

PASCOE, (U FOLOKOCO) USAHLELI, AKAFILE:

Apo uya kumbona NGOKWAKE (SALUF') kuse

QONCE, EMONTI nase CALA,

Yizani kubona Imimangaliso yake engatetekiyo

Ngapandle kwe MPAHLA yake eyazekayo kunene, unga ningakumbula ukuba ngoku uone DRES-MEKA (Dress Maker) ovela e ENGLAND.

ILOKWE ZOKUTSHATA EZENZIWA LEU LEDI ZINGUM MANGALISO.

Intombi enxibe enye YEZILOKWE ingatsho no Mlunguzi wayo angayazi; ngenene, ndifung' u " Rarabe," 'Struc I Blam • kunganzima ukumazi.

NGUYE NGOKWAKE,

FOLOKOCO. (Salufu). GIBBERD & BRYANT KING WILLIAMS TOWN.

IMPAHLA ENTSHA IFIKILE.

IPRINTI EZINTSHA, 3d., 6d. ngeyadi. IMBULIN EZINTSHA EZINEFLAWA, 43/4d iyadi ISATIN EZINTSHA EZICALILEYO, 1/-, 1/9, 2/- 2/6 ngeyadi. ISATIN EZINTSHA EZINEFLAWA, 1/6, 1/9, 2/- 2/6 ngeyadi. ITYALI ZELANGA EZINTSHA, 5/-, 6/-, 8/-, 9/6 inye. IMINQWAZI ye STROYI EMITSHA, 1/- 1/6 IDRESI EZINTSHA ZOKUTSHATA, 30/-, 40/-, 50/-, 60/- inye. ISUTI ZOKUTSHATA EZINTSHA Zamadoda, 30/-, 40/- inye.

GIBBERD & BRYANT

Ezinge - Mfundo

Imvo Zabantsundu

ISIKOLO SE Ntombi e MGWALI

NGOLWESI-NE, JAN. 26, 1893

SIYAKUVULWA kwakona ngo 1st FEBRUARY, 1893. M. W. HOPE, Emgwali, Doine.

ABAZIMISELE Ukwamkela "Imvo" nkonyaka omtsha mabancede batumele kwangoku. Ngokunjalo abahlaulela unyaka upela limesha kufikile okulindeleke kubo.

INDABA ZENCQAQAQA.

OKWANGOKU kuseluvuyo u kuti akuko ludaba lungapezulu lolwekeli egqitileyo ngesi sifo sibi. Isengabanya bantu bebe- sifa—omnye e Monti, omnye e Bhai. Konke okunokwenziwa kuzenziwa ukuba ingandi lcapaza eke sati nezinye inqanawa zingezayo nayo ingqakaba lubehle lwabonakala ubunyaniso ngokuti e Natal kuvakale ukuba inqanawa eyi Tartar ize nomntu onayo cacinane. Kodwa ngoku akuko mihlaba yaku- banga ubuphakuphaku.

UNYULO E TRANSVAAL.

Idinala ngo Myulo saya kuyidla e Bloemfontein. Lituba elide ke elo, kodwa lenqwelo kuanjwa ngayo ngoku ayibaleki ngakuba iyabaleka kulomatafa angase Jagersfontein nase Edenburg. Indawana eke yabantu ukubambi yepatele ekuxhaseni inyama, ete impi epete umsebenzi yangxamela ukusirolela amehlo onke epela entloko ngetuba elinebala e Bloemfontein. Sati sakuvela kwindiyo yedinala, suka wapatsha wonke umzi kwang kungene isiporo, wayesef ebuhla izithe umpati mpi. Kuba kuba kwakusokupela imihlaba samelwa kufikile ama- tuba. Sahlanguana nomnimanzi, ositabate ngokwake wasengenisa. Bani akwabako nifalo ipitizelayo ngoku, wati nobesije- kula watob' igazi, ebonisa intobeko, sase singambambe ngala tina. E Winburgroad ibe kwabudididi, sakuba sibe singe- na kwigumbi lezipungo—siketwa kwa- manye amanene ngo "Boy, Boy, pandle," kusitsho intwanzana ebonakala ukuba ayiqeqeshakanga kakuhle kwisimilo so- kuzipata nokupata abanye. Siroxile. Kute kanti kuko u Mr. A. A. Smith wase Durban Natal, kwakuletrami, ote wasazela kwi Komfa ye Maritzburg, wasazileza ngobuhle esifundela into ezintshu kwahlaba emva koko, kwayakusa sikude kufupi eLigwa-

Sililiwe e Ligwa ukuba sibe se Transvaal mayela ko 6a.m., safika kwi station esemleni wololwe abapete e- apa nabapete yiTransvaal. Evi Vereninging. Kungene ngoku kwaseshwa impahla bu- bu-Rulumeni bama Bhulu. Ute umntu, kuba sibe sisedwa kwigumbi lokuqala, ngoku yiya " kweyababala." Apa e Transvaal igumbi lesitatu liginelwe abamnyama. Enye into sekuhleli kuko iroba elihlalwe "Kleurings" (abebala) amabazifumane kulo ititiki. Okwenene safuduswa kwigumbi esaye sikulo saya kwelababala, novalo luxilelela ukuba ngoku singene kwelama Bhulu. Sahamba ke kwelihle kunene ilizwe sada sakunyuka ezonduli sime pezu kwazo isixeko se golide e Johannesburg apo sangena emini emaqanda.

Lomzi wele Golide ungomnye wemi- mangaliso yezimini;—ngobukulu bawo, nobukulu nobuhle bezindlu, Ngobukulu, nakuba ugixe e Johannesburg, seloko umzi umke noloqolo kutiwa yi Witwatersrand olunesi sinyiti sifunwayo, njengokuhlohla komashini, ukusinga empumalanga 15 miles, ukusinga entshonalanga 25 miles. Izindlu e Johannesburg ngobukulu nokuhonjiswa—sitho silikolilisele ukulihamba eli sakuma nge Kapa nama Dayimani, nge Natal ne Free State asabanga nakunede ukuti leminangaliso imingqubo wayoyigqite ukuba kubekeli ke Golide? Singenjelano ukugxixa, xa singangisi singahlala kubaleni izindlu nganye zalowomzi mku, sithi ngokwenjenjalo sidimise abalesi.

Sifike sekucwatywe ukulungiselela yi Komiti ye Band • Labembi be Golide base Witwatersrand ngendlela zencwadi esivulela imizi yonke kwelo nokuba sika- ngelise, sibuzise ngokugcina, ukutiyiswa, impato yaba Mnyama abasebenzayo. I o nenyen icwadi ebesiyilungiselelwe— ye Pasi ! Umfeto walomhlaba ngedpasi kontsundu waziwa kulo lonke, Kodwa

kwakubon' ukuba u Mr. JOUBERT sisiralalume kwakanye. Imisebenzi ka Mr. JOUBERT, njengo Mpatiswa Bantsundu yezeyunya kupela— asinto ayizoyi inceba. Oku usand' ukukutyiwa kwimpato yake yenkosi zakwa SEKUKUNI, azibambe ngama- qinga amabi xa abezibizele ngoxolo e Pretoria. Okwangoku amanani evoti alata ukuba ivoti ku Mr. KRUGER, 3,600 ; u Mr. JOUBERT, 2,700.

Ihambo Zomhleli.

Ukusuka e Kimberley sasimelwe kubu- ya ngendlela yase Rini Okunene ke ngo 7 December sasuka ngexesha lesibini kwi stishi sase Kimberley, kulika izindlu ezimnyolvi zegubu lase Vienna. Sibuzile isizakabani soko, sifumene ukuba kukuba kwangalo treni kunduluka umumzana oyi German Consul. Ezabaluleka endle- leni kukuba sakwela ne tentamani engu Mr. Brownlow yase Manchester, umfo esamamama eliziliso ngendlela zonke elogama, Licokocoko lehomba elingenayo nentliziyo eneinane yokunokunza ibala. Umfo obesakulwa invumelo yokuhlala ngapandle kwebhatyi kuba kwaye kusulu sifu ; kwanoakutshaya akucwadi imvume lo- kwango kwakwazi nokuzipata iye yamtyila okunye ubunene lomfo. Ugu- mkuhlwa ka Doctor welogama ose Kimbi- li; sahlukene e Cradock ngokusike kubo- nakale sivelele izihlobo ezikona okwesi- qingata semini. Indlela yokusinga e Rini sayavelela ngokuhlwa.

Kube lukhwa kuti sakufika e Rini ukufumana kwikhaba loviwo i Netevu na- mhla ifale nomlisa omhlophe wodwa kwi Civil Service Examination. Sigale saqonda ukuba imumfo ye- mfundo yabatsba bakwetya- iqalile ukvalata kweyona nto inefa. Abalesi be Mvo ZABANTSUNDU bokubumala izaboh- kwe esaka nyakenye sazibekisa kumli- sela, ukuba ati u Rulumeni enze icham loviwo olumfumanela umsebenzi Kom- kulu olumnyolviyo, baluyeke basukele imfundo ze University ezingafumbete nto. Sitsbo ngamava esinawo. Njenge- ndodana enengqondo u Mr. Isiah Bu- dhwana M' belle ufike yena wazilungise- lela olu lwa Komkulu ; esivuya ngapezu- lu kuba sawenza kakuhle umsebenzi wake ngohlobo lobuka igama lake libe pakati kwawabelungu abapumelelyo.

Sithi sikhlelwe pezu kokulungiselela indlela yokugoduka kuba siwugqibele umsebenzi wokuba ikaba, sibhaqwe apo e Rini lucingo olubhulki. Iwamanene apambili ase Johannesburg esinqwela ngemicimbi ebukali engabasebenzi umsebenzi ama- baye kwelo besuka kweli. Kubanekela ukuba sesitabata ititiki ukusuka e Rini u- kuya e Transvaal. Sanduluka ngo Mgqibelo kwaba sikulwa e Colesberg, apo sithi ukuba senze iCawa nabahlobo o Rev. G. no Mrs. Nqana, ngokukodwa kuba udade lode esoloko ebikwa ngobulwewe. Sive kamnandi sifikile ukuba akunjenge- kuba kwaye kunjalo empilweni, kuhlala ngoku. E- nesberg sifike kumzi onto mbi kupela—isi Suta nesi Bhulu kontsundu nakomhlophe, Satanda saku- bona ukuba umzi ulalise emkondweni womhlope entweni ezingamandla zokulungiselela intloko ele-ngezindlu ezizoke seke kakuhle kanye ngakumbi kwama- zimbisenzi. Amadoda siike enemihlaba nekari, kukuhle. Sati kuna- nina angabi yilento amadoda elingapantsi akoweti ; Kakade umahluko usekusebe- nzeni ngamandla nasekukoUmeni. Ase- benza nqi amadoda—nabafazi—kona.

Sipatelele kwase trenini kusile ngo Mvulo sabehla saliwela i Gqili e Norval- spont, sangena kwelase Free State namhla. Oko besikwela bhozi e Koloni, singene kwelenceba e Free State yaba lenchwa kwelase nansvaal. Into ete ayabi mnandi kukusuka kubonakala ukuba inkumbi azikange zenziwe luto ngama Bhulu, ube usapuka nje umzi ngapantsi apa ubulala izisibabab. Asuke wona ati zizi 'Sifuf des Heers' (Isihlwayo esitsho ye- wase Nkomo) asongwe izandla. Saqala ukuzibona ngobumntu bazo e Colesberg emini nge Cawa ; apo zatsho lafa mnyama. Sibuye sazibabqa kwelilunge ngase Fili- polisi, ezanga ngati ziphile kona, sabuya sayakuhlanguana nazo e Rautini.

Indlela yokubuya ayibanga nazizigaba ngapandle kokuba e Kroonstad (Free State) intwana emehlo abazilyo kuya yasingancangelisela umnwe isiti umntu omnyama akavunyelwe (engenapasi) ukuba kumgangwato afikela kuwo ulohle, isisa entlongweni ukuba asingeni kwangoku kulohle. Sibuye ngamfelo kodwa asizidwa ngayo noko yona ibe isise ishushu, sahla sinyuka emgangatweni apo ngemicimbi.

Indlela yokubuya ayibanga nazizigaba ngapandle kokuba e Kroonstad (Free State) intwana emehlo abazilyo kuya yasingancangelisela umnwe isiti umntu omnyama akavunyelwe (engenapasi) ukuba kumgangwato afikela kuwo ulohle, isisa entlongweni ukuba asingeni kwangoku kulohle. Sibuye ngamfelo kodwa asizidwa ngayo noko yona ibe isise ishushu, sahla sinyuka emgangatweni apo ngemicimbi.

Indlela yokubuya ayibanga nazizigaba ngapandle kokuba e Kroonstad (Free State) intwana emehlo abazilyo kuya yasingancangelisela umnwe isiti umntu omnyama akavunyelwe (engenapasi) ukuba kumgangwato afikela kuwo ulohle, isisa entlongweni ukuba asingeni kwangoku kulohle. Sibuye ngamfelo kodwa asizidwa ngayo noko yona ibe isise ishushu, sahla sinyuka emgangatweni apo ngemicimbi.

Indlela yokubuya ayibanga nazizigaba ngapandle kokuba e Kroonstad (Free State) intwana emehlo abazilyo kuya yasingancangelisela umnwe isiti umntu omnyama akavunyelwe (engenapasi) ukuba kumgangwato afikela kuwo ulohle, isisa entlongweni ukuba asingeni kwangoku kulohle. Sibuye ngamfelo kodwa asizidwa ngayo noko yona ibe isise ishushu, sahla sinyuka emgangatweni apo ngemicimbi.

UKUPUMLA KWE ZIKOLO.

Nonyaka kubeko ukungapumi ngexesha kwe Almanak ye Zikolo, ngoko-ke emzi- oteni nemicimbi yemfundo uye wasevuseweni lokunga unqazi mayela nokuba zizakutimina ukupumla izikolo ngalonyaka mtsha. Siyipandile lendawo, ngobubele besebe lemfundo sifumene lengxelo ngoingco Izikolo ngo 1893: Zivulwa 23 January; Zivalwe 31 March " 11 April; " 21 June " 17 July; " 22 Sept. " 2 October; " 15 Dec. " 22 January ngo 1894.

IMPI EBOMVU NOZINTOKJANE.

Ngo 24 January umzi osabambelele kulamasiko ubumemene wonke kumahlalo wase Qonce ukuya kuva ukuba akadanga wapuma zwinji yimna u Rulumeni ethile, malunga nemiteto yokutshilisa nentlonjane. Ababantu babeké beza ngapambili beva, abapandula kodwa. Namhla bebezokubikela imantyi yabo u Mr. Dick indawo kakuba, lemiteo ayimihle kanye kubo inzima, makabehalele ku Rulumeni ukuba ayiguzule. U Mr. Dick ute asindawo yake ikubela enjenjalo, kade ebhalana no Rulumeni ngokwemibuzi. Umzi mawuqonde ukuba lemiteo yenziwe yi Palamente engama- dodu atinyelwe nguwo- o Messrs. Warren no Nkanunu. Ubuciko maburulelwe bona bungeziswa kuye. Yena ubaxelela into ayalelwe yona kupela. Enya kwe- ntwanyo nge- Szyise etefela inkosi u Menziwa ubalandulele kanye u Mr. Dick wati ze elowo azi ukuba ukutalela kwi- namhlanje, obanjwe ethlisisa okanye enentlonjane woba sicenge sokutyiswa okanye apote entangeni. Emva kwe fum- hum clitile ititakele.

e Johannesburg sewubambe ukuti uswe- liswe amandla kukuba umzi ungowama Ngesi, angena xesha lamfeketo zolohlobo. Ungaqonda naxe ukuba, nakwakubeni sifika ngosuku lwesibini sibe ngamandla kwepate ebesiyilungiselele de kwango Mgqibelo saye besingahlali sihamba nakumpandle; kanti namhlanje sesinayo, ngubisana nabo " onompinga," abazanga basingise nombuzo ngepasi. Omnye umteto ofe kwangolohlobo ngowokuba umntu omnyama abantbe kwesenqelwe isitrate, angalubeki kwisitrata eziha- nba abantu bucala kwezkulu. Kanti ke kona najomteto we- Kleuringen i wa- kwalolwe saka sawucofa—kodwa ngeli- nzulu iqinga. Sasihamba nenene elabona ubuhlobo obukulu u Mr. Newman Marks ebesimazi kwakwoji. Suka wabiza ititiki zodidi lwake, saya kukwela kunye kuleya'yengewele zengewele," akwavela luto.

Omashihhi esibe nokubavelela ngabalu- nge e Landsfontein esiqale kokutiwa yi May Consolidated sawavela. Kanti ke naye lomzi de sakuti-ga nge Jumpers- kwelase mpumalanga icala; kwelase ntonhonalanga siye kwi Langlaagte Estate sati-ga nge Robinson. Indawo emandla ibe kupanda ngabasebenzi abantsundu, esibalande sada sehla sangena emnxu- nyeni (400ft.) e Jumpers sihamba ne Managar u Mr. Morrisby, osibonise koga ngati eyona mpi ibasebenzi ngaba- ngati ekutiwa "zintlanga" ngaba beli letu —Iminyimbane nama Sbangana, baye bonke bengabantu abangati abakatalale luto. Into yonke kubo iyafana—nembi- nentle. Bangabantu abakangeleka ngo- butatata, berwada emsebenzini. Ukudla kwabo ngumqa wombona nenyama kanye ngeveki, xana sitsiboyi siseti abakun- kwa zi Komponi, kodwa nabo bayazite- langa abakuntandayo; esinosisi ukuti ikakulu batenga uty wala obupaleleyo apo e Rautini. Indawo oblala kuzo umzi zibambe ukuba zingabintle inkoliso noko iko egcinwe ngokucokisekileyo yase Langlaagte. Sakukangela ikwanholiswa zintlanga ezo.

Ngokupatelele kumzi ontsundu osuka kweli sqondele ukuba ube use ute gqaba gqaba kanobom ngokwazi kwelo, noko ngati kokona ngoku unxubele kona. Aba- nyane sebake izindlu eziphileyo kona apo, esincome eka Mr. Gumza obeseba Tenji- ni (waya wazixela ngento entle Umntombi pakwelo likude). I Lokeshoni bayake ingxande zamacangeli. Xa siteta nge Lokeshoni ubuhle, masiti indawo esifike sayibuka yamaweti, emasiti ayifani nabo ngobuhle kwelocala yi Lokeshoni yase Bloemfontein. Umntu wake ngo- bugcisa, wafulela ngamazinki. Lonke elo liphezulu, liyalinga kanye ukwaka izindlu.

I Komiti ye Bandla la Bembi sifike ingamane odidi olupambili apo e Rautini—abona baninimzi. " Itshal- mani" yayo litsolwana abati ngu Mr. Lionel Phillips; aye amalungu anaye iyangondoli umfo ka Hay u James yena ; nento emacebe u Mr. E. Lippert. I ntlanga- nganiswana ibe kwi Barnato Buildings ngo 20 December, ate u Mr. Philips wala inkatazo abanayo kwelo ngokungabani nabasebenzi benelweyo, baye benga banga- ncedwa zizizwe ezisema Xhoseni nase Mbo. Utsho wasicela okwetu ukubona njengokuba sibe sijikela—siqube njengo- kubu sesenjalo, saqala ngokutshaya kwabasebenzi sisalata ukuba abavela kwi- li abangeneliswa kanye zinto ezanelisa I- minyimbane, bekunganjanina bebanika imali engapezulu, kune £3 ne £4 ngenyana nokutya, ukuze bazifulele bona ukutya.—U Mr. Philips ute kungako inkatazo yenziwe lonto.—U Mr. Hay ukankanye ukuba kunjalo e Kimberley. Bawo noko ababehlelekile kwimto ezenziwayo ba- ngayikangeleka londawo kuba iyeyokuta- ndla kwabantu into bona abayifunayo kukuvisisana nabantu.—U Mr. Lippert ukankanye ukuba sebeqalile apo ukulungiselela ukuba kwempi entsundu. Ngoku bazamana nokubotiza utywala. "Nan- gnezinye indlela bekulungiselela ukulungiselela izikubekisi endimbi yokuba kwabantsundu.—U Mr. Hay walate ukuba bangakolwa ito lento yakwezelwala ngabantsundu pakati kwabo' bodwa, ukuze bangazi ngembandezelo emsebenzini kulo basebenze ngentliziyo ezicacileyo. —Singenise indawo yokuba kubeko ikaya eliya kwenziswa li Bandla elo ukuba abafikayo bangakatazeki kuwana indawo. —Ate amanene londawo ingenzwa luto. U Mr. Lippert ute sebhalelele ukumntu indoda eyakuba ngumkangeli wabasebenzi abantsundu ngendlela zonke, elingati ikaya lokufikela libe pantsi kwayo.—U Mr. Hay uqokeleli elithi bacinga ukuba lendoda ibe nabancedisi ababini abafundileyo abantsundu, amadoda ayakuta- ndwa ngabantu.—Ngenzivuzo kubeko ukuxoka okubaxabiso ngokwazi kwabo batatandayo ixabiso clitile lemivuzo yabantu malihlulwe emakenyi abo ngenamtyi nomfundisi. Lentu kuban- cikpela ingozi yokubelwa nokulahlaka nokumoshwa kwemali. Ngazwinye umoya wamadoda ase Rautini sifumene utyeleke ekubalingeni ngempato entle yodwa abasebenzi. Lamanqaku selema- de, mkaqakunjelwe ngelokuba sikwiswi- mo sokuchaza ngapezulu kofunayo.

I Komiti ye Bandla la Bembi sifike ingamane odidi olupambili apo e Rautini—abona baninimzi. " Itshal- mani" yayo litsolwana abati ngu Mr. Lionel Phillips; aye amalungu anaye iyangondoli umfo ka Hay u James yena ; nento emacebe u Mr. E. Lippert. I ntlanga- nganiswana ibe kwi Barnato Buildings ngo 20 December, ate u Mr. Philips wala inkatazo abanayo kwelo ngokungabani nabasebenzi benelweyo, baye benga banga- ncedwa zizizwe ezisema Xhoseni nase Mbo. Utsho wasicela okwetu ukubona njengokuba sibe sijikela—siqube njengo- kubu sesenjalo, saqala ngokutshaya kwabasebenzi sisalata ukuba abavela kwi- li abangeneliswa kanye zinto ezanelisa I- minyimbane, bekunganjanina bebanika imali engapezulu, kune £3 ne £4 ngenyana nokutya, ukuze bazifulele bona ukutya.—U Mr. Philips ute kungako inkatazo yenziwe lonto.—U Mr. Hay ukankanye ukuba kunjalo e Kimberley. Bawo noko ababehlelekile kwimto ezenziwayo ba- ngayikangeleka londawo kuba iyeyokuta- ndla kwabantu into bona abayifunayo kukuvisisana nabantu.—U Mr. Lippert ukankanye ukuba sebeqalile apo ukulungiselela ukuba kwempi entsundu. Ngoku bazamana nokubotiza utywala. "Nan- gnezinye indlela bekulungiselela ukulungiselela izikubekisi endimbi yokuba kwabantsundu.—U Mr. Hay walate ukuba bangakolwa ito lento yakwezelwala ngabantsundu pakati kwabo' bodwa, ukuze bangazi ngembandezelo emsebenzini kulo basebenze ngentliziyo ezicacileyo. —Singenise indawo yokuba kubeko ikaya eliya kwenziswa li Bandla elo ukuba abafikayo bangakatazeki kuwana indawo. —Ate amanene londawo ingenzwa luto. U Mr. Lippert ute sebhalelele ukumntu indoda eyakuba ngumkangeli wabasebenzi abantsundu ngendlela zonke, elingati ikaya lokufikela libe pantsi kwayo.—U Mr. Hay uqokeleli elithi bacinga ukuba lendoda ibe nabancedisi ababini abafundileyo abantsundu, amadoda ayakuta- ndwa ngabantu.—Ngenzivuzo kubeko ukuxoka okubaxabiso ngokwazi kwabo batatandayo ixabiso clitile lemivuzo yabantu malihlulwe emakenyi abo ngenamtyi nomfundisi. Lentu kuban- cikpela ingozi yokubelwa nokulahlaka nokumoshwa kwemali. Ngazwinye umoya wamadoda ase Rautini sifumene utyeleke ekubalingeni ngempato entle yodwa abasebenzi. Lamanqaku selema- de, mkaqakunjelwe ngelokuba sikwiswi- mo sokuchaza ngapezulu kofunayo.

Indlela yokubuya ayibanga nazizigaba ngapandle kokuba e Kroonstad (Free State) intwana emehlo abazilyo kuya yasingancangelisela umnwe isiti umntu omnyama akavunyelwe (engenapasi) ukuba kumgangwato afikela kuwo ulohle, isisa entlongweni ukuba asingeni kwangoku kulohle. Sibuye ngamfelo kodwa asizidwa ngayo noko yona ibe isise ishushu, sahla sinyuka emgangatweni apo ngemicimbi.

Indlela yokubuya ayibanga nazizigaba ngapandle kokuba e Kroonstad (Free State) intwana emehlo abazilyo kuya yasingancangelisela umnwe isiti umntu omnyama akavunyelwe (engenapasi) ukuba kumgangwato afikela kuwo ulohle, isisa entlongweni ukuba asingeni kwangoku kulohle. Sibuye ngamfelo kodwa asizidwa ngayo noko yona ibe isise ishushu, sahla sinyuka emgangatweni apo ngemicimbi.

Indlela yokubuya ayibanga nazizigaba ngapandle kokuba e Kroonstad (Free State) intwana emehlo abazilyo kuya yasingancangelisela umnwe isiti umntu omnyama akavunyelwe (engenapasi) ukuba kumgangwato afikela kuwo ulohle, isisa entlongweni ukuba asingeni kwangoku kulohle. Sibuye ngamfelo kodwa asizidwa ngayo noko yona ibe isise ishushu, sahla sinyuka emgangatweni apo ngemicimbi.

Indlela yokubuya ayibanga nazizigaba ngapandle kokuba e Kroonstad (Free State) intwana emehlo abazilyo kuya yasingancangelisela umnwe isiti umntu omnyama akavunyelwe (engenapasi) ukuba kumgangwato afikela kuwo ulohle, isisa entlongweni ukuba asingeni kwangoku kulohle. Sibuye ngamfelo kodwa asizidwa ngayo noko yona ibe isise ishushu, sahla sinyuka emgangatweni apo ngemicimbi.

Indlela yokubuya ayibanga nazizigaba ngapandle kokuba e Kroonstad (Free State) intwana emehlo abazilyo kuya yasingancangelisela umnwe isiti umntu omnyama akavunyelwe (engenapasi) ukuba kumgangwato afikela kuwo ulohle, isisa entlongweni ukuba asingeni kwangoku kulohle. Sibuye ngamfelo kodwa asizidwa ngayo noko yona ibe isise ishushu, sahla sinyuka emgangatweni apo ngemicimbi.

UKUPUMLA KWE ZIKOLO.

Nonyaka kubeko ukungapumi ngexesha kwe Almanak ye Zikolo, ngoko-ke emzi- oteni nemicimbi yemfundo uye wasevuseweni lokunga unqazi mayela nokuba zizakutimina ukupumla izikolo ngalonyaka mtsha. Siyipandile lendawo, ngobubele besebe lemfundo sifumene lengxelo ngoingco Izikolo ngo 1893: Zivulwa 23 January; Zivalwe 31 March " 11 April; " 21 June " 17 July; " 22 Sept. " 2 October; " 15 Dec. " 22 January ngo 1894.

IMPI EBOMVU NOZINTOKJANE.

Ngo 24 January umzi osabambelele kulamasiko ubumemene wonke kumahlalo wase Qonce ukuya kuva ukuba akadanga wapuma zwinji yimna u Rulumeni ethile, malunga nemiteto yokutshilisa nentlonjane. Ababantu babeké beza ngapambili beva, abapandula kodwa. Namhla bebezokubikela imantyi yabo u Mr. Dick indawo kakuba, lemiteo ayimihle kanye kubo inzima, makabehalele ku Rulumeni ukuba ayiguzule. U Mr. Dick ute asindawo yake ikubela enjenjalo, kade ebhalana no Rulumeni ngokwemibuzi. Umzi mawuqonde ukuba lemiteo yenziwe yi Palamente engama- dodu atinyelwe nguwo- o Messrs. Warren no Nkanunu. Ubuciko maburulelwe bona bungeziswa kuye. Yena ubaxelela into ayalelwe yona kupela. Enya kwe- ntwanyo nge- Szyise etefela inkosi u Menziwa ubalandulele kanye u Mr. Dick wati ze elowo azi ukuba ukutalela kwi- namhlanje, obanjwe ethlisisa okanye enentlonjane woba sicenge sokutyiswa okanye apote entangeni. Emva kwe fum- hum clitile ititakele.

Inguqulo yase Ngcobu

IVANGELI NGOKUBHALA

KUKA MATEYU. ISAHLUKO XV.

KWANDULA kweza ku Yesu ababali naba FARISI base JERUSALEME bati:

2. Kunganina ukuba abadisipili bako basiqgite isitete sabadala kuba abazihlambi izandla zabo xa badia isonka.

3. Wapendula yena wati kubo : Nani kunganina ukuba niwugqite umteto ka Tixo ngexa yesitete senu.

4. Kuba uTixo wayalela wat: Beku uyihlo nonyoko, esithi kamjalo, omtetela okubi uyise nokuba ngumna makafe ngoku fa.

5. Kanti nina niti, osukuba esithi ku- yise nokuba kunitina, oko ungaba uyancedwa ngako ndim sendikunye kuTixo; angaba lowo akambeki uyise nonina.

6. Ngokwenjenjalo niwutshitsihle umyalelo ka Tixo ngesitete senu.

7. Bahanahanisindini, watyapa u YISAYA ukupholifeshla ngani esithi: 8. Ababantu basondela ngu ngemilomo yabo, bandibeké ngeteto yabo, kanti kodwa intliziyo yabo ikude nam.

9. Kodwa bafumana bendibedsha befundisa imfundo eziyimteto yabantu.

10. Wasibizela kuye isihlwele, wati: Yivani ngomde.

11. Asikuko okungenayo emlonyeni okumngolisayo umntu kokupumayo emlonyeni okumngolisayo.

12. Beza kuye ke abadisipili baka bati: Uyazina ukuba aba FARISI bakaxanisiwe lelozvi.

13. Wapendula wati ke: Wonke umti ongayalwanga ngu Bawo wase zulwini uyakuncotulwa.

14. Bayekeni, ngabakokeli befama bekwanamfama nabo, kwaye xa imfama zizolana ziyakweyela zombini emgon- gxweni.

15. Wapendula u PETROSI wati kuye: Kausicazele lomzekeliso.

16. Wati u Yesu: Nani nisakuswele na ukondwa.

17. Ambonina ukuba okusukuba ku- ngenayo emlonyeni yona esivimbi kuze kuitshelwe ngapandle.

18. Kodwa zona zinto ezipumayo emlonyeni zivela entliziyweni, zizo ke ezingcolisa umntu.

19. Kuba entliziyweni kupuma ingcin- ga ezikhohlakeleyo, ukubulala, urexoco, umbulo, ubusela, ukungqina ubuxoki, ukugxeka u Tixo.

20. Zizo ezi zinto ezimngcolisayo umntu, kodwa ukutya ngezandla ezinga- hlalngwanga akumngcolisi umntu.

21. Wenka ke apo u Yesu wasinga emideni yase TIRE ne SIDONE.

22. Kwabonakala um-KANANIKAZI e- vela kuyo lomida, wandandluka esithi kuye: Yiba nenceba kum Nkosi nyana ka DAFETI, intombi yam ipetwe nzima yidemini.

23. Kodwa akampendula nangazwi- nye kweza abadisipili baka bambongo- za besithi: Mndutule uyafundekela.

24. Wapendula yena wati: Nditunye- lwe kupela kwigusha ezilahlekileyo zendlu ka SIRA YELI.

25. Kuko, wezayo umfazi wantandaza wati: Nkosi, ndincede.

26. Kodwa wapendula wati, akufane- lekile ukuba kutatyatwe isonke sabantwana siposwe ezinjini.

27. Wati umfazi: Yinyaniso Nkosi, noko ke nezinja ziyadla kwimvutluka ewayo esitebeni somninzo.

28. Wandula u Yesu wati kuye: Mfa- zindini ukulo ukolo lwako, malwenzeke kuwe njengomqweno wako. Yaza intombi yake yapiliswa kwangeloxesha.

29. Wanduluka apo u Yesu wasondela elandelelwe iGALILEI, wenyuleka entab- onini wahlala pantsi kona.

30. Kweza kuye izihlwele ezikulu ebekuko kuzo nabazigwala, nemfama, nezidenge, nabalimeleyo, nabanye abaninzi bababeka ezinyaweni zika Yesu, wabapilisa.

31. Zada zamangaliswa izihlwele za- kuya izidenge zizeta, zakubona izilima ziphilele, izigwala zihamba, nemfama zibona: zamdumisa u TIXO wo SIRA YELI.

yo zizixhase ngokwazo izikolo.—U Mr Tenggo-Jabavu ute uyatamba ukuba ingxoko engenzi-ko ezibulo, watsho wati: Len' ngeliso lomci-mbi uziyaleza ko Nyanga Ntatu ukuba Lawuwelele. — Kwavunyelwana kwelo.

ABANTSUNDU BASE RINI.

Ibese Xesi kwa Kama le ngo 12 January yonganyelwe ngu Rev. T. Chubb, B.A., beko bonke abafundisi kwanobuqela bamagosa. Amalungu antisundu ande nge 195—Aba meli kwi Komfa ngo Rev. B. S. Dlepi (engakona u Rev. G. Kakaza); no Mr. P. Nkosinkulu (engakona Mr. A. M. Njokweni).—Imali ka Rona £290—enye isakangelwe.—Kugqitywe ukuba izikolo zemini zibe ne Komiti kuyo yonke Imijikelo.—Yagqiba ukuba i Headtown ibe ngumzi wokucqeqe shela otishala.—Ngenququlo ye Zibhalo iyaleze ukuba Ikomfa yenze amalungiselelo ukuba ilungise kodwa i Bible ka Mr. Apple, yard kuba ingalwamkeli oluququlo lutha.— Kwamkelwe u Mr. W. Sikweyiya ukucqeqe shela ubufundisi; u Mr. Mafonggo kutiva malingwe unyaka weshlanu.

ABE KIMBERLEY-BLOEMFONTEIN.

Bebes Kimberley ngo 11 January, pantsi ko Rev. Jas. Scott, o Rev. J. Magaba no Rev. G. Nqana bayalezelwe ubeko Iwezandla kuba umhle umsebenzi wabo.—Ummeli e Komfa ngu Rev. D. Meikinya (engakona Rev. J. Gorinyane); Igosa Mr. Mocher (engakona Mr. Boyce Skota).

EYAMA NGESI ASE QUEENSTOWN.

Iqale e Monti ngo 19 January, beko benke ngapandle kwabupumi. Abazalwane bava-kalise usizi ngokubhubha ko Rev. R. W. Lewis.—Abamele e Komfa: Rev. A. H. Hodges (engakona, Rev. O. Carey), Rev. T. Roper (engakona, Rev. G. Weaver), Rev. J. E. Parsonson (engakona, Rev. W. S. Caldecott), Rev. A. T. Rhodes (engakona, Rev. J. R. Cameron), Amagosa amhlophe ngo Hon J. M. Peacock, Messrs D S Barrable, A E Brookes no T A King.

ABANTSUNDU BASE NATAL.

Bebes Harrismiti ngo 11 January, 1893; bekgamalele u Rev. S. Evans-Rowe. Singababali abongameli: Abantsundu abekho ngaba: Rev. J. Banga (Durban), H. Mathebula (Maritzburg), L. Msimanga (Driefontein), P. G. Mtembu (KwaNtzi), D. Lutuli (Evanisdale), Enoch Sigudu (Stuartstown), W. G. Mtembu (Harrismiti), R. Wm. Xala (Emanyanadu), Hon. Jas. Jabavu (Edendale), Simon Msimanga (Verulam), Ezra Twala (Econocosi), bateta ngabuhlungu ngokulahlekwa ngu Rev. S. T. Ncapai.—Ukwabwa kwabafundisi okuyi kubhekiswa kwi Komfa kumzi ngoluhlobo:—Pietermaritzburg:—Jon. Jas. Jabavu;—Edendale, Luke Msimanga; Stuartstown, P. G. Mtembu; Driefontein, H. Mathebula; Jononoskop, Enoch Sigudu.—Kutunyelwe isicelo kwi Nkomfa ukuba u Rev. J. Jabavu no S. Msimanga baqutyulwe kowesine—wosugala umnyaka ekufunweni. U Rev. Ezra Twala ucelelwe ukuba i Nkomfa imfundise.— Abatunyelwe kwi Nkomfa kubafundisi ngu Rev. W. G. Mtembu, engakona kuye u Rev. Job Bunga.—Ngomhla we 13 January kufike Amagosa, ngawo la:—Messrs. Mordecia Naaba, Joshua Damini (Driefontein), Wm. Geo. Mini, J. P. Gogo (Cato Ridge), Stephen Mini (Edendale), Petros Nkabinde (Evanisdale), Elijah Lutungo, R. Mtembu (Harrismiti), Igo eketelwe ukumela amalungelo e Nkomfa ngu Mr. Wm. Geo. Mini, engakona ngu Mr. Enoch Msimang.—Ubulwele umzi wase Harrismiti ngempato entle.

—U Mr. Tenggo Jabavu ute bangaba bacite ixesha ukuba lengxoko ayibanga namquku- ezibulo, watsho wati: Len' ngeliso lomci-mbi uziyaleza ko Nyanga Ntatu ukuba Lawuwelele. — Kwavunyelwana kwelo.

ABANTSUNDU BASE RINI.

Ibese Xesi kwa Kama le ngo 12 January yonganyelwe ngu Rev. T. Chubb, B.A., beko bonke abafundisi kwanobuqela bamagosa. Amalungu antisundu ande nge 195—Aba meli kwi Komfa ngo Rev. B. S. Dlepi (engakona u Rev. G. Kakaza); no Mr. P. Nkosinkulu (engakona Mr. A. M. Njokweni).—Imali ka Rona £290—enye isakangelwe.—Kugqitywe ukuba izikolo zemini zibe ne Komiti kuyo yonke Imijikelo.—Yagqiba ukuba i Headtown ibe ngumzi wokucqeqe shela otishala.—Ngenququlo ye Zibhalo iyaleze ukuba Ikomfa yenze amalungiselelo ukuba ilungise kodwa i Bible ka Mr. Apple, yard kuba ingalwamkeli oluququlo lutha.— Kwamkelwe u Mr. W. Sikweyiya ukucqeqe shela ubufundisi; u Mr. Mafonggo kutiva malingwe unyaka weshlanu.

ABE KIMBERLEY-BLOEMFONTEIN.

Bebes Kimberley ngo 11 January, pantsi ko Rev. Jas. Scott, o Rev. J. Magaba no Rev. G. Nqana bayalezelwe ubeko Iwezandla kuba umhle umsebenzi wabo.—Ummeli e Komfa ngu Rev. D. Meikinya (engakona Rev. J. Gorinyane); Igosa Mr. Mocher (engakona Mr. Boyce Skota).

EYAMA NGESI ASE QUEENSTOWN.

Iqale e Monti ngo 19 January, beko benke ngapandle kwabupumi. Abazalwane bava-kalise usizi ngokubhubha ko Rev. R. W. Lewis.—Abamele e Komfa: Rev. A. H. Hodges (engakona, Rev. O. Carey), Rev. T. Roper (engakona, Rev. G. Weaver), Rev. J. E. Parsonson (engakona, Rev. W. S. Caldecott), Rev. A. T. Rhodes (engakona, Rev. J. R. Cameron), Amagosa amhlophe ngo Hon J. M. Peacock, Messrs D S Barrable, A E Brookes no T A King.

ABANTSUNDU BASE NATAL.

Bebes Harrismiti ngo 11 January, 1893; bekgamalele u Rev. S. Evans-Rowe. Singababali abongameli: Abantsundu abekho ngaba: Rev. J. Banga (Durban), H. Mathebula (Maritzburg), L. Msimanga (Driefontein), P. G. Mtembu (KwaNtzi), D. Lutuli (Evanisdale), Enoch Sigudu (Stuartstown), W. G. Mtembu (Harrismiti), R. Wm. Xala (Emanyanadu), Hon. Jas. Jabavu (Edendale), Simon Msimanga (Verulam), Ezra Twala (Econocosi), bateta ngabuhlungu ngokulahlekwa ngu Rev. S. T. Ncapai.—Ukwabwa kwabafundisi okuyi kubhekiswa kwi Komfa kumzi ngoluhlobo:—Pietermaritzburg:—Jon. Jas. Jabavu;—Edendale, Luke Msimanga; Stuartstown, P. G. Mtembu; Driefontein, H. Mathebula; Jononoskop, Enoch Sigudu.—Kutunyelwe isicelo kwi Nkomfa ukuba u Rev. J. Jabavu no S. Msimanga baqutyulwe kowesine—wosugala umnyaka ekufunweni. U Rev. Ezra Twala ucelelwe ukuba i Nkomfa imfundise.— Abatunyelwe kwi Nkomfa kubafundisi ngu Rev. W. G. Mtembu, engakona kuye u Rev. Job Bunga.—Ngomhla we 13 January kufike Amagosa, ngawo la:—Messrs. Mordecia Naaba, Joshua Damini (Driefontein), Wm. Geo. Mini, J. P. Gogo (Cato Ridge), Stephen Mini (Edendale), Petros Nkabinde (Evanisdale), Elijah Lutungo, R. Mtembu (Harrismiti), Igo eketelwe ukumela amalungelo e Nkomfa ngu Mr. Wm. Geo. Mini, engakona ngu Mr. Enoch Msimang.—Ubulwele umzi wase Harrismiti ngempato entle.

Impawana.

Akuyiwo into epelekileyo ukuba abafundi-si bebandla lama Bishupu banobise ubuhlobo kwabangebalo elobandla; ekuti ke kube yinto enkula xa kuko owenze into eyahlu-kileyo, emakubikelwane ngayo. Into enjalo ibaliswa mayelana notyetelelo uo laka Rev. J. M. Dwane kumzana wase Knutsford. Ufike kona nowabo wamkelwa ngobubele ngumfundisi wase Tshatshi (Vicar) ohambe ebabonisa bonke okungangwenelwayo kona. Kuti kulohambo u Mr. Dwane wamnika incwadi exela into engohambo Iwake, esenza into yobuhlobo kodwa engalinde luto. Suka xa sebebuya begoduka lomfundisi amsekele amnike invelopi ene £2 2s., kwakanye nola-ngezelelo lwempamelelo luka Thos. Foster Clarke. Amadoda anjengo Mr. Clarke aka kwenzeli Mr. Dwane oko, kodwa akwenzeka tina bebala lika Mr. Dwane, ekuvuya tina ke.

Kolemnyaka mibini—namiatu—igqitile uyo kekwanama knobko isikalazo ngokungapumi kahle kwamasini ngesexha lokulima Side sagqiba kwezate ingqondo ukuba isi-zatu mayibe kukwalupala komhlaba—hi nje na beta? Eskuwe ngenye imini apa kufike kwakukwecelisa konke ukutandabuza. Pulpula ke.

Bayasazi bonke abalesi isihelga esihlele umzi lo wakowetu kulemnyaka sokuralela utywala. Kekaloku kutiva temti itande utywala, xa ipete isebenzi lokulima yala ukubona nembewa le — iyibe iyekutengisa ngayo ukuze ifumane utywala Lento ke amasimi ngati awapumi kufika kwenzise impasalala apa yokuhlwayela oluti ukozo lwe apa olunye paya, inge ayipumanga ke intsimi, kanti kukuba yebo wayi imbewu. Uti omnye bala naxane seyixutywe nentanga, lomwuxbe wouwobana selusevkenkeleni. Nite mawawatinema ama. nxila?

Abanye abatabati be " Mvo " batembele kakulu kwinteto yokuzilandela mayela nokutunyelwa kwesixhaso sepepa, kwana-ngokwenzeka amadinga. Bayibetisa ngumoya — okanye bayayilibala—into yokuba ipepa alinakumiswa ngengeto namadinga.

Esinye sezityudeni zalapa e Qonce ebisi, goduka sisiya kwa Bhuluneli ngezivulwa beke zako, siwetyulwe ngu Ncinda nzima salahlekelwa ngumngqawzi nentonga yoka. simelela. Site sakusinda, kuba besizitshize kunene ngotywala saya kwa mzalwana sati " Elowo ogqobhokileyo makabambe angafe- keti kuba yinto lonto ugqobhoko." Asi zobise sisele na kesafumana lomacebetsha nje, ngakumbi nenyaniiso sizazele nje kakade. Akukonto etywaleni into isekulolweni kade

Impawana.

Akuyiwo into epelekileyo ukuba abafundi-si bebandla lama Bishupu banobise ubuhlobo kwabangebalo elobandla; ekuti ke kube yinto enkula xa kuko owenze into eyahlu-kileyo, emakubikelwane ngayo. Into enjalo ibaliswa mayelana notyetelelo uo laka Rev. J. M. Dwane kumzana wase Knutsford. Ufike kona nowabo wamkelwa ngobubele ngumfundisi wase Tshatshi (Vicar) ohambe ebabonisa bonke okungangwenelwayo kona. Kuti kulohambo u Mr. Dwane wamnika incwadi exela into engohambo Iwake, esenza into yobuhlobo kodwa engalinde luto. Suka xa sebebuya begoduka lomfundisi amsekele amnike invelopi ene £2 2s., kwakanye nola-ngezelelo lwempamelelo luka Thos. Foster Clarke. Amadoda anjengo Mr. Clarke aka kwenzeli Mr. Dwane oko, kodwa akwenzeka tina bebala lika Mr. Dwane, ekuvuya tina ke.

Kolemnyaka mibini—namiatu—igqitile uyo kekwanama knobko isikalazo ngokungapumi kahle kwamasini ngesexha lokulima Side sagqiba kwezate ingqondo ukuba isi-zatu mayibe kukwalupala komhlaba—hi nje na beta? Eskuwe ngenye imini apa kufike kwakukwecelisa konke ukutandabuza. Pulpula ke.

Bayasazi bonke abalesi isihelga esihlele umzi lo wakowetu kulemnyaka sokuralela utywala. Kekaloku kutiva temti itande utywala, xa ipete isebenzi lokulima yala ukubona nembewa le — iyibe iyekutengisa ngayo ukuze ifumane utywala Lento ke amasimi ngati awapumi kufika kwenzise impasalala apa yokuhlwayela oluti ukozo lwe apa olunye paya, inge ayipumanga ke intsimi, kanti kukuba yebo wayi imbewu. Uti omnye bala naxane seyixutywe nentanga, lomwuxbe wouwobana selusevkenkeleni. Nite mawawatinema ama. nxila?

Abanye abatabati be " Mvo " batembele kakulu kwinteto yokuzilandela mayela nokutunyelwa kwesixhaso sepepa, kwana-ngokwenzeka amadinga. Bayibetisa ngumoya — okanye bayayilibala—into yokuba ipepa alinakumiswa ngengeto namadinga.

Esinye sezityudeni zalapa e Qonce ebisi, goduka sisiya kwa Bhuluneli ngezivulwa beke zako, siwetyulwe ngu Ncinda nzima salahlekelwa ngumngqawzi nentonga yoka. simelela. Site sakusinda, kuba besizitshize kunene ngotywala saya kwa mzalwana sati " Elowo ogqobhokileyo makabambe angafe- keti kuba yinto lonto ugqobhoko." Asi zobise sisele na kesafumana lomacebetsha nje, ngakumbi nenyaniiso sizazele nje kakade. Akukonto etywaleni into isekulolweni kade

Impawana.

Akuyiwo into epelekileyo ukuba abafundi-si bebandla lama Bishupu banobise ubuhlobo kwabangebalo elobandla; ekuti ke kube yinto enkula xa kuko owenze into eyahlu-kileyo, emakubikelwane ngayo. Into enjalo ibaliswa mayelana notyetelelo uo laka Rev. J. M. Dwane kumzana wase Knutsford. Ufike kona nowabo wamkelwa ngobubele ngumfundisi wase Tshatshi (Vicar) ohambe ebabonisa bonke okungangwenelwayo kona. Kuti kulohambo u Mr. Dwane wamnika incwadi exela into engohambo Iwake, esenza into yobuhlobo kodwa engalinde luto. Suka xa sebebuya begoduka lomfundisi amsekele amnike invelopi ene £2 2s., kwakanye nola-ngezelelo lwempamelelo luka Thos. Foster Clarke. Amadoda anjengo Mr. Clarke aka kwenzeli Mr. Dwane oko, kodwa akwenzeka tina bebala lika Mr. Dwane, ekuvuya tina ke.

Kolemnyaka mibini—namiatu—igqitile uyo kekwanama knobko isikalazo ngokungapumi kahle kwamasini ngesexha lokulima Side sagqiba kwezate ingqondo ukuba isi-zatu mayibe kukwalupala komhlaba—hi nje na beta? Eskuwe ngenye imini apa kufike kwakukwecelisa konke ukutandabuza. Pulpula ke.

Bayasazi bonke abalesi isihelga esihlele umzi lo wakowetu kulemnyaka sokuralela utywala. Kekaloku kutiva temti itande utywala, xa ipete isebenzi lokulima yala ukubona nembewa le — iyibe iyekutengisa ngayo ukuze ifumane utywala Lento ke amasimi ngati awapumi kufika kwenzise impasalala apa yokuhlwayela oluti ukozo lwe apa olunye paya, inge ayipumanga ke intsimi, kanti kukuba yebo wayi imbewu. Uti omnye bala naxane seyixutywe nentanga, lomwuxbe wouwobana selusevkenkeleni. Nite mawawatinema ama. nxila?

Abanye abatabati be " Mvo " batembele kakulu kwinteto yokuzilandela mayela nokutunyelwa kwesixhaso sepepa, kwana-ngokwenzeka amadinga. Bayibetisa ngumoya — okanye bayayilibala—into yokuba ipepa alinakumiswa ngengeto namadinga.

Esinye sezityudeni zalapa e Qonce ebisi, goduka sisiya kwa Bhuluneli ngezivulwa beke zako, siwetyulwe ngu Ncinda nzima salahlekelwa ngumngqawzi nentonga yoka. simelela. Site sakusinda, kuba besizitshize kunene ngotywala saya kwa mzalwana sati " Elowo ogqobhokileyo makabambe angafe- keti kuba yinto lonto ugqobhoko." Asi zobise sisele na kesafumana lomacebetsha nje, ngakumbi nenyaniiso sizazele nje kakade. Akukonto etywaleni into isekulolweni kade

Imvo Zabantu

UKUHLLELWA KWENTETO.

MHLELI WE MVO.—Ndiyabubela aba-guquli base Ngqobo ukundazisa indawo abangamazakeliyo; kodwa kuko inkxenyi yalomazwi endingena kuwaganda apo kuloko ukububiza kwabo bananye akukangeni kamandi kweyam ingqondo sinina.

IV. Nditi undibedehe mna, 9 apo kutiva, uqubude kum. Abakolwa ukuba u Satana wayelindlele into enjengamato- ndazo nendumiso. Banganyansa apo kuloko ukububiza kwabo bananye akukangeni kamandi kweyam ingqondo sinina.

18. Bati kwakutiva i net lutambo— isi Xosa utambo ngomsotho omnye osa- ngo linye. Andikolwa ukuba Umntu ngumsotho omnye osango linye. Kanti izitambo (zibata) yimisotho emininzi emnasingo atike adizele maxa atiyele intaka, njengokuba isenjanjalo' i net maxa kutiyelwa intanzi elwandle.

J. MASINGATA.

NGOLOBOLO.

MANENE.—Ndinamandisa viti katetwa ngolobolo, kusitwa alulungile. Ke ndifuna incazelo ezeleyo ngalo kuba lufambete izinto esininzi. I. Indawo yokoqala Ta. qinisa ukuzalwa konyama womnye umfazi ngomnye; alike unina abone ngazo ukunge- na ukuze azi ukuba uzele kulomzi. 2. Iqi. nisa umfazi ukuba ayigcinie intombi yake ukuba ibe nesimilo esihle ukuze ifumane isoka elililo, ngokuba kaloku lifuna intombi ngo ngenkomo zalo, alifuni intombi lenye. 3. Nentombi azifuni ukuba nesimilo izizwe, Namasoka akafuni ukuba ati umfazi bakubaxana iti, uqayisa ngantonina, ubona wandifumana ze njenge kati; zezenkomo enjani ezakululekayo ngam; ucinga ukuba usiba ulu lomunsebenzi? Mna ndisahlali ngokutanda kwam; ngeza nje mna ndingaba- hamba! Lize ke elozwi liyihlele indoda ifune ngoku ituba lokuba iyahlukane nalo- neto kuba ke okunene kunjalo ike ke londlu. 4. Ke yazini lento ukuba kuzo zonke izizwe umhlambu intlanga, abantu aba abalingane omnye uyayifundisa intombi yake, ayindle ngendlela ecekisileyo kakulu elindele abato bonantsi nentombi yake abawanjalo. Gqi itile lika uk' ezonwaya liza kulento- mbi inje, yomfo onje, aloyiki kuba iyazi ukuba akasokubizwa nto, naye ngoko imfanelle; leya ebenga sokuyicinga ukuba bekuya kubizwa into, ati, ayindifanelle Kangela ke isigamo ngasemva; nantsi intombi kasibaningeshe ivela emzini wayo, yinto ekubitya ngati lulovane. Yini? Isoka luya yinto engamoya nenkulu ke, nezindaba ebezakubona, uzebebele ebantwini. 5. Ke nditi isoka eliloboleyo liyangemina umfazi walo ngokuba iyazi ukuba unqabile, alise kufumane limzuze onjalo ngapandle kokuba liye ezidolopini liye kufana amahenyakazi angena zaxona. Yiyo ke lento nditi ndifuna isitilye esisacileyo. Nangoku sioda nje amadoda asahlali nabafazi bawo ngalama- dode alahleka zinkomo Zawo ukuze azize umfazi. 6. Okunye ukulobala kukutaza amadoda ukuba asenzebe ngengqondo, azi ukuba ukuba ndiyafekela ngemali audi. aozze ndibe namfazi. Make ndime apo, ndine.

NCINDI YEKALA.

NGENGUQULO.

MFILELI.—Ngalamagama mabini u no Y—noko ke manditi. Mna bangekoqo, kolusingato lwalokomnye ngomnye ngomnye ngomnye besingafanelle kude noko sibode izisongelo, senze amazwi amabi aya- kwenzakalisa abapatiswe lomsebenzi ngo- mzi; indawo yote kukucikida esikubona- uyo ngezikhondo zalomsebenzi, sandule ke sipikise esingakwinqondyo ngokwalata iziposo ngokuphuhlisa; andisho ke noko ukuti akunjalo kanye. Ndibone kwelw 8 December, 1892, indawo ezi amagama ano "nya" aguqulewe—oko sikupakelwa ngumilobolo ozibiza ngokuba ngu "Dani- yeli." Xa ndikangeleyo kwezinguqulo mbini, zahlukana kakudwana kulama- gama, kangangokuba umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngokwa- kowawo lomagama—oko kukuti azamele ukuba isongo sokupawimiselwa kwawo xa awabizayo—sifane mlambululo umntu angati lifilo pakati ke. Ngesi namagama anganga- wokuba nawo ayaguqulelwa kwangangati ekuti ke akufika emagameni abantu nawendawo azamele ukwabizwa ngok

Transvaal and Free State. It is high time leading non-Bondmen bestirred themselves to render it impossible for seats to be flung away to those of the other way of thinking in the manner General NIXON's seat at Uitenhage has been disposed of to the Bond without even a struggle.

THE KAFIR BIBLE ONCE MORE.

(LETTER TO THE EDITOR).

SIR,—I have been unable to write much lately owing to an attack of rheumatic fever from the effects of which I have not yet recovered. I have been hoping to see more criticism on this subject, (the revised Kafir Bible) but have been disappointed. By the way, no, I have not always been disappointed: for after my last appeared I was very much amused to see the same, about three weeks after, appear as a Kafir letter with another correspondent's signature. Not verbatim, certainly, but at the same time so palpably reproducing in Kafir arguments I had written in English, "it did not escape, the notice of several of your readers. I have heard lately with much astonishment and no little regret that the work of re-revising so far as concerns the Old Testament, is concluded. I most sincerely hope my informant is misinformed. I am sure many will join me in considering the move rather premature. Before completing their work the Board of Revisers should have got the collective opinions of both the Missionaries, Catechists, Evangelists, etc., etc., and as far as possible) Natives generally. As far as the latter opinion is concerned, judging from what has appeared in IMVO, the work has met with but scant approval. I do not of course refer in any way to those who for lack of being better informed have written of errors which after all were not such. Only a hint from the Board, and every Conference of Missionaries interested in the Kafir Bible would have supplied the revisers with its united opinion, approvals, and otherwise; giving, if asked, results of voting pro and con. I am not alone in this opinion. Not only does the Rev. E. J. Barrett make the same suggestion so far back as last September or October, but the Rev. Eb. Warner, in a letter to me on this subject, writes:—"I think the matter ought to be taken up by the different churches at their annual conferences, and a strong protest sent to the translators of the new translation against using these words and phrases, etc., etc., which are so objectionable." I cannot quote a better authority. I earnestly hope these remarks of the Rev. Ebenezer Warner will be noted and acted upon by many.

Much has been written on the spelling, especially the spelling of proper names in the Kafir Bible. The use of "Y" for "I," as in the names Yakob, Yohannes, Yersalem. There is really little or nothing about which to complain. I had hoped someone would have explained that in the originals, either Hebrew or Greek, these names are pronounced almost exactly as now they do in Kafir. But there are cases, as the Rev. Chas. Bekwa pointed out, where a too strict adherence to that same original pronunciation, is apt to prove offensive to the ear, and a perfectly wrong meaning put upon it, as in the name Hananya, quoted by him. I would like to ask the revisers why they apell the name with an H to begin with, as both in Acts v and ix, and in Nehemiah iii., 23, the name begins with the vowel sound of A. Neither are the names alike—the Hebrew being Annaniah, which, in Kafir, might be easily turned into Ananiya. The Greek name can only be spelt as Appleyard spells it, which is exactly according to the original, with the addition of an "i" at the end, namely, Ananias in Greek, Ananias in Kafir. We might leave out the final "i" and say Ananias. But these are all such trivial objections, I am almost ashamed to mention them. I have many much more important matters to lay before your readers, but for the present I must close. Hoping to continue this subject again very soon, I remain, etc.,

C. FRED PATTEN. Queenstown, 16th January, 1893.

THE VICTORIA TASTING MEMBERS.—Both Mr. Hay and Mr. Tamplin will be present at the Peddie Show on the 22nd proximo; and Mr. Hay intends afterwards to address his constituents at Alice.

BURGHERSDORP TAAL DEMONSTRATIONS.—The festivities to commemorate the recognition of the Dutch language in Parliament came off at Burgersdorp last week. From all accounts it does not appear that there was much enthusiasm over the matter although efforts were not spared to make the best of the occasion. Mr. Hofmeyr was of course the principal figure in the affair, although the Secretary for Native Affairs was also present as the official representative of the Cape Government.

EZEGUSHA IDIP ZIKA HAYWARD NAMAYEZ' ABAFUYI MPAHLA.

OKA HAYWARD "UMQO" OYI DIP (Inkxana yenza 1,200 galls zokuhla- inba).

EKA HAYWARD IDIP EMANZI (Liquid), 1 gallon, 2 gallons, ne 15gallons. ("I Dip" Etnanzi (liquid) idibanisa 1 kuse kwi 100 kwi Bhula ngokungafaniyo nezinye idip ezi 1 kuse ku 60). Zombini ke kumanzi abandayo.

EKA HAYWARD "INGQIBILELE" (SPECIFIC), ngalimbi liyeza lezilo (elibulala zonke intole zembungu ezi Gusheni, ezi Bhokweni, ema Hasheni, kwi Nkomo, Kwi Ncinba, nase Zinjini, njalo-njalo) i gallon tin ingaseza igusha ezi 200.

OKA HAYWARD UMKOTO (LICK) WEGUSHA (oyi general Tonic ne Petelo emi Bungwini—umxube we Gentian, ne Jinja, ne Salfar, ne Sulphate ye Iron, njalo-njalo). Emayixutywe ainaxa amane uonzuma bayo ngapezu kobe Tyuwa; Kwiponti ezi 56 ze kegs zentsimbi.

EZIKA HAYWARD, I OILS ZENKO- MO. I Chest yokupela yama Yeza ngo- kwayo, EZIKA HAYWARD, I BALLS ZA- MAHASHE ze Physic, Icesine, Nokohlo- kohlo, njalo-njalo.

EKA HAYWARD, I BLISTER YA- MAHASHE, yamalungu awenziwe banzi, njalo-njalo.

EZIKA HAYWARD IZIPAULO (MARKERS) aziqiniselweyo yedwa (Patent). Zegusha ne Nkomo, zibalwe zibeke amagama okuqala (initialed) mhlambi zombini.

Yitshoni kwivenkile enimele zona ziniyazelele eka HAYWARD i DIP ekulo lonke ngoku elase South Africa. I Arente ngo BAKER, BAKER and CO, E-QONCE.

Abameli Micimbi E. J. B. BYRNE, (ATTORNEY, ETC.)

UMTETELELI-Ematyaleni, Umbali Minqopiso yengqesho neyente- ngiso nrhlalaba. Ukwa yi Arente ye Gresham Life Assurance Society. No. 33, Maclean Street, E-QONCE.

CHARLTON & CAMPBELL, (LAW AND GENERAL AGENTS).

BABHALA iminqopiso yengqesho, neyentengiso mihlaba, neyoku- bolelwa kwemali, namatyalaba abutwa ngokutshetsha. Amatyalaba atetwa kwinkundla ye Manti, e Lady Frere, nakwi ofisi yase Bolotwa. Ikaya e LADY FRERE.

J. K. UZANE, (LAW-AGENT),

AMATYALA uwateta nakuyipina i Ofisi ya Pesheya kwe Nciba. Umteteleli Ematyaleni, KU-TSOLO.

ASAPH MAKUBALO, (LAW-AGENT),

UMTETELELI - Ematyaleni, (obese Nguqushwa), uququba umsebenzi Ematyaleni ECACADU NASE BOLOTWA.

R. W. ROSE-INNES, (ATTORNEY, ETC.),

UMTETELELI, njalo-njalo, Uyawa- zisa umzi ontsundu ukuba ubu- nyike, nokuba usaya kuyinyamekela yonke Imicimbi ya Bantsundu apatiswa yona njengokwangepambili, E-QONCE.

SAUER & ORSMOND,

ABALUNGISELELI E m a t y a leni Amakulu. Ababali bemiinqopi- I so yase Metweni; nababi bamafi. Bangabeteleli-Fandesi, nabaxeli bamani ezinto bamatyalaba amakulu. Amatyalaba batweta e Alvani, e Herschel, Lady Grey, nase Barkly East.

H. F. T. EMPLER, (ATTORNEY, ETC.),

U-TEMPLE obefudula ese Ngu- shwa. Umqondisi-Mteto, Umlu- ngiseleli Micimbi Yomhlaba; Ueta Ematyaleni napina, Ikaya E-MATATIELE.

PHILIP ROZANI, (LAW-AGENT),

UMTETELELI Ematyaleni kuzo zonke Inkundla Zamatyalaba TRANSKEI; Nomqokeleli weZikweli, njalo-njalo. Ikaya: IDUTYWA. st 11493

Icam Lomhlaba Kumahlwempu! IZIQWENGA EZINE ZOMHLABA. EZINYOKA.

KUTENGISWA ngamanani apantsi Imihlatyana Emine.—Lot 15, 9 acres, 2 roads, 10 poles, Lot 18, 10 acres, Lot 19, 10 acres. Lot 20, 10 acres. Iyi mihlaba egakamsheleneyo, ekufuneka ite- nge yomine njengoko njalo. Onemali engeza ku Mheli we 4/6.

J. HOWARD, Kingwilliamstown

Kulahleke or Kubiwe EKOMANI, ngolwesixenxe enyangeni i kulahlek' INKABI YEHASHHE—I GWANGQA ELIXWEBILEYO—linqunyn- lwe isinchi, itshoba limnqini, inqina limhio- pe, linodevu, limetshatshazi emqolo. Ono- kolandisa wonceda abhekise ka Mr. Charles Hlati, e Komani. JAMES VIKLAHLE, Q. G., Queenstown, 17 Jan, 1893.

UMQALA, ICESINA, Nobutulu Obusuka Emqaleni UKUZIPILISA NGAPANDLE KOGQIRA Iziguli zezi zifo azazi ukuba ziyasulela, nokokuba zibangwa buboko bamatuku emateteu. Ukuqwalasela nge felkeli kute kwakubonisa oku ukuba kuyinene, isiqamo soko ke sibe kukwenziwa kwe-veza abangati abafayo ngendlela elula hengenisa nkatzo babe nokuzinyanga ngokwabo emakaya ngeveki ezimbini. Incedana echaza ukusetyenziswa kwalo mchiza mtsha inokutonyelwa nakubani ote watumela i stamp se 2 1/2d ku A HUTTON DIXON, 43 & 45 East Bloor St TORONTO, Canada.—Scientific American

Ukwazisana kwezihlobo Imitshato. DUNGA-MVUBU.—Ngomhla wo 10th January, 1893, kutshatiswe ngu Rev. P. K. Masiza wase St. Marks, e Tsjojana u Mr. S. C. DUNGA (ofudana) obe yi Gaolet e St Marks osele yi Gaolet e Maclear ngoku, no Miss ANNIE MVUBU intombi epakati ka Mr. Japhtha Mvubu ose Tsjojana. 122

KWA KATA!

ITYALI ITYALI

Sisand' ukuvula Indlu yetu ya-maledi, saye sigqibile nokuwuhla-ziya umzi upela.

Sirole Ityali Ezibuhlungu.

Yizani Kuyibona Impahla yetu Entsha.

Sikwanomfanekiso womzi owenziwe ngobugcisa, oyakunikwa njengesipo kubo bonke abake batenge kuti xa bewufuna.

W. O. GARTER & CO., MACLEAN SQUARE,

KING WILLIAMS TOWN.

AMAYEZA ADUME KUNENE, KA

JESSE SHAW (U-Nogqala Y E-BHOFOLO.

Enxiwa nsemiti ekula apa eSouth Africa kupela LAMAYEZA aya yalezwa kakulu ngumniniwe ngenxa yoku ngqinelana kwawo nezoo zifo enzelwa zona: ngenxa yoku kaulaza uku necada oku ngawenzakalisi umzimba; ngenxa yoku pantsi bexabiso lawo; ngenxa yokucoceka ekw- izivini kwawo; ngenxa yokunjabi nasikwe; aetyefu; nanxexa yokuba enxive ngemifuno ngqinwayo ukuba ingamayaxa.

UMPILISI WENENE (The Bure Cure) Umciza ozagange ungakupilisi ukuluma kwe-nyoka, nezinye inunu. ELONA (Specific). Elona yexa lesifo so Xaxazo lwe gazi nezinye izi- lekatazayo. UM-AFRIKA (Africanum). Umenza ongenzi xesha ukupilisa izinyo. UMFUNO (Herbal Tincture). Ehingoyiswayo singangqambo zendlebe nesibunzi, nokubeta kwentloko yonke

UMHLAMBI 'LISO (Eye Lotion.) Oyena mpilisi wamhelo abalalayo UMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqingisekileyo ukunceda ukungayi Ngasee akungatandi kudla, Icesine nantoni ezinjalo.

UHLIKHILA (Embrocation.) Amafuta omi okupilisa ukungqamba komzimba Ukati-Nqi kwa malungu ukuxuzaka, njalo, njalo. UMDAMBISI (Soother). Amafuta omi okupilisa ukutsha ukutyabuka nezinye.

UMNCWANE WESHLAHLA (Confection of Rhuibarb). Incindi yoku geda isiswana esixaxazayo sentšana nabantwana.

UMATINTELA (-Antiapomodie). Umciza wokupilisa ukuqunjelwa nesitepu esinye (?????). UMONMELEZI WASE INDIYA (Indian Tonic). Iyeza elilunge kunene kwisifo akuba butatka akungatandi into iyiyawo. UBUGQI Magic Healer.

Amafuta akupilisa. msinyu ukusikwa nezilonda njalo njalo. IGUDISA (Emollentine). Into elunga kunene etanjisiwayo ebenza bubebu hle bugada ubuso. UMGUTYANA (The Powder). Lisetyenziswa neli kutiwa "Lelona" xa isifo sokubamba igazi senele.

Izalatiso zandlala yoku wabenziswa zishicilelwa ngokuzalisekileyo satwisa nca kwi bhilidana nezifofana ngazine, esiti zakulandela ngokufezile kileyo akaze angapilisi lamayeza. Ngekungabiki aya, nandlu, namhambi ungenawo lamayeza "Peeo sokulandela okungekhechi. Akandwa onziwa ngu JESSE SHAW,???? elisebenza ngemciza, e Bhofofo, atengiswa nguye nge bhokisi nange bhokisi namangamama???? nkoliso yodolopa zale Koloni yonke, e Natal, e Free State, e Transvaal, nase India.

AMAGOSA ALAMAYEZA- E Qonce—Dyer A Dyer, Malconess ' Co. ' Drummond & Co. E Ngamakwe—Mrs. Ravage. E Monti—B. G. Lennon A Co. E Zini-B. Welle. E Dikeni—R. Stoel s. E Komani—Margaret Marsh. E Dhayi—B. G. Lennon & Co. Engusha—W. A. Young, E. q. Ikaya lawo e Fort Beaufort kwa Nogala.

IPEPA ELIYI "CAPE - MERCURY," EYO MGQIBELO YONA, Inendaba Ezona Ziketweyo, Nepepa Elihlonyelweyo, kwa Namabali Amrandi.

Elipepa limandi linendaba lotu-nyelwa ze Ngeposi kote kwaseku- qaleni (qondani) watumela 12s 6d. "Isampulu" yelipepa lo Mgqibelo inokutonyelwa koyifunayo. HAY BROTHERS.

UMZI matwazalele umsebenzi ukuba uyenzakala kunene ngokuti umntu angayi- tumeli kwangexcha imali yake yepapa ayaziyo naye.—St.

ISEBENZA NBOBUGQI I-RHEUMATICURO I IYEZA ELIKULU LASE SOUTH AFRICA



Alikaze linqatyelwe kupilisa Izifo Zamatambo. Ising, ingqamqambo Zentloko. Lingqinwe ngamawaka. Umenzi walo kupela ngu J. JONES, Cape Town.

LINOKUTENGWA NAPINA. OLUKA Gowie Uluhlu Lwezityalo. Luka JANUARY.

Hlwayela Ikapetshu, Cauliflower ne Savoy; i Lettuce, Radish, Celery, Cress, Mustard, Spinach, Imifuno, i lertysi, ne Mbotyi zama French, nazo zisenokuhlwayelwa.

Hlwayela i Calceolaria, Primula ne Cineraria, kumhlaba otambileyo oxutywe namagabi nentlabati kwi mbizana ezilungiselelwe okoi I Carnation, Stock, Foxglove, Columbine, Wallflower, Inyibiba, nezinye intyatyambo ezilu uni nazo zisenokuhlwayelwa.

Iziziba esezihlwayelwe ma- zikuselwe elangeni, kanjalo zipiwe amanzi futi.

Pansies.—Ezona ntyatyambo zintle ziveliswa kukuhlwayela kwa usem- tsh- unyaka—ngo-February, March, April. "SLOWER BULBS, umhlaba i mau- n- ngiselelwe ukutyalwa ngo February no March i Anemones, DaiTodils. Hyacinths, Narcissus, Snowdrops. Tulips, Ranunculus, Lachena- lias, Sparaxis, Ixias, njalo-njalo. (Kangela i Catalogue yo Gowie ye ntlakohlaza yo1892, amapepa 61 kuseku64.)

W. & C GOWIE GRAHAMSTOWN.

Ulungiselelo Lwendwendwe

LKAYA LABANTSUNDU (ELONA). U P. X. WAZISA izihlobo zake eziniuzi ukuba Lomsebenzi ungentla ubuye watwabata nawo onke amasebe awo. Indlu inkulu, intle kun' eke wanazo. Ufumana e England INGOMA (Sofla Books) ngazo zonke ezinyanga. U- bungenqina bendawo ngendawo kukuba impahla yetu ye BHOLA yeyona ngokulungana nobutshipu. Abaza Emnyhadaleni bona bangezikatazi ngokutengwa kwazineyo indawo. Mabazokuzibonela oko ! Ikari namaha- she ako. Ulungiselela, atenge, etengiselela e Markeni nakwezinye indawo. Mkangeleni ezantsi ko Boxall kufupi Marika.

PAUL XINIWE, General Agent, Smith Street, King Williams Town.

IKAYA LABAHAMBI U WILLIAM D. SOGA EBULELA izihlobo zeke ebezikade zim.

belekile, usacela isandla kwakona. UKUTYA, INDAWO YOKULALA, IZITALI, IHABILE—zezona zilunge kwaye- kwa. Nangemalana encinane unokufumana ukupiliseka. E Marikeni ungu Mtenqiseli no Mtenqisi vrento yonke. Indaba yoku- tyelwa ayikoli." W. D. SOGA.

Address: Market Square, King williamstown.

J. R. IRELAND, Umaki Wezindlu Nomtati we Kontreki, Umweli Kumasebe Okucwela Onke. MARKET STREET, Kingwilliamstown.

UMENZI WEMPAHLA YEZIKOLO YEN TLOBO ZONKE. I DESK EZINEZIHLALO ZAZO, EZENZIWE KAKUHLE NANGE- NDLELA EMANGALISAYO NA- NGAPEZU KWEZIVELA KWAMA- NYE AMAZWE, NAMAXABISO ANGANEWO.

INTSHUMAYELO NGU MHLEKAZI U LIEUTENANT GENERAL WILLIAM GORDON CAMERON, Owebuto Lentshinga ebekileyo ye Bath Umpati Mikhosi Yenkosazana Omkulu kwi Koloni yase Kapa, Ohambisa Um buso we Koloni leyo, kwanamapandle ayo, okwa ngu Mtnyuna Opakamileyo wo Mntan' Ohmle, njalo-njalo, nja' o njalo, njalo-njalo.

EKOKUBENI isifo sempahla esazi wa ngokuba yi Epizootic Aphtha okanye Uchwane (Isifo samanqina nom-

IZAZISO ZAKOMKULLU.



ZISHICILELWA NGE GUNYA. Isaziso sika Rutumeni—NO. 985, 1892.

Isifo Samanqina Nemilomo (Uchwane).

LAMANQAKU ahlonyelwe ngapantsi apa ngu Gqira we Mphahla wale Koloni nge Epizootic Aphtha, isifo esenziwa ngokuba sesisifo Manqina Nemilomo (uchwane), abhengezwa ukaze kuqonde wonke ubani. Ekubeni esisifo sinyhatya e Bechuanaland nase Transvaal, ngum- cimbi omkulu kunene ukuba ukuhamba kwempahla kugqalwe kakuhlo, nokuba onke emacebo aqalwe kakuhlo ngaba- nempahla ukusinqanda singaqubeli pam- bilili kule koloni.

CHARLES CURREY, Unobhala we Bhotwe Lemihlaba Imingxuma no Kulima. AMANQAKU KA GOIBA WE MPAHLA WE KOLONI.

Isifo samanqina nemilomo sesinye sezifo ezisulelayo esenziwayo empa- hleni, saye ke ngoko kunzima ukusise- benza, ngapandle kwemiteto engqongqo yokuvingca amazibuko. Asisifo sihla inkomo zodwa, kodwa sihla negusha, ibhokwe, ibangu ne ntlobo-ntlobo ze mpahla elohlobo, kusemhlotsheeni ke ngoko ukuba siyakungenela nenyamaka zi kwelilizwe. Sinako nokungena kwe zinye izilo, ezinjenge zinja, inkuku, amahashe, kwa nabantu, noko singebe- njengese mpahla.

Esisifo sinokungenela yonke impahla ehambe emkod weni weseyinaso nokuba kusedlelweni oko yadla kulo nokuba kungendlela apo ite impahla enaso yaka yadla, okanye yogqita, ngako oko uku- nqunyanyiswa okukukumi kokudibana kwempahla lelona omga lokusipazamisa esisifo sinje ukusulela.

Impawu ezipambili zesisifo nezi: — amatyakuvana abum ubira ati abonakale emlonyeni, ikakulu elulwimini, ngapa- kati komlomo, napezu kwentsini nase mancamini empupu, kodwa ikakulu pakati kwempupu. Ezimazini sizibona- kalisa nase beleni nase mibeleni.

Ukuzibonakalisa— Inkomo nokuba yi gusha enesisifo umqolo lo uyaqongela iti imitlaze yangasemva ikwenyelele ngapantsi kwesiqo sayo, inge ayinge- hambe; itande ululala kakulu. Ifike ingxeze ulucwe olujilyeyilo emlonyeni, ize ke impahla iman' ukushukurnisa ulwimi nomlomo ngokungati ibumngnyana- nto, kubanjalo nangemvakalo. Ngokupe- ngulula kungabehle kuvele amatyaku- vana asexleliwe.

Ukunyanya.— Kukapukapu ke kona xa impahla ise siveni elihlo yave inoku- fumana nkutya okunokuyondla, kodwa ke ngenxa yokuba ezomto zingoko kweli ukuba kwempahla akunakuba kungabi nzima, kuba impahla, njengokuba inge- nako ukubamba ukuya etyanini, noku- tyi kakulu obo bukyo, inokufa yindlala. Indawo epambili kukugcina amanqina angangolwi, ahlala omile ukwenzela ukungandi kwenzelonda. Amanzi oku- hlambala achazwe ezantsi apa alungile ukuhlamba umlomo namanqina: — Umkubo we Sulphate of Copper... 6 os. Carbolic Acid or Jeye's Fluid... 3,, Amanzi gallon.

IZAZISO SAKOMKULLU.—NO. 891, 1893 Treasury, Cape Town, Cape of Good Hope, 5th September, 1892.

Imali Yamapepa Evunyelweyo rgo Kteto (Legal Tender Bank Notes) ekutshwe pantsi ko Mteto No. 6 ka 1892.

URULUMENI uva ukuba kutsha nje kwimimandli emiwe nga Bantsundu Pesheya kwe Nciba, Imali Yamapepa eziponiti euye nyibunywa ngabelungu bo Venkile, de aye umntu urole imalana etile ngepezu.

Kengoko kubonakele ukuba makwaziswe ngokubanzi kumntu wonke, ngokukodwa kubantu bo Mntan' Ohmle Abantsundu ukuba zonke Imali Zamapepa (Bank Notes) ezikutshwe pantsi kwemigqaliso lo Mteto we Banki No 6 ka 1891, nokuba zeke £20, £10, £5 or £1 ngamaxaliso, zizimali Ezi- vunyelweyo ngu Mteto; ziyalingnana nge- xabiso nemali (ebomvana yona) esetyenzi- swayo ngoku, nokuba ukuhlala ngayo maxa utengayo nase kuhlauleni amatyalaba ayina kumangalwa, nokuba nabanabini obiza imalana kusetyenzise ngazo kwindawo ezi zija- ngapazulu (commission) ekuyamke- leni dukileyo. Umlomo uhlanjwe kanye nakabini kwake woba sescengeniso sokusiwa pambi wobehle upole ; amanqina wona kufuneka kwamatyalaba ngetyala lokwamkela imali uhlobo lokunyanga ngamayeza amqanda ukubala Kengoko zonke Imali Zamapepa ezikwi- ngangceda esetyenziswe kakuhle.

Ngexa yokuba into enitshi yenkomo xabiso le £1 (One Pound Notes), eziziqalileyo kwelilizwe ingebunza ingenako ukuba- njwa nkukutshwa kule Koloni, ngegunya lalo yonke imihla, bendingavelisa icebo lokuba Mteto ungentla, ziyalingnana nge- xabiso kwakwice icibi elingana bunzulu endaweni efanelekileyo nokuba lelenziwe ngemini nokubi lakwice ngesa- mente, nokuba nga kukwindawo ngoko njengemali leyo ekhulauleni irafu, enga- fumane itsho apo lingenziwa kona icibi namatyalaba, njalo-njalo.

Akuko lahleko inokubako ngokwamkelwa ubude 18 injawo elingaba nako ukugalela iyeza, kwale mali yamapepa evunyelwe ngomteto ongaba nobu: zulu be inches ezi9, amacala abe ukuba inombhalo owazisa ukuba ukuhlala nabe ngokwa- neleyo ukuba angapali ngokuxoba kwempahla. Bekungalinga kuko utu ngayo ukusilelwe ngu Rutumeni wase Kapa. JOHN X. MERRIMAN, Umgcini- Ndyebo weKoloni.

IZAZISO. ISIQINGATA SASE NGQUSHWA. IRAFU YEZINDLU. KUYAZISWA APA OKUBA IRAFU

W. RUMBOLD PIERS, C. C. Peddio. Kwi Ofisi ka Manti, Engushwa, 6 December 1892.

ISAZISO. ISIQINGATA SASE NGQUSHWA.

KUYAZISWA APA OKUBA IRAFU SIQINGATA SASE NGQUSHWA. W. RUMBOLD PIERS, C. C. Peddio. Kwi Ofisi ka Manti, Engushwa, 6 December 1892.

ISAZISO. ISIQINGATA SASE NGQUSHWA.

KUYAZISWA APA OKUBA IRAFU SIQINGATA SASE NGQUSHWA. W. RUMBOLD PIERS, C. C. Peddio. Kwi Ofisi ka Manti, Engushwa, 6 December 1892.

ISAZISO. ISIQINGATA SASE NGQUSHWA.

KUYAZISWA APA OKUBA IRAFU SIQINGATA SASE NGQUSHWA. W. RUMBOLD PIERS, C. C. Peddio. Kwi Ofisi ka Manti, Engushwa, 6 December 1892.

ISAZISO. ISIQINGATA SASE NGQUSHWA.

ELIPEPA LIPUMA
NGOLWESI-NE
I VEK I ZONKE.

Lijonge Ilungelo Lomzi
Kupela.
Limele imfanelo ya Ba-
ntsundu ngapandle
kolooyiko.
Alicaluli Sizwe nalu
Nqulo.

Imvo Zabantsundu

(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, JANUARY 26 1893

[Vol IX, No. 431

DYER AND DYER

KING WILLIAMSTOWN.

Kungena into eninzi ye Mphala Entsha:

KUNGOKU BABONISA

Ezona Fashini Zizezintsha,

Nengubo Ez?ekileyo ngamaxabiso apantsi anokufumaneka.

Ihempe, Amaqhina, Izitadi, Izihlangu, ne Shuzi;
Ingcawa, Amafelane, Itya iPli Ikelekroi-
nti, njalo-njalo.

ITYALI EVATWA OMABINI AM AB ALA—IY ASOS A. Intlobo zonke
zazo, ngamaxabiso onke.
INGUBO ZÖBUBUNDISI Ezihleli zitungwe, Nezokumejela.
Uhlobo olubuhlungu kwi Ndulubhatyi Zobufundisi, 7 6 ne 9 6.
Ikolala Zobufundisi, ne Mingwazi yabo, njalo-njalo.
Isuti ze Twidi ezintle ziqala 16 6—Ezimnyama Itwidi ziqala 25s.
Ibhulukwe Ezimejelweyo ziqala 13 6.
Izihlangu Ezizitende Zide Zamadoda 8 6.
Ibhulukwe Zamadoda ze Whipcord 6—Zilushica.
Ibhulukwe ze Kodi Zamadoda—zamauni onke.
Intlobo Ezintsha Zeminqwazi Yotwidi Yamaledi iqala kwi 1/.

ISIZINI YE CRICKET 1892:

Ibati ze Krikiti ezisipato siyi Cane enye. Ibati ze
Krikiti ezisipato siyi Cane epindiweyo. I Gauntlets Ezi-
ntsha—I Glove ze Wikiti Ezintsha—I Stamps ezintsha—I-
bhola ze Krikiti ezitungwe-pindiweyo nezi "gut sewn"—
zivela kwabona benzi bazo bagqitileyo.

AMAXABISO AHLISIWEYO KWI CLUBS.

DYER NO DYER,

E- QONCE

GREAT AFRICAN ORSMOND'S PREPARATIONS

THE GREAT AFRICAN REMEDY

THE STANDARD DOMESTIC
MEDICINE
FOR FEVERS AND COMPLAINTS
OF THE
HOME

Vida Pamphlet.

THE GREAT AFRICAN DISEASES

BLOOD

Unrivalled Tonic for
FEMALES
Specific for Kidney
Urinary Disorders
PURIFIER

The GREATEST AFRICAN GUARANTEED SPECIFIC

FOR COLIC, DIARRHOEA, DYSENTRY

SUMMER BOWEL COMPLAINTS
AND
ANTI-RELAX

THE GREAT AFRICAN FRUIT PILLS

For Liver, Stomach and Bowels.

The Cure for
Piles and Constipation.
Are Mild and Effective.

GREAT AFRICAN HERBAL OINTMENT.

For New and Old Bores,
Skin Diseases, Piles,
Rheumatism, Sprains,
*ains in Joints and Muscles,
Inflammatory Swellings.

PREPARED BY G.E. COOK
MEDICAL

HALL
KING WILLIAM'S TOWN

KWIMPI..
EILALELE .U.KUTSIATA.—
Ukubi. kela izihlobo nongebhele
uSikumbule. nge- ndlela
zokubhala kugqitywa ngee'iso
kwi Mvonge2/6 ixeha elinye; 3 9
ngamaxeha. amabini ;,5/katatu.
—ST,

Amayeza ka Cook Abantsundu

UMZI ontsundu ncelelwa ukuba
ukangelise lamayeza abalulekileyo.
Elika

COOK Iyeza Lesisu Noxmaxaza.
1/6 ibotile.
Elika

COOK IYEZA LUKOKOHELELA
(Lingamafuta).
1/6 ibotile.

COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile
Elika

COOK Iyeza Lepalo 1/6 ibotile.
EzikaJ

COOK Ipils,
1/ ngebokisana.
Eka

COOK Incindi Yezinyo,
6d. Dgeboti'e.
Oka

COOK Umcima Westepu Se.ba. - /
ntwana.
6d. ngebotile.
Oka

COOK Umgutyana Wamehlo.
6d. ngesiqunyana
Oka

COOK Umcima we Cesine. 8/6.
Niqondia okuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Ngawenkohliso angenato /gama/aAe.
Owatengisayo e Mount Frere, kwa Baca, J.
J. YATES, " Umatendela."

P. S. JEFFREY,

UYABABULELA abantu
aba- ninzi ngokuyixasa kwabo
Ivenkile yake ese

KAMASTONE

Kungoku IME NGEMBAMBO YIMPA-
HLA. Umntu uya kufumana INTO EYA
KUMHLALA NGEMALI YAKE.

U P. S. JEFFREY,

Unokuyayisa ukuba ulazi kakuhle lonke
Ishishini Labantsundu YONKE IMPAHLA
YENDIDI ZONKE inokufunyanwa eve-
nkileni zake.Uvule isebe

E-DIDIMANA, apo
apo (???) kutengiswa apa ntsi a ma nan i.

UBOYA, IZIKUMBA,
NOKUDLA, zirolelwa amaxabiso
apezulu arolwa na- kwezinye
indawo.



LEMNYAKA I 18



IGQITILEYO,

SINGENISE KWELI LIZWE IBLANKETE ZOBOYA

EZILUKWE NGOBUGCISA OBU
BODWA, Igama lazo yi EXTRA NAVY or
MATTROSS."

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo;
esigqibe ke kwelokuba SIZIPA- ULE i BLANKETE
ZONKE ngopawu esi- luqinisele na Komkulu
ngohlobo Iwemifa- nekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENE- NE,
kangelisa kunene ukuba ina- wona
umfanekiso we NGONYAMA
kwelinye LAMASONDO ayo

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

Kwivenkile enitenga kuzo-ke bizani Iblankete
ezinomfanekiso we Ngonyama.

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

APO ZIPAKULYVA KONA. KUKO

PEACOCK BROS, and WEIR,

E QONCE.

Ngabobodwa abanokubhala lomfanekiso wo Ngonyama.

BON MARCHE.

JOHN W. BAYES & CO., GRAHAMS TOWN,

I*FANDESI LE MPAHLA
KUWO ONKE AMASEBE.

I Blanket zamabala ziqalela kwi Is. 7¹., Amabhayi abubanzi
bupindiweyo 111/2d Imiqulu Eqaqambileyo yokwenza \ ilokwe
iqalela kwi Ijd. nge yadi, I "Tweed" eziqaqambi- leyo zelokwe
ziqalela kwi 33/4dngo yadi, I Flannelettes 2jd. nge yadi, Ezona
zilungileyo i Printi zamaJamani na- ma Bhulu 61/2dngo yadi, Ityali
zoboya ezona Eishini zintsha ziqalela kwi 3s. kudo kube nga 30s.
inye, I Quilts zamabala ziqala Is. 111/2d I Quilts ezimhlope ziqala2s.
11d. Amakulu amahlanu e "knitted skirts" Is. 2d. inye.
Zonke impahla zibhalwe ngamanani acacileyo. Akuko nko- hliso.
Kwisebe le lokwe (Draperiy) vgxexsha le Fandesi i Is. ebifudula
isapulwa nge xabiso le ponti iyakuyekwa.

Isebe lezinxibo lakwa BON MARCHE.

400 ibhulukwe zamadoda (Bedford Cord) ziqala kwi 4s. lid. inye, I
Suti zamadoda ze Tweed 21s. inye, I Felt Hats ezimapiko abanzi 2s.
uminye, Ibhathi zamadoda ze Tweed ziqala kwi 6s., I Bhulukwe ze
Tweed 3s. Gd.
QONDISISANI KAKUHLE—Wonke ubaniotenge izinxibo
zexabiso eliyi ponti (£1) uyakwapulelwa i- sheleni ezi ntau (3s.)

JOHN W. BAYE8& Co. BON MARCHE, E-RINI (GRAHAMS TOWN).

NGENXA yokungxwelerwa okukulu kweshishini lokuha-
njiswa kwe Mvo Zabantsundu, ngokuti uninzi lungaku-
nauzi ukuyitumela ngexesha intlaulo, abanye bangabi satumela
kanye :—iyaziswa yonke impi etunyelwa ipepa ukuba umpati
msebenzi ufumene enyanzelekile ukuba ancipisc indleko ngokut
litunyelwe kwabalihlalekileyo kupela ipepa. Izaziso kwabana-
matyala ziqalile ukuhanjiswa, ayakuti ke amapepa abanjalo
anqunyanyiswe naninina, ingatanga ifike imali, umlilauibi kube
kuvisiswene ngezinye indicia. Imali engamatyala kulungisele-
lwa ukuba ibutwe ngeiuiteto yombuso emiselwe oko.

J. TENGO-JABAVU.

November, 1892.

Lirolt-wa 3/6 nge Kwata -
(ituny.lwe ir'gekapeli)
4s ipe e i Kwata ingaro- Iwaiga.
Unok uhlulelwa wonke
U n y a K a ekuveleni k yawo
nge 13s 6d.

I saziso Zibazelweyo, Ab-
tshatileyo, Nemibi- ko, irolelwa 2s
6d. zi- ngene kanye ; 3s9dkr- bini;
5s katatu.

Beauchamp, Booth Co.

EYONA VENKILE INKULU

NETENG-ELAYO

E-KINGWILLIAMSTOWN & QUEENSTOWN.

ITYALI

IPRINTI

ISETINI

IKELEKO

1SHIT1 ZEKOYI

Impahla Yomtshato Yonke

BEAUCHAMP, BOOTH & CO.

E-QONCE, KING WILLIAMSTOWN

PEACOCK BROS. HO WEIR,

EKOMANI,

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

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

A. Wonderful Medicine

BEECHAM'S PILLS

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache,
Giddiness, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills,
Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blisters on the Skin,
Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST
DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly
invited to try one Box of these Pills, and they will be acknowledged to be "WORTH A
GUINEA A BOX."

BEECHAM'S PILLS, taken as directed, will quickly restore females to complete health.
They promptly remove any obstruction or irregularity of the system. For a

Weak Stomach; Impaired Digestion; Disordered Liver;
they act like magic:—a few doses will work wonders upon the Vital Organs; Strengthening
the muscular System; restoring the long-lost Complexion; bringing back the keen edge of
appetite, and arousing with the ROSEBUD OF HEALTH the WHOLE PHYSICAL ENERGY of the
human frame. For throwing off fevers in hot climates they are especially renowned. These are
"fact" admitted by thousands, in all classes of society and one of the best guarantees to the
Nervous and Debilitated is that *Beecham's Pills* have the Largest Sale of any Patent Medicine
in the world. Full directions with each box.

Prepared only by THOMAS BEECHAM, St. Helens, Lancashire, England,
SOLD BY ALL DRUGGISTS IN THE COLONIES.

J. W. GARRETT & CO.,

LADY FRERE

IZITORA "EZITSHIPU."

Ingubo Zamalodi, Iswekile Nekofu, nento zalowomkondo, Izihlangu, Ingubo
Zamadoda, Isali nempahla yalowomkondo, Ubugoxo bento ezifunwa nangumzi Obomvu.

Kunikwa amaxabiso angapczulu ngo BOYA, IZIKUMBU, UKUTYA, ne MPAHLA
EHAMB AYO.

BAIRSTOW & CO.

(BAKANGELENE NO IVY BROS.)

PORT ELIZABETH (eBhai)

BATENGISA IMPAHLA YAMADODA NAMAKWE-
NKWE.

LEMPAHLA YONKE ISIKWE KAKUHLE YAYE KANANJALO ITSHIPU