

Imvo Zabantsundu.

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

Lirolelwa 3/6 nge Kwata
(itinyelwe ingekapeli) 4s ipele
i Kwata ingaro- Iwanga.
Unokuhlalelwa wonke
Unyaka ekuveleni kwawo
nge 13s 6d.

Izaziso Zabazelayo,
Abatshatshelwano, Nembu-ko,
irolelwa 2s 6d, zi- ngene
kanye ; 3s 9d ka- bini; 5s
katatu.

IXABISO 3d.]

KING WILLIAMS TOWN, CAPE COLONY, NGOLWESI-TATU, MAY_10_1893.

[Vol. IX, No. 444

IZAZISO ZASE KING WILLIAMSTOWN.

DYER DYER

KING WILLIAMSTOWN.

Kungena into eninzi ye Mphala Entsha:

KUNGOKU BABONISA

Ezona Fashini Zizezintsha,

Nengubo Ezifekileyo ngamaxabiso apantsi anokufumaneka.

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

ITYALI EVATWA OMABINI AMABALA-IYASOSA. Intlobo zonke zazo, ngamaxabiso onke.

INGUBO ZOBUFUNDISI 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 Ezimejweyo ziqala 13/6. Izihlangu Ezizitende Zide Zamadoda 8 6. Ibhulukwe Zamadoda ze Whipcord 6 - -Zilushica. Ibhulukwe ze Kodi Zamadoda—zamanani onke. Intlobo Ezintsha Zeminqwazi Yetwidi Yamaledi iqala kwi 1/

ISIZINI YE CRICKET 1892:

Ibati ze Krikiti ezisipato siyi Cane enye. Ibati ze Krikiti ezisipato siyi Cane epindiweyo. I Gauntlets Ezintsha—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

BON MARCHE.

JOHN W. BAYES & CO.

GRAHAMS TOWN.

I'FANDESI *LE* MPAHLA

KUWO ONKE AMASEBE.

I Blanket zamabala ziqalela kwi Is. 7 1/2d., Amabhavi abubanzi bupindiweyo 11 1/2d., Imiqulu Eqaqambileyo yokwenza ilokwe iqalela kwi 1 1/3d. nge yadi, I " Tweed " eziqagambileyo zelokwe ziqalela kwi 3 3/4d. nge yadi, I Flannelettes 2 3/4d. nge yadi, Ezona zilungileyo i Printi zama Jamani nama Bhulu 6 1/2d. nge yadi, Ityali zoboya ezona Fishini zintsha ziqalela kwi 3s. kude kube nga 30s. inye, I Quilts zamabala ziqala Is. 11 1/2d., I Quilts ezimhlope ziqala 2s. 11d. Amakulu amahlane e " knitted skirts " Is. 2d. inye. Zonke imphala zibhalwe ngamanani acacileyo. Akuko nkohliso. Kwisebe le lokwe (Drapery) ngexesha le Fandesi i Is. ebifudula isapulwa nge xabiso le ponti iyakuyekwa.

Isebe lezinxibo lakwa BON MARCHE.

400 ibhulukwe zamadoda (Bedford Cord) ziqala kwi 4s. 11d. inye, I Suti zamadoda ze Tweed 21s. inye, I Felt Hats ezimapiko abanzi 2s. umnye, Ibhathi zamadoda ze Tweed ziqala kwi 6s., I Bhulukwe ze Tweed 3s. 6d. QONDISISANI KAKUHLE—Wonke ubani otenge izinxibo zexabiso eliyi ponti (E1) uyakwapulwa isheloni ezi ntatu (3s.)



A Wonderful Medicine.

BEECHAM'S

PILLS

For Biliary and Nervous Disorders, such as wind and Pain in the Stomach, Sick Headache, Dizziness, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushing; 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 amusing with the ROSEBUD OF HEALTH THE WHOLE PHYSICAL ENERGY of the human frame. For throwing fevers in hot climates they are specially renowned. Those are " facts " admitted by thousands, in all classes of society and one of the key 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. Helena, Lancashire, England.

SOLD BY ALL DRUGGISTS IN THE COLONIES.

IZAZISO ZASE QUEENSTOWN.

KANGELAPA. KANGELAPA.

APO ingubo zamankazana ezizifashini ezintsha zi kona e Queens-town nakweliraule i Queenstown kukwa

Sowden, Mitchell – Stoddart

CATHCART ROAD

QUEENS TOWN.

BADUMILE

NGENGUBO ZAMADODA

—NE—

LOKWE ZABAFAZI.

I Blanket, Impahla Zokunxiba, Ikaliko ne Printi.

INGUBO ZOKUTSHATA EZIBUHUNGU ZONA—NGAMA

XABISO ASEZANTSI.

Ukupela kwevenkile etengela ngemali, e Queenstown neyona Itshipu.

Sowden, Mitchell, and Stoddart.

PEACOCK BROS. NO WEIR,

E KOMANI,

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, Amazi- mba. bahlele benawo.

A. MELASS,

CHEMIST & DRUGGIST,

(Ukangelene ne Ofisi Yamatyalu.)

LAMAYEZA alandelayo Abantsundu, kwanawahlali enziwe kakade entlobo zonke, bahlele benawo: —
AKA MELASS Amafuta Apilisayo.
ELIKA MELASS Lokukamela Amehlo.
EKA MELASS Incindi Yezinyo.
AKA MELASS Amatontsi Endlebe.
AKA MELASS Umcaza we Palo.
AKA MELASS Amatontsi e Stepu.
AKA MELASS Umcaza we Fiva.
AKA MELASS Umcaza Wokholokholo.
AKA MELASS Umomelezi.
AKA MELASS Uhlilikha.
EZIKA MELASS Ilipisi Zoxaxazo-Gazi.
AKA MELASS Umcaza Wesisu.
AKA MELASS Umcaza Wegazi.

Amayeza ezifo ezikalaza A bantwana bahlele benawo.

UMTATI ngamnye makazimisele ukweyisela ekutabateni ipepa wonke anokubonisa kwakubonakala ituba lokwenjenjalo kuye —St.

UKUPELISWA KWENXAMLEKO YOKWAZISA IZIHLOBO.—Ngokutumela 2/6 unokwazisa nge " Mvo " izihlobo ezikude xa kufike nmotu omisha emzini wako ; kwanaxa kuko umpha- nga onga ungabazisa—3/9 ukuba ufuna uha- njiswe kabini ; 5/ katatu.—St.

J. LAMONT.

NKATULA ! NKATULA!

QUEENSTOWN.

UKUPELA kwevenkile e Komani apo amafama anokuzifumana zonke izinto azifunayo.

J. L

Unga angacela amehlo ecolela imfumba anazo ze Tyali, Blankete, Izibhalala, Ingubo Zamadoda, Ihempe, Printi, Izihlangu, Isali, — ngazwinye yonke into enokulagazelelwa ngumzi ontsundu, ngamaxabiso angazanga aviwe ngapambili e Queenstown.

Ukuze nyanakane nawe into esiyenzayo, elifekileyo ikuba 75 Eagle litengiswa nge 30/; Imixokelwana yokutsala, yenkabi 10, 10/; Iswekile elungileyo omtubi 30/ nge 100lbs ; Ikofu 1/ ngeponti.

Kwakona unemfumba yengubo ezingonoxesha. zonke ngamaxabiso abaluleko ngobupantsi. Lilo eli ixesha labahlolobu betu bangapandle ukuba batenge.

Awona manani apezulu anokufunyanwa ngo Boya, Izikumba, Imfele, ukudla, njalo njalo, njalo njalo.

J LAMONT,

Kwi Boloro yakwa Komani,
(QUEENSTOWN).

IZAZISO ZASE KINGWILLIAMSTOWN.

J. HILNER,



UMENZI WE WOTSHI NENTSIMBI ZOKU VATA.

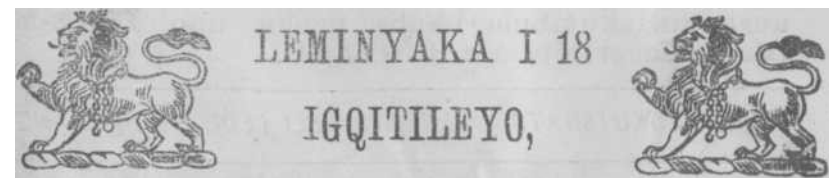
Ubunewunewu bokuvata, Iwotshi namaxesha entlobo zonke.

Indawo yamacici e Silivere entlobo zonke 2 6 ngama bini

Imisesane Yokutshata Yeholide neye ngeji iqalela kwi 7/6.
YONKE INYAMEKO IYANIKELWA EKHULAZIYWENI KWE WOTSHI NENTSIMBI ZOKUVATA.

J. HILNER, E QONCE

IZAZISO YASE KINGWILLIAMSTOWN.



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 lwemifa- nekiso le yongamele lenteto.

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

ZONKE EZI BLANKETE 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 ZIPAKULWA KONA KUKO

PEACOCK BROS, and WEIR,

E QONCE

Ngabo bodwa abanokubhala lomfanekiso we Ngonyama.

Beauchamp, Booth Co.

EYONA VENKILE INKULU

NETENGELAYO

E KINGWILLIAMSTOWN & QUEENSTOWN.

ITYALI

IPRINTI

ISETINI

IKELEKO

ISHITI ZEKOYI

Impahla Yomtshato Yonke

BEAUCHAMP, BOOTH & CO.

E-QONCE, KINGWILLIAMSTOWN

J. W. GARRETT & CO

LADY FRERE,
IZITORA "EZITSHIPU."

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

Kunikwa amaxabiso angapezulu ngo BOYA, IZIKUMBU, UKUTYA ne, MPAHLA EHAMBAYO.

PASCOE, (U FOLOKOCO)

USAHLELI AKAFILE

Apo uya kumbona NGOKWAKE (SALUF) kuse

QONCE, EMONTI nase CALA,

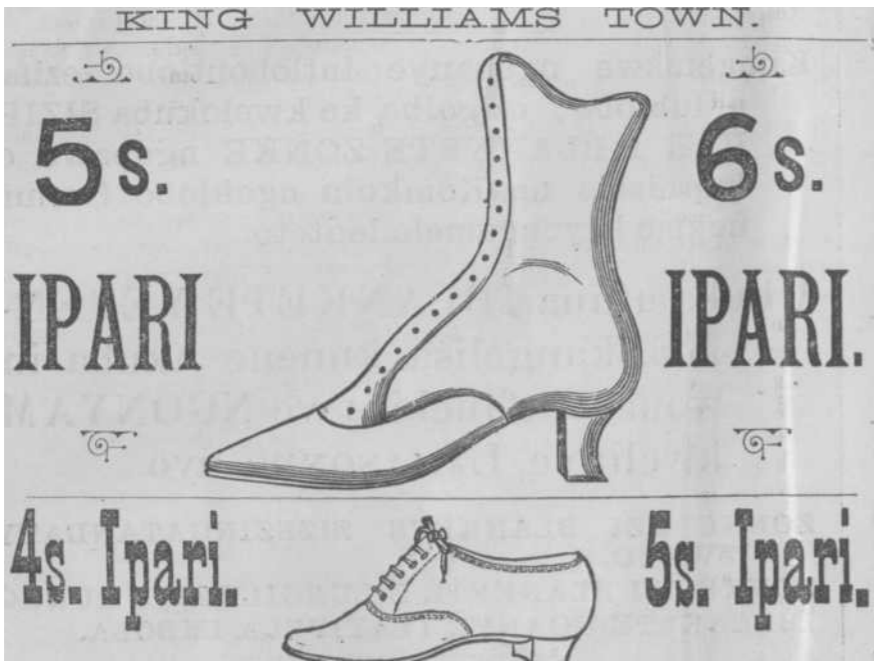
Yizani kubona Imimangaliso yake engatetekiyo

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

ILOKWE ZOKUTSHATA ZENZIWA LELI LEDI ZINGUMMANGALISO.

Intombi enxibe enye YEZILOKWE ingatsho no Mlungukazi wayo angayazi; ngenene, ndifung' u "Rarabe," "Strue! Blam." kunga- nzima ukumazi.

NGUYE NGOKWAKE, FOLOKOCO-(Salufu). GIBBERD & BRYANT



ITYALI EZINTSHA ZOBUSIKA

5/-, 6/-, 7/-, 8/-, 10/-, 15/-, 18/-, ne 20/-.

GIBBERD & BRYANT.

Ezinge-Mfundo.

KUFUNWA O Titshala abaneziqiniso ababini, omnye abe ne Nkoskazi. Umuzo E40 i e £31 komnye bale nama-pepa kubafundisi babo. Bobhalela ku REV. C. PAMLA, Tembeni, Umzimkulu.

ITITSHALA Iyintombazana Yonkcedisa (Assistant) — maybe ne Satisfiki — ifunelwa Isikolo sase Mgwali saba Bhoysi. Umuzo E15. Kubhalelwa ku REV. A. WELSH, Emgwali, Dohne.

ST. LUKE'S INDUSTRIAL INST. (ENXARUN), SAMADDANA ANTSUNDU.

QONDAM :—Amadodana azalusileyo awanikelwa.

IMPAHLA ye Ndlu neye Tyalike izenzele-Imwa Oyifunayo.

Ukubhalela ngocingo : — Stumbles, Fort Jackson

Ezase Transkei



-U-

Mr. T.E. Daniel

(Wo DANIEL BROTHERS).

UNOVUYO olutuku ukuvakalisa kwimpi entsundu yase Zikolwene ni ne Maqaba ukuba utenge

Ivenkile Edumileyo eku Mputusi

Ku Mr. SMALE : waye eyongezelela yonke impahla nge ketiweyo, efanale lemikondo yombini.

IYABE-ZIKOLO

I-Printi, I-Ngubo Zamadoda, njalo-njalo, Ziyakutengiswa ngawona apantsi amanani.

Awona Maxabiso Apezulu

Ayakunikwa nge Mveliso enjengo Boya, ne Zikumba, I Mfele, no Mbona, njalo-njalo. Abacea kakulu abanakwenza nto igitte ukuba balinge Umpulusi njengokuba ezezandleni zompati omtsha.

INKOMO-NE GUSHA

Ziyakusoloko ziko kofuna ukuzitenga.

Yizani Kutyebisa Amehlo enu!

Imvo Zabantsundu

NGOLWESI-TATU, MAY 10, 1893.

Iveki

IPALAMENTE yase Free State neyase Transvaal zidibene ngaxesha nye ngeveki egqitileyo. ---

IZINJA e Bai zingenwe ngu mgodowi— isifo esilugezo lwaizo, eti ukuba ilume enye nokuba ngumntu injalo, kanti akanakuba angafi. ---

SIYIKANGELE njengesiganeko seveki into yokuba kwimarike yase Mtata ngo Mgqibelo ongapaya kutengiswa ihashesheli ezintatu! ---

I PALAMENTE yase Natal ivulwe ngu Sir C. Mitchell ngolwesi-Ne Iweveki egqitileyo—ngentso ebalula ukuba ingeniso yemali yezibuko nanye incipe kakulu kwinto ekwaye kukangelwe ukuba yaba yiyo. ---

KULEVEKI igqitileyo e London isihla- nge sidubule lipola ngepesti kuba lisuke lasingumama siyokulalela kum-zi ka Mr. Gladstone. Sibanjwe kufu-nyenye encwadini yokukumbuzwa itewwana zohlolo lokusongela elopakati liku le Nkosazana.

U MR. J. M. ORPEN ubenzelwe isidlo ngabalhobo baka abamhloko e Barkly East. Kubonakala ukuba uyamkela kubo bonke kwaye kusengati akusayi kubako- lugatsa lwamalungu kunyulo uluzayo kuba kusitwisa naye Bonti asafanelekile omabini amalungu.

EPENDULA umbuzo obusingiswa kuye ngelama Swazi kwi Palamente yase e England, u Mr. Sidney Buxton akavuma kwabungeza isigqibo asenzileyo u Rulumeni we Nkosazana, kodwayimihlaba yengqibo abate bavisisana ngayo. Kuyo yonke into eyakwenziwa abasakwaneliswa nayintoni engapandle kuba amalungelo ama Swazi anqatysiswe.

UKUVULWA ko Mboniso Omkulu wento zehlabati lipela e Tshikago (Chicago) e Amerika kubanjwe ngo Mvulo (May 1) ngu Mongameli wolawulo lwelezo. Ngokukukuma iqoshana isuke yasi-yaluyalu ukusebenza bonke omasini, nemitombo, kwaye iligumqum ku- dubula inkantuni, kulila intsimbi, i- mikwazwi yamawakawaka abantu aba-vela kuzo zonke indawo zemliweyo ilizwe.

NGOLAULO OLUTSHA.

LWAKUBON' ukuba luqekile ulawulo lokuqala luka Mr. RHODES ngokuxoxa kulo ko Messrs. SAUER, MERRIMAN, INNES no Sir JAMES SIVEWRIGHT, kubonakele ukuba makumiswa iqela elitsha kwangu Mr. RHODES. Imbangi yokuqeka kukuti amadoda okuqala amatatu acekise ukuhlala egquluneni no Sir JAMES SIVEWRIGHT ngenxa yamazwembemwe enqu- bho yalowo mmuzana edubule ekubeni de kuti uye isihlalo sike sobupati wasenza ituba lokwenzela umhlobo wake u Mr. LOGAN ilungelo lokwabela abantu ukudla kuzo zonke iziteshoni zikalolilwe kulo lonke iminyaka emashumi mabini. Yonke i Koloni — kwanentshaba zo Messrs. SAUER, MERRIMAN no INNES ihlala ngakunye ukuba kupume amadoda abenqabisa umise embusweni. Kanti esetu bantsundu isililo sigqitile, kuba lamadoda apumileyo aziwa kulo lonke ukuba ayimela imfanelo naxa sekusezintweni ezipatelele kwabantsundu. Ebefika ema- kuhle kwakufika amacebo akohla- keleyo e Bhonti, awalwe egquluneni apo napandle kwalo. Epumile nje umntu ontsundu kuayakufuneka ete wahlala epapamile ukuzikangelela ilungelo lake. Kulamadoda matsha akubo kuxhoma amatemba, kuba akangawo anokulwa kude kube segazini kwinto enomntu ontsundu pakati. U Mr. RHODES ngumntu- muzana oganzinikele kakulu kwinto zentlalo yemihla ngemihla yabantu beli; ungumfido obengasakwaziwa ukuba angasuke atyebi, abe noku- ngena kumacebo amakulu anjengala okuzamela amazwe angajengesama Shona ukuba libe pantsi ko Rulu- meni. U Mr. EAURE yindoda efumenye iganyana ngokungateti nokungenzi luto ukuba engena nto abenganyayo. Kungonakala ko- nke eko, abe engena nto nati enzakalise ngayo. ---

UCONKUBO kweNkomo eminyaka emahlanu abakwa kwi ndawo ngendawo kwinqindi zabanyama kwiliphepha kwe Neiba, abangati ngatxabiso alula abantsundu babe noku- wafumana okwexesha.

leyo wase Nxukwebe. Uyaqala namhla ukukanywa kwelimbuso icala, akubon' ukuba ukwilibi olu- pambili kweloboteteli pambi kwe Jaji icala. Ngezimvo useloko eva- kala ukuba unotyekelo kubu-SPRIGG. Into ewotusileyo umzi kwanoahlolwe kunene kukuti inkunzi yobunye ubuhlanti—u Sir GORDON—iginnye ngoluhlobo yengu Mr. RHODES Irolelwa kunene lonto kuba isalata ukuba kumadoda apambili ihlalele ukungaziwa cyona nto anokuti atenjele kuyo xa ati aya kuyimela.

Amacapaza.

IMPI yase Glen Grey UKUGINYELWA emele u Tsembei ye UMLHABA. yayingisa isiroro ezimantanyi kuba isiti o Moorcroft bayayiginyela umhlaba wayo. Asikwe ukuba kutwenina ngama Ru- lumeni. ---

KUYINTO ehalulekileyo ukuba elixa abantuvva abantsundu kwintlan- ganisyo ze Bandla lase Wesile balila ngokuti

i Nxukwebe mayivuswe ngokutinyelwa ko Mr. Baker kuyo ukuba ivusele uhlanga ititshala ezibhadfileyo—kanti intlanganisyo ye Sinodi ye Dayosisi yase Free State ibona kwalonto. Ngu Ven. Archdeacon Gaul oke akayiqonda lonto, esiti yena ngeleyivisisa ukuba bekusi- tiwa makuqeqeshwe i Katikisi. Kodwa uyigqibe ingxoxo u Bishop ngelokuti:— "Ukuba bebejenge itingelo langoko ebengade atyengele kuluvo lwe Archdeacon yase Kimberley; kodwa ukuba bondele pambili, kwiminyaka emashu- mi mabini nemashumi matatu ezayo, akanamatanda; ukuti, ngqeqesho ye ititshala yegqite le ngobukulu. Ixesha elizayo le ramente entsundu lizinga pezu kwayo." Elicebo lamkelwe. ---

UMBONISO WASE BHAI

[NQMUNTUNYA WETU]

Abayaziyo imiboniso yase Bhai hali lo wokugibela usatho ngapaya kweyangapambili. ---

UKUQOKELA. Ukuqokela eta agita kwinto adla ngo- kuba yiyo amahasho ohlobo kwenu nani- lenkomo zalowomkondo ezizezodidi olu- pambili e England ebezizwe ebeleni lo- mboniso ngabanzayo; zaye into ezinjenge- ngesusha ziginyisa amatu

KUBO BONKE ABAFUYI esi siqingata so Mboniso sisisekulu kunene, kuba ngendlela zonke sise- sencedo, yonke into iyeyohlobo ekun- kwenziwa into ngalo, amahasho engawo- hlobo ekunokufuywa ngalo micwangeli yemikhosi, ngoko ke enokutengiswa kwa manye amazwe, emijoloni omelele, eku- lungelel ukutshala ezikarini, nasezingwela- neni zokutshala impahla. Ukufuya izilo zoluhlobo kunokungenisela imali umfuyo kuba amahasho amahle anje ehleli efu- nwa: ebekungalancedo ete ambalwa asenzandleni zika Rulumeni, abakwa kwi ndawo ngendawo kwinqindi zabanyama kwiliphepha kwe Neiba, abangati ngatxabiso alula abantsundu babe noku- wafumana okwexesha.

INKOMO

Zibe zintlobo ezimbini—ezokuxhela nezo- menzi we bhoto le sonka samasi. Ngesizatu sokungxanyelwa kwenkomo zokuxhela okubangele ukuba zifuneka kwiliphezu, kubo kufuneka abafuyi beyihlangabezile lendawo. Kulombono amaveti ebeokulubona olona hlobo lwenkomo olufuneka. Kwakona, ma- yelana nezisengawo—yintonina enoku- ngwenelwa ngapazulu kokubona imazi ezimbalwa zohlolo, ngokukodwa njengo- kuba isiya ipela impahla yohlolo kuma- wetu. Kuko nenye into ngapandle kwalo yobisi nebhoto emayivelelewe—ixabiso lezikumba. Ngakumbi iyeyohlobo inkomo, ngakumbi ubuxabiso besikumabaso xa sihlizwe ngenzelekelelo.

IGUSHA

Zibe sifundo kubo bonke ngento ebeziyiyo —zintle ngokumali, uboysa bubekela zihlambululike. Uboysa, ngokukodwa obubela kulamafama alungo kweli isama Xhoseni bubusisa into enkokwenziwa lubuyo lwefamano nakukunyanga kwokwe- kwe, nokubuyeka kukule uboya, kuba ngapambili singazange sabonwa isigamo esihle njengesengqondo esebenze ngobulumko ekufuyeni.

UMNQWENO.

Yinto ebete sanqwena kunene sisisinga singabona okunokwenziwa ngabantsundu bebodwa kwindawo ezipeshya kwe Neiba, e Qonce njengokuba sekuseniwa- njalo e Cala.

AMABHASO

abe ngangabileyo, kodwa eyona nto ibe nkulu kubabonisi kukungxanyelwa, namaxabiso amakulu aberolelwa amabali —ibete lonto yatsho ngapaya kwento edla ngokubona.

ABABONELI ABANTSUNDU.

Kube yinto enika uvuyo ukubona pakati kwamawaka abetsalwe Mboniso wase Bhai nazititki ezimanani apantsi ukuba baninzi Kwabantsundu, abate abanye bawivelela umboniso lowo, baye bebona kula ukuba bayawunadipa. Kuba singa singaqokela ukuba kuyifuneka ukuba ibeko neyabantsundu imboniso kwindawo ezinjengoma Guwa nezinye abanokuti badibanee kakuhle abantu; babonise imisebenzi yabo ngoko babe nokufundisana, bange ngqondo ezintsha.

UNKUNCTISHISA KWEBHULA

kwizivye zentsundu pesheya kwe Neiba nakweli lakwa Ngika kule luncedo; kodwa Umboniso wase Bhai walate into ebingalancedo ibonelle ngamawetu ku- mafama amhlope, ukuba inyamke- akunyamekela impahla kwunandisa- nkulu. Ngezinye Umboniso ube ngophuhle kunene.

ABALAULI ABATSHA

Ekubeni kwi "Mvo" yokugibela saye sivakalise ezokuqeka kolawulo lwase Kapa, savakalisa amare ngento eku- ngabonakala kwenzwe yona, ukumisa izi lauli ezitshala, kumisile lamane:—

Oyinkulu Yombuso..... Hon. C. J. Rhodes Hon. Umpantswa-Koloni..... P. H. Faure Hon. Sir G. Umpantswa-Nyobu..... G. Sprigg Hon. J. Umpantswa-Lolive Nokwaka..... L. A. Hendrik W. Umchazi-Melo..... Schreiner Hon. J. Frost Umpantswa-Bantsundu.....

Inguqulo nase Ngcobo.

IVANGELI NGOKUBHALA KUKA MATEYU

ISIAHLUKO XXIII.

WANDULA u Yesu ebekisa kwizi- hlwele nakubadisipile bake wati: 2. Ababali naba FARISI bahleli esihla- Iweni sika MOSISI. 3. Into zonke ngoko esukuba beni- yalela ngazo zipalupuleni nizenze, kodwa nina zeningalandeli eyabo imise- benzi, ngokuba bona banela ukuteta bangerzi. 4. Kuba bebopa imitwalo enzima, nesindayo, bayibeke emagxeni abantu, kanti bona ngokwabo abayikuyisuk- umisa nangomnwe lo wabo. 5. Koko yonke eyabo imisebenzi bacela amehlo ngayo ebantwini, kuba bezenza banzi imbasa zabo, bandise imikumbelo yengubo zabo. 6. Betanda indawo zobukulu ezidlw- ni, nezihlalo ezipambili ezindlwini zesikungu. 7. Nemibuliso ezindaweni zentengo, nokubizwa ngabantu ngokuti, Mfundisi, Mfundisi. 8. Kodwa nina makungatiwa Mfundisi kuni, kuba emnye ongewu Ufundisi, u KRISTU, naye nina nonke ningaba- zalwana.

9. Kanjaqo ningabizi mntu ngokuba nguyihlo emhlabeni, kuba emnye ongu Yihlo wenu lowo usenzulwini. 10. Kanjaqo ningabizwa ngokuba ni- ngabakokeli, kuba emnye Umkokeli wenu u KRISTU. 11. Koko oyena ungomkulu pakati kwenu cyakuba sisicaka semi. 12. Kanjaqo lowo ezipakamisoyo ngokwake ayakutotywa, nayokuzitoba ngokwake ayakupakanyiswa. 13. Kodwa kobanzima kuni ba Bali naba FARISI, zihananisani, ngokuba nibuvalala abantu ubukumkani bezulu, kuba aningeni nina ngokwenu naye nabanganyayo ningabavumeli ukuba bangerzi. 14. Kobanzima kuni ba Bali naba FARISI, zihananisani, kuba nipanga izindlu zabahlolokazi, nibenisenza imi- tandazo emide yenkohliso, ngoko niya- kwamkela ugwebho olugqitiseleyo. 15. Kobanzima kuni ba Bali naba FARISI, zihananisani, kuba nijikajika ulwandle nomhlaba, nizamela ukwenza nokuba umnye umngeni, niti nxa ate wanguye nimenze umntwana 'wesihogo ngokupindwiweyo kunani. 16. Kobanzima kuni bakokeli abazi- mifama, nina niti: Osukuba efunga itempile akuluto, kodwa osukuba efunga igolide yayo itempile usetlo. 17. Ziyatandini, zimfama! yiyipina into enkulu, yigolide, yitempile engawa- lisa igolide kusinina? 18. Kanjaqo niti: Oyakufunga isibi- ngelelo akuluto, kodwa ofunga umnikelo opezu kwaso unetyala yena. 19. Ziyatandini, zimfama! yiyipina nto enkulu, ngumnikelo, sisibingelelo esingekwalisayo umnikelo kusinina? 20. Osukuba ngoko efunga isibingelelo ufunga sona, nento zonke ezipezu kwaso. 21. Nosukuba efunga itempile, ufunga yona, kunye nalowo uhleli kuyo. 22. Nalowo yakufunga izulu, ufunga isihlahlo sika Tixo nalowo uhleliyo pezu kwaso. 23. Kobanzima kuni ba Bali naba FARISI, zihananisani, kuba ninikela izishumi zemifino, ityeleba, nedile, ne- kunini, nazishiya ezonandawo zinzima zometo, ugwebho, inceba, nokolo : zizona benifanelwe ukuzenza ngizayikele ne- zinye ezo. 24. Bakokelindini abazimfama, aba- hliza imbuzane baginye inkamela. 25. Kobanzima kuni ba Bali naba FARISI, zihananisani, kuba nihalamba indebe, nesitya ngapandle, kanti nga- pakati zizaliswe yingwebho yobumenene ngenincelelo. 26. Mifamandini yom-FARISI hlambu- lula kuqala okupakati kwendebe nesitya, ukuze ngapandle zihlambuluke. 27. Kobanzima kuni ba Bali naba FARISI zihananisani, kuba nifana nama- ngewaba aqatiweyo amhlope, aze okunene abonakale emhale ngapandle, kanti ngapakati azele amatambo aba- fileyo nako konke ukungcola. 28. Ngokunjalo nina ngokwangapa- ndle nibonakala ebantwini njengama- luniso, nenkohlakala. 29. Kobanzima kuni ba Bali naba FARISI, zihananisani kuba nisaka amangawaba abapolofiti, nihombise amangawaba abalungileyo. 30. Nibenisiti: Ukuba sasiko ngemi- hla yobawo, ngesingabanga nabudlelana naba ngegazi labapolofiti. 31. Engoko niyazingqinela kwani, ukuba nitaluso Iwabo abo babulala abapolofiti. 32. Wuzaliseni kambe umlinganisyo woyihlo. 33. Zinyokandini, nzalandini yama- ramba, ningatitima ukuwupapa um- gwebho wesihogo. 34. Bonanike ngoko ndintumela abapolofiti, nezilumko, nababali, ixenye yaboke niyakuyibulala, niyibetele en- ngamlezweni, ixenye niyakuyitshisa ezindlwini zenu zesikungu, nibatsh- ishise kwiziko ngezixeko. 35. Ukuzwe kubuyele pezu kwenu lonke igazif lamalungisa elipalaziyeyo emhla- beni, ukutabatale kwigazi letungisa elingu ABEL kuse kwigazi lika ZAKARIYA unyana ka BARAKIYA, emabalulelayo pakati kwendawo eyingwelele nesibingelelo. 36. Ngokwawene nditi kuni: Zonke ezizinto ziyakubuyela pezu kwesi sizu- kulwana. 37. O JERUSALEM, JERUSALEM, wena ubulala abapolofiti ubagibisele ngamatye abo batunyelwa kuwe, kufuti kangaka- nanina nditanda ukuhlanganisa le- ukunye usapo lwaokhengesikukazi sihlanganisela amanontshosi aso pantsi kwamapiko aso, anavuma! 38. Niyabona ke indlu yenu isele nani izo. 39. Kuba ndisiti kuni: Aniyikuba sandibona emveni kwoku nide niti: Usikelelele lowo uzayo egameni lo YEHOVA.

UKUTEMPLA E SHOBOTINI. U G. T. T. uti Namhla lomzi mdala uugene kunye nesibonisa sawo mofa ka Ngxamnga, kwihlati lokuzi- ngabisa lokuba ngaba Zili Benene. Akwaba ezinye izibonda zezikolo bezi- ngabeka umfuziselo onjengalo walomfo ka Ngxamnga ukuba mhle pambi kwa bantu bazo; ziyeke utywala, kuyek' ukungungwa kwazo mihla ziyakwamkela ngabantu base sikolweni bedibene nama- qabakubaloso loko ngokukodwa kwezo kutiwa ziyakolwa. Itsimisive i Tempile kulomzi nge 17 April, pakati kwemvuyoy emikulu kubatandi be Lizwi balomzi. Amagosa emia ngoluhlobo—C. T. Bro. Julius Ngxamnga; V. T. Bro. Andries Palop; P. C. T. Bro. Stephen Shweni; Chap. Bro. Hutulu Mka; Trea., Sister Margaret Shweni; Sec., Sist. Sarah Jane Magaga; Mar., Sist. Sophia Daweti; Assis. Mar., Sist. Nokade Ntozini; I. G., Sist. Annie Ntayo; O. G., Bro. Johannes Mkwane.—Kumiswe neqela le Temba kona. Amagosa alo ngala:— Sup. and Secretary, Bro. Samuel Shweni; Vice and Treasurer, Sist. Kastina Mndaba. Impi yakowetu esabambelele ebekileni nase npandeni e Sibhotini apo siyayivusa ukuba izisindise ngokulahlala olotshaba lwayo ngokukodwa engabafazi nomi- njana.

INDABA-E BHAI.

Basapila abafundisi betu bobane—u James, Jno. William, Benjamin, no Brother Jno. wapande kwe Bhai, noko simqazi ukuba bate ga pisa emisebenzi wabo, into kodwa esiyaziyo nyiswa izipika e Maxame ??? Mpundu, nakwa Ntami 'bomvu. Asizo ntlotsho, luhlatshata. Into kubonakala abafundisi bayiva bagqibela kwakupu- ma umntu kwenye iramente ezekweyabo ngapezu kokugquluka kwabandeni. ---

Aasingabo nabo abantu abeze kufuna emnye.enzi abavela (komapshesha kwe Neiba, nakuba Ngushwa, nakwelasema Xhoseni, nakozu Nxukwebe, ungafika benyakazela beyinyakanyaka. *Sharutz* ngesi Hebere. Bayawufumama umsebenzi, into abakwazi ukuyigcina imali into ebanga uloyiko ngati tina bant ebantsundu siyakuselolewa zeziye intlanga exesheni. Aze ati noko wazipata kaku- hle, angabi loluncedo, asuke angenwe irashiki lokuzitanda, endaweni yokobu- nisa, afele imfama zakawobo. ---

Kekwako intlangano e Town Hall yokuhasa intengiso yotywala nge Cawa, ipetwe ngumfo ka Wilnot. Izitzi zing- mlaha zibuzakelise utywala kunye ne dyasana zabo, zashiya ezingalazyo. Ufundisi wase Rafu ute yena kwelo lake ambalwa amaxhla, kuba yena esebenza pakati kwabantu ngezintso zena—Bene- fit Society, Lodge, Band of Hope, Preach- ing the Word of God, not nonsense, seva kusiti: Hoor, hoor, kanti ngu Mr. Bassie, umfo otitye uselo ngenene.

Kesafikelwa zindwendwe nati apa, ezingenye Revs. G. Kaka, W. Rubusana, Mr. T. Ngxwashala, sawya kakulu kanye kunye no Mr. Mngqibisa. ---

Kamakama i Location ike yalungiswa emva kwelungaku kelabonakala kwi "Mvo," nakubeni abelungu bengenamale ukusifudusela ngapaya kwe Pasa yase North End, kunye ne Location yase dyasana zabo, zashiya ezingalazyo. Ufundisi wase Rafu ute yena kwelo lake ambalwa amaxhla, kuba yena esebenza pakati kwabantu ngezintso zena—Bene- fit Society, Lodge, Band of Hope, Preach- ing the Word of God, not nonsense, seva kusiti: Hoor, hoor, kanti ngu Mr. Bassie, umfo otitye uselo ngenene.

Kesafikelwa zindwendwe nati apa, ezingenye Revs. G. Kaka, W. Rubusana, Mr. T. Ngxwashala, sawya kakulu kanye kunye no Mr. Mngqibisa. ---

Kamakama i Location ike yalungiswa emva kwelungaku kelabonakala kwi "Mvo," nakubeni abelungu bengenamale ukusifudusela ngapaya kwe Pasa yase North End, kunye ne Location yase dyasana zabo, zashiya ezingalazyo. Ufundisi wase Rafu ute yena kwelo lake ambalwa amaxhla, kuba yena esebenza pakati kwabantu ngezintso zena—Bene- fit Society, Lodge, Band of Hope, Preach- ing the Word of God, not nonsense, seva kusiti: Hoor, hoor, kanti ngu Mr. Bassie, umfo otitye uselo ngenene.

Kesafikelwa zindwendwe nati apa, ezingenye Revs. G. Kaka, W. Rubusana, Mr. T. Ngxwashala, sawya kakulu kanye kunye no Mr. Mngqibisa. ---

Kamakama i Location ike yalungiswa emva kwelungaku kelabonakala kwi "Mvo," nakubeni abelungu bengenamale ukusifudusela ngapaya kwe Pasa yase North End, kunye ne Location yase dyasana zabo, zashiya ezingalazyo. Ufundisi wase Rafu ute yena kwelo lake ambalwa amaxhla, kuba yena esebenza pakati kwabantu ngezintso zena—Bene- fit Society, Lodge, Band of Hope, Preach- ing the Word of God, not nonsense, seva kusiti: Hoor, hoor, kanti ngu Mr. Bassie, umfo otitye uselo ngenene.

Kesafikelwa zindwendwe nati apa, ezingenye Revs. G. Kaka, W. Rubusana, Mr. T. Ngxwashala, sawya kakulu kanye kunye no Mr. Mngqibisa. ---

Kamakama i Location ike yalungiswa emva kwelungaku kelabonakala kwi "Mvo," nakubeni abelungu bengenamale ukusifudusela ngapaya kwe Pasa yase North End, kunye ne Location yase dyasana zabo, zashiya ezingalazyo. Ufundisi wase Rafu ute yena kwelo lake ambalwa amaxhla, kuba yena esebenza pakati kwabantu ngezintso zena—Bene- fit Society, Lodge, Band of Hope, Preach- ing the Word of God, not nonsense, seva kusiti: Hoor, hoor, kanti ngu Mr. Bassie, umfo otitye uselo ngenene.

Kesafikelwa zindwendwe nati apa, ezingenye Revs. G. Kaka, W. Rubusana, Mr. T. Ngxwashala, sawya kakulu kanye kunye no Mr. Mngqibisa. ---

Kamakama i Location ike yalungiswa emva kwelungaku kelabonakala kwi "Mvo," nakubeni abelungu bengenamale ukusifudusela ngapaya kwe Pasa yase North End, kunye ne Location yase dyasana zabo, zashiya ezingalazyo. Ufundisi wase Rafu ute yena kwelo lake ambalwa amaxhla, kuba yena esebenza pakati kwabantu ngezintso zena—Bene- fit Society, Lodge, Band of Hope, Preach- ing the Word of God, not nonsense, seva kusiti: Hoor, hoor, kanti ngu Mr. Bassie, umfo otitye uselo ngenene.

Kesafikelwa zindwendwe nati apa, ezingenye Revs. G. Kaka, W. Rubusana, Mr. T. Ngxwashala, sawya kakulu kanye kunye no Mr. Mngqibisa. ---

Kamakama i Location ike yalungiswa emva kwelungaku kelabonakala kwi "Mvo," nakubeni abelungu bengenamale ukusifudusela ngapaya kwe Pasa yase North End, kunye ne Location yase dyasana zabo, zashiya ezingalazyo. Ufundisi wase Rafu ute yena kwelo lake ambalwa amaxhla, kuba yena esebenza pakati kwabantu ngezintso zena—Bene- fit Society, Lodge, Band of Hope, Preach- ing the Word of God, not nonsense, seva kusiti: Hoor, hoor, kanti ngu Mr. Bassie, umfo otitye uselo ngenene.

Kesafikelwa zindwendwe nati apa, ezingenye Revs. G. Kaka, W. Rubusana, Mr. T. Ngxwashala, sawya kakulu kanye kunye no Mr. Mngqibisa. ---

Kamakama i Location ike yalungiswa emva kwelungaku kelabonakala kwi "Mvo," nakubeni abelungu bengenamale ukusifudusela ngapaya kwe Pasa yase North End, kunye ne Location yase dyasana zabo, zashiya ezingalazyo. Ufundisi wase Rafu ute yena kwelo lake ambalwa amaxhla, kuba yena esebenza pakati kwabantu ngezintso zena—Bene- fit Society, Lodge, Band of Hope, Preach- ing the Word of God, not nonsense, seva kusiti: Hoor, hoor, kanti ngu Mr. Bassie, umfo otitye uselo ngenene.

Kesafikelwa zindwendwe nati apa, ezingenye Revs. G. Kaka, W. Rubusana, Mr. T. Ngxwashala, sawya kakulu kanye kunye no Mr. Mngqibisa. ---

Kamakama i Location ike yalungiswa emva kwelungaku kelabonakala kwi "Mvo," nakubeni abelungu bengenamale ukusifudusela ngapaya kwe Pasa yase North End, kunye ne Location yase dyasana zabo, zashiya ezingalazyo. Ufundisi wase Rafu ute yena kwelo lake ambalwa amaxhla, kuba yena esebenza pakati kwabantu ngezintso zena—Bene- fit Society, Lodge, Band of Hope, Preach- ing the Word of God, not nonsense, seva kusiti: Hoor, hoor, kanti ngu Mr. Bassie, umfo otitye uselo ngenene.

Kesafikelwa zindwendwe nati apa, ezingenye Revs. G. Kaka, W. Rubusana, Mr. T. Ngxwashala, sawya kakulu kanye kunye no Mr. Mngqibisa. ---

INGUQULO-ZIBHALO.

[INCWADI ETUNYELWE UMHELELI.]
 DEAR MR. EDITOR.—Kau ndepe isituba- na esicinane kwelo pepe lako lendaba editudinyelo. Ndiduna ukuba ndenze iziny elinye malungana nale Nguqulo kubanjwe ngenayo. Kuqala, ababhalali bako abawakalazelayo lamadoda amangela oluququlo sebeke babuwonaba kungabhe- nzi bawupetyo, kuba mna ndida batunywe ukuba bakangele iziposo ezikayo kumsebenzi osele wenzwe kaka- nge- manye amadoda. Basuke ko ababhalali bako bawenze owala madoda asakange- layo. Mna ngokwam ndiba o Revs, Makiwane, Rubusana, nabanye, owabo umsebenzi awakubiko pambi konzi, ngoko ke umzi ubufanele ukuba uti
 indawo ozibonayo ezisopakeleyo uzitu;- mele knbo. Yekani mzi wakowetu ukuti ningekawuboni umsebenzi wamaney amadoda niqale ngowudela. Kause nawe Ngcobo uke ude ubone umsebenzi walamadoda anyuliweyo. Malungana ne Nguqulo le ipambi komzi, mna isiro- rb sam ndiya kusitumela kulamadoda. Enye indawo ndiba abanye ababhalali bako besito oluququlo alwamkelekile.
 Ndiya bapikisa kulondawo. Ndingabeva kakuhle nxa bati abalwamkeli bona.
 Anditsho ukuti aziko indawo ezingake- twayo. Kona into isi Xhosa esilungo- leyo kanye. Into efunekayo kukuba sike sifunde isi Xhosa, kona umlungu noknba uyasiteta akana kusicana kule nguqulo ka Mr. Appleyard, iziposo zana azitikele ubumzini bazo. Ndiyapela apa, mna wako onyanisekileyo,
 ROBERT GOSA.
 Keiskama Hoek, 1 May, 1893.

INTETO YESI XHOSA.

[INCWADI ETUNYELWE UMHELELI.]
 MNUMZETU.—Kumzuza sibonela apa; nene evixubusha lengxoxo ingenteyo yesi, Xhosa ne Bhabhile, kuloko, sikangele- akubonakali nto eziyavumeda. Umzi uwe, kwanabagqulini ngokwabo. Kuyo yonke engxushanyashu yobuciko obvo- vela nentlobo zonke zababhalali— into ke leyo efike ibapazamise nabagqulini kulomsebenzi bawuzama kungekoto ibako- leyo ebucwadira yalento. Ewa, mna ndivumelana nowati, ingxoxo yase mapepeni ayilungisi nto—kuba ide ivalwe abanye besenamapika ento emenzi yoknteta macala onke engxoweni, enditi ke kwatya kuvule iqinga lokuba ingxoxo namapika ezinglangangweni ziquka- njelwe zihlalelwe yiyo, kuba ukuba kunqipuka nenteto engxoxweni ku- ngasa kuhlwe kunganzingwa amapike; le ke yo Peteni no Soga no Daniyeli, &c., iyakupela pina? Into yona kukuba kuyayakulala ukuba into le yesi Xhosa iyakuhlala ixakile kuba ulowo nalowo bayitwela ngobuchopo, elowo eyisebenzi- sa nguokuqonda, nangendlela akolwa yiyo. Kwakona, into eyinjaniso yona kukuba into le asiyazi ngokufanayo, nangoku- fanayo sonke, ekuti ke omnye akusobona niza amanzi angaziwayo ngabanye, idale ingxoxo lonto—into ke leyo enganye ititweni ngalo lonke ixesha i Dictionary yesi Xhosa isezizintloko ingekenziswa eyinevadi. Aluma awasema Ngesini ukuzenzela i Dictionary eyayo ngoku egqiba inkani nokuba ubani utinina—esi Xhoseni isekukukezana intloko elowo epike ngokwake ukwazi. Ko bubanga ndifike ndikumbe omnye esiti kum, isi Xhosa yinto etambileyo ohokuyi- faktele nalinama ilizwi elingazange libeko lingene kakuhle usho uwetu wandi- qondisa ngambalwa, hai, ndivumelana. Nangapezu koko, into ebokanokuba kukuba into yesi Xhosa iyi ilahleka ngaku- mbi kwimpi entsha kuba uhlanga ngati ludayrele ebw Lanini ngengeto nangama gama, ngokukodwa kwimpe eke yahllo- liswa ko ABC, ungafika iteta ubuyela apa ongxali into wesi Xhosa nesi Ngesi- hi au! Iyakuyekwa na into yohlanga idake amadoda elibeke ikukupikisa nge- mazwi ngamanye? Yinqaba, asinguquko intsha ya Zibhalo, nakubhala ngabuciko epepeni, into eyakulondolozela into, kupela yi Dictionary, ngandolele koko kukuba umntu akumsho into angasaku- yazi ngentey yakowabo, axele enye indodana ete iteta nente yakankanya i attorney, ete omnye akubuzwa ukuba yeyona nina leyo ngesi Xhosa—wati omnye, andiyazi ngesi Xhosa; ndinga- bhala ndipele pina ngempi entsha noku- lahlekana nenteto ibhademelile, kuma nyam entli i Lawuzekile ne! Yinimale! Kunjenjenge umzi upuluka yinteto yobuhlanga nte asoko amadoda, afinziwe, -ayityheshe lento; ziseko nento zo
 Wauchope, Makiwane, nezoo Jabavu, &c., ndingabala ndipele pina umzi utyebile nje ngamacko nembongi ekunganyulwa kuwo i Giguqula eliqinileyo ukuyivwa- ngewisa into yohlanga. Intomina; kwapambi kwetu apa asibabonina obhulwa lula betu abarabaxa—ama Bhulu—bepa- nda ngawo omane nje ukuzinzisa i taal yawo? Isi Xhosa esi siyakuyibiza sidake na sona, amadoda esoko, ebno, ehleli, ekeange na? Mr. Mhleli, camagu ngokuntuntya, nakuba ndiseneronoko lokubuye ndivele ngalendawo.— Ndingo- wako, &c.,
 DAYIMANI.
 Kimberley, March 27, 1893.

INDABA-E LUNDINI.

ITYALIKE ENTSHA.
 Kwakwakwa Zibi indlu enkulu yokudandazela. Kuyatembeka ukuba loto ihlobo livela livelwe kanye nokupetwa komsebenzi. Kuhlake.
 ISIVUNO.
 Kuyabonakala nnyaka nje ukuba isivuno siyakuba sikulu. Into eluzisi yakubala ambele ka Bhungane nawo ayapulana ezindizini, kwaye kucacile ukuba nnyaka nje ayakusetyenziswa ngapezu kweminye iminyaka. Kubi ke.
 UMHLOLI ZIKOLO.
 U Mr. C. J. Crawshaw, Umhloli-Zikolo weli, umama ukwakulala ukuba uyadubada pakati ko Mzimvubu no Mzimkulu. Mabalumke otshilwa besisigama ikati isel' ikupipi. Ngumfo owenza izigwenza nyakenye ukugqita kwake apa. Ruble.
 NGOVOTO.
 Kude nyakenye xa kungeniswa ama- gama abantu besisigqineta ababonakala ukuba abakukatalele ukuncinisa amaga- emulwini wabovoti elete ilandla kwakukuba kunoboko magama matsha angenayo. Nododa eke yanjenisa kanobom amagama ibe ngu Nkosi u Zibi ete yena wangenisa inani elinobom. Ruble ke kuye, sekukubi ngabo basuke bakudangalela ukungenisa amagama.
 IMVULA EZIMVULA.
 Kutsha nje sike saxikwa zimvula ezite ukama kwazo zatiso zasikumvula utsha- balaliso ika Nowa elivakele inenekazi elinye listi: "Nanzo ke namhla imvula zika Nowa!" Siusuke tina sati: "Maqaba guqukani," kwaba kupela.
 IMITSHATO.
 Asikuko nokuba imnandi imitshato eyenziwe ngalendala intsha kuba ubuhum- hum nezitipiti apa ezibangwa kukusela lomqomboti zibe zingeko ngetuba lokusweleka kwawo. Sidati sata takwabi u Tixo ebengenza indala ngecala lama- bele la ka Bhungane, izbe ibe yindyebo kula wona ambele ase India (umbona). Hinje baseli! Oh! kanene onkabi um- qomboti bawenza ngawase India ambele. Sixakiwe ke bangandisa.

INKUMBI E TYUME.

[NGUMBHALELI WETU.]
 Inkumbi e Tyume zigaleleko
 MHLA NGE SABATA,
 ngumhla 23 ka April, zivela ngakoma Nkukwebe noma Gaga. Zabetu yatsha- balala kwakwako kubantu abaninzi into ebishunyayelwa, latshona abantu befanu nenja engxakalela ukungela ityantanga ixhumele umzi: koko bona bebefuna ukuputuma amazimba. Onkosi bakweze pantsi kwentaba banga baya kuqalela ezintabeni, latshona ilanga. xa ezisemva zipantsi kwamahlali. Runge kuti qabu ebantwini kuba bacinge ukuba kuya kusa ziqabale zonke ukuya kukangela Elmunwe- leni ukuba ama Bhulu asacebana.
 KUSILE NGO MVULO
 ite ehlatywe lilanga yasingisa amabombo ngase masimini, kwaya kugaleleka kunye nabanini masimi. Nditeta ke kwelo lo Nomadolo noma Kwezana ibe ngu *tsiki tsiki* yedwa: kwati ukugaleleka kwe bezisentaneni nokufika kwamaqela abesa- salela kwa Gaga, kwati ukupuma kwama- doda nosapo yayisipitipiti emasimini, inkumbi yayuna utitela endlini—inkumbi iyil- leyo ikangele okungena kowayo umlomo, umntu engulowo epanga eyake intsimi. Ite indawo yokuyekelana yasekubeni abantu bpange amazimba zaba inkumbi zixatisi kunene emboneni, kubonakala ukuba abanene ngamatempile, awujio- ngwekakulu lomti wengcuta. Litshone kubonakala kulonke oko Tyume laya- me amahlali ukuba kufike amadoda. Ukutshona kwelanga
 ABANENE BALALISE KWAKONA.
 Kubonakele ukuba ngumzi obantu basimilo sihle onganamayeveye asebu- suku, umzi ongatandi kujikelela bani ngase. Hayi betu kute kusihlwa kwase kute cwaka. Akubanga njalo kwelabantu icala : bona bange bati bamba njalo uba- mbe ungayeki busuku. Kutturwa ubuto- ngonje kweminye imilambo kulila isekile e Tyume, onodda yasinga e Dayimani umfazi akasayifuni nalomali yayo. Bade boniselwa kutshona kwenyanga kwabo- nakala ukuba umntu ukufike inkani iziraba uya kulidibisa nomnye. Kukunjulwe emakaya, wonke ubani enga angacima libe linye kupela.
 NGOLWESI-BINI
 uyeekungena kuqala emasimini owase bantwini umzi, waba umntu umkosi eselewuhlabe kwavuka nokwa Mbovane. Amatyikitiviki okupangana kwalemzini ngolwesi-Bini
 NOLWESI-TATU,
 akabaliswa bani apa. Lite litshona ilanga ngolwesi-Tatu waba umntu ekoisile ngase zimbeni waya kwaneka ebeleni, waba unkumbi ekoisile ngase habeleni ezibe zilahlaza, nambona wama- wakwakuza kunene kwicala lengca. Nge- madoda alic entza into entle akungena entsimini yehabile. Xa avunayo wona akakolwa kukushiya izikondo, anga kungacokiswa kakuhle kanye. Xa abo- payo akakolwa kukushiya imicu. Apo alike umntu esikele pantsi wenza indwane, alike azibope kakuhle zonke azitwale ukuzisa kumzi onentongo, uti nakuba imali engabuyi nayo, umnini ntsimi ambuyisele ngokuyigalela umguba no- kuhlakula ukula obelumposile! Kute

IZINTO NGEZINTO.

IRABK E NYARA.—U Rev. J. F. Philip, B.A., kude kwabonakala ukuba makaroke ekubeni ngumfundisi weli Bundla ngoku- ngabi namplio intle. Kukutakanya u Mr. Richards wase Kimberley ukuba angatamba indawo yake.
 NGE LIZWI E TRANSVAL—Um bhaleli ose Hartbeesfontein uti :—Ndiyamuka mibini ndihleli apa; andiboni nto intle apa; ndibo- na imbandedo enkulu kwabantundu Malunga ne Lizwi le Nkosi ndifumana abantu apa besalahle kunge kungeko nofifi abalwaziyo ngo Tixo, kodwa ndakubona ngameho bayamtauda u Tixo, abantwini bokubakolela Ndike ndiya komnye umfazi obendizele ukuba ndiye kumbekela umta- ndazo, hai, okwenele ndite ndakufika nda mktuzata ngamazwana ambalwa, waza wawoxisela kakulu.
 INDABA E HERSCHEL—Isivuno samazimba nombona ingati siyakuba sihle—nenkumbi zifikile.—Kekwako isikumvuzo somshato ka Mr. S. B. Bell e Dulces Nek, nge 21 April, otshate e Natal nentombi ka Mr. L. Kumalo. U Mr. Bell umntu amane abe funda nawo e Bensonvale Institution, nama nye ukudaba abeko—ubemeko o Messrs. J. M. Tshangebi, Dan. T. Matsepe, Tim S. Monya kuane, M. J. Sipamla, A. Pangwa, njalo. njalo. Abekoko ngo Messrs. Matsepe, Monyakwane no Sipamla, nabanye. Ibe yintlangano emnandi kunene, enembeko. Sibanzinqelala lintalo entle.—Intlangano zinto ezingekoleyo apa, kanti kulapo amadoda axoxa kona indaba—vukani madoda ase Herschel, ngapandle kwizintlangano asi- ngebi bantu.—Utywala bomlungu imantyi ibulwa ngamadoda ukuba bungatengisa apa.
 UKWAMKELWA KOMFUNDISI.—U Rev. Mark Wilson wamkelwe ngumzi wase Ncemera ngolwesi Tatu Uwegitileyo ngentlangano ebalulekileyo Inteto zisingiswe ebantwini, ngo Rev. J. Harper oncome imisebenzi emikulu cyenziwe ngu Mr. Birt, waze eya lenza ukuba ngoku bajonge pambili. U lese incwadi yeronokway yapesheya evakalisa ukumtemba kwapu u Mr. Wilson.— U Rev. M. Wilson ubulele ububele amkelwe ngubo, ate noko bavileyo ngaye kufuneka beziyo ndele ngokwabo into ayiyo. Ute ngoheni dehe oluralu umzi, wagqiba ngokuti uqini- sekile ukuba yakonwabwa emsebenzini wake, Isibonda sinike umfundisi imali (£10) abuliswa ngayo. Usuke wabupela. U Rev. J. D. Don k wam. Rev. J. Thompson oba- mbele u Mr. Batts e Qonce no R W Lord bapase amazwi enkatuzo. Kuqoshelise o Revs. J. P. Ritchie, W. Rubusana (ozakuya kuhlala e Monti), no H. Kayser, no E. Makiwane. Umsebenzi walomini ube ngo mnaandi.

INDABA-E KIMBERLEY.

Kwawakwazi ngumkubi elapa ukuba yenze into embi nokuba kude kwakuzha nemfene emahlalini.
 NGOLWESI-HLANU
 maze kuyiwe Erwarwa kwesika Mbovane apo kwakumvula ngomvula ngozifo Zifike umzi ungazasani. Abasenamasi amazimba ubungasuke uhleke wakubona ipika engena ngalo indoda esondweni lentsemi, ukupanga kwayo inge ifunzele ukuba amanye ilalepezu kwawo zibe zona inkumbi zise ziyazisile intsimi. Ebhala nje umhleli wako
 NGOMHLA 29
 zisasebenza umsebenzi onganani nanto. Umbona, osebumanzi ungafika ehleke yedwa emasimini engati zibanxa, ingca apa ebibnkeka ungubuye uyibone, luqayi, Kunjalonje lilixa onkabi bangati abaci- ngi kuyapi. Bati abanye zizokubuzela abantwana bazo abaya bagqityaw Tyume yimpi yakwa Gubevu. Indlala ibona- kala kwangoku, kuba inkumbi ezi zifika singazi ukuba lomntu uteta ngomhendi ne nofifi kwa Gaga wenza tononina ukuya kuteta ngamasebe, amajubelo. Kodwa ke um bhaleli wako unga angakwazisa ngumkubi elapa ukuba yenze into embi nokuba kude kwakuzha nemfene emahlalini.
 NGOMHLA 29
 zisasebenza umsebenzi onganani nanto. Umbona, osebumanzi ungafika ehleke yedwa emasimini engati zibanxa, ingca apa ebibnkeka ungubuye uyibone, luqayi, Kunjalonje lilixa onkabi bangati abaci- ngi kuyapi. Bati abanye zizokubuzela abantwana bazo abaya bagqityaw Tyume yimpi yakwa Gubevu. Indlala ibona- kala kwangoku, kuba inkumbi ezi zifika singazi ukuba lomntu uteta ngomhendi ne nofifi kwa Gaga wenza tononina ukuya kuteta ngamasebe, amajubelo. Kodwa ke um bhaleli wako unga angakwazisa ngumkubi elapa ukuba yenze into embi nokuba kude kwakuzha nemfene emahlalini.

NATIVE OPINION

WEDNESDAY, MAY 10, 1893.
Topics of the Day.
 THE sensation of the week POLITICAL has been the barefaced IMMORALITY, action of Sir Gordon Sprigg in abandoning convictions strongly expressed in regard to Mr. Rhodes's position at the head of affairs, to serve under the Premier. This enormity has opened the eyes of the veriest tyro in politics, since those who considered themselves Sir Gordon Sprigg's followers are not certain for two days together as to what he may or may not do in regard to opinions he gives expression to. Mr. Laing, having no notion that he would be shortly asked to join Mr. Rhodes, stated a fortnight ago as his conviction that the Bond should take office; but now the happy consummation is to take place when politicians like Mr. Laing run away from their views as soon as an opportunity of taking office presents itself does not appear. "Hideous political immorality," *a la* Sir Gordon, is the description that one can give to such tergiversation. It is very gratifying to see that the country is not satisfied with it, even papers like the *Watchman* are declaiming against it.

CONFIDENCE

The *Argus*, in its zeal in CONFIDENCE the cause of the new in THE Rhodes combination, LEFTWING, would have it that the retirement of the Left Wing will leave the Ministry as strong as the late Ministry was in popular and Parliamentary estimation. We confess we cannot see the facts on which this opinion is based. As a matter of fact Mr. Rhodes, who is known to be apathetic to mere Colonial politics, has never commanded a following save of few personal admirers—for his riches—from Griqua- land West; whereas the outgoing Ministers represented a party, whose devotion to the late Ministry was due to the belief in that party that with the Left Wing in the Government, the interests it cherished would be safeguarded in a manly way. With their withdrawal the confidence of this party is naturally withdrawn; and the accession of the new men, characterised as it is by a sudden change of front towards Mr. Rhodes, will scarcely draw any appreciable following and no one will ever repose implicit faith in their professions. Hence our belief that the new Government is much weaker — save among very few who have no views—in popular favour.

THE EAST LONDON PAPERS

THE East London papers ELECTION announces that yet another NEWS, candidate for Parliamentary honours, in the person of Mr. Fios, A. King of that place, is to enter the lists in the constituency of Tembuland against Col. Griffith. This is in addition to Mr. Victor Sampson. All our information points in the direction that, if Mr. King is strong in popular favour, Col. Griffith is stronger while it would seem Mr. Sampson is strongest. Inasmuch as these three gentlemen are of one and the same school of politics a friendly contest may be permitted so long as it does not result in the common enemy of all—a Bondman—slipping in.

CABINET-MAKING.

WHEN, last week, we had occasion to write on the Ministerial Crisis that had all of a sudden taken place at Capetown, it was to comment on the breaking up of the strongest combination of politicians ever brought together in one Cabinet in this country. As it has all along been well said, the weakness of the late Ministry lay in its strength. It could not be expected that five over-powering minds could go along smoothly for any length of time; and so it has happened that the four most powerful Ministers—Messrs. SAUER, MERRIMAN, INNES and Sir JAMES SIVERWRIGHT have retired from the stage, leaving the country open-mouthed with astonishment, that so sudden and tragic an end should have overtaken their Ministerial career. The men who have been brought together to succeed them serve only to increase that astonishment. Mr. RHODES, no doubt, remains at his old post as Premier without portfolio, but with those remarkable powers of affecting amalgamations of incongruous elements, he has actually captured the Leader of the Opposition, and made him his subordinate as Treasurer-General ! We are not surprised that people are rubbing their eyes asking : " Are things what they seem—or is visions about?" Only the other day was Sir GORDON SPRIGG declaiming at East LOND ON against his present chief's dual position and whatnot; out what do we see now but Sir GORDON fawning at the feet of Mr. RHODES! Sir GORDON'S surrender has opened the eyes of many who still pinned their faith to him as a bold independent politician who would scorn to barter his principles; and many have lost faith in him accordingly. Mr.

EXHIBITION OF WORK.

THERE has recently been, as now, an exhibition of work in Capetown and its suburbs, from Shaftesbury Native Girls' Home, Peeltou, until lately under the charge of Miss STURROCK. It will, we are certain, gladden the pupils as well as their parents to learn that the work has been much admired in the metropolis, and is adjudged on all hands as being excellent. It is a pleasure to us to record this result, as it always gives us genuine satisfaction to hear of the successes of Native girls, more particularly in the department of work. But we confess that it is with mixed- feelings that we chronicle today's success of this old and useful institution. It has now been closed for five months, Miss STURROCK, after creditably braving the elements, having decided to return to Scotland. Although Shaftesbury Home will be reopened shortly there is a good deal in the fact that it will not be under the excellent lady who has worked it up from nothingness to the pinnacle of fame it has reached. And in work such as that of teaching and the training of the young everything depends so much on the individual that we, for one, do not look forward to its future with much confidence. This attitude is emphasised by the fact, patent to all who follow these questions, that the times are gone when, for educational work in these distant lands, Missionary Societies were wont to send the agents who could ill be spared in the old country. Then for Native education there were sent out the TEMPLETONS, the SMITHS, the BIRKETS the BAKERS for the educating of Native young men ; the STURROCKS, the WATERSTONES, the OGLIVIES and the MACRITCHIES for that of young women; and the work

NOTES OF A VISIT TO SCOTLAND.

(Continued from last issue.)
 The first English port at which Mr. Bokwe touched and where he landed was SOUTHAMPTON. Before they reached the landing stage, however, the steamer stuck fast in the mud for a short time. After landing he had to pass the customs, which he did successfully with the help of a Scotchman, who had promised to help him. Their acquaintance on board began by this fellow-passenger noticing from the Scotch accent in Mr. Bokwe's speech that he must have been brought up by Scotchmen, and afterwards confirmed this by learning that his name was John Knox. " He felt very grateful to that gentleman for helping him, even although he was greatly amused and perplexed at the love for a good square meal his friend evinced before the train started. While he could well appreciate his desire to have a good feast after three weeks on board the steamer, he was greatly perplexed to find that his friend was not to be seen, when the train started. " All's well that ends well. "— the Scotchman stepped on to the platform in LONDON where the train stopped.
 NORTHWARD HO !
 They were too late for the north train to Scotland, and so they had to spend the night in London. They did so in one of the stations, where they had to leave for the north with the 5 a.m. train. Off they went at the rate of 60 miles an hour, away into the country, away from the dreadful rush and bustle of London. He was glad to get away from this tremendously great and bewildering city. Ah! the white man in his own country was simply " fearful " at his work. He knew how to work ; and he wrought day and night, at a great speed. Everything in Britain seems to go like a train at 60 miles an hour. He arrived

AT LAST FOUND A FRIEND WAITING FOR HIM AT THE STATION.

He went to his friend's home, and spent his first night in a whirl. He could not sleep; his mind began to run, and he felt himself in a strange and new country, where everything was new, strange and wonderful. Even the rivers seemed to flow smoothly—he missed the big banks of African rivers. The lands were well laid out, the grass so beautiful and green, and in some places each blade of it seemed as well tended as though it were a tree or flogger, (To be continued.)

IN GLASGOW

He was glad to find a friend waiting for him at the Station. He went to his friend's home, and spent his first night in a whirl. He could not sleep; his mind began to run, and he felt himself in a strange and new country, where everything was new, strange and wonderful. Even the rivers seemed to flow smoothly—he missed the big banks of African rivers. The lands were well laid out, the grass so beautiful and green, and in some places each blade of it seemed as well tended as though it were a tree or flogger, (To be continued.)

