JEFFREY,

Umtengisi Wento Yonke,

NOTENGA KONKE OKUTENGISWAYO, E - KAMASTONE.

UNOLANGAZELELO lokunga angazisa abemi be Hewu lonke —be Kamastone ne Oxkraal ukuba uchopele ukutenga uboya begusha uboya bebhokwe. Izikumba nga- manani apezulu arolwayo napina.

Ofani ngofani bempahla bahleli beko nga- maxabiso angekalazelwayo ngangubani. *Wapulelwa kakulu oze kutenga epete imali.*

Lomti ubalulekile ngokutengisa kwinto enizi etengiswayo ITYALI EZINTLE. IBHULUKWE ZEKODI ezihlala kakuhle, zingqingqwa, akuko zinokuzigqita. IZI- HLANGU EZILUSHICA. KWI SWIKILA NE KOFU, njalo njalo, utengisa ezona. ICUBA LEBHULU ELILUNGILEYO. IKELEKO ye 6d. iyadi ayichukunyiswa nto.

Abanento yokutenga neyokutengisa baya- kuba basebenzisa ubulumko ukuke beze apa ngapambi kokuba baye kwezinye indawo nomali yabo kwaneboya babo.

P. S , JEFFREY,

E-KAMASTONE.

J. KUZANE.

Umteteleli Ematyaleni, KU TSOLO.

Kwa bafun de Shishini

KUfuneka udodana olufunde i Shishini LOKWAKA NOKU- CWELA (Carpenters and Masons), kwa NABENZI-ZITENA (Brickmakers).

Owufunayo lomsebenzi maka- bhalele, axele no Mvuzo angawu- funayo ko

William H, Mbenya & Co.,

CARPENTERS & BUILDERS,

FORT SALISBURY,

British Mashonaland.

W. & C. RAHA MSTO WETU

-U-

JOSAPH MAKUBALO

UMTETELELI-EMTETWENI,

Usawuquba umsebenzi Ematya- leni. ENGQUSHWA.

T. GALDERWOOD,

UMTETELI- MATYALA

Umlungiseleli-Mihlaba, njalo-njalo.

E QONCE.

ISAZISO NGO GQIRA.

UDR. WALKER, ekubeni ebuye wala- telwa ukuba yi District Surgeon yase Keiskama Hoek, bonke abamfunayo bano- kumfumana imihla yonke emzini wake e Keiskama Hoek, obufudula ungoka Dr. CLIFTON, kufupi ne Lower Drift.

QONDANI!

Umnini-pepa unamapepa ane ALMANAK ye "MVO" yo 1892 ambalwa, angafunyanwa-ngaba- lifunayo, ukuba batumele kamsi- nya IXABISO LE 6d. ku Editor " Imvo," Kingwilliamstown.

Ukug uqulu

NAZISA wonke ubani ukuba kwa- posiswa ukuba ndibe ngu THOMAS STOFILE, namhla ndingu THOMAS M. MEJANE. Ke namhla ndiya liguqula, kuze ndibhalelayo uyakuti ; THOMAS M. MEJANE. 3t33

BAZ

UMJUMO—Ezeleni, Inkosikazi yakwa Petrus P. Sidzumo ibeleke UNYANA. Ngomhla we 15 February, 1892. 2 33

OFIYA kosuku lokuqala ku March, 1891, ndabahaleli bam bozibhekisa incwadi zabo Fort Beaufort, apo ndiza kufudukela kona. ISAAC WM. WAUCHOPE, Alice, 21 February, 1892. It

KWA

KATA,

KUYA

KULAHLWA

IWAKA(1000)

—LE—

QIYA

ZESILIKA

Kumntu ngamnye ote watenga ngexabiso elinge- ngapantsi kwe SHELENI EZINTLANU (5/), woti xa ete wakumema oko anikwe ibhaso le Hangutyefu.

P.S.—Yizani kamsinya zingekade zipele

W. O. CARTER & CO.

KING WILLIAMSTOWN.

ISAZISO SIKA

TIKOLOSHE.

NGXA TSHO MZI ONTS UNDU

UTIKOLOSHE uya wubulela Umzi Ontsundu ngokumxuma kwawo. Uyawazisa okokuba akase- nanto nalamzi ka NGOMTI use Bhulorweni. Umf'omkulu yena selemise Ivenkile yake e Koneni, malunga ne Tyalike yama Wesile pambi kwe Ntango ze Fandesi, apo ke afukame kona NEZISULU ZAKE, njalo-njalo. Impahla ekona inxenye yayo yiyo le:

AMAKHUBA, ngamanani alula,
ONOXESHA BESALI, babodwa,
AMAXAMBA ESWEKILE ne KO- FU, ngenani elilula.
UMGUBO, nento yonke.
INTO YONKE ETYIWAYO uhleli enayo. zizisulu.
IBHULUKWE, IBHATYI, njalo- njalo, Zonoxesha. ziyalala.
IHEMPE, IMINQWAZI.
ISALI, IMIKALA.

Yizani kuzibone- la ngokwenu.

ISEYILE, IDYOKWE, IMIQOKOZO, I WATER. FATYI, ITYEYA. ne PLA-

AKUK ONT O INGE KOY O.

A. J. Cross & Co.

E QONCE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika

COOK Umciza we Cesine. 8/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Ngawenkohliso angenalo igama lake.

IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

ZISHICILELWA NGE GUNYA.

INTSHUMAYELO

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

Owe Ntshingaye Knight Grand Cross, yo. didi olubaluleke kunene lo St Mechael no St. Geoge, Owamatshawe adume kunene e Bath, u Ruluneli no Mpati Oyintloko we Koloni yo Mntan' Omhle yase Cape of Good Hope, e South Africa, namazwana nezibhaxa zayo, ne Sandla so Mntan' Omhle, njalo- njalo.

NGOKWESIQENDU se 5 somteto No. 16 we 1891, ekutiwa " Ngumteto Waba. kweta ongokutshila nemiyeyezelo ye Nto- njane, 1891," kutiwa lomteto uxeliweyo uyakuqutywa kwiziqingata ze Koloni ngo- mhla eyakuti i Ruluneli ngentshumayelo kwi *Gazette,* iyixele ize iyimise. Ngokoke, apa ndiyashumayeza, ndixela ndisazisa ukuba lomteto sewuxeliwe uyakubanjitwa kwindawo ezininzi zale Koloni ezi zidweli- ayo kwemihla exeliweyo apa.

TIXO SINDISA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 25 January, 1892.

HENRY B. LOCH,
Iruluneli.

Ngomyalelo ka Mhlekazi Iruluneli e Bhu- ngeni,

P. H. FAURE.

No. 19, 1892.

EKUBENI u Rulumeni eqqibe ukumisa ixesha malunga nemihlaba ebe icande- lwe abantsundu kwelaba Tembu, esezantsi komda ekutiwa ngowabamhlope lokuba ba- yihlaule imali yolocando mihlaba ejonge ekukupeni iziqinisselo zayo—kuyaziswa ke kubo bonke abalunge nalomhlaba ukuba abatanga barole £13 0 emnye pambi ko suku luka JUNE 30, 1892, bayakuyihlu- twa lomhlaba inikwe aboyifuna.

H. H. MCNAUGHTON,
Umncedisi Mantyi.

Ngentengiso-Mhlaba e Herschel.

ISAZISO.—No. 147, 1891.

Kwi Office yono Canda, Capetown, 19 October, 1891.

EKUBENI u Mr. C. W. P. Cloete enze isicelo ngokommiselo wesiqendu 14 so Mteto No 15 ka 1887 ngomhlatyana wakom- kulu onxulumene nowake okumandla wase Herschel: nakanjalo lomhlaba unokutengi ewa ngokwezimiselo zalomteto ungentla : ngokoke ngokulungelelene nese 15 isiqendu nalomteto, kuyaziswa ukuba loudawo u Rulumente uyakuyikangela ngomhla we 20 JUNE, 1892 ; bonke ke abantu aba- nento yokwenza nalomhlaba bangabhalela kule office pambi komhla lowo, ezoti ezo ncwadi zikangelwe ukuhlaba nokungalungi nesicelo eso.

L. MARQUARD,
Unocanda Omkulu.

Ukucandwa Kwalomhlaba.

Ububanzi yi 200 mogolo, ngezantsi yifama eyi " Ballooh," ngasentla ngowakomkulu ; ukumandla wase Herschel.

Ololiwe baka Rulumente

BELASE MPUMALNGA.

Utyelelo Lwabadlali be Bhola ba Pesheya e QONCE, ngo February 18th, 19th, ne 20th, 1892

ITIKITI EZITSHIPU ZABAHAMBI,

NE TRENI EZONGEZELELWEYO.

IRETURN TICKETS ngamanani Alula Ebolide, ziya kunikwa ngolubhlobo uku- ya e QONCE:—Ukusuka e Middelburg Road, Aliwal North, ne zitishi ezisendleleni; kude kuse e Flowers Halt, ziya kunikwa ngo February 16th, 17th, ne 18th, onako ukubuya ngazo kude kube ngo February 24th, 1892.—Ukusuka e Queenstown nakwi zitishi ezisendleleni kuya e Peelton, ngo February 16th nentsuku ezilandelayo de kube ngo February 20th, anokubuya ngayo umntu de kube ngo 22nd February, 1892:— Ukusuka e East London nezitishi ezisendle- leni, kude kube se Breidbach, ngo February 18th, 19th, ne 20th, anokubuya ngazo umntu kude kube ngo February 22nd, 1892.—Nge- ncazelo ezeleyo ngemali nangetreni ezino- kutatyatelwa zona ezitikiti zitshipu, kange- lani amapetshana ashicilelweyo.

J. O. PATERSON,
Acting Traffic Manager.

Traffic Manager's Office,
East London, February, 1892.

Kwi Ofisi ye Nkulu-Mbuso, Capetown, Cape of Good Hope, 3rd February. 1892.

UMHLEKAZI Iruluneli, ecebisene ne Bhunga elingu Rulumeni,- unga anga. zisa ukuba ukususela kumhla we 8 ka February, 1892, ixesha lokuvula nokuvala, nelokuya ngomcimbi, kuzo zonke i Ofisi Zakomkulu kuyo yonke i Koloni liyakuba lelo limiselweyo kusetyenziswa lona lituny elwe kuzo zonke i Ofisi Zocingo ezi- kule Koloni ngobusuku be 7 ku February, 1892, nokuba ngemini elandelayo Intsimbi Zamaxesha kuzo zonke i Ofisi Zakomkulu ziya kwalata elona xesha kuya kusetyenziswa lona litunyelwe kuzo zonke i Ofisi Zocingo ezi- kule Koloni ngobusuku... zikuya ixesha elilungileyo kwi Ofisi Zocingo ngetniqondiso eso ukuba elona xesha kuya kwemihla... Kuko nezilungiselelo ezenziweyo zokugcina ixesha elilungileyo kwi Ofisi Zocingo ngetniqondiso esivela kwi Royal Observatory.

C. J; RHODES.

INTSHUMAYELO

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

Owe Ntabinga ye Knight Grand Cross yo- didi olubaluleke kunene lo St. Michael no St. George, Owamatshawe adurne kunene e Bath; i Ruluneli no Mpati oyi Ntloko we Koloni yo Mntan' Omhle yase Cape of Good Hope e South Africa, na- mazwana nezibhaxa zayo, ne Sandla so Mntan' Omhle, njalo-njalo.

NGEGUNYA nangamandla endiwanike- weyo ndiya shumayela apa ndisazisa ukuba Umteto No. 36 wo 1891, ekutiwa ngu Mteto Ohlaziya ongokuzingela we 1891, ukususela ku 1st February, 1892, uya kuba- njiswa kwiziqingata ezininzi ze Mimandla Yapesheya kwe Nciba.

TIXO SIKELELA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 8th February, 1892.

HENRY B. LOCH.
Iruluneli.

Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni.

P. II, FAURE.

INTSHUMAYELO

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH,

Owe Ntabinga ye Knight Grand Cross, yo- didi olubaluleke kunene lo St Michael no 8t George, Owamatshawe ndume kunene e Bath, i Ruluneli no Mpati Oyintloko we Koloni yo Mntan' Omhle yase Cape of Good Hope, e South Africa, namazwana nezibhaxa zayo, ne Sandla BO Mntan' Omhle. njalo njalo.

NJENGOKUBA kufuneka ukuba Isiqe- ndu Seshumi Elinanye sesishumaye- lo £ o 154 sika 8th October, 1885, esimisa imiteto engentengiso yo Tywala kwi Zitili Zabantsundu, sigxulwe, kwamiswa enye indawo: Kengoko, ngegunya nangamandla endiwanikiweyo, ndiya sihlaziya esi Siqe- ndu Seshumi Elinanye sesi Sishumayelo sikankanywe ngentla, ndaye kanjaqo ndi- sazisa ukuba lomteto ukuba ndiyawushukuma ngesi Siqendu Seshumi Elinanye sendawo yeso Siqendu Seshumi Elinanye, onguwo lo:

"11. Isiselo esibizwa ngegama lokuba Bntywala ba Maxhosa siya kubalelwa kwi ziselo ezinxilisayo ngamaxesha onke."

TIXO SIKELELA INKOSAZANA !

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 8th February, 1892.

HENRY B. LOCH,
Iruluneli.

Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni.

P. H. FAURE.

NGEGUNYA nangamandla endiwaniki- weyo ndiyahlokomisa ndisazisi ukuba ukususela kuthnla we 1st February, 1892, iziqendu zo Mteto No 33 we 1891, ekutiwa ngu "Mteto Wokuncipisa Ubusela be Mpa- hla ne Zikumba, we 1891," uya kuhanjiswa kwi ziqingata ezininzi ze Mandla welase Mbo.

TIXO SIKELELA INKOSAZANA !

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 8th February, 1892.

ISIHLOMELO.

1 Kumandla wa pesheya kwe Nciba.
2 Kumandla welase Mbo.

HENRY B. LOCH, Iruluneli.

Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni.

P. H. FAURE.

UKUTENGISVVA KWEMPAHLA ELA- HLEKILEYO.

BUTTERWORTH.

LEMPAHLA ingezantsi ifunyenwe kulo mandla, iyakutengiswa pambi kwale nkundla ngolwesi Tatu, 16 MARCH, 1892, ngapandle kokuba ibehle yakutsh wa :

(1). Ihashe elingwevu, iminyaka isesita- twini ubudala, alinazimpawu.

(2). Umtuqwakazi, ubuso bumhlope, um- lenze wasemva wokunene umhlope, inqina lasemva lokohlo limhlope, alinalupawu endlebeni, iminyaka imayela esihlanwini ubudala.

H. W. STANFORD, R.M.

Butterworth,
15 February, 1892.

ISAZISO SAKOMKULU.—No. 201, 1892.

Kwi Ofisi yo Mpatiswa we Koloni, Cape of Good Hope, 24 February, 1892.

ELOKUVUSA.

ABAZALI bonke bale Koloni abanaba. ntwana abangaqatshulweyo abami- nyaka i 8 ubudala okanye bengapantsi koko basesicengeni sokupatwa ngqongqo ngo- mteto.

HENRY DE SMIDT,
Umpatiswa-Ongapantsi.

AMAYEZA

ADUME KUNENE,
KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku nqqinelana kwawo nezo zifo enzelwa zona ; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu- pantsi bexabiso lawo; ngenxa yokucoceka ekwe- niweni kwawo; ngenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).
Elona yeza lesifo so Xaxazo Iwe gazi nezinye izisu inkatazayo.

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)
Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

ULHIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha. ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana, nesabantwana.

UMATINTELA (Antispumodio).
Umciza, wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba batataka, nokungatandi nto ityiwayo.

UBUGQI Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).
Into elunge kunene etanjiswayo ebenza bubebu- hle ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa " Lelona " xa isifo sokunamba igazi sendele.

Izalisiso zendlela yoku wasebenzisa zishicilelwe nokuzalisekileyo zatiwa nca kwi bhotilana nezi- tofilana ngazinye, eziti zakulandelwa ngokufeze- kileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekelili.

Akandwa onziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa ngu ve nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, o Natal, e Free State, e Transvaal, nase Indiya,

AMAGOSA ALAMAYEZA—

E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond A Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini-E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, E q.

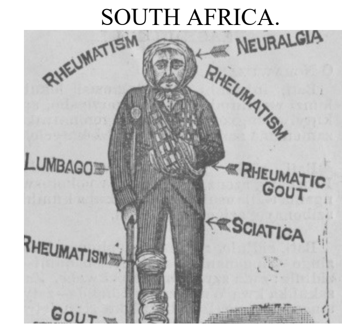
Ikaya lawo o Fort Beaufort kwa Nogqala.

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU LASE

SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina' indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe ssu, Izifo eziee Mbilini, Ubutataka Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent'ezininzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele, namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele Iyeza elinga tata intsu- ku ezilishumi. Ibhotile nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwe umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

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INDABA

Amanqabaza ase Queenstown.

UNYAKA OMTSHA.—Tina bafundi be Mvo apa e Komani, Mhleli sikunqwene- lela imihla emihle. emininzi pantsi kwale ngubo ukuyo yokuba ngumhleli wepepa lako elidume kunene, elilwela umzi wakuti ontsundu ; bamba kakuhle sisa- kunqulela, nqeberu ka Jabavu. Lonyaka mtsha ngati uza namadabi amabi, na- shushu, ke xa kunjalo ungashenxi wena emoyeni wako obe usoloko ululwela ngawo uhlanga; ungapazanyiswa ngu Hamani lowo Modekai.

***

I LOCATION.—Intoni ke, nditet' ukuba mna namhla umzi lo umi ngenyawo omaqaba, ngenxa yalomteto mtsha woku- ba makungenziwa mqomboti e Location, iqelana apa elitanda kuneno u Bhungane selihambela pezulu, liyawati, sihlutwa amasi etu. Sobona kambe, amaqela ma- bini, liko eliwuxhasayo lomteto—"yi gutinyuzi" ko kubo.

***

UNOBHALA U MR. BARNES.—Intoni ke, lomfo ngati usatyeka okwangoku, into mhlaumbi abayakuti abanye bangamta- ndi ngayo kukuba efike kunye nokufika kwemiteto emitsha, ekuya kungati ke kwabangaqondiyo yeyako, kanti naye upatisiwe lemiteto, amakayihambise.

***

AMA WESILE.—Intoni ke, into ekoyo kukuba ebesand'ukuba nentlanganiso yawo nje yonyaka; atsho umzi wanzima iveki zontatu, kuba neyamagwangqa intlanganiso ibilapa Intshumayelo ze 77 January, nge Cawa, zaye zipetwe ngo Rev. C. Lwana 11 a.m,, Rev. J. M. Dwane 7 p.m., no Rev. Jonas Goduka 3 30 p.m. ; intoni, yayawa pembelela impemb' enku- lu ka Dwane. Intoni ke, ngo Mvulo usuko njo umzi wazinyaswa ngoku ngama Gosa, bezilapa into zo Jabavu, Renqa, Kalipa, Mbuli, Ntozini, Antoni, Noboza, Sishuba, amadoda abeko ebekwi 15. Sincoma ukuwutanda kwawo lama- doda, nokuwuvela kwawo umsebenzi we Nkosi.

***

IRONA.—Lentlanganiso y ok u hambisa onyawo ntle ezizweni ibe ngo Mvulo ; isihlalo sitatwe ngumnumzana owazeka kunene u Mr. M. Renqa waso Batenjini, wasipata isihlalo ngendlela encomeka kunene, nentlanganiso yanikela ngomoya oshushu kanye. Abateti yaba ngo Revs. S. Mvambo (umninimzi), J. Mahonga, C. Lwana, S. Mzamo, A. Mabula (uha- mbani). Kambe ngalo lonke elixesha zona intombi namadodana zazingayeka- nga ukutsholoza ngento emnandi.

***

UMVUMO.—Ngolwesi-Bini ngokuhlwa kubeko umvumo obalulekileyo owawu- petwe ngu Rev. S. Mvambo; yaba ngu Rev. J. M. Dwane owayepete isihlalo, kunjalonje sasipetwo ngumfo eyazi lento ukuyenza yobuhlali pambili. Into esuke yona imvula yenza isipendu sento, yana kanye, lite lakufika ixesha watshisa yena umfo ka Mvambo kulo eloqelana, watsho mfondini savakala sisiti, hai lemvula ; intoni, zisuke into zase Komani zatsho asahlala njena ezitulweni,.sainan' ukugu- ngqa mfondini. Intoni ke, kanti useza wona umdakakazi ontsundu ka Marutla, lentombi mfondini safunana kanti noko siyabonana, bubumnandi ke lonto kuba ilizwi limnandi liyakwaziwa nokusetye- nziswa; intoni ke sisuke sanosizinje ukuba inqeberu ka Jabavu ite kanti nantsi ikotame kwa Mr. Ilina. Wapuma wona umvumo oyole kunene. Mahote liyavuma i Komani! yinto lonto !

***

INKUMBI.—Kulomandla waso Komani kungoku ziyonakalisa kanye,- kunjalonje azinacala ngeku, ekungatiwa zivela nga- kulo. Enye indoda ite yazitshisa nge parafini, kwasa nayo ifile,, ngati ke amabali anjalo maninzi ngati zitunyelwe pezulu tina sakuqonda.

EZASE DIKENI.

O NORAWUZANA,

Bati, inkumbi zive udumasi lokuba lomzi wemfundo ngumzi wendyebo, apo kutyiwa ingxowa eziliwaka ngomnyaka, zamemana zonke ukuba ke zize kutyelela.

***

Bati, zifike zawuhlola umzi nge 9 February, azenza nto ngenxa yokotuswa ngama Galla asuke azikhuza kuba kumhla azibonayo, azigqeba induma.

***

Bati, zidlule, zihamba zicubunga kule, zinge zinganamatela kule, baqumise, zidlule; zada zaya koma Nxukwebe. Zati zakufika kwa Wezo zenza i bolide—zatya amacongwane (!) kuba zifike zixhelelwe —zaxoza.

***

Bati, zitshayele kwelase Bhofolo—zabu- ya ngo Mgqibelo ukuzakubhula iminyani. Nge Cawa e Sheshegu zenze ilifu pezu kwetyalike zati kuvunywa " Ngub' Enku- lu " zabe zona zivuma u

Wo-tshiki-tshika-na Wo-sina-sibheke
Nkonyana zemfa 'mbele Singo 'fa lutulini
Safelwa nga-obaba Sakulel' emoyeni,
Tshiki-tshiki. tshiki-tshiki.

***

Bati, zite zibuya namhla ukuza kubhu- la iminyani e Lovedale zafika kulungiswe amagubu e *Galla Band*— amagogogo. Ano ke kuzilungele kanye inkumbi kuba kalokulu " Inkumbi azinakumkani kanti zipuma zingamabandla," (Imizekeliso xxx. 27).

***

Bati, zifale kakuhle, zaza lamagubu abetwayo zawafunela ingoma eti:—

Kuquma imisi kutenina Kubhulwa
ngehlamvu sisidla? Tshiki-tshiki, tshiki-tshiki.
Ayaf' amkhashe ngumbete Olala encheni kusasa
Tshiki-tshiki, tshiki-tshiki.
Sityiwa zinkumbi isifo ,
Kepa ke sigxotshwa nganina ?
Tshiki-tshiki, tshiki tshiki. Babet' amagubu nge Cawa Bati nqo-nqo-nqo r-r-r-r-ro Yidlani nibeka zinkumbi Uyez' umqikela ngasemva.

***

Bati amahashe wona apelile, kodwa sona isifo siseside ngapambili. Unyanisile umfo ka Nqoro ukuti abona bahleli kakubi ngabo basenawo, kuba bahleli ngesitukutezi. U *Bill* no *Bokisi* basate cu, kodwa lona ixhala kumninawo—hai !

ati. amadoda amakulu omzi wase ramenteni e Dikeni ebeye kukangela isiza sendlu entsha yetyalike neyomfu- ndisi. Alike akolwa ngummango ka Mfama kwezo gcegceya zebala lebhola. Intle kanye londawo, seyinga-ingazuzeka kumabandla esixeko. Ukuba imali iko makubehle kwakiwe ngenxa yezi zizatu : —1. Umfundisi akanampilo ngenxa yo- kuma kwendlu yake emanzini, ekude kwafuneka ukuba apume kuyo aye kwaka umnquba endulini. 2. Lendlu kungenwa kuyo incinane, injalonje iya- wa. Ezo zizatu zozibini zixela ukufuneka kwendlu entsha yonafundisi kwanetya- like entsha.

***

Bati, INQUBELA PAMBILI, iyanda. A- malungu ayo angena zonke iveki. Kwi- ndawo zentlalo entle amalungu ayaku- jonga ezincam:—1. Ukucoceka (*civility); **2. Imvo (*obedience);* 3. Inkutalo *(industry); 4*. Uzimaso (*stedfastness);* 5. Uku- tembeka *(honesty);* 6. Ukunyaniseka *(truthfulness);* 7. Ukuqabuka *(sobriety);* 8. Ubunyulu *(chastity).*

Ateta ntonina lamagama? 1. *Ukucoce- ka* yinteto nemikwa emihle. *Imvo* yi- mpulapulo, kukutobela abazali, kukuba nokwalatiswa, uboniswe, ufundisvve, utitywe, ucetyiswe ; kukungabi nantamo ilukuni. *Inkutalo* kukutanda ukusebebenza, ungatyi ulele. 4. *Uzimaso,* kukuti *bhuxe* umise inyawo entweni oyenzayo ; kukuti nesimilo sime nqi ungabi gaxa-gaxa natyefetyefe. 5. *Ukutembeka,* kuku koleka iti gca ihambo yako kungabiko luhanahaniso kuwe. 6. *Ukunyaniseka,* inyaniso, inyaniso yodwa, kungabiko nto yimbi ngapandle kwenyaniso. 7. *Uku- qabuka,* kungankili; kukuhlala unengqo- ndo zako zonke. 8. *Ubunyulu,* kukugci- na umzimba wako ungafeketi ngawo ngokuwungcolisa ngezono nenkanuko zenyama. Ngamanqwanqwa lawo oku- nyuka kohlanga; make siwalinge mzi wakowetu. Batsho ke o Norawuzana.

***

He, bati besitsho bebesiti, ama Galla, ngokukodwa ama Gallakazi, ancamisile. Angene kwintlondi endala yokuti " kwati- kwati o Katile mna andingeke ndifundi- swe Kafile." Kunjalonje la anxibe ibhu- lukwe atandana ne lokwe. Kambe azole ukuze kuxozwe ezontlondi yimfundo. Sekuko kuwo amamkeleyo u Msindisi nakuba indlela isemtyibilizi. Into efa- nele ukubehle ititywe, kuba iyakuwanika intlalo embi, yileyo yokucasana no kafile ezintombini.

***

Bati, kumzuzu u Metu, umfo ka Gingxa elele, esezintlungwini ezinkulu. Ama- Kristu ebefanele ukumtantasa ngemita- ndazo. Isifo anaso noko, singalingwa, ngamagqira e Hospital., Ngumfo one mpembelelo enkulu kwinto ze Lizwi nezo Zilo, esinga i Nkosi ingabuyo,impa- kamise.

***

Bati, umbhali wezo Norawuzana base Dikeni uyemka uya e Bhofolo. Ubulela o Norawuzana abebemana ukuza nendaba, xabaze kufuna iziqamo ne tshintshibiya ku Majola. Namhla kuza kuhlala kuva- kala ezase Singqengqeni. Cimi.

E BHAYI.

[NGU NTAMBANANI].

17 February, 1892. Utinina Nzulu ?

Nditi, kwelase ma-Xhosoni nditande intlalo, imbeko, uvelwano, noncedwano; intlalo yokuma entle kwabo banezigu- dwana, nemihlatana yokupanda pantsi, apo ati olihlwempu angabonakali bupa- ntsi bake. Imbeko ndiyipaule kulutsha ngendlela olubabeke ngayo abadala, ufike umfana eqhuqha enxibe i *khala,* akutunywa ngumntu omkulu ongapezu kwake;ebizwa upendula ngokuti "ewe bawo" "ewe ma," not "ewe Mr. and Mrs. So and So" kwinkatavu ye xego ne xegokazi." Ndingafumana ndizalise ipepa na Mhleli? Ndisuke ndasisinkamamu- nge njena? Mabo! asinto ndiyilibalayo.

***

Nditi, kuyatshatwa ngapa, asinto ndaka ndayiva ukubizwa kwamagama alishumi nga Cawa nye, abafun' ukutshata. Nditeta ukuti i *programme* mna. Umntu utile ngokufa kwamahashe, esiti bendakuko ndibone lento kutiwa ngumkwelo, apo liti libonakale kona ihashe lamahashe. Ukuba lemitshato ibivakaliswa EMVENI ipepa lakowetu beliyakuxhaseka zezo zaziso ; kodwa ngati ikhaba liti litshata libe lingangi kungaziwa ukuba lino Mrs. Kungapezulu ngoku intombi zifumene igama lokuba " ngonomgcana," maku- tshatwe madoda kuba namasoka sezalise ngo "kilintyi" ilizwe.

Nditi, zibe mnandi i " tea " no dinala ezazisenzelwa i team zase Bhofolo, Nyara, Kobonqaba ; zivakel'apo izipitshi zoku- kutaza umdlalo we " bhola " nowe " ntenetya," kwinto zo Ross, o G. A. nezo Wauchope o William no Peter, nezo Katta o Stephen kwelase Bhayi; iyeka Tembu u Fredy neka Dlambulo; u Samuel e Nyara, iyeka Vazi u Jacob neka Zokobe u Bobi kwelase Bhofolo ndawa- na eyafun' ibembi yidyongwana apa abati ngu J. G, eyalun' ukuti ibotoloshe inga- vumi nokuyiva i Chairman, yayimana ukwakama ifunga ama Cira. Kube mna- ndi ke noko kuba zingatwani indlela zika " *bulakuveni,"* yah.

***

Nditi, sibe lusizi ukuba singabanga nakufikelela e Qonce ngokusuke amaha- she adumbe amanqina, kwakubi ukuzi- jik' intloko sizibhekisa e Bhayi singa- mbonanga u :—

Kolokonxo ka Jabavu
Injini sela ibity' amalahle ;
Zitsho, zatsho zada zapola,
Zashiy' i " Ngqungqutela " ikonkota.

***

Nditi, kuko imposiso eveliswo zibitsha- lana kubantu abangqondo zimfutsbane ngemfundo, ngendlela yokubalahlekisa abantu, ekuguquleni arnagama esi Ngesi. Ndisitsho nje ke ndisingisele kweligama liti "opera." Uti omnye litet' ukuti "ama- nenekazi anxib'*ibhulukwe."* Aliyifanele le " Company " isebenza lomsebenzi unje ukuba mhle. Ate ke wona amalungu ayo, nabaseki bayo ; eligama liti " opera " ngokwesi Xhosa liteta " umdlalo onengo- ma pakati." Gqibi ke. Kunjalonje ku- ngeko nto imbi njengokulahlekisa abantu nokubeka ibala elibi emsebenzini omhle. Madoda masisebenzise i *dictionary* tanci.

***

Nditi, i "Ntambanani yati mayenze oluhlasa umtsi ise ma-Xhoseni ngo 26 ka December ukuya kubonela umdlalo we "Ntenetya" owawuse Bhayi, pakati kwalo ne Rini; yatanda ukundiliseka komdlalo, yatanda ukubamhle komhlaba ekwaye kudlalelwa kuwo, wabonakala okokuba ubu *lebelishwa* ngamadoda into zo Ranuga o Joshua, nezo Sinuka o Benji, nezo Boyce o Tivi. Ewe, ladliwa i Rini nge 12 sets to 3. Yalwa intombi ka Ntshongwana nge *reketi,* yaswel' umnce- disi e Rini; yalwa into ka Mvula ne poni ka James u Amie *mu tu radani;* kodwa kwakusekuko u gilindoda ka Nikiwe no J. M. ka Folley (Mdejana) ne poni ka Pangeni neka Matlala—mrisa kwakuse- kufekile. Wayengabhali, wayeshicilela ekugcineni isi " kora" umana ka Ranuga, u J. M., Umnkabane . o " round," akwa- lahleka no *one* lo.

***

Nditi, lomdlalo upetwe ngezipitshi ezimnandi, ezawa kulamanene, Revs, B, S. Dlepu, J, W. Gawler, no Messrs. 'It. Rwexu, (oyi President), J. C. New combo (Umongameli we Location), no J. Phipp wo "Manyano Lwabarwebi," zaba zezi- kutazayo nezinandipekayo kwabo bako- lwangu Mr. Nqubela-Pambili. Yagoduka impi yonke ebibonela itanda ; yaya yalala ihluti. Cimi ke, latshat'i Taliyana."

FORT SALISBURY (E ZAMBESI)

[NGUMHAMBI KWELO.]

30 December, 1891.

Lomzi uyi Fort Salisbury umi kwinda- wo entle kakulu, ngase ntshonalanga ucotshelwe yindula ebukekayb kunene, kuba lemizi mibini ndawonye yahlulwe yintlambo pakati — igama lomnye yi Pioneers, omnye yi Fort Salisbury; ngase node nase mpumalanga ikwa zi- nduli ezintle ezinemiti emihle kakulu; ngase zantsi zindada ezinkulu Umkulu- si, umlambo omhle onamanzi amahle, ncanda ecaleni lomzi ngaso mpumalanga usinga ezantsi, about 8 miles uhlangane nomnye omkulu oyi Hanyane—amasebe amakulu e Zambezi.

***

NGOKOMSEBENZI.—Umsebenzi uhambi- seka butataka kakulu ngenxa yemvula ukuba ninzi kwazo, aziniki tuba, oko zaqala ngo October kude kube ngoku.

***

NGABEMI BELILIZWE.—Elilizwo lelama Suna Ukusuka kumlambo omkulu abati Lunde kude kuse Emtali.

INTLALO. YABABANTU. — Isesebumnya- meni obunzulu. Usuku lwe Cawa alwa- ziwa, ziyafana zonke, kuzilwa mhla kufe umntu kupela; kuti kwakugqita intsuku ezimbalwa efile kwenziwe umgidi omkulu, kusilwe indywala ziyokubekwa edla- keni kutiwa kupiwa iminyanya naye. Uwodwa umhla ke kutiwe kusilelwa "Umlimo" ohlala entabeni, ufuna i Grwagrwa—elo ko ligama lotywala.

***

UKWAMBATA.—Into embi kakulu ku- hamba nqunu kwabafazi mayelana ne- ndawo eziete-ete — sidwashana nje esi- ncinane ngangesandla; kuzintloni. I- ndawo enkulu kungasemva kunangapi- mbili. Namadoda .akwakulomkondo, kusokuba wona ngamavila amakulu. Ukuba uko wasebenza inyanga wamnika ingubo—pinde ubuye umbone emsebenzi- ni, ngunyaka lonto.

***

IMO YABANTU.—Into abanayo ngaba- ntu abatobe kakulu, namaxa bebodwa ungafika eluxolweni kupela. Ukubulisa- na kwabo ungafika abafazi bebetk izandla bewisa ngamadolo, ati amadoda agwabe izandla kupela, besiti: Zwakanaka—oko kukuti kuhle.

***

ILIZWI LENKOSI, — Sekuko ngabanye abalamkeleyo. Imizi emibini endiyakuyo seyilwazi usuku lwe Sabata, ilubeke. Uti umfundisi akukova ukushumayela uve bonko bositi " Tusa," oko kukuti sipe ibhatalo ukuba sihleli wawuteta wedwa singapenduli,—lonto ke isuke icubhule amatambo.

***

Kuko amadodana amane ase Tshatshi azinikele kumsebenzi wokuhambisa Ili- zwi le Nkosi pakati kweli lizwe, nenye entsundu yase Wesile epuma e,Potchefs- troom, Transvaal, yeza nomfundisi om- kulu wase Pretoria—u Rev Owen Wat- kins, nomnye.

***

NGOKULIMA. — Oluhlanga ama Sana kukolisa ukulima abafazi, bakutele ka- kulu ngase kulimeni; amasimi abo anga- ngalinywa ngenkabi. Izityalo zabo lupo- kwe, ne leyise, namtongomane, nendlu- bu, namabatata, nembotyi, ne tomatoes, ne roses; ne banana ndaka ndayibona komnye umfazi. Into ekoyo apa kwe- minye imilambo zi lemons namakiwane. Ngumhlaba omhle kakulu ekulimeni, uzele - ngamanzi kuzo zonke indawo. Ndisayeka apo okwanamhla.

GRAAFFREINET.

23 February, 1892.

Bati. kanye pezu kwale dolopu kuko induli epakamileyo ebizwe nge ndoda ebiyenze inqaba yayo londuli—u Spandau—kwindawo enjalo nbupakamo bayo, umntu unako kakuhle ukuwubona lomzi njengoko unjalo.

***

Bati. ngumzi omhle kakulu, omiti mi- hle kakulu, omifuno mininzi, kubonaka- la ukuba yinzala yemiti ebilinywa ngu van de Graaff, incenceshelwa ngu Relnet.

***

Bati, inkumbi mazibe ziyawutanda lomzi kuba zimana ukumka zibuyelela, ngoku zibhuqa yonke into elinyiweyo.

***

Bati, amahashe ayapela sisifo Samaha- she. Ogxwalintloko balele ngandlebenye kwezi zixobo zezi nduli. Ikaba elima ranuga nonyaka liya kubeta ngezakotshi- wo atanda kunene ukukwela.

***

Bati, i Bond apa itya amanqata, kuba amadoda alibele ngala mahashe, abazange baye kuvela nokuvela mhlana u Mantyi wayehlela amagama abavoti ; ne Field- cornet amagama ziwalahla ngokonwaba kuba abaniniwo abananto apo. Akunjalo kwawakwa Ntsasana, akulibonina wena inani lawo emqulwini we voters, yehla, d*it is manne dar die.*

***

Bati yinto zo Momoti nezo Nqana—iti- tshala, zibeta etyeni elihlokomayi. Imi- vumo ye Concert iyaliyola ngokuyola; Utsho ngoku umtinjana zitshitshe ihadi zelozwe. Lumka bo, andazi ngomso.

***

Bati, ulutsha lutintelwa ngabadala ezi- ntweni zokanyo. Ngabo abalahla i Te- mpile namhla imfene ebutywala ihamba pakati kwo kaya libalele. Ikwangabo abazicezelayo intlanganiso zozilo. Ma babe basanyeke eziqilika, kuba namhla ukuzila yinto yabantu abatsha ; ngumze- kelo na lowo?-

***

Bati, kulusizi ukubona udodana Iwase mfundweni ubuso bunemitshiso' yamk- nzi atshisayo bangasayi nasezindlwini ze nkonzo. Asinguwo mangaliso nokuba kuti kwakuhlatywa umkosi wokuyila i club ye bhola behle nemicinga, ibe yinto yabo bayiyilileyo bodwa, azike abange- njalo bona bacinga ngokuzilibazisa nga- ntonina, kuba nabo ibhola bayichasile, azi siya ngapina? Abakutazi banga abangencami. Noko lento lihlazo Rafu.

***

Bati, sekulungiselelwa i Show eyakuba lapa ngo 30th March ne 1st Agril; ngati iyakuba yenkulu kuba kudala yagqibela ukubako ekayapa. Ngalomini siya ku- lindela ukubako kwe seyibhokwe, igusha nenkomo ezintle ezingabekwa ngamadoda akowetu, kuba kambe nala asebenzayo akazamkeli IMVO ZABANTSUNDU, ngoko imali mayibe itenga ezizinto.

***

Bati, u Spandau unyukela kwase ndu- lini wobuye ehle ukuze abuye apakele u Mhleli indaba. Owako, SPANDAU.

TRANSKEI TEACHERS' ASSOCIATION.—Olumanyano ludibene nge 20th January, 1892, ngo 1'30 p.m.,- kuko lamanene:— Messrs. Theodore Ndwandwa (esihlalwe- ni), R. J. Ndungane, W. F. Bassie, J. Nangu, no P. 8; Lnsaseni. Kwafundwa imicimbi yengapambili yamkelwa. *Amalungu, amatsha:* Mr. S, Kanyiwe ongeni- swe ngu Mr. J, Nangu, waxhaswa ngu Mr. P.-S. Lusaseni, wamkelwa. U Mr. Lusaseni ucele intlanganiso ukuba ku- nyulwo u Nobhala ekubeni yena exake- kile, ngokukulu ngalomhla, kwenziwa- oko ngokunyula u Mr, W. F. Bassie Kwaxoxwa ngombulelo ku -Captain O'connor, kwemiswa intlanganiso ukuba ize, ibe yikomiti emva kwemini, yenze incwadi yokumbulela u Capt. O'Connor ngomsebenzi awawenzayo malunga nale ntlanganiso; nencwadi eya kufunyelwa ku Rev. W. J. Hacker ukumcela ukuba ngalonyaka abe yi President yalentlanga- niso.—Ingxelo ye komiti ye Compulsory Education e Gcuwa, awenziwanga umse- benzi. Kwayalezwa yintlanganiso ukuba mawenziwe e Tsomo, akabangako amalungu ekomiti. U Mr. P, S. Lusaseni ute makuvisisiswane ne N.E.A. yase Koloni ngalomcimbi, kwavunyelwana emva kwengxoxwana emfupi. Intlanganiso ipumo ugo 5-30 p.m. okwexeshana, ibuye yangena ngo 8-20 p.m. kwabhalwa ezo- incwadi ziya ko Capt, O'Connor no Rev. W. J. Hacker.—Kwangenwa kumcimbi Wokubulela u Sir Langham Dale ekubeni epuma kumsebenzi obumfanele kakulu nokuvakalisa ububi esibuvayo ngoku- pelolwa kwake lixesha, nokukhuza ngo- kubhubha kuka Mr, Maconachie. Lonke elixesha lipelelo ekubhaleni incwadi eziya kubafundisi beli lonke, ukuba nabo mabatelele ngokubhala incwadi zokumbulela u Sir Langham Dale ega- meni lotitshala base Transkei; ne President yalentlanganiso yatunyelwa incwadi ukuba iyitumele e Kapa ngalomcimbi. —Emva koku kwenziwa amatiletile alu Manyano, yapuma ngo 12 p.m. yabuya yangena ngo 2 a.m. Yanyula i office bearers ezintsha, zema ngoluhlobo:_____ President, Rev. W. J. Hacker (ete wavu- ma); Vice-Chairman, Mr. Theodore Ndwandwa; Treasurer, Mr. R, J. Ndungane; Secretary, Mr. P. S. Lusaseni; Committee: Messrs. J. Nangu, W. F. Bassie, M. Mbeki. Yavalwa ngo 4 a.m.

ISAZISO NGE "MVO."

ABAFUNA " IMVO." — Lixesha kanye eli lokutumela amagama nentlaulo kwabafuna ukungena nokuvela konyaka omtsha, nge Kwata 3 6, mhlaimbi yonyaka 13 6 (kotanda ukuhlaulela eloxe- sha). Ongawuhlaulelanga kwase kuqaleni unyaka intlaulo iya ku- balwa nge Kwata.

ALEXANDRIA.—Kuyawa kuhle esinye isihelegu nge 14 January last, samanto- mbazana amatatu endadlana kuwo iyi 16 iminyaka; abeta ngentswazi enye intwazana ekwanguntanga. kuzo yapila i 10 lentsuku yabhubha. Kute xa i 13 intsuku isedlakeni kwaya igqira eroliwe ute ugqira ubona ukutyumka kwamatata noduma olopele pezu kwendlu yobuchopo ??? lwaye-uqoqo lokudibana kokaka luhlo- hle icobelo zindawo ezikupe umpefumlo ke ezo. Isizeka bani umfikazi wazituka, zitsho, wati. zambatisana no Siswapa Sibomvana —ingenguye lowa wafinca idam lakudala. Hai, lonyaka ngati sipa- kelwe ngaseshweni.—NGUMBHALELI.'

NATIVE OPINION

THURSDAY, MARCH 3,1892..

CONSCIENCE QUALMS.

"ONS LAND," the Capetown Dutch newspaper, which has the reputation of being more under Mr'. HOFMEYR'S inspiration than any journal of its kind in the country, speculates on the chances of the election that is about to take place in Great Britain. This is in view of the great measure, seriously affecting the Constitution of the Colony, which the Bond party are putting forth strenuous efforts to pass through the Cape Legislature at its forthcoming Session. It is well betimes to examine such contingencies; and, considering that it is, of all others, in this particular connection that the *critic of* the whole Franchise agitation is to be found, it is, indeed, passing strange how it has come about that; so little attention has been paid tail. There have not been wanting indications lately that, whatever be the Government plan for solving the Franchise problem, the Afrikander party will accept nothing, short Of a measure incorporating Mr. HOFMEYR'S principle of plural voting. The attitude of the Press of that section of the community has shown this ever since the announcement that Government had arrived at a decision on the subject. From Graaffreinet a big Bond demonstration is reported as having taken place last week and the resolutions passed show clearly that Bondmen have no intention of parting with their pet dual vote proposal; and they will have nothing to do with the Ballot. " The dual vote : nothing but the (t dual vote," is their cry. Such being the case, it becomes an important point with them as to what the parent Government would do, in case the measure is carried, as it is to them all vital measures must be referred, and especially those touching the fundamental principles of the Constitution on which our institutions rest. Our contemporary seems oppressed and depressed by a fear that the Liberals shall gain the day; and, according to, this authority, " The " Liberals form the Democratic " Party, who are so zealous in the " defence of the sacred rights of the " working man, and who not long " ago effected the extension of the " franchise in England. Will they "force," *Ons Land* asks, "those " radical ideas. concerning the " rights of the labouring classes and- " the franchise upon a Colony with- " such a large Native 'population as " ours ? " From the nature of the question propounded by our contemporary, one would suppose that the English -'.Liberals were using their influence to have an extension of the Franchise among the Natives of this Colony. But since nothing of the sort has been mooted it is not clear why there should prevail a fear in Bond quarters that Liberals would, in the event of their accession to power, force their ideas about the rights of the labouring classes and the Franchise on the Colony simply to oblige the Natives. Nor have the Natives asked that any such pressure should be brought to bear on the Colony for any such purpose. . But apart from Liberals doing anything of the kind out of pure generosity towards our people, we should have thought that it was of the very essence of Conservatism to maintain the *statu quo*, more particularly in respect of such legislation as is contemplated by the Afrikanders ; and that it would be Lord KNUTSFORD, of all Secretaries of State, to communicate the inability of Her Majesty's Government to advise the endorsing, by the Crown, of an Act for the curtailing of the peoples' privileges, which hitherto had not been abused.

PHILIP SOBER

IN offering the public the other day a frightfully mutilated translation of a leaderette—itself the Kafir version of what had appeared in our English columns—on the now famous 1892 Registration Court of Kingwilliamstown, the *Kqffrarian Watchman* bubbled over, with affected indignation be- cause we dared to criticise a portion of those strange proceedings instead off accepting them thankfully with any unquestioning faith as the Solemn decrees of so sacred a tri- bunal. "IMVO," we are told, is " a " paper which,- it was thought was " established for educating the " Natives in the way of improve- " -ment, but which is striving hard " to cause dissatisfaction at the " decision.- of. the Magistrate in, the Registration Court,. This " article realty shows that the " Editor of the IMVO will not ac- cept the just ruling of the Court," *etc., etc., etc.* our interest in the fervid,,admonitions _of the *Watchman* in such matters is sharpened by. the. comments if passed on a similar Court two years ago ; and they forcibly call to mind the instructions which .are stated to have been given by the crab to its offspring to walk straight while it did not itself set the young ones the example. The quoted expres- sions which occur in the article in question sufficiently indicate the tone of the *Watchman* article on the occasion referred. " The " Voters' Registration List '. " has again been framed . . *not " however without another farce " being enacted at the Magistrate's " Court;"* '.Again; "It seems a " most extraordinary thing that the " Court should be so ready to set " aside the opinion of Fieldcornets . . . . and *to, accept* in place of " it the opinion of a Sworn Ap- " praiser " [Mr. BROSTER]. By the way to-day the song in the mouth of the -*Watchman* is all for " accepting" the Opinion of the Sworn Appraiser ! Further of the same journal remarked Other "*inconsistencies were allowed at the " Court."* " What above all," con- tinues this scribe, "tends to make "this final *Registration Court a " sham* is that the Fieldcornets are "ignored-" , Of-course, it may here. be remarked the obliquity in our contemporary's vision is due to ignorance of the -decencies of the Court of Appeal, which does not summon as witnesses The occupants " of the Court below," as their evi- dence would be vitiated by a strong bias towards- having their actions' upheld; and this flavour was not wanting in the testimony of the quartette ''summoned by Mr. HOLLAND before him. "On ,the whole," we are told, " an inquiry " such as that held on Tuesday *is a " complete fiasco."'* Could stronger terms for expressing contempt be more maliciously collated ? The *Watchman* will need all the time at its disposal to learn the lesson it presumes to read us, without at-

Topics of the Day.

VALUE OF LAND.

THE *Watchman,* after what it has been telling us about the price of an acre of land is this neighbourhood, is not ashamed to report that "Auctioneer Ellis disposed of Lot No. 39, Nyatela Valley near Frankfort, 3.4 morgen in extent, for £150 oh Saturday." This is not all arable land.' What becomes of the theory of cultivated land being £1 an acre in the light of Such evidence?

A CHAMPION GONE HENCE.

IN the reported death of Sir George Camp- bell, M.P., the abori-. gines of the various Colonies under Her Britannic Majesty's sceptre have lost a persistent and devoted champion of their cause in and out of the House of Commons. His loss will be mourned more by our people in this country who, if present indica- tions go for anything, could ill-afford to dispense with doughghty advocates of the rights of the weaker races like Sir G. Campbell.

CRADOCK AND THE FRANCHISE.

IT argued no small de- of moral courage ON THE part of Mr. G J. Levy-to lead a debate on the franchise controversy before a farmer's meeting at Cradock ; but this gentleman acquitted himself right man- fully. Cradock District is essentially Dutch and consequently Bond. The townsmen are bound to this extent as to be compelled to look at questions through £. s. d. spectacles. But it is something to have carried a motion against Mr. Hofmeyr in Cradock; and Mr. Levey may be congratulated on having pro voked a hot stand up discussion in which he warmly espoused the cause of one people. He is entitled to all the credit of him who beards the lion in his den. May his shadow never grow less'.

THE GLEN GREY NATIVES.

IT is gratifying to learn that the Natives of Glen Grey are on the alert, and are closely watching the movements of those who are conspiring to dispossess them of their lands. Of course it is well known that tp a section of the Boers in the neighbouring districts — Cradock, Queenstown, Wodehouse and Albert—Glen Grey lands, for years in the beneficial occupation of thousands of Natives have long been a veritable Na- both's vineyard ; no stone Saving been left unturned by the Bond, in and out of Parliament to confiscate the Native's land. Hitherto these attempts have failed ; the last time when the aggres- sive party was given the quietus being in 1889, when Parliament, by a direct vote on the subject, not only rejected a reso- lution in favour of confiscation, bat re- fused to sanction the institution of an enquiry into the matter of these lands, as unnecessary; Bondmen never ac- knowledge even when they are beaten. Hence the necessity of Natives being always on their guard.

REV. ISAAC WAUCHOPE.

IT is our pleasant duty to congratulate our excellent countryman,; Mr Isaac Wauchope, on the successful prosecution of his studies for the Christian Minisiry at Lovedale to the point of taking-over the Independent Native congregation at Fort Beaufor.t and Blinkwatar, It may not be amiss to say that it was by the bounty of the Solomon family that Mr. Wauchope was able to go on with his Ministerial studies—the sons of the late Rev. Edward Solomon in memory of the death of their father undertaking to pay for their mother £20 a-year for the edu- cation of a candidate for the Ministry A strange coincidence is reported in this connection. When a month or two ago Mrs. Solomon died the student she had thus supported was sitting at, his final examination which he passed with credit. Mr. Wauchope has accepted a call from the Fort Beaufort and Tidmanton con- gregation and is to be inducted in a week or two. His past career shown him to be a diligent and devoted cham- pion of the rights of his people, and from his position of vantage in the Ministry much is hoped from his labours in their cause by his countrymen, who wish him well.

GREY HOSPITAL.

The subjoined compositions, which appeared in the *Cape Mercury* towards the end of last week, speak for them- selves. The first came out as an edi- torial in the columns of our contempo- rary, and the second communication is an explanation called forth -by tbs *Mercury* leader:--

DR.: Blaine deserves sympathy for the totally unwarrantable and unjustifiable attack made on him in the *Imvo* of yes- terday. Grey Hospital, With all due re- spect to its former managements sadly needed putting straight to bring it into line with modern ideas. Those who think the institution was in any way what it should be have not had the op- portunity of visiting the Kimberley Hospital, or many others; where latter- day notions,.prevail; There is a wide difference between the hospital systems of 1860 and those of 1890. Dr. Blaine has had anything but an easy task so far, and We have been watering with some admiration the quiet but masterful way in which he has dealt with his diffi- culties. The old staff had to go,--There was no help for it. They were as great as hindrance as were the chronic sick bundled off to Grahamstown. But in these changes Dr. Blaine has never lost eight of the principle for which the Hos- pital was founded, and we are assured on the best authority that he is personally most popular with the Natives. Certainly there has been no diminution of outdoor applicants for medical relief, and the re- duction of inside patients is due to toe fact that Dr. Blaine declines to be im- posed upon, and wishes to keep down the expenditure. For this he deserves praise instead of censure. The *Imvo* is either totally misinformed or malignantly pre- juduced —we trust the former-and it will be acting unwisely if it instills into the native mind any sense of being wronged. The original purpose of Grey Hospital has been accomplished, and its existence purely as a free institutibn in no longer necessary, pr that it should be exclusively for Natives. While we trust its doors will never be closed to suffer- ing humanity of any colour, we do hope that the day for petting Natives has gone by, and that for the sake of their own manliness, government will insist upon all Dir. Blaine's clients paying, for advice and medicine—particularly the latter—unless they can bring a certificate of absolute poverty from some properly recognised official. IN fact it is an injustice to chemists to carry on Grey Hospital as a free Native dispensary, and Dr. Blaine will be backed up if be pur- sues his reforms to the end, even if it be at the risk of displeasing the *Imvo.*

SIR,—I deeply regret tn find that there was a loophole in the *Imvo* leader- ette Grey Hospital sufficient to enable you to see in it an attack on Dr. Blaine There was nothing further. from the mind of the writer. The fact is, state- ments were being circulated among Natives that the institution was- being taken front them. The dismissal whole- sale of Native ??? was pointed at as the outward and visibly symbol of this. In addition the expressions of opinion such as the one which occurs in the *Cape Mercury* leaderunder notice that, " the original purpose of Grey Hospital has been accomplished-, and its existence as a free institution is no longer necessary, or that it should be used exclusively for Natives "—such sentiments, I say, are strongly calculated to lend colour to the reports referred It was, however, more with view to elicit information than a wish to attack anybody that the article was written ; and the explanation given that there is no intention to make Grey Hospital less useful than it has been to the Natives, and that the changes contemplated aim at bringing it into line with modern ideas which govern other establishments of the kind is perfectly satisfactory. The reference to Dr. Blaine's appoint- ment was pupely incidental; and for the main purpose of the article it now ap- pears it had been better left out, more especially as it was not an accusation, hut merely a matter of opinion.. It is not absolutely to be despised, however, now that it has drawn the most flatter- ing testimonials—which cannot be gain- sayed—as to the fitness of the doctor for the post.

Yours, etc.,
THE EDITOR OF " IMVO."

Feb 26,1892.

ELIPEPA LIPUMA
NGOLWESI-NE
IVEKI ZONKE.

Lijonge Ilungelo Lomzi kupela.
Limele imfanelo ya Bantsundu, ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

Imvo Zabantsundu

(NATIVE OPINION)

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IXABISO 3d.] KING WILLIAMS TOWN, NGOLWESI-NE, MARCH 3,1892 [Vol. X, No. 383

DYER-DYER

KING WILLIAMSTOWN.

IMPAHLA ENTSHA IFIKA EZIVEKI ZONKE.

Umgudu uyenziwa ukugcina impahla eyona isentliziyweni lwabantsundu. Ngapandle kwamatandabuzo lendlu yeyona impahla intle. IMAXABISO ,APANTSI kulo lonke apa Emaxhoseni.

Isuti Zokutshata ziyalinganiswa zitungwe mininye.

Ezamadoda, Ezamadodana nezamakwenkwana, Ingubo zokunxiba.
Ityali, Ifelane, Ingcawa, Ihempe, Iprinti, Ikele- ko, njalo njalo.

Isuti Zamadoda ziqala	12/6
Ibhulukwe Zekodi Zamadoda ziqala ...	5/6
Indulubhatyi Zamadoda ziqala...........................	2/6
Ihempe Zamadoda zokusebenza ziqala Ibhatyi Ezimnyama Zetwidi ziqala ...	12 6

Ibhatyi ezingojobela zokuhomba ne Ndulubhatyi.

Izihlangu, Ishuzi, Iminqwazi, Amaqhina, Ikeps, Izikhafu.

Ezona ntlobo zintsha!
Ezonafishini zokugqibela!!
Into ngemali yako!!!

— KWA—

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E QONCE

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IXABISO 2/6 nge Bhotile, nge Posi 3/2.

MANGALISA-

Wokunyanga Isifuba (consumption) Ukungenwa yi Ngqele, nazo zonke Izifo ezibanga ubulwelwe Esifubeni nase Mipungeni.

IXABISO, 2/8 nge Bhotile, ngePosi 3/1

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Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

KWI
BON MARCHE
SINE YONA
22 Yesiqingatha Sonyaka

INTENGISO

Yokutshayelwa Kwempahla

IMPAHLA ETOTYIWEYO

KUWO ONKE

KWIXESHA elidluleyo sibe sihleli siwatoba amanani ngokufaneleyo—Saye sisazimisele ukugcina esosimo nangoku, sisazi ukuba akukobani uyakumka esitoreni setu enganeliswanga. Uhlobo Iwetu kukupata abantu kakuhle ukuze bamane ukuza futi kuti.

IMPAHLA ETENGIWEYO, NEYOKUTSHATA yenziwa ngolona hlobo luhle, nanyawona manani apantsi.

Kwi Kona ye Bathurst Street ne Church Square,

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

ZONKE EZI BLANKETE ZIZEZINGATANDATYU- ZWAYO.
ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU IBLANKETE NGANYE IYAYIVELA IMBOLA.

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Ziya kubako kuzo zonke ivenkile za Pesheya

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Ingubo Zokutshata Zamadoda, Izitofu zokwenza Ibhulukwe Zokutshata Ziyasikwa. '
Ibhatyi Ezimnyama ezi " best " Zetwidi.

Yizani kuzibonela ezimpahla ngokwenu- Ngapambi kokuba nitenge napina yiyani ko

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ZIHLOBO EZIMNYAMA.

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U GRUBB. wase GCUWA

USAND' -.ukuvela E-Qonce apo ebeketa inyambalala yemimangaliso:—

Isatini Emhlope, ISIHQMBO SOMTSHATO kunye ne veil namagqabi40/ (iponti ezindyanda).
Izanga ZETYALI. IPRINTI, (uyevn na?) Izihla- ngu, Zamaledi. Ishuzi, i Under Linen, ne Minqwazi Yokutshata.
Ezamanene INGUBO ZOKUTSHATA—zinoku odolwa zitungwe.
INGUBO ZABAFUNDISI Ziyenziwa, IZIHLANGU. ne SHUZI Zamadoda. AMAQINA, ne HEMPE.
IBHATYI, IMITIKA, IBHULUKWE (ningabali- bali Onzonza).
QONDA.-Ningazilibnlj IZIHLANGU ezizitende zide zokubeta " Unomtatsi.'',
IBHATYI ZETENIS, kwane Hempe zayo,
IKOFU, ISWIKILA, ITI. ..
IMPAHLA YONKE YABAREYISHI.
Ningawalibali kanjaqo Amayeza ka GRUBB Ezifo Zonke.

IMPAHLA ENGABA AYIBALWANGA YIBUZE, WOYIF'-

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Bayamenywa ke bonke abanqwenela ukuba ngaba Bambi Zahlulo kolu Manyano lukankanyiweyo ngentla. Kufunwa Abantsundu kupela. Inani elihlaulelwa Isahlulo ngasinye kolu Manyano yi Ponti. Imali yamangeno yi Sheleni Enye (1/.) ngesahlulo sisinye 'Zonke imali zamangeno zezokuhlaula indleko.

Bonke abafuna izahlulo kolu Manyano, mabayitumele imali nge Post Office Orders eziya kuhlaulwa-ku Mr. MOSES FOLET, Port Elizabeth. Wonke umntu obamba isahlulo wolunyelwa Isiqiniselo (Certificate) saso, kunye nepepa le Miteto.

QONDA-Zonke incwadi ezitumela imali mazitiwe Register. '

Secretary GEORGE A ROSS, *Trustee* MOSES D. FOLEY
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PEACOCK BROS. NO WEIR.

NGABATENGI abakulu Bokutya, benika awona Manani alungileyo. E Komani apa wakuke uyekuva into abayi kupayo pambi kobuba utengise nokuba kupina.

Ihabile, Ezinkozo, Inqholowa, Irasi, Imbotyi, I-ertyis, Umbona, Amazimba. bahlele benawo. ,

U-FOLOKOCO

NGOKU AKATENGELI UYADYARAZA !

BANTSUNDU! BANTSUNDU!

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NANZO IGUTINYUZI.

U-FOLOKOCO (Pascoe) wase QONCE

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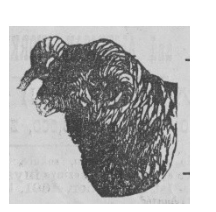

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I arente E-Qonce ngu

GEO. WHITAKER.

Yile Dipu ekuhlanjwa ngayo kwitanki zela ma Mfengu.
J. WIGLEY, Nomaheya. R. J. BUDGE, Kotana.

Ololiwe baka Rulumeni,

BELASE MPUMALANGA.

Utyelelo lo MHLEKAZI IRULUNELI, e Molteno, Aliwal North, nase Burghersdorp.

Ukunikwa kwe Tikiti Zabahambi

EZITSHIPU.

I RETURN TICKETS ngamanani alula kunene nxeliweyo kumapetshana ashici lelweyo, ziya kunikwa ukuya e Molteno, e Aliwal North, nase Burghersdorp, ukusuka kuzo zonke Izitishi, ngezintsuku zilandelayo:—

Ukuya e Molteno, ngolwesi Ne, 3 March, nentsuku ezilandelayo, kude kube ngo Mvulo, 7 March, anokubuya ngazo umntu de kube ngo Mgqibelo, 12 March, 1892.

Ukuya e Aliwal North, ngolwesi-Hlanu, 4 March, nentsuku ezilandelayo, de kube lolwesi Tatu, 9 March, anokubuya ngaze umntu de kube nge Cawa, 13 March, 1892.

Ukuya e Burghersdorp, nge Cawa, 6 March, nentsuku ezilandelayo, de kube ngolwesi Ne, 10 March, anokubnya ngalo umntu kude kube nge Cawa, 13 March, 1892.

J. O. PATERSON,
Acting Traffic Manager.

Traffic Manager's Office,
East London, March 1st, 1892.

ISAZISO.

INTLANGANISO Yabatunywa bo Manyano Iwase Bhayi, iya kuba kwa Brownlee, ngolwesi NE, 3RD MARCH, 1892, ngo 8 pm.
GEO. A. Ross, Secretary.

Iveki.

Lisabalele kweli silunge kulo.

Inkumbi ziman' ukuxelwa futi e Cathcart nase Stutterheim.

Kwelase Alvani inkumbi zisaseloko ziyilata. Nase Bloemfontein kuxelwa kwalonto.

Ucingo olusuka e Komani oluya c Cala luya kuvulwa ngo June; luya ku- gqita luye nase Maclear.

Abalunge nonxweme lolwandle e Ngqushwa nase Monti bafumene imvu- la ezimnandi ngeveki egqitileyo.

Ngo Mgqibelo ongapaya yaye iyintla- nganiso kumzi wase Cradock ukukange- la amacebo okuba kubeko i Hospital kweso sixeko.

Yintlanganiso e Qonee yabatunywa bo Manyano Lwase Bai ngolwesi-Ne ngokuhhva, 3 March. Kangela kwi zaziso.

Intlanganiso ebeke sati imisehve uku- bako Emfundisweni pakati ko Ndabeni no Sigcau isaroxisiwe ngetuba lokububa kwenkosi engu Qipu.

E Johannesburg ngo Mvulo umbane ubete abantu abamnyama abatatu bafa, waquba kodwa isibini sabamhlope ku- ningxuma oyi Geldenhuis.

Umoya uvutuze ngokoyikekayo e Oporto e Yurope kwatshona umzi wonke obuse zinqanaweni uloba intlanzi. Bakumakulu amabini abafileyo.

Ihlala ngolwesi-Bini Iweveki ezayo i Jaji e Bhai, yakubon' ukuba iwaqale e Tinara ngolwesi-Tatu Iwaleveki ime- Iwe kuba se Rafu ngolwesi-Hlani Iwayo.

Ama Slamsi agqebene induma e Kapa xa kusetyalikeni ngolwesi Hlanu olu- gqitileyo. Isizekabani wahlulelene umzi ngomfundisi — ukumfuna nokunga- mfuni.

Ipalamente yase Natal inike u Rulu- meni igunya lokwenza incite ye £500 ukulungiselela ukubonisa ku Mboniso Omkulu e Kimberley kwento zalo Koloni.

Ngesipango esidlule pezu ko Mgungu- ndlovu kuveki engapaya izulu libete umti okufupi netyalike yama Wesile e Chapel Street, kwako nefestile ezapu- kayo kulondlu yetyalike.

Ngase Mzimkulu—kwicala elilunge e Natal—kuxelwa ezedabi pakati kwezi- zwe zama Baca nama Kuze, bekuse tywaleni, ekufe isine samadoda, amanye esemngcipekweni wokufa.

Kwicala le Kapa eliyi Zonnebloem kutshe kakubi sisibane ilele ingasici- manga, esiwele engutyeni zokulala, intokazi engu Sarah Isaacs; usana abe- lele nalo Iwasinda Iona.

Indodana emhlope engu J. M. Lus- combe ekaya lise England izibulele kwisiqingata se Bai esiyi Richmond Hill ngokusela i carbolic acid (ityefu) ngokuti ibe ngafuna umsebenzi ingawu- fumani.

Imantyi yase Qonee isingete umcimbi womfo ofe edabini ekuyeni e Zeleni, kube kubambene abaqubi benqwelo nento ezimbini zika Malgas Jingose ezibe ziquba eyoyise. Zipambi kwama- tyala zombini.

U Mr. Reuben Ayliff oneminyaka emininzi ekumshela Ijaji zamatyala ase Rini upumile ngoku emsebenzini ukuba axamle ipenshini. Ukwanendlela yo- kuke ahambele kwelipesheya kolwa- ndle kuzo ezinyanga.

Sizive zambi ezokuba u Mr. McGillivray ugula ngokungatembisayo e Lovedale. Lo Mr. McGillivray ibisisa- nkole setitsbala yalowo mzi yeshishini lokucwela; ayakutwalwa nakude ngabamaziyo ngokufundiswa nguye nangokuqeqesha intsapo yabo; kwanangaba- hlobo balomaqela.

Ngemicimbi yelase ma-Mpondweni ezokugqibela zezokuba Unkosi Sigcau namapakati ake ubekangelwe Emfu- ndisweni, kwakunye nemantyi zelipetwe ngu Ndabeni ukuya kunikela inkomo zika Mhlangaso, nokukangela umcimbi wokumiselwa koyakuba ngamehlo ka Rulumeni ema Mpondweni, nokunike- Iwana kwenkomo ezibiwe kwimibuso yomibini.

KUBAMKEL'-'IMVO.'

NGENTOBEKO enkulu bayacelwa bonke abanemali zelipepa ukuza ekupeleni konyaka ogqitileyo 31 December, 1891; (kwanabaliyeka ipepa benamatyala) ukuba BAQOSHELISE ezonto ngo MARCH LO; kuba igqitile lenyanga kuya kwenziwa imigudu epilileyo ukuyimema.

Imvo Zabantsundu

NGOLWESI-NE. MARCH. 3, 1892

NGOMZI WAKWA GQIRASHE EQONCE.

BOKUMBULA abalesi be Mvo ukuba kweleveki egqitileyo senze amanqaku ngomzi wakwa Gqira wabantsundu ose Qonce, saye siman' ukupata-siyeka malungana nenteto ezingenguqulo ekupatweni kwalowo mzi, sinesililo sokunga zangamana ezonguqulo azingeti kant' zigushe elokuncipisa ilungelo lamawetu kulowo mzi sawenzelwa bububele be Ruluneli u Sir GEORGE GREY. Kuti kanti ngalamabal' engwe siwile kuwetu i *Cape Mercury,* elinye lamapepa ase Qonce. Le ilandelayo yinteto yelopepa ependula leyo ibikwi Mvo :—

U Dr. Blaine ungowokuvelwa usizi ngenxa yokugxwagxushwa kwake ngapandle kwesizatu nemfanelo yi Mvo yayizolo. Umzi oyi Grey Hospital, nangapandle kokugxeka impato yawo yangapambili, ubukufuna ngokuiusizi ukunlanjululwa ukuba ude ufike kwi siganga ekuso imizi yogqirashe yezimini zento ezintsha. Abo bacinga ngokuba lomzi uyinto kanye obe ufanele ukuba yiyo, mababe abakange babe netuba lokutyelelela i Kimberley Hospital, ne zinye ezilaulwa ngamacebo ekuqutywa ngawo ngezimini. Kuko umahluko omkulu kwimpato ye Hospital yo 1860 neyo 1890. Ukuza kwelixesha u Dr. BLAINK awulula umsebenzi awupeteyo, saye sibe site sawukangela ngentliziyo encomayo sakumbona eqabela pezu kwe ngxakoko njengendoda. Abasebenzi abadala kubonakele beshenxile. Akubangako kunceda. Bafumaneke bengumtwalo okwangangemilwelwe emidala ede yafuduselwa e Rini inyanda ipela. Kodwa kuzo zonke ezinguqulo u Dr. BLAINE akatanga awulibale umsebenzi eyamiseIwa wona i Hospital, saye sisiva ngabangena kuposisa ukuba ngokupatelele kwi siqu sake uyatandwa kunene zi Netevu. Kuqinisekilo kona ukuba inani labapiwa amayeza bengapandle komzi alincipile, ukuncipa kwabapakati kwamasango e Hospital kubangwe kukuba u Dr. BLAINE engavumi ukuba apatwe emehlweni, ezimisele kanjaqo ukuyincipisa incito ye Hospital. Ngalamatuba ufanelwe kudunyiswa, ingabi kunyeliswa. IMVO kusentweni ezimbini, .mayibe ibhukuqwe kakubi okanye inoburara—yangamana ingaba ibhukuqiwe—iyakuba iquba ngokungebnbo ubulumko ukuba ingenisa uluvo kwabantsundu ukuba bapetwe ngobugwenxa. Into eyamiselwa yona i Grey Hospital ifeziwe, ukubako kwayo njengomzi owawungenwa ze akusafuneki n'ganto, kwanokuba ube ngumzi wabantsundu bodwa. Ekutike nakuba singa azingede zivalwe ingcango kwintsizi zoluntu nokuba bobalipina ibala, sibe nolangazelelo lokuba zibe imini zokubaboba abantsundu zigqitile, saye sitemba ukuba ngenxa yokuba singa banganga-madoda azimeleyo, u Rulumeni uyakumisela ukuba bonke abaya ku Dr. BLAINE babe nento abayirumayo ngokuxilongwa nangamayeza—ngokukodwa amayeza de babe beze nepepa le ofisi lokuba bangamahlwempu kanye. Xa kunyaniswa kanye kukwenza intswela-bulungisa kubalungiseleli bamayeza ukuba kubeko i Grey Hospital ewanika ze amayeza kwi Netevu, ngokoke u Dr. BLAINE uyakuxhaswa ngqindilili ukuba uyakujokisa kude kube sekupeleni ngenguqulo azenzavo, nokuba oko kuya kuyikhuba kuyixakaniso IMVO.

Lenteto ilandelayo yebhalwe kwakuba kubonakele le yandulelayo :—

MNUMZETU,—Ndinosizi ukufumana ukuba kanti kubeko iroba kwinteto emfutshane ye Mvo nge Grey Hospital, ote wabona ngako ukuba iyinteto yokumemela u Dr. BLAINE ingqina. Akuko nto ibimgama njengaleyo ezingqondweni zombhali walonteto. Into yona kukuba kube kuko ulwandile pakati kwabantsundu ukuba bayawuhlutwa umzi wakwa gqirashe. Ukugxotwa kwayo yonke impi ebasobenzi kutike kwatiwa kuyinto ebonakalisa lonto. Kuti ngapandle koko inteto ezinjengeye *Cape Mercury* ukuba " ikufezile eyaye imiselwe kona i Grey Hospital, yaye ukubako kwayo njengomzi onokungenwa ze kungasafuneki nganto, kwanokukuba ibe ngumzi wabantsundu kupela,"—zinteto zolohlobo, manditsho, ezifika zikwezelele uloyiko esendiluxelilile emhlambinl. Ibilulangazelelo lokufumana inyaniso—kunokumemela bani umhlahlo, ete yabhalwa lenteto uyikalaxelayo; yaye incazo yokuba akuko moya wokwenza into engapandle kwe yaye imiselwe yona i Hospital, kwanokuba inguqulo ezenziwayo zijonge ekuyihlaziyeni ukuba ifane nemizi yezimini, iyeyanelisayo. Ukumiselwa kuka Dr. BLAINE kukankanywe kodwa kuba bekutetwa; yaye bengekungonakalanga entweni ebekungayo nokuba ubengakankanywanga kuba ubengabekwa sigxeko. Kodwa kona ukupatwa kwegama lake kubuye kwanoncedo kuba ubeyakude aziwe nganina ukuba ulelinye lamagqira apambili ukuwazi umsebenzi—into engapikwayo ke.

Owako &c.,
UMHLELI WE " Mvo."

February 26, 1892.

Amacapaza.

Kuluvuyo ukuva ukuba amadoda amakulu E Glen Grey ake anentlanganiso ukuve- lela imicimbi epatelele ekubangweni kwelo lizwe ngama Bulu. Besekufun' ukuba situkutezi kuti oko ube ungati umzi ufun' ukulityeshela ilungelo lawo. Ngoku ushukumayo kuko itemba ukuba *alles zal gerecht koni.* Enye yamadoda ake asela umoya ka Rulumeni ngati iti akangekumangale u Rulumeni ukubanika izatifikiti zokuma abantsundu kodwa zitaitile abutuntu kuzo. Londawo ukuba injalo ubufanele ukuba uyixumele umzi wase Glen Grey, kuba akunaninani " onozikakana " ku- nelize. Sikutsho oku singabeqela elimele itaitile e Cala, kuba kona umzi awubangisani nama Bulu, njengase Glen Grey; kwaye kungabonakali ke ukuba kuyakumangalwa netaitile kude kutinina ninina.

INTSHUKUMO amele i GUN GREY.

REV. ISAAC WAUCHOPE. Umzi wakowabo ontsu- u ndu uyakuvuya ukuva ukuba lendodana yo- hlanga yaziwa kunene ete yanexesha ifundela ubufundisi e Lovedale, ifikile kwincakam ebifunzele kuyo ngokuti yamkele isicelo se Bandla lase Dipente elibe lisakuba lelika Faloyi, lase Bofolo nase Gqugesi. Kuyimfanelo ukukankanya apa ukuba ufundi- sclwe ubufundisi ngemali yento zika Rev. E. Solomon, ezenzela unina isiku- mbuzo soyise. Yaye into engumanga- liso ikukuba ete ukuwugqiba u Mr. Wauchope umsebenzi wake, wasitela elizweni u Mrs. Solomon. Kuhlalele ukuba abekwe izandla u Mr. Wauchope nokuba kukule Cawa izayo, mhlaimbi kweziya kulandela yona. U Mr. Wauchope isisipo kuye — akazenzisi engasekeleze naludumo kulento—ukuzamela ilungelo lomzi wakowabo kwa esese Tinara eyi titshala kude kwase Bai, elikumsha e ofisini; akwenzeki ukuba kungabiko intshukumo entle kuyo yonke indawo ati abekuyo, ena- ngoku ezakuba se Bofolo nje uyakubona nawe. Ufuduke ngolwesi-Hlanu Iwe- gqitileyo e Dikeni ukuya kwi Bandla ahpatisiweyo, esivuya nalo kuba linga- sakuba lifumene umfundisi oyakuzama- na nendlu, kodwa umfo oyakuba pa- mbili entweni zonke—ezenyama nezo- mpefumlo—ukunceda umzi wakowabo. Ekuyeni kwake e Bbfolo ulandelwa lulangazelelo lomzi wonke ontsundu onga angatamsanqeleka emsebenzini wake.

ABAVOTI BE DIKE- NGQUSHWA. Kulilungelo u k u b a umzi olunge e Dikeni nase Ngqushwa uhla- le ukwazi u k u m a kwawo entweni zevoti. Ipepa lase Dikeni libengeza lamanani abavoti be Palamente

	Abamhlope.	Abantsundu.	Bebonke.
E-Dikeni - -	235	157	392
Engqushwa -	261	91	352
	496	248	744

Impi entsundu ininzi kunento eyayiyiyo ukutumela kwayo e Palamente umnumzana ongu Mcazi-Mteto wombuso opeteyo. Indawo elibala elibi bubuxelegu ekubo i Ngqushwa ukuti ingumzi om- dala odumileyo wabantsundu kanti akwenzeki ukulxa abavoti bagqite ku 91. Ngamahlazo aya kutiwanina la, 0, Ngqushwa!

ABAVOTI BEZIQINGATA. Kwakwipepa lase Dikeni sifumana ingxelo yenani labavoti bokunyula amalungu Ebu- nga Lesiqingata. Kulomqulu inani lamawetu ligqitile kwelabamhlope; Abamhlope ba 138; Abantsundu 144. Ukuma nokufa xwenkanti ngomteto omtsha kuxbmekeke koludidi Iwabavo- ti. Nakuhlala niyazi lonto mhlambi wase Dikeni.

Impawana.

Ukuqotyoshwa komcimbi ongaba uyenziwa yi Komiti kuqalile ukuqondwa nangaba mhlope beli lizwe, kwakubon' ukuba kube kusapele nge Amerika. Kwelozwe umsebe- nzi ongaba uyenziwa ufika nxhonywe kum- ntu omnye oqondwayo ukuba ungamlingana, aze abe nguye onyula abo aqondayo ukuba bangambambisa into ekukangelwe ukuba ayipumelelise. E Cradock kwiveki engapa- ya kwaye kuko intlanganiso ukukangela amacebo okumiswa kwe Hospital yomzi wakona, ekubonakele kubo bonke ukuba iyafuneka. Waza ke u Mr. Gilfillan " wa- propoza" ukuba Inkulu yomzi Mayor) inikwe igunya ukuba iyizame into leyo ngobhalelano no Rulumeni. —U Mr Frie- linghaus ute ubebi kungalatwa i Komiti— u Mr. Gilfillan ute akakolwa yindlela yoku- sebenza nge Komiti, kodwa ucinga ukuba "Imeya" inokuyimela indawo yomzi ngeli tuba.—U Mr. Frielinghaus ute woyisakele, waza u Mr. J, P. du Plessis, M L.A., wati naye ubeke wacinga ngoku " propoza " iko- miti kodwa uyiboniie into yokuyiyekela i Meya lendawo.

***

Kuti sisekwelinqaku landulelayo sikumbule esikuve kuzo eziveki zipelayo ngelu ngu lentlanganiso esingasakuyibalula ngagama elati kuba lingangi ingapumelela la " propoza " isixwexwe so Komiti elaziyo ukuba ayisoza ibe nakudibana ukuquba umsebenzi. Uhlabe nkangele nkomo kuba ingati into ijonge ukuba iqutywe ngabo bonke abantu abacinga ukuba banezwi kuyo ayide ihambe—ukuzaliseka kwesiteto sase Mangesini esiti, " Everybody's business is nobody's business."

***

Zinendawo ezifuneka ngokukulu kuzo ikomiti, nezifika zibe luncedo kuzo; amawangasivi gwenxa amawetu njengokungati singabangayifuniyo kanye into eyi komiti. Ikomiti zintlobo mbini. Iyodwa eyokupa. nda umcimbi obonakala ungenakugqitywa kakuhle libandla. Kweyolohlobo abantu bezimvo ngezimvo banokudityaniswa ukuze basondeze ukuqonda kwamacala ngamacala. Kodwa kwi Komiti yokuhanjiswa kwezinto esazeke kngqitywe kuzo li Bandla, kukona- kalisa nokurazula umsebenzi ukumis' abantu abaluvo lungahlangeneyo nabafihlene intli- ziyo. Omawulumke ke umzi njengokuba ubonakala unolangazelelo lokuziquba nge ndlela yase mlungwini izinto, ukuba uka- ngele kakuhle ukuba ungapitikezi njengokuba usewenjenjalo kwezinye izinto—woti utabata amasiko obu- Ngesi kanti nposiwe ngawona masiko, kanti udapule uboya be ntenetya.

***

" lukanyiso yase Natal " ihlabela umhla- hlo obukali ngakulutsha Iwelozwe olweza kweli ngetuba lemfundo Iwagoduka lupete nenteto ye Sixhosa. Um'bhali wamanqaba. za elopepa pantsi kwegama ekungelunge nto silibhale ngenteto yelo, ulibhexesha shushu ikaba uti : —" Ake kuvele otnunye owaziyo kahle ukuba bakitshelwa ukuya ufundani e Koloni. Kuhle ngizwe uma babeyofunda isi Xosa noma isi Ngisi, Yini ukuba ngiti lapa ngibabuzayo abanye kubo ukuti benzani ngesi Xosa lesi emilonyeni yabo, bati sisa- namatela. Mina ke ngibuza linye ngiti kwayeka ukunamatela isi Ngisi abatunywa ngoyise, kwanamatela isi Xosa na? Ubu- mbulwana bwani bona lobo ? Noma nami si Xosa ngingasazi nje ngiyezwa ukuti abasazi sona isi Xosa Pona, uma kusi Xosa bengasazi, kusi Ngisi; okwatiwa abaye. kusifunda bengasazi, kusi Zulu sebakohlwa iso, ilupi ulimi oseku ilona belukuluma? olwakubo ilupi? Kanti ngokuba abantwana batunyelwe ezikoleni zise Koloni; bapendu. Iwa izidingidwane nje? Bapucwa ulimi ababeyakulufunda, benziwa izipoxo nje ! " Bagxwagxushe; nkabi, baqelile!

***

Asiyitakazeli tina into yokumana kugxwagxushwana ngenteto zizizwe zase Afrika, kuba kangeko nto yahlula abantu—abafanayo ngazo zonke indlela—njengenteto: Ukuba lento inteto ibisisinyiti nge- sisiti zonke ozintetwana zahlukahlukileyo zezizwe ezintsundu ngeziposwa ezikweni lomlilo elenziwe shushu kasixenxe zipume zintonye, zihlambulukile ngokwelote enyi- tyikiliswe emlilweni. Yenziwe lonto rbiyakubehle ibe ngumntu omnye yonke into entsundu yase Mazantsi e Afrika ivelane, itandane ; ngokunjalo kwanalento yokurutana ngezilili ingetuba lenteto— kuba lo inteto yake inesikwa sasema Xhoseni eyalo inesase Ntla. Ukanti noxa seyide yanye inteto ilishwa letu kukumangalana ngemilibo yokuzalwa njengokungati umntu lento ikukuzalwa apo azalwe kona uyaze- nzela. Lilishna lobuntu obuntsundu ke elo.

Lendawo yokumangalana kwenti ???
noxa inteto seyinye inebalana elihlekisayo
esaka saliva. Kuti ngokuchitakala kwezi.
zwe zase Ntla, zichitwa yi Mfesane, kubeko
abantu besinye sezizwe eziohitakeleyo abate;
ngokupanza basinga e Lusutu. Befike kona
bayifunde inteto ya Besutu bade bacholela
nengqoto Kanti ke noko abasokwahlukaua
negama lobu " Ndebele fela; ku Besutu.''

Bate kudinwa seso situko bafuduka e Lusutu babuyela kwa kowase Natal umhlaba ; kona babekuzichaza ukuba bangumnombo wabantu abachitakalayo kwelo, awake utsho umzi wabati-jokojo ngelokuba banga Besutu. Bade bagqiba kwelokuba basebeziqalela gama elitsha abayakwaziwa ngalo zizuku- Iwana. Bazinikele bepela Elizwini lika Tixo ukuze bakubuzwa ukuba bangamanina babe nokuti binga Makolwa; kupele okuyakupikiswa bebekutwele ngobu " Nde- bele " nobu Sutu !

Izimanga akubonakali ukuba zoza zipele—e Rabula. Kwaye kase Rabula eyati ingwevu emtandazweni iyambulela u Tixo kuba wayidala yali Bhele; waye ongelilo i Bhele engayiva into emnandi. Namhla kwase Rabula sifumana ezokuzaliseka kwesiprofeto sika Yeshaya—ngomntwana oyakudla ne ramba. Indodana yelo isicele ukuba sivakalise into ebonwe kona kwiveki egqitileyo—umntwana ominyaka isitoba, ote ebedlala umdlalo apa ekutiwa kuzimelana nabanye kanti umana esiya ele kwetyeya nje kulele i ohoshi elikulu kona amane elinyatela lingamenzi luto! Lifunyenwe mbai-mbai.

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Kwimihlati " yezaziso" kwelanamhla ipepa abalesi betu bakufumana ukuba kuya kuxhonywa ifam yomfi u John Ntutu ese Cwaru e Ngqushwa. Ipakati kwefama zama;.-doda antsundu amelo ele, esingavuya ite yawela kubatengi abamnyama kuba kungolunge nto kungene omhlope.

Umhlati wa Barwebi.

IMPA LA EHAMBAYO EQONCE.—Amanani afunyenwe ngo Mgqibelo, 27 February ngawo la :—Imazi zenkomo ziqale kwi £1 5s. ne £5 10s, Inkabi £4 10s ne £5 15s, Intsa- tshazana £2 2/6 no £3 2, Inkatyana ezintsha £2 10/ ne £3 15/ Emarike ibiyenqine kakulu yayingeko kanye impahla. Impahla entsha isawafumana amaxabiso.

IMARIKE YASE RINI.—Ngo Mvulo 29 February Isemile 2/6 ne 4/ ngengxowa ; Irasi 5/ ne 6/6 ngengxowa ; lbhotolo 1/2 ne 2/ ngeponti ; Ikapetshu 1/2 ne 2/ ngedazini ; Amaqanda 1/ ne 1/4 ngedazini; lhabile 1/7 ne 2/9 ngekulu ; Inkuku 9d no 1/6 inye ; Amazimba 10/ ne 11/6 ngengxowa ; Umgubo 20/ ne 25/ ngengxowa ; Umbona, nge 2001bs 10/ ne 14/; Itapile, ngekulu 2/6 ne 6/; Amatanga, ngedazini 2/ ne 3/9; lhabile' ezinkozo ngengxowa 5/; Inkuni 15/ ne 32/ ngeflara ; Ingqolowa 7/6 ngekulu.

AMAXABISO EMVELISO YKLIZWE EQONCE — Kumsito wolwesi Bini:--Impondo ezi 111; zifumene 3£d lulunye, ezi 2 3d; ezinga 97 ezingalunganga zifumene 4d ngeqela, ezi 2 zafumana 1d:-- Uboya ingxowa 2, 118lbs, zifumene ngeponti.—Izikumba zegusha 2 nge 25lbs zifumene 4 3/4d ngeponti, ezinye ezi 11 nge 57lbs ngeponti, ezinye ezi 4 ezilandelayo 9lbs 3 1/2d ngeponti, nezinye ezi 23 ezilandela ezo nge 70lbs 3 1/2d ngeponti; ezinye ezi 17 ezingalunganga, nge 511bs zifumene 3 1/2d, ezinye ezikwanjengezo ezi 104 nge 312lbs 3 1/2d —Izikumba zenkomo ezomi- leyo nezisantiweyo ezi 3, nge 751bs 3Jd, isi. kumba 1 esisautiweyo somiswa,- nge 44lbs sifumene 3 1/2d, ezinye ezi 2 ezingalunganga,- nge 461bs 2 1/2d ngeponti, ezi 2 kwayezolohlobo nge 91bs zifumene 3 1/4d ngeponti.

IMARIKE YASE QONCE.—Ngolwesi Tatu, 2 February Ibhotolo 1/3 ne 2/1 ngeponti; Amaqanda lid ne 1/3 ngedazini; lhabilo 9d ne 4/ ngekulu ; Itapile 3/4 ne 6/3; Umbo- na 5/2 ne 5/7 ngekulu; Inkuku 10d ne 1/3 inye; Amatanga 2/4 ngedazini; Umgubo 15/6 ngekulu ; Imbotyi 10/3 ngekulu ; Inku- ni 7/ ne 32/ ngeflara.

UMLILO OMKULU E KAPA.

Kubeko ukutsha kwendlu Azinkulu ezintatu ukumka komhla nge Sabata e Kapa. Amagama ezi zakiwo yi Goede Hope Lodge yama Freemason kwane- ndlu yemigcobo ekutiwa yi Exhibition ne Bhotwe Lompatiswa-Bantsundu. Kakade kwenzakele into ezininzi ezine- xabiso kona, ngokukodwa amapepa emi- cimbi kweyo Mpatiswa i ofisi, ekubalu- Iwa angamabali abelungiselelwa ngu Mr. Theal.

EMGWALI.—Um'bhaleli olapa uti:—Isifo samahashe tina apa sisimanga. Lisuke ihashe life kwa oko ubulikwele lingenayo nento. Site sakufika kum saqala nge xego elidala lam, ndite k wa oko yini betu, lento kuqala kufe ixego. Ndahla nda- qonda kwa oko ukuba kuyakubanzima kuba nasekufeni kwabantu siti isifo sakuqala ngabakulu kubenzima, kuba abantwana abanamaqinga. Lafa ke ixego lam lehashe Ungqunda, into ebiti yaku- fika pakati kwenkabi utande yakutata ngoquqo. Kute emva koko ndabona elinye, Kute betu liqaleke pezolo kwati ukutshona kwelanga kwasekubonakala ukuba kunzima. Ufile u Nonyondla inkabi yenkwenkwana u Ritoli, lafa engeko nokubako ese Seminareni ; lifile ke namhla kupela. Ibilihashe le races ke elo u Nonyondla, ebelinyondla ezinye inkabi zamanye amadodana. Nonke madodana qeliselani ukuhamba nge- nyawo nikumbule imini ezinje,