IMVO NELISO LOMZI.

(NATIVE OPINION AND GUARDIAN.)

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

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, JANUARY 7, 1897.

ELIPEPA LIPUMA NGOLWESI-NE
IVEKI ZONKE
Lijonge Ilungelo Lomzi kupela.
Limele imfanelo ya Bantsundu ngapandle koloyiko. Alicaluli Sizwe nalu Nqulo.

[Vol. XII, No. 637

Lirolelwa 3/6 nge Kwata (itunyelwe ingekapeli)

4s ipele i Kwata ingarolwanga.

Unokuhlaulelwa wonke Unyaka ekuveleni kwawo nge 13s 6d.

Izaziso Zabazelweyo, Abatshatileyo, Nemibiko, irolelwa 2s 6d, zingene kanye; 3s 9d ke bini ; 5s katatu.

IXABISO 3d.]

IZAZISO ZAKOMKULU.

ZISHICILELWA NGE GUNYA.

IMIHLABA ELAHLIWEYO E DIKENI.

Esi Saziso sibhengezelwa ukuze azi ubani nobani, ngu
A. W. BAKER, Imantyi.
Kwi Ofisi ye Mantyi,
Edikeni, 7 August, 1896.

ISAZISO SAKOMKULU.—No. 664,1896

Kwe Sebe Lokulima, Cape of Good Hope, 16th July, 1896.

KUYAZISWA apa, ngokwesiqendu Sokuqala so mteto we Mihlaba Elahliweyo, ongu No. 3, we 1879, owahlonyelwa yimiteto Nos. 24 we 1887, o 15 we 1895, ukuba lemihlaba ingezantsi, ekwisiqingata se Victoria East (Dike-Ngqushwa), ikangelwe njengelahliweyo, kanjalo u-Rulumente uya kuyitabatela kuye ngomhla we

20th JANUARY, 1897,

ukuba ngeloxa akuvelanga baniniyo bayibange, okanye irafu ezingama-tyala kuyo zihlaulwe ku Mantyi weso Siqingata, njengoko kufuneka njalo ngokwe Siqendu salomteto ukankanywe ngentla.

CHARLES CURREY,
Unobala Ongapantsi we Sebe Lokulima.

Imihlaba ekwi Siqingata se Dike-Ngqushwa, ebalelwa ukuba ilahliwe.

Tshikila, e Auckland, Isiza Lot No. 1, Block B, ne Ntsimi Lot No. 12; ukubanzi bentsimi zimaile ezintatu, isiza 50 square roods ; imali elityala : £6 5s. kususela ku January, 1886.

Mtirara, e Auckland; Isiza Lot No. 10, Block D, ububanzi, 50 square roods ; ne Ntsimi Lot No. 24, ububanzi zimaile zontatu; imali elityala £5 12s. 6d. kususela ku January, 1887.

Nqikili, e-Kwezana, Isiza Lot No. 10, Block A. A., ububanzi 50square roods; ne Ntsimi, Lot No. 121, ububanzi2 miles; imali elityala ukususela ku January, 1884, zi £7 10s.

Jan Koss, kwa Gwabeni. Intsimi, Lot No. 19, ububanzi zimaile zontatu;
Imali elityala ukususela ku January 1885, 10s.

Koma???Jaza, kwa Gobe, Isiza Lot No. 8, Block B, ububanzi 50 square roods; ne Ntsimi Lot No. ???? ububanzi zimaile zontatu, Imali elityala ukususela ku January, 1887, zi £5 12s. 6d.

Sovio, e-Mxelo, Intsimi Lot No. 138 : ububanzi zimaile zontatu. Imali elityala ukususela ku January, 1881, zi £6 10s.

Ndingana, e-Mxelo. Intsimi Lot No. 81; ububanzi zimaile zombini. Imali elityala ukususela ku January, 1884, zi £6.

Jonas Adonis, kwa Mabandla. Isiza Lot No. 163, Block H2; ububanzi 93 square roods, 108 square feet, ne Ntsimi Lot No. 203, Block J, ububanzi zimaile zone, ne 433 square roods, 141'9 square feet. Imali elityala kususela ku January, 1890, zi £5 5s.

INTSHUMAYELO.

NGU MHLEKAZI U RIGHT HONOURABLE HERCULES GEORGE ROBERT ROBINSON BARON ROSMEAD.

U Rosmead kumandla wase Westmeath nase Tafelberg, e Safafika, kubu Numzana be United Kingdom, nobu Pakati; Ilungu le Nkundla Epakamileyo yo Mntan' Omhle, i Knigh Grand Cross yelona qela libalulekileyo lo Saint Michael no Saint George Iruluneli no Mpati Oyintloko we Koloni yo Mntan' Omhle yase Cape of Good Hope e Safafika, namazwana kwakunye nezibhaxa zawo, Umpati Mikosi yo Mntan' Omhle apa e Safafika, njalo-njalo, njalo-njalo, njalo njalo.

NGAMAGUNYA endiwanikiweyo, ndiyashumayela ndivakalisa ukuba imimiso yokupatwa nokugcinwa kwama Hlati kumazwe Abantsundu angekona pantsi kogcino lwe Sebe Lamahlati, ekankanywa kwi Schedule B engezantsi apa, iyakuqutywa ibe ngunateto, kwimimandla etile yamazwe akankanywe kwi Schedule A ongezantsi apa,
ukususela nasemva kolusuku.
TIXO SIKELELA INKOSAZANA !

Inikwe pAntsi kwesandla sam, Nesincamatiselo se Koloni yase Cape of Good Hope,
ngolusuku 12 November, 1896. I
ROSMEAD,
Iruluneli.

Ngomyalelo wo Mhlekazi Iruluneli e Bhungeni.
J. GORDON SPRIGG.
No. 388, 1896.

SCHEDULE A.

1. Pesha kwe Nciba, nelakwa Gcaleka.
2. Eba Tenjini, kwakunye ne Emigrant Tembuland, Bomvanaland, ne Pondoland East, ne Pondoland WA t.
3. St. John's River (Emzimvubu).
4. Griqualand East.

SCHEDULE B.

Imimiso yokupatwa nokugcinwa kwama Hlati kumazwe Abantsundu angekona pantsi kogcino lwe Sebe Lamahlati;

1. Umantyi walomandla uyakuba negunya, agcine onke amahlati akulomandla akuwo, angekona pantsi kogcino lwe Sebe Lamahlati.

2. Akuko mntu Untsundu unomhlaba uya kugaula okanye asuse izinti, izibonda, izileyi, okanye amahlahla okubiya ubuhlanti bake, ngapandle kwe cwadi efunyenwe ku Mantyi walondawo. Loncwadi yoxela ubukulu bento eza kugaulwa isuswe. Ibhalwe ngohlobo lwe Schedule A ekwakule mimiso.

3. Inkuni, ingximba, uluzi, i *palmiet,* neminye imitana enokususwa ingonakalisi miti kwakunye nekulayo, ingatwalwa iyokuba luncedo kubanini mhlaba abasebe kankauyiwe, kodwa bangazitengisi ngapandle kwencwadi.

4. Umantyi oyintloko kwelo lizwe uyakuba namandla okuvala nalipina ihlati okanye isiqingata sale nakuwupina omandla okwexesha angati alimise, isaziso sokuvala siya kwaziswa kwizibonda ze Lokishi kumandla esukuba kuko ihlati okanye isiqingata salo esiya kuvalwa ngu Mantyi walondawo.

6. Zonke ilasenisi zokugaula imiti emikulu okanye imiti elukuni, umhlaumbi ukutengiswa kwewiswe ngumoya ziya kwenziwa ngu Mantyi walondawo, oyakuhlanganisa imali yazo ayise engxoweni yendyebo yale Koloni, nezo lasenisi zoba ngohlobo olusetyenziswa Lisebe Lamahlati, no Mantyi walondawo angatumela kwi Gosa Lamahlati lalomandla ukonganyelwa kokulinganiswa kwemiti etengisiweyo nokukangela abasebenzi abalapo.

Konke ukugaulwa okanye ukusarwa ngapandle kwe lasenisi kuyakaba kwapulwe lemi miso.

6, Ukuzingela nakulipi ihlati, ngapandle kwe mvume ye Mantyi koba kwapulwe lemimiso:

7. Akuko zinti, zibonda okanye mahlala obuhlanti aya kugaulwa kwisituba se 30 yards ukususela enyeleni yehlati, okanye umtombo, indlela nokuba ngumlambo ose hlatini.

8. Umantyi walondawo unokuti ngokubo na kwake, nasemva kokwazisa kwizibonda ze Lokishi, atintele ukutya kwempahla okanye ukutyoboza kumhlaba oyintsimi ose hlatini. Nakupina ke ukutyisa okanye ukutyoboza kulo ntsimi emva kokuba kwazisiwe yi Mantyi koba kukwapulwa kwale mimiso,

9. Akuko bani uya kabasa umlilo pakati nakulipina ihlati, okanye kwisituba se 50 yards ukuya enyeleni yalo ongayikuti afunyanwe enetyala lokwapula lemimiso.

10. Nawupina umntu ote ngabom, umhlaumbi ngokungakatali, wonakalisa nakulipi ihlati, uyakuba netyala lokwapula lemimiso.

11. Uluhlu lwemiti engasokugaulwa lwenziwa ngu Mantyi Oyintloko, ze kwaziswe kwi Zibonda nabantu ngendlela engati Imantyi leyo inkulu iyixele. Nawupina ke umntu ote emva kokuba kwazisiwe wafunyanwa egaula okanye eshenxisa nawupina umti owalelweyo, uyakuba netyala lokwapula lemimiso.

12. Nawupina umntu oyakufunyanwa enetyala lokwapula lemi miso uya kudliwa imali engengapezu kwe £10, ati ukuba akanayo, ahlale inyanga ezintatu entolongweni esebenza, umhlaumbi engasebenzi nzima, ukuba lomali ayitanga ibatalwe kamsinyane, ze kuti ukuba kufunyenwe umonakalo ehlatini (damage), ngoko miso No. 10, i Mantyi inokongeza pezu kokudliwa ixabiso lomonakalo ohlileyo.

13. Amaxesha nokuba mangapina ete imantyi yamgweba umntu ngokwapula lemimiso wodliwa ixabiso elingengapantsi kwe £5, okanye avalelwe entolongweni ixesha elinga pezu kwenyanga, isigwebo solohlobo soba pantsi kokubuye sikangelwe yi Mantyi Enkulu yelo lizwe, nawupina umntu odliwe ngenxa yomonakalo ngokwe siqendu sokugqibela esipambi kwesi, unokuzisa ukumangala kwake pambi kwe Mantyi Enkulu yelo lizwe.

14. Umantyi walondawo, ekugwebeni nawupina umntu pantsi kwale mimiso angayalela, axele ukuba isiqendu esinge ngapezu kwesine (i), semali esukuba ihlaulwe ngumntu odliweyo siya knnikwa kumntu okanye kubantu abebete bancedisa ukumzisa ematyaleni.

Kangela kwi Section 23 ye Act 28 ye 1888.

(SCHEDULE A.)

Ipepa Lemvume enikwa ngapandle kwexabiso.

Imvume inikwa apa ku..............................
wase...................e Lokishi eku Mandla
wase...................ukuba agaule kwihlati
lase...............egaulela ukuba azisebenzise ngokwake angatengisi inyanda zezinti ezi ….
iflara zamahlahla ezi . nezileyi ezi................
.... Yonke lonto
mayigaulwe kwimiti engabalulwanga kuluhlu olwenziwe yi Mantyi Enkulu.

Lemvume yenzelwe intsuku ezi........
ukususela kusuku lwe.............ku...........189...
Kwi Ofisi ye Mantyi yase..........................
189......

Imantyi.

ISAZISO SAKOMKULU.—No 1017, 1896.

Kwi Ofisi yo Mpatiswa Koloni, Cape of Good Hope, 19 *October,* 1896.

LUMKANI,

UKUNYANZELWA KOKUBHALWA KWABAZELWEYO NABABHUBHILEYO

EKUBENI kuvukalisiwe ku Rulumente okokuba pezu kwezaziso eseziko kuko o abazelweyo nababhubhileyo abangaxelwayo, abo ke bangayenzanga lento bayaziswa okokuba banokumangalelwa pantsi ko Mteto No. 7 ka 1894 Wobhalo Lwabazelweyo Nabafileyo.

Ukuchazwa kwendlela zolubhalo nemimiso yomngcwabo, iziqiniselo zama Gqira, njalo njalo, zonke ezinto zinokufunyanwa nakuyipina i Mantyi, Obambele Umbhali, Umncedisi wo Mbhali, Ifelkorneti, Igosa le Polisa, Umpati we Posi, Umpati we Stishi sika Loliwe.

Abancedisi be Deputy Registrars, Felkorneti, nama Gosa ama Polisa, mabatumele *bangalibaeisi* kwi Deputy Registrars zalo mimandla bakuyo, amapepa aselebhalwe Abazelweyo, Nabafileyo abebe bikwe kubo. Ngapandle koknba lomapepa atunyelwe kwa oko abantu baya kuxakeka.

HENRY DE SMIDT,
Under Colonial Secretary.

QONDANI KAKUHLE

—UKUBA—

INCINDI KA GREY

—YE—

LINSEED

ISE LELONA

YHZA LIPAMBILI

EKUKOHLELENI, ENGQELENI

KU MFULAWENJA.

Lipilisa[e] kamsinyane apo amanye mayeza Aanqatyelwayo.

Walumkeleni amayeza afana nalo, kanti ngawenkohliso.

Bizani elika GREY, nize niqonde kakuhle ke ukuba nifumana lona kanye. Eloyeza liyangqinwa ngabo bonke, njengokuba intengiso yalo ebanzi isalata.

UMNINILO NGU ;

G. E. COOK,

CHEMIST AND DRUGGIST,

DOWNING STREET & CAMBRIDGE ROAD,
KING WILLIAMS TOWN.

Linokufunyanwa ku Barwebi, Abapitikezi Mayeza, nase Zitoreni kuyo yonke e Koloni.

IXABISO: 1/6 IBHOTILE.

IFANDESI LOMSILA.

KUMANDLA WE QONCE

Kwi Tyala elipakati ko
Messrs, Savage & Sons, Abamangaleli,
No Zechariah Sokopo, Ummangalelwa.

EKUFEZENI isigwebo se Nkundla ye Jaji e Rini kweli tyala lingentla, kuya kubako Ifandesi kwi Bala le Marike, e Qonce, ngo MGQIBELO, ngomhla we 9 JANUARY, 1897, ngo 10'30 kusasa. Kobako ezimpahla:— Ibhokuvana enetentyana esuswayo, ne Seyile yayo, ne Seyile ye Nqwelo,—zonke zisalungile. Ihashe Eligwangqa, ne Mpahla etile ye Venkile.
Kobako Nempahlana yase Ndlwini, neyokuhombisa indlu.

R. W. ROSE-INNES,
Obambele Umsila,
Kumandla wase Qonce.

Deputy Sheriff's Office,
E Qonce, 19 Sepember, 1896,

HEPWORTH'S Limited, Abenzi naba Siki be Ngubo.

Kusandu kufika u S.S. Tartar, impahla eninzi eketiweyo Yamadoda, Amakwenkwana, Nododana ezenziwa ngokwe ntlobo ezintsha zase London. Zisikiwe zatengwa kakuhle ukuze kwaneliswe lama dodana asezi kolweni antsundu. Kupela kwesi tora esimpahla IBALWE NGAMANANI ABONAKALAYO umtengi unokubona ngepepa elo libaliweyo ukuba AKUBIZWA NTO INGAPEZULU. Inqubo yetu inje : Amanani abonakalayo, IMALI IROLWE KWAOKO, 1NGENELO ENCINANE. Isuti Zamakwenkwana, yi 3/11 ne 7/6; Isuti Zododana, yi 5/6 ne 15/6; ngamaxabiso abalulekileyo. Kukwako ne Bedford Cord Zamadoda Ibhulukwe zoku kwela, yi 12/6; Isuti Zamadoda 22/6, 28/6, 30/-, ne 35/-, amaxabiso abalulekileyo; Ibhulukwe zamadoda //6, 9/-, 10/6, ne 12/6; Zokutshata Isuti 30/-.

Paulani asigcini kwesi sitora setu inkunkuma etshipu ye ngubo; kupela sigcina esintle nezomeleleyo ezitengiswa ngamanani alula, kuba izinto ezinge tshipu nezinge dulu zezona zilungileyo.

HEPWORTHS LIMITED, Maclean Street, King Wms. Town

Ikresmesi Emnandi!

Yizani Nibone! Yizani Nibone!

Ifandesi elikulu Lempahla Ngamanani Atotyiweyo ko

Dyer & Dyer, Limited

E- QONCE.

Zonke Impahla ebezi Sele zisatengiswa ngamanani apantsi kakulu.

I Carpet Bags yi 3/6; Iminqwazi ye Twidi 9d ; Ihempe Zokusebenza 11d; Ihempe Ezimhlope 2/6.

Kuko Ityali ezintsha ezisa ndulukufika, zifanelekile kanye, ziqala kwi 3/- inye.

Idyasi Zamadoda ..	..	9/11
Isuti „ ze Twidi ..		16/11
„ elungileyo ye Serge ..		25/-

IMPAHLA ZOKUTSHATA — Imitika Emnyama ne Ndulubatyi, ne Bhulukwe ze Twidi yi

26/- nge SUTI.

I Printi ezintsha yi 5d. nge yadi; I Kausi Zamadoda yi 6d.; Indulubatyi yi 1/6; Ibhulukwe Zangapantsi yi 1/9.

DYER and DYER. Limited,
KING WILLIAMS TOWN.

Thomas Bailey & Co.

E QUEENSTOWN,

BASANDU KUFIKELWA YIMPAHLA ENINZI

IZIHLANGU, ISHUZI,
kwane SLIPPERS, '

ZONKE BAZTTENGISA

Ngamanani alula apa E Safafika.

I Veldtschoen zama doda ziqala kwi 4-/6.

Ezibotshwayo, zamanenekazi 4/-
(ZINOLUSU KANYE).

Slippers, ziqala kwi 2/6.

BONKE MABEZE KUZIKETELA

LEMINYAKA 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 SIZIPAULE i BLANKETE ZONKE ngopawu esiluqinisele na Komkulu ngohlobo lwemifa nekiso le yongamele lenteto.

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

ZONKE EZI BLANKETE ZIZEZINGATANDATYUZWAYO. ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU. IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkele enitengakuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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

APO ZIPAKULWA KONA KUKO

James W. Weir & Co.

E QONCE.

Ngabobodwa abanokubhala lomfanekiso *we* Ngonyama

IKOMPONI ENTSHA YASE JAGERSFONTEIN YOK*UMBA NOKUPANDA, LIMITED.*

KUYAZISWA apa ukuba u MR. JAMES SAUNDERS (Mehla- zibhekela), obefudula ese Koffyfontein, unyulelwe ukuba abe ngu Mpati wa Bantsundu, ne Mingxuma e Jagersfontein, umsebenzi wowuqala ngo 19 lwale nyanga

Ngomyalelo,
NELSON S. GIRDLESTONE,
Unobhala.

Kimberley, August 14, 1895.

KUFUNWA

AMADODA apilileyo, afunelwa umsebenzi wapezulu nowase mngxunyeni kule Mingxuma yase Jagersfontein.

QONDANI.—Kwabakufupi e Qonce u WM. N. SIKITI, ogayayo (wase Debe), unokufunyauwa kwa Mr. Xiniwe ngabafuna ukusiwa kulondawo inomsebenzi.

I mivuzo iyamkeleka, kutyiwi kwakona, nempato intle kakulu.

A. W. FISCHER, East London,

(Obe Ngumlauli womzi wo Messrs. PASCOE BROS, E-Cala.)

UZIBEKA ezinyaweni Zabahlobo bake abantsundu abaninzi abamele izi Qingata ze Transkei, i Qonce, ne Monti, ukuba azazise ukuba utenge Ivenkile Mr. A. BEET, ekutiwa li KAYA LABANTSUNDU, E MONTI, waye ezibeke ngetemba lokuba ngokucoselela ukulungiselela umzi u kwenza ukuba ude umtembe wonke umzi Ontsundu.—U Mr. FISCHER uyakuyiyaleza kubenzi bayo e Yulopu impahla ye Sitora sake ezingubo zamanka na zokuvata, ayitengise ngobona butshipu bunokufikelelwa. Ukulungiselela abarwebi abantsundu yoba yeyona nto aya kuyipuhlisa u Mr. FISCHER Nawupina ontsundu ohambela E-MONTI makangakulibali ukuvelela izitora zika Mr. FISCHER, apo kuqinisekileyo ukuba bayakufumana ezona ngxelo zifezekileyo ngento zonke.

A. W. FISCHER IKAYA LABANTSUNDU,
E-MONTI.

O BAKER, BAKER and CO.

E QONCE.

Siya kwa BAKER!

Bane Fandesi Elikulu!

NGOKUNJE

Yonke Impahla Itotyiwe!

I Printi ziqala 2d. pr yd
Imuslin 1d

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ZONA ZITOTYWE KAKULU KANYE.

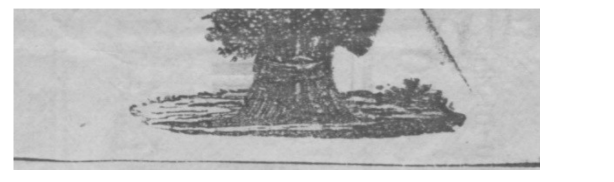
IMPAHLA ZAMADODA NAMA KWENKWANA,

KUFUNEKA ZITENGIWE ZAPELA.

Elowo makake eze Kuzibonela ngokwake.

Kwa BAKER, BAKER & CO.

KUFUNWA!



1 000, 000

Leponti ubunzima be HABILE Kotunyelwa ku J. HODGES & C0., QUEENSTOWN.

KUFUNWA!

Beauchamp, Booth & Co.

E QONCE.

Siyanazisa ukuba siwafezile amalungiselelo ebe siwenza sine

Mpahla Ezintsha!!

I GERMAN PRINTS, ezona zilungileyo yi 6d. i yadi.

IZITAFU Ezipindiweyo (double width) intlobo zonke zamabala yi 1/- iyadi (ngamanani alula).

ITYALI ezintsha zoboya ezisandulu kufika zenziwe kakuhle ziqala kwi 4/- ziye kwi 40/- inye.

I HEMPE eziyi micako ezomeleleyo ye 6d5 7 ½ d, 9d, nge yadi.

ILOKWE ZOKUTSHATA ese zenziwe kade ziqala kwi £1 5s, zide yiye kwi £5, zinako noku odolwa ze zenziwa kwa oko.

IVEYILE ZABATSHAKAZI, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into engafunekayo yomtshato.

Yizani Kwisitoro setu esikulu esitsha

Beauchamp, Booth & Co

PASCOE (U FOLOKOCO.)

NIYAZI apo ningamfumana kona. Uyazibulisa izihlobo zake ezintsundu.Ufuna ukuzikumbuza ukuba usandulu kufumana into eninzi yempahla ezintsha ezivela e NGILANE •—

IZIHLANGU ne SHUZI!

EZABAFAZI i SHUZI 3/6 nge pair
” EZINEMITYA 4/6 nge pair
EZAMADODA „ (ezomeleleyo) 7/11, 8/6, njalo njalo
EZILUKUNI (Bluchers) 8/- nge pair

Ingubo Zamadoda Zokunxiba (ngokukodwa) Ezokutshata — Uyezvana,
Asiwahbele Namanenekazi Ilokwe Ezimhlope ze Setini ziqala kwi 30/—Qonda i £1 10/- qa.
Izigubungelo, Amagqabi, Ezokutshintsha Ilokwe, ne Ndilokwe, njalo njalo Eyongeji neyokutshata imisesane Amacici, njalo njalo.

ITYALI no PRINTI zake ziyalicimilanga, Ningazilibali ITYALI zake.
[FLANELE ziqala kwi 3d. nge yard.
[kavala zamabhayi zobusika ezinoboya 6d. nge yadi
[KELEKO e Brown 3d. nge yadi—ummangaliso.

KWA FOLOKOCO

Nge Nqu—“ SALUF,”
Ezantsi Kwetyalike yama SKOTSHI
E QONCE.

ISITARUZISO.

TINA bamagama abhalwe ekupeleni kwalenteto, BOOI TONTSI no SOLOMON G. B. TONTSI, base Rabula, kwisi Qingata sase Qonce, ukwenjenje siroxisa, amazwi atile okubangcolisa, atetwe siti ngo Messrs MUNDRIGH and Co., base Rabula, betyatyekwa ngodaka lokuba bavule bafunda ileta etile, ebitunpelwe ku S. G. B. Tontsi; sihlokomisa ukuba lonteto ibingena siseko nanyaniso.

(Signed) BOOI TONTSI,
S. G. B. TONTSI.

Keiskama Hoek,
21st December 1896.

Lamplough Institution FOR Girls
BUTTERWORTH (E-GCUWA).

LE-Seminari Yama-Ntombazana Iyakuvulwa ngolwesi-Tatu FEBRUARY 3rd, 1897,

Kufundiswa zonke i-Standard—Kwanemisebenzi yezandla neyasezindlwini (Fancy and Domestic Work)—ne-Drill.

Abanombuzo ngayo bangabhekisa ku-mpati,

THEO. R. CURNICK.

Isikolo se Ntombi e Shawbury
EAST GRIQUALAND.

ESI SIKOLO sovulwa ngo Mvulo February 1st, 1897.

Abazali abafuna ukutumela Intombi zabo maba behle babalele ku Mpati. Ukuba kuko abafuna ukungena kulo mgaqo we Titshala (Pupil Teachers' Course) mabafike kwase kuqaleni kwe Seshoni xa i Class zisa lungiselelwayo.

Abafuna incazelo ezileyo botunyelwa bakuba be bhalele ku

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WONIKWA kubani ongalandisa umkondo kogama lingezantsi, ekungati ngawo ku funyanwe lomntu wayesika u Mrs. Roberts, e Central Hotel, ngomhla we 29 December, waze weba nemali ezi £28. *Igama lomntu, olandisayo aliyikuxelwa.*

FREDERICK W. SMITH,
Umpati Wamapolisa,
E-Qonce.

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EKA LITTLE.

Abafuyi be Gusha abantsundu mabafune i Dip ye Gusha ka LITTLE xa ke bafuna yona maze banga tabati nanye yesi zinga pantsi kwayo ngokuluga!

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INCUKUDU,
INTAKUMBA,
AMANUNDU,
OQONGQOTWANE,
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Abantu bayalunyukiswa ukuba baqonde ukuba zonke ipaketi zalomgubo zinombhalo ka Thomas Keating; xa ungekoyo sukuba iyinkohliso. Utengiswa nge tins kupela.

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Abantwana aba Bulawa Zizilo,
Abantwana aba Bulawa Zizilo,
Abantwana aba Bulawa Zizilo,
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NE VENKILE,
E QONCE.

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UMFULAWENJA kumana umntu eqaqazela yingqele kude kube buhlungu nengalo
UMFULAWENJA UMFULAWENJA nemiqolo, njalo njalo, ize kufike
UMFULAWENJA Intloko ebuhlungu, Nomqala, ne
UMFULAWENJA situkutezi, nokutamba. Ukuba
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IKAYA LABA HAMBI.
E BAI.

KUMANDI ukuba ndivakalise ukuba ngenxa yokusweleka kwe ndawo enjengale yabantu Abantsundu e Bhai, u MR. O. HENDERSON, um Afrika wase America, ngoku umise IKAYA labo bonke abanga bango nwaba xa bakude namakaya abo.

Abahambi babizwa imalana elula ngokuhlala, batye kona.

Resolute Boarding House,
Russell Road,
Port Elizabeth.

IKAYA A LABAHAMBI
E KIMBERLEY.

UMZI wakowetu ndiwuvulele Umzi Wokupumla emva kokuhamba nokudinwa, e Main Street, pambi kwe ndlu yokutabata i Pass Zabantsundu (Registered Native Pass Office), apo wofumana kona ukonwaba nokupumla kakuhle. Elinye lise *De Beers Road,* likangelene ne Station sika Loliwe. Elise Main Street yi *First Class Kaya apa e Kimberley. Telegraphic Address* : Kulwa, De Beers Road or Main Street.

JOE. A. KULWA, Kimberley.

UKWAZISANA KWEZIHLOBO.
Imibiko

TSEWU. — E Johannesburg ngo 27 December, 1896, ngo 2 kusasa kusitele kukufa Intombi etandekayo ka Rev. no Mrs. E. Tsewu engu JOHANNAH iminyaka mihlanu nenyanga ezisixenxe ubudala. Izihlobo mazamkelelombiko 3121]

KUFUNWA

ITEACHERS ezimbini kwi Sikolo sase Rabe esise Blinkwater (e Gqu gesi); eyokuqala ibe yene Siqinisek esizeleyo. Umvuzo £40 ne £15 ngonya ka ku Mtungisi.

Balelani ku

ISAAC WAUCHOPE,
2141] Fort Beaufort.

ITOLIKI yesi Xosa nokuba sisi Suti kwi Ofisi ye Mantyi e Maclear Mayibe ngumntu ofundisiweyo kakuhle abe nokuncedisa e ofisini, nase kukopsheni inCwadi, njalo njalo. Umvuzo woba kwi £70 ngonyaka, unyuswa
ngokuquba kakuhle umsebenzi, nesimilo esihle.

Makabale elowo ngokwake, atumele namapepa esimilo, kwi
3211] Mantyi yase Maclear.

IMVO NELISO LOMZI.
NGOLWESI-NE, JAN. 7, 1897.

IVEKI.

ELASE Turkey lixiniwe ngama Rushiya.

U MR. CLOETE, obebambe isitulo esine Mr. Green utiwe jize nge C.M.G.

EYONA nto ilungileyo ayitetileyo u Rhodes kwezinteto asand' ukuziwisa, yeyokuti kwixesha elizayo akayi kuba saqogana namagqugula ezikulu, uya kuzinikela ebantwini.

U MR. WILLIAM HAY, M.L.A., osand' ukubuya e Ngilane, siva ukuba unyulelwe ukuba abe ngumpati we Insurance Company yase London, Liverpool, ne Globe.

U MR. WOODHEAD, i Mayor yase Kapa, no Mr. Connyngham Greene, Iliso lo Laulo lwama Ngesi e Pretoria, bawafumene amatontsi esisipango samawonga onyaka omtsha. I Mayor yenziwe u Sir, omnye lowo wenziwe i C.B.
Ubupakati buka Mr. Woodhead kutiwa ubunikwa ngokuba ekade epete umzi wase Kapa.

EKUVALWENI kwe Sinala yase Wellington u Dr. Muir uyigxekile into yokufundiswa komtinjana usiwe kwimviwo: ezinkulu ze Yunivasiti (Universities). Ute kufuneka inyameko igqityelwe ekuwufundiseni izinto zasemakayeni, wancoma ukuquba kwe Rini kuko umcimbi. Kunjalo kanye. Kodwa kulenteto ivana ngandawo nina nenqubo yo Mongameli we Sebe le Mfundo, yokungazixasi isinala zentombi ezihamba ngalomkondo njenge Lesseyton, ne Gcuwa, ne Peddie, kunezinye ezizama ititshala. Lendlela ayincomayo Dr. Muir ebemana eyisondeza kuhle Sir Langham Dale oko ebekwesi sihlalo sino Dr. Muir ngoku.

Unqulo lo Mr. Rhodes.

EYONA nto ibipambili ngale veki kwimpi emhlope ibiku kunqulwa kuka Mr. RHODES. IRuluneli, nezinye izikulu kade zisamkelwa, kodwa akuko nto ike yagqita kubushushu bokwamkelwa kuka Mr. RHODES njengokube ebuya kwelakwa Mzilikazi, egqita e Bhai nase Kimbali nase Kapa Izinedopu ezidumileyo zingabi zinkonqile kuba zimlwa ngokufunze u Dr. JAMESON e Transvaal. Inqimbilili yoluntu yona imamkela ngo vuyo olungutetekiyo. Abalesi be Mvo bayazi ukuba lelipepa kupela elamdumisayo u Mr. RHODES, lisiti ngengaroxanga nase kulauleni, yakuvela eyona nto bayizamayo yokuginya ulaulo olugwenxa lwase Tranvaal. Ke ngoko asinakwele ngokwamkelwa amkelwe ngako. Sitsho sisazi ukuba ngomlomo uninzi oluquba lemivuyo luti ludumisa umsebenzi wake wokutimbela Inkosazana yama
Biritani elo lise Ntshonalanga nase mantla e Transvaal. Esiti tina malube alunakani ukuba lomntu zihlangulwe kuye ezondawo ikwa ngu Mr KRUGER lo ebekufunzilwe kuye ngu JAMESON no RHODES ukuba libe eli le Afrika Esezantsi liqubento nye pantsi ko Kwini. Abangalufihliyo uluvo lwabo bayixela
mhlope into yokuba udunyiswa ngenqubo yake yokupelisa ilunda lobu Bhulu ; ekungoko tina bamatemba akwa Nkosazana kwapela
kule mibuso samdumela kwase ntlandlolo yakutyileka eyona nto angayo ngokufunza kuka Dr. JAMESON, esoloko sati kwakufanele kuba, ukuba inkosi epete kakubi, njengokuba kwaye kusitshiwo ngo Zulu nama Mpondo, mayiginywa yepata ngendlela zokanyo, u Oona PAUL ungowokuginywa kunye ne nqubo yake yobunyama efanele amaxesha o NOWA. Siti tina uyuqala ukuqonda ezonto umzi oma Ngesi ngale mihlali.

SICINGA ukuba kungayimfanelo, ibe lilungelo nakuninzi lwaba leseshi betu, ukwenza incazo, ekutwaseni kwenyangu, yembali yegama lenyanga leyo, njengokuba eze nawo ama Ngesi kweli, saza nati saquba ngawo. Inyanga ehuqutywa ngazo ziza nama Yuropu — zaye zivela e Roma— umzi owaba nokukanya kwase ntlandlolo Namntu wazinikela kwinxamleko yokuyiqwa lasela inqubo yenyanga zonyaka ngu JULIUS CAESAR ngo 45 B.C. (pambi kokuza kuka KRISTU elizweni). Unyaka uba nyanga zilishumi linambini. Into awayenzayo u JULIUS yaba kukwabela inyanga intsuku. U January ubizwe ngegama lo tixo wamanyange ama Roma u JANUS, ongu tixo owongamela iziqalo zazo zonke izinto Iyile nyanga no February, zazingeko ekuqaleni, zahlonyelwu yi Kumkani yesibini yama Roma u NUMA POMPILIUS, ngonyaka we 672, pambi kokuza kuka KRISTU. Kwakudala ke unyaka ubuqala ngemigeobo, abebeti noko abasebenzi bangayilibali imisebenzi benga bangacelela intsebenzo zabo amatamsanqa kulo tixo weziqalo Ukuze kulunge makababone bekulonto banga bangasikelelwa kuyo. Kumabandla ase Roma namanye ngosuku 1 kukunjuzwa ukwaluswa komntwana ongu YESU, ekutike i Banki ne Ofisi zivaiwe ngelotuba. Emzuzwini kuvalwe namanye amashishini. Usuku 6 Iwayo lenyanga kwakwezi Remente lolwe *Epiphany,* kukunjulwa ukuboniswa kwe Zazi zase mpumalanga u Sana u YESU; ibiba kwalusuku lokupumla emisebenzini, ngoku akunjalo. Ngo 13 iba yi Cawa *Septuagesima.* Lemihla yeyobu Ramente. Itabatela kowokufa kwe Nkosi ukubalwa kuziswe nganeno. Enye i Cawa yeye *Sexagesima,* ke yona, ngo 25 January, yandulela ukufa kwe Nkosi ngeveki ezisi 8. Njengenyanga yehlobo iba yeyelanga. Siti tina yeyelanga Lomnga.

Iroba Lomsebenzi.

LUPAWU oluhle ukuba izihandiba zeshishini e Johannesburg zibona imfanelo yokumisa i ofisi apa ukwenzela ukuba abafuni
bomsebenzi base Transkei nakweli bangabulaleki. Kufike u Mr. J. BAUMANN, omele i Komponi ezityebileyo zo ECKSTEIN. Ezi komponi zinokwamkela inani elingapeliyo, baye abasebenzi abasuka kweli bengasakungeniswa mingxunyeni, kodwa baya kusebenza pezulu. Indoda inokufumana £3 ne £4 ngenyanga inikwa ukutya. Impato entle yabasebenzi iyakuvelelwa. Ibinga ke impi yakowetu ingamhlangabeza u Mr. BAUMANN kumalungiselelo amahle awenzileyo. Imingxuma angayo yeyona yezityebi zase Johannesburg.

Amanqaku e Qonce.

Kuluvuyo ukuva ukuba imali eyazuzeka kwi timiti yase Tshatshi,
esake sayibhala apa, ibe zi £14 9/5
esesandleni, emva kokublaulwa kwendleko. Amadinga abe ziponti zone ne sikisipeni, nebhokwe enye; kungavuyeleka efumanikile nawo seyiba sesandleni yonke,

Ngolwesi Tatu lwepelileyo kuhle into eyotusayo kulomzi. Kungene itutu kwigumbi lokulala lika Mrs. Roberts, we Central Hotel, lancatama engontsini kanti lilalele ukuba alale ukuze libbade, Ute kuba efika ediniwe kusebenza imini yonke, wabehle wangqengqa; akubanga' kade, lati nyalulu iramnewa lambeta wati nciti, lachile namashumi amabini anesibhozo eponti. Inkulu longozi, kusafunwa nanamhla umkondo.

—o—

Ngosuku olupambi kwe Kresmesi bekuko amalungiselelo kwi Hospitili yalapa, okwenzela abafayo idinala enkulu. Intwana-ntwana ezincinane ezimnandi njenge cake nezinye, zalungiselelwa ngo Misses Charlotte no Lettie Sissing. Bonwaba kakulu abafayo, kwakuhle ukubabona beswi bulukile; babe bane kupela abangabanga nakuzonwabisa. Kwaba ngumangaliso ukubona abongi benentsebe entle kangakaya, beququza besenza lomsebenzi.

IDIPU YASE GQILI.

Kuninzi okutetiweyo nokutetwayo nge dipu yase Gqili, kodwa ke inkoliso zinto eziviwa ngendaba; ngoko ke singa singawucacisela umzi njengoko siyibone ngako,
saza sayingena ngako.

Uwelile emlanjeni e Gqili sewungene kumda welinesifo, ngoko ke mauditshwe xa ufuna ukuza neno. Ukuba uhamba ngo loliwe umntu osuka e Dayimani, impahla yofakwa kwigumbi elilodwa ihambe iqunyiselwa, ahlangane nayo e Gqili umniniyo.
Yofika ime itreni esitishini Base Gqili, nibe senikutshwa ngamapolisa esiya kunidipa ngale ka Battle idipu. Ningena kwindlwana emboxwana yamazingi, ekutiwe zinzi kuyo itanka iqingatise yidipu. Lovakala ke ipolisa lisiti, mabakulule bonke babe mnqini, bangene ngezitupu kule tanka, bahlambe. Impahla eniyinxibileyo ifakwa kwibokisi enkulu, iyokuqunyiselwa kweyayo indawo. Kotiwa nakugqiba ukuhlamba manitabate imibhalo apa exhonywe eludongeni lwalendlu, kude kufike impahla yenu. Apo yahluke kona le kweyama Bhulu, umntu uhlamba ngokwake, akakatywa ngesihlangu. Niyakuti ke yakufika impahla yenu, niyiwele kunye nonke, isiqamo salonto siba kulahleka kwempahla yabanye. Ngale veki ye Nyibidyala omnye umfo walahlekelwa yibhulukwe mhla ngemvulakazi enkulu, waselemana ewunduza ngedyasi, wada wancedwa ngomnye ngedlavu lake. Ube ngabuza kumapolisa akwabiko limnanzayo. Indawo eranisayo kukusuke ipolisa liti bonke abanemali newatsha (watch) mabazinike lona, kanti yonke lonto liyibhandela ndawonye, ibe sisulu sokulahleka nokubiwa. Le yase Gqili idipu ayinanto yona okwayo, apo ibambi kona kusekulahlekeni kwempa hla yabantu, kanti wosuke angabi sabhekwa xa aditshwe kade. Masigqibe ngendawo yokuti. abamhlope bona bafaka isihlangu sodwa edipini, bahambe.

U MR. W. O. CARTER wase Qonce unga ingazisa abahlobo bake abaninzi kwabantsundu ukuba akasenanto nevenkile apa ingakwa Pascoe; kodwa xa bamfunayo, ukuba abamele nantonina, njengokwanga. pambili, banokumfumana kwi etora esisemva komzi ka Mr. Hilner, wentsimbi zamaxesha.— ADV

Impawana.

Sinosizi ukuva ukuba u Mr. George A. Ross wase Bhai usaseloko ebandezelekile kugula. Selese Ntlontlweni, e Natal, apo way eye ngokuhlaziya impilo. Abahlobo bake abaninzi abakuyeka ukucela ikambi lake e Nkosini.

Intlanganiso yaba Fundisi base Wesile Yomjikelo we Kimberley ne Bloemfontein iya kudibana e Bloemfontein ngeveki ezayo, ngowe 13 enyangeni. Isitulo siya kuqala ukuba no
Rev. James Thompson, M.A. Intshmayelo zenkonzo ze Cawa, 17th, apo e Bloemfontein zalatelwe ngo 11 a.m Rev, Jonathan J. Jabavu ; ngo 3 p.m. Rev. D. Msikinya; ngo 7 30 p.m., Rev. Jacob Monyatsi. Bonke baya, kubanqwenelela ixesha elimyoli leze Lizwi abafundisi.

Umzi wakowetu unangoku usafuna ingqeqesho kwinto ezinjengenqubo yepepa kwanjenga kwezinye izinto. Singa singerorelwe ke ngokuti xa siteta nomzilwaua, okanye umzalwanakazi, u Nomape Langana wase Rouxville, ngesaziso somntu omfunayo kude kuve nabebengenanto kulonto. Inteto elilungelo lake, nokuba lelomlibo wakowabo umntu, ingeniswa epepeni, isisaziso emasirunywe nguye wonke nokuba ungohanjelwa lipepi akahanjelwa sinina, Inteto eluduba lwabantu bonke, engeya ngeniso etsolileyo kwisiqu sombhali, ayirolelwa nto nokuba umntu akanguye ohanjelwa lipepa. Ketani ke apo.

Lenteto yandulelayo mayibe kwayimpendulo yetu ku J. Njali wase North End, e Bhai, onomntu amfunayo ati ulahlekile.

Ukuze uqonde ukuba indlala itwele amehlo ngase Twecu kutiwa izinja zingenele impontshane zombona omtsha ziyazidla. Kakade zibangwa kulamba. Inyaniso yona kukuba umzi seupile ngetemba lokuba iyakuti isifa le imiyo kube sekuko into emasimini. Imvula zifun' ukuti zibeko ngokumnandi, ziwukaulezise unyaka ;
kwaye ngenkumbi kusafumane kwati xum, owangase Lwandle uti kuko ezitshone elwaadle, esingavuya izizo zonke.

Umbhaleli wetu ose Rodana uti:—
“ Mhleli obekekileyo,—Ndinento endinga ndingayibuza kuwe Liso Lomzi. Lento i Bhodi isiko layo yintonina ? kuba uti umntu engazinto anyulwe ngabantu. Ubumnyama baka bapata ukukanyana ? buti ubumnyama ukuba buliwaka ukukanya ngamashumi amabini kupate ukukanya. Nditsho okuti usati umntu akufa angcwatywe esangweni nezindlu ziwiswe. Ndicela lamazwi uwafake kwelopepa lomzi.”
Into yona nakwaba kutiwa sebenokukanya, akukakanyi kanye, yilonto samana siyaleza ukuba ubude bungasukelwa ngabula manyange.

Inkumbi zininzi kakulu e Tinara nase Nqweba. Ziwatshajele amasimi e Tinara, kuba zifike lomhla nge Kresmesi, zayidla emboneni obesele kepuza. E Nqweba zafika umfazi esemasimini, zatsho watwala izandla entloko ukusinga ekaya.

Umbhaleli wepepa lase Dayimani uti: “Ndingomnye wabo bebesand' ukuti makwenziwe umkosi wamavoluntiya ebala, apatwe ngabapati bama Ngesi. Ndite mhla kwakunzima ndaya nomnye, sifunq. ukuya kunceda kulemfazwe, sasuka saiatiswa ku Rulumente. Ukuba ama Indiya ayenga xotyiswanga, ama Ngesi ayeya koyiswa ngama French.”

Intlanganiso Yotitshala e Glen Grey.

Intlanganiso yezititshala ibuye yangena kwakona ku Bengu nge 22 December, 1896; ababeko ngo Messrs. Matoti, Mali, Mahonga, Hlahle, Mankai, Mabeta, J. S, Sibeko, Sibeko (ngababini), no Mr. E. G. Mahonga. Umgcini-sihlalo (Mr. Matoti) ucele Unobhala (Mr Mali) ukufanda ingxelo zentlanganiso egqitileyo, zamkelwa.

Umhlali-pambili ute kwanyulwa ikomiti yokufuna i president, massive ingxelo yayo.

U Mr. Mali ute ngokutunwa yi Komiti ndabhalela ku Mr, E. G. Mahonga e Macibini, owati woza kuzilandulela, ingxako ziiubambile ngalomhla wentlanganiso, nauku ke simbona.

U Mr. Mahonga ute okuuene yafika inewadi ka Mr. Mali, ndapendula ngeli lokuba ndoza kuzilandulela ngokwam, ndize ke namhla ukuzikulula. Ndiyavelana notitshala emsebenzini wabo we mfundo kakulu, kodwa ndiba sezingxakekweni ezinkulu ngokukodwa kumaxesha okupela kouyaka.

U Mr. Hlahle ute simvela kakulu ezingxakekweni zake, kodwa ke kuyimbeko eukulu ukuba naye.

U Mr Mahonga: Xa intlanganiso ke ibona noko andisayi kuwunyasha umsonto oqumayo. (Kwadunywa.)

V ice-President, Mr. Henry Hlahle; Secretary, Mr. Moses D. Mili; Vice-Secretary and Treasurer, Mr. Emmett Mahouga. Amalungu e Komiti: Messrs. Matoti, Mabeta, Mankai, no J. Sibeko.

Mr. President: Mayiqutywe ngandlela nina intlauganiso le?

U Mr. Mali ute ndinezisekelo ezitile endiuazo apa kum, ebendingatanda kusetyenzelwe pazu kwazo, iketwe umadlala njalo. Andipumelelanga ukufumana eya pesheya kwe Nciba (Transkeian Native Teachers' Association), yafundwa yonke yolishumi linamibini, isamkelwa, iketwa, isongezwa njalo. Intlanganiso mayibe kanye ngonyaka, kulwesi-Bini lokuqala kwi bolide ze Kresmesi (December). Ikomiti inelungelo lokuyimema intlanganiso napambi kweloxesha xa ibona, kuba intlanganiso ijonge ilungelo lemfundo nomsebenzi wotitshala pakati kontsundu kwakupela,

Kunyulwe onobhala ukuba babhekise ku Dr, Muir ngentlanganiso le.

Bekuko lamauenekazi: Misses Mtyapi, Masimini, Matsolo (ngabahlanu), Mpikwane, no Hulana. Yavalwa intlanganiso emnandi kunene nezolileyo. Waququzela bhetele umzi kwiukonzo ye zixhaso. Yamkeleka nemibulelo eyenziwe ngotitshala, Yatshaya nge 3·30.

P.S.—Kucelwe umhambi u Mr. Gudula ukuba acebise nge order of business watsho kamnandi; kwanyulwa unobhala ukuba abhekise umbulelo ngencwadi kuba ubehle wapuma oko kungekafezwa.

Izenzo Zamabandla.

Idipende yase Monti.

Lentlanganiso ka Nyanga Ntatu ibidibene e Donnigton nge 12 Dcember, 1896.
Umpati, Rev. W B Rubusana, nama gosa ake o Messrs. Dwashu, J Tyekana, J Matsa, C Majombozi, Z Mbewana, Nkenke, Mene, Teta, Tembu, S Lobi, B Ncapo, obesihambele ngu Mr. Faba; amanene wona emaninzi.— *Ingxoxo.*

Kusingetwe kakulu kumasiko obu hedeni, ekubonakala mhlope ukuba asalawula eziramenteni angala: ulwaluko, ukuhalalisa mhlana kusukuba kutshatwa, ade um Krestu azilibale into ayiyo, ati namhla kuza kutshatwa kulomzi wako umhlaumbi wakowabo, angakatali nokuba kuko banina; esite ke
tina sasesizimisela ukwenza lantlanganiso ebifudula isenziwa e Ncemera kwimihla ka Birt, yatshona kunye naye, siyakuyiqala ugo March ozayo, singasapike namanye amasiko. Apo iyakubakona ezayo e Monti ngo April, 1897.

ZIQINGATA NGEZIQINGATA.

IZIQINGATA NGEZIQINGATA

[NGABABHALELI BETU.]

LADY GREY.

Sisahleli apa Mhleli. Apa e Gqili kesagxamela tiknbe noloyiko ngenxa yokusweleka kwemvub, kanti Inkosi iyayi pulapula
imitandazo yaboni; kesafumana imvula zimnandi kweziatsnku, yana intsuku ezitandatu, yaqala mhla nge 13 ku December
wada kwalusuku lwe 16, nangoku isana.
Ingca iyapuma, inkomo ziyatyeba. Into sotusayo sesisifo senkomo kutiwa ngu Landipasi.

Siva ukuba umhlaba wase Gqili uyapucuka ngento zempucuko ezinjengebhola;
ndifunde inqaku epepeni ukuba itumente yebhola yase Gqili izakuba se Alvani, kuya kudlala ezindawo zilandelayo : Burghersdorp, Johannesburg, Molteno, ne Dordrecht, pambili kaba lakuti. ngeminyaka ezayo liya kuyidlala e Rautini!

ESASE QONCE.

Siyavuya ukubona ukuba u Mr. Matyolo ungene nonyaka neshishini lake lezihlangu kwelinye laniagumbi abanzi omzi
ka Mr. Xiniwe. Lonto ilupau oluhle okuqala konyaka, esitemba ukuba uyakuya ehluma umhlobo wetu lowo ide
ndlu izale tu “ zizicatulo,” Kambe oko kuyakuya ngenxaso yamawabo kwanje-ngokunyanisa kuka Mr. Matyolo eshishinini. Akuko nto siyitanda njengokubona ikaba liquba.

E-XESI (KWA KAMA). — Ngecala lase Lizwini kufiwe kuba yonke into isingiswa kweli dlelo kutetwa ngalo.

Amapapu apezulu tina kweli ngetyala lika Kama no Rulumeni eliya kutetwa ngo February. Into embi yeyokuba singazazi izimyo zomzi ofundileyo. Asazi nokuba balindele ukuba bazivelise sekulungile okanye konakele kusinina?

I cricket iyazanywa likaba apa ukuba ide iye kufikelela kwimi mango yayo. Liya kuba ne tournament kwa Gqumahashe nge Christmas Holidays.

Nge 18 December, 1896 mhla zavalwa izikolo kwakuko i Tea-meeting kwa Marela, igcotyiswa yimvumo ebilungiselelwe ngo Messrs. Makongolo, Ncapayi,
Tunyisxya, noNchuka. Umsebenzi wayo yayingowokuqokelela imali yokufuna izitulo zendlu yesikolo esandulukwakiwa kona. Impato yale tea-meeting ibe yelihlazo ezizweni. Ngati abantu abebeyi
pete abaqelile ukulungiselela abantu.
Into enkulu ngati zizishuqulu zeswekila
Enye into ebe lihlazo ibe yeyo kungalngiselelwa kwabantu base mzini indawo
zokuhlala emva kokuba behlawule imali zokungena.

TAMARA.—Budlu ityalike yase Tshatshi lonke icala kahla pantsi, ungafika kwiholoholo kuba kaloku umntu uti xa
akela u Tixo ityalike afune intsasa agxumeke, aqokelele intuku atyabeke aqabe ngekalika ize ibe tnhlope abe umntu ugqibile. Budlu—pihli—kahla—yakuna imvula, ibe itshayile zigule ititshalakazi. Siteta nje iyagula, ngenxa yeloshoba lendlu, kuba kudala yawayo.

Imvula itsho kamnandi, ndiyakolwa ukuba sikumanqanam okugqibela endlala ukuba idyasana azifikanga, ziyapambana izipani, akusentsuku zatywala umlungu ahlale nokutyakwake okudulu.

Lixapetshu kulungiselelwa i Anniversary (anvestile). I Superintendent ye
Circuit, u Rev. C. Mahlutshana, selekupe isaziso sokuba zonke ititshala zesiqingata zivumise ezezindawo: i Tamara, gqwala, Zimbaba, Etyeni, Emtti neyakwa Siyona. Azi kotinina? sisazi ngokwenene, yaye Superintendent ibinqele
pezulu ukulungisa, izindlu zika Tixo seyifulelwe eyase Tamara noko ingeka tyatyekwa, balungisa ezi Mbaba, Inavestile yoba se Tamara. Pambili Mongameli, eli lixesha lenqubela asililo lo
“ Befil,”

Bekuvalwa isikolo semini, kwamnandi kakulu, Umongameli esesihlalweni encediswa ngu Mr. E. Mdolomba, epahlwe ngu Mr. D, Mali no Mr. H Gqamana;
esisikolo sipetwe yinto ka Solilo eyazekayo ngezenzo. no Mr. W. Bekwa no Misq
S. Coto. Sibusimnarira esisikolo, intloko yaso yintombazana ete yawacopela onke amankwe engu Ngqase. Umongameli utete kakulu ngemfundo, ukuba
abazali bayinyameKele—watsho washicilela, wabayala kakulu abantwana. U Mr.
D Mali utete ngeziqamo namashishini, watsho shushu, gadalala. U Mr. Gqamana ubulele umsebenzi omhle owenziweyo yititshala nabancedisi bayo.

Enye into ete yabaluleka yingoma. Njengenxila layo kauncede undivumele kendituke ititshala nditi

Nxele lika Solilo, titshala yakomkulu.
Mntwanam ndipantse ndamosa
Ndiba yinyama.
Ntaba ye Dawuwa yimboniselo,
Ndlovu edla Exolobe kwesika Mhle,
Izingele ime ngo Nomaheya;
Ndanyantsula ku Xaxazele.
Gqira lasekaya aliroli zidlanga,
Kwaza kwafunwa elase Macireni,
Endilibuka, linomkifa,
Pambi ko sapo ko d : r . m.
Badi lo Mnandi vuka wanaba
Ngasetyolwaneni, Makulu !

Ugqibe u Mongameli ngokubulela ititshala, yabitshayile; lwavuma usapo.

Into ete eyabintle amadoda abembalwa, into eninzi yaba yengama kosikazi, kubonakala ukuba amadoda abuya amva,
nomzike maubuye umva; ndakukangela akusekude i Tamara Iihlele ezantsi, lisenziwa ngabaninilo. Amadoda angenwe sisifo apa sika “ Ndiyacasa sobudenge,”
ilizwi lamadodana alazelwe nto kuba bona bezilumko, kainakama, kodwa boyiswa kwayimicimbi yomzi wabo, bateta izinto ezingeuasipelo. Sisahleli kambe pantsi kwalomfukumfuku ka “ Ndiyacasa,” ungenakufunda nto.

Betani! Siyavuma, Betani! Siyavunqa.
Mhloko siyavuma : Asingawo nawo amagqira agwazu Tshakalanxiba izidlokolo neminqwazi yemfene, atwasayo,
napehlelelwayo yeyona nkunzi yawo.
Bapina abavangeli? Kunjalo nje ngonkabi kunukwa abafazi, kungayiwa
kuvunyiswa yazi ukuba kuyakunukwa isialam somfazi. Ukuba lusizi betu.

Tina banlu bantsundu singabantu abakwaziyo ukuxela indaba; fanisa. Ute
omnye umfo esincokolela nge Dip yase Ligwa, wati bate xa batukuhla, xa besa qaqa ingubo zabo, ze emva koko baditshwe ngabeluhgu, bate xa baqala
ngomnye puhlu inkunzi yenyoka yonda ngomlungu, kwatandana, wazibika umlungu ; yesisinqininqini inyoka, yatanda komhlope umntu, yabayeka abantsundu, baba bayasinda bakwela isebuciti njalo abelungu, bahamba kunye nenyoka kololiwe,

Kaufanise. Uti omnye kute kwakona e Ligwa, xa kusa benewa impahla suka puhlu u Tikoloshe bacita abelungu, kwati sa yangu Hili yedwa e station, bazitshixela ezikamereni abelungu; kutiwa wafuna undiko u Hili, washanta efuna umlungu, kwabonakala ukuba seyingu Hili i station master. Netlkiti seziza kunikplwa nguye, kute xa kukwisituba kwavela ilizwi kumlungu, lipuma ngomngxuma wesitshixo lisiti: Boy hamba nalo ndodana imfutshane kwelani nonke nempahla zenu, anikuba sa ditshwa, lasinda ikaba ngenxa ka Tikoloshe inkulu ke lonto. Alitshoni lingena ndaba?

Into enqabileyo yimitshatato kuko pofu nento ezindala zamasoka, ekutiwa ngabantwana zi “ Monk ” onkomo “ Baxolile ” Foi Toro, Happy New Year !
-COFUMNCONO.

Okwamkelweyo.
IMBALI KA NTSIKAMA,

Ngokubhekisclele kwisicelo sika Mr. John Knox Bokwe emzini sexabiso la £25 ukuba kushicilelwe mbali ka Ntsikana, sesamkele lamaqoshana:—

Eyayise yihlokonyisiwe	£0 10
Mr. J. M. Zidumbu, Mafeking	0 2 6
Rev. Wm. Mpamba, Haenertzburg	0 10
, Ad. Hoppe, Wartburg	0 2 0
	0 6 6

Abantu Ngabantu.

UBU TEMPILE NOBU WESILE.

MHLELI, — Nceda undifakele elilizwi malunga nale ngxoxo. Ngati kusakuhityelwa, kanti lento inkulu, nakuba ingafanele kngqiba nkalo zonke. U Mr. Mali uti: Atempilela'nina ama Wesile engamatempile kade nje, ngomteto ka Dyan? Kuba u Rabe wall yena makuselwe. Ati oka Mgweba: Akuko nyala alenzayo u Rabe ngokudala uzilo, kona angamangaliswayo oka Mali. Atsho ati oka Mgweba, u Wesile wabizela uzilo amagqobhoka etyalike yake odwa, akateta nto ngelizwe lonke. Ke ute u Rabe akuqabuka ngalento wabona ukuba ngumtshabalalisi wabantu bonke—abukete Wesile na Rabe yedwa. Wenza ke ngoko isiguqo sabantu bonke, njenge advent yokuqala, sotywala. Ke u Wesile, utsho oka Mgweba, ufanelwe sihlalo esipambili eluzi weni, kuba abafana (u Rabe) bate bakufundiswa nguyise (u Wesile) uzilo, benza izinto ezite putu kwezoyise. Umelwe ke ngoko u Wesile, ngapandle kwe ntloni, ukuya e Rabe ngobu Tempile. — Ngentobeko ndim,

P. M. MPONDZO. Burghersdorp, 29 December, 1896.

Lencwadi ifike selipumile inqaku eli-ngokunqunyanyiswa kwale ngxoxo.— ED.]

NGEMITSHATO EBUDUZELELWEYO.

NKOSI MHLELI,—Kaundivumele ndenze umtsi we Nkau kwimpendulo ka Mr. Vazidlule ngamasela, ubalekela e Nqadu kumfundisi wakona. Umbuzo nangu: Kulungile na? Ewe, kucala lomfundisi kuba ufuna lemali 'mxelo mde. Ebengasakuba nayo lonyameko ngapandle kwayo, Abazali bafanele kuba kaloku ezinkomo zimxelo mde ziyabalahleka xa kulapo. Ngamafupi Mr. Vazidlule lomfundisi waso Nqadu noko ndiyatemba ukuba unokumbona osele xabiso likufupi nonatshato, angade abe seletanda imali, nokuba mhlaumbi ufanyaulwa ngabatshati abo noko uhleli elumkele umteto akanakutshatisa intsana, ngelokupela wonile u Maueli; kuba uyazi mhlope ukuba tina bantsundu asikatunguluIi ngokufaneleyo kuzinto zokanyo, Makashumayele leukatazo yabantsundu, baqonde ukuba lomitshato injalo inkoliso yayo, nguzisa ishumi lenkomo, neponti zontlanu, nenkabi yehashe, nenkwenkwe (rope). Nakubeni ndingatsho ukuti kupela kwezonto ezibanga lenkatazo, kodwa zizo ikakulu. Ngumangaliso okokuba lento iti tapu paya e Nqadu pakati kwamaqaba, kuba apo ibiqutywa kona kuse Bhai nase Monti, indawo ke ezo ezinempucuko; nokutiwa abafundisi bazo batanda imali. Ke nabo batshatisa kwezindawo sendizikankanyile, babengalungisi koko babefuna indlela emfupi yokondla usapo lwabo, kuba kaloku amadoda akafani afana ngend??? zodwa Uxolo Mhleli.

J. X. LABASE.

Bull Hoek, December 24, 1896.

NGE TITSHALA EZINTSUNDU.

MHLELI,—Kwi "Mvo" ye 24 kwegqitileyo kuko inteto yokudela ititshala ezintsundu, ebhalwe ngu S. M. J., ozifihlileyo igama lake, enditembayo okokuba ngu Some Mockery Joke. Ezi ntlanganiso zetitshala uzifanisa nembuto yabagxeki, eyabonwa ngu Dafeti ka Jese, imbuto ke leyo yabantu abakohlakeleyo, abangena nto nemiteto elungileyo kuba ngaboni, bekohlakele begxeka, baye befana nomququ opetshetwa ngumoya. Nali ke elam ilizwi: Mzalwana dade, eyona nto uiike uyibone ekungavisisanini kwetitshala, laye elako ilinga osewuke walenza lokunceda imiququ yakowenu entsundu liyintonina? Kupela into ebonakalayo kulencwadi yako zizigxeko nezituko, yaye ke lonto ingena luncedo kwezititshala oti yimiququ. Kulenteto yako ngewuba ufuna ukulinganisa u Dafeti, koko uteta ungena nto uyifezayo, waye unomona, kanti yena waye nge namona. Uti ititshala azifanele kuvelwa, zaye zifanelwe kukutshayelelwa pandle, ngumona ke lowo Kwawena uti inqaku olibone " Emveni " liteta ngokupumelela kwetitshala e Lovedale, ize nalonto ikwenze umona; unomona man, Some Mockery Joke, negama lako likufanele, uyagxeka ! Fan' ukuba akusaugeni nase zinkonzweni ze Lizwi. Ukuba waka wayititshala fan' ukuba wapuma ngokungakwazi nokufundisa, ubusuko ulibale kukuti ebantwaneni, " Mna ndapumelela izi Latini nezi Grike," kanti bona abantwana baya kufeyilisha. Okunye fan' ukuba apo ukona ngoku .sewute nyakama e ofisini eziposini, apo uman' ukuti, "Pass granted to Nantsi of Lady Frere to proceed to Healdtown, etc." Ukuba waka wako kwenye yezintlanganiso fan' ukuba icebo lako owawulingxamele alizange litatyatwe ngenxa yokungalungi, waza ke wasewusiti ititshala azivani. Mhlobp, Some Mockery Joke, funda ukuteta; yeka umona, ms' ukugxeka, wode ube ngu Kalaza wo JHambo Lomhambi. Elokugqiba, ms' ukuyiteta into ungayazi. Kaubone ugxeka zonke ezintlanganiso, sewuke waziya zonke na lento uzigxeka zonke ? Ke nina zititshala zeningatyafiswa zingoma ezifana neze zikova ezivuma zingabonwa nazezinye intaka; yomelelani Enkosi Mhleli ngesituba ondipe sona,— Ndim,

JABEZ L. NCAPAI.

IMPENDULO KU " S. M. J."

NDINCEDE MR. MHLELI,—Ndipendula umhlobo wam u S. M. J. kwele 24 ka December, 1896 nge titshala ezintsundu. Ndimvumela ndimxasa kwada kwati peza, kuba ezintlanganiso zo titshala azixeli no A, isonkana sentsapo yazo ezo zinabantwana sichitelwa inikisi le icolwa zinkuku betu kulemizi zihlangana kuyo, kuba wofika bezolula bezibonakalisa ubunene, nobuciko, nobulumko obungaxeli no C; lomvutuluka yenteto engena lifa kumsebenzi abawupeteyo. Bobuya sebexabene bodwa besongela ukuba abasokubuye baye kwelandelayo abanye. Lipi ke ifa apo Mhleli? Kwaye ke kubangwa amawonga qa. Ke ngekukuhle xa bebehlangana ngezinto zezikolo abazipeteyo, bekutazana ngomsebenzi wabo, nento ezibaxakayo bazenze bekunye, belungiselela u Mhloli Zikolo,— bayeke eze Palamente izinto, bako abaninizo; bayeke ezokurweba, bako abarwebi; bayeke ezabenqwelo nabalimi, bako abazo. Ngekukuhle bequba njengentlanganiso ye titshala zase Xesi kwa Kama, esike saya kubona katatu inqubo yazo, zisaha mba njenge cebo lo Mr. J. Nangu esaka salibona kwi Mvo ukuba ibingengabo abantu abantsundu abadinwa msinyane, nabazipakamisa bepantsi,— lontlanganiso ibingumzekelo kulenqumbululu yentlanganiso zotitshala; nditeta mna ziyafundisana, —ezinye zizititshala zezinye; nezazingeko e Dikeni eluqeshweni zifundiswa zezaziko—lutuli, zizigobile ezinye kwezinye, zonke zisemoya mnye. Siti makube akakalufaki unyawo u Janyawuli. Kwaye eyazi umkondo otile kumabakala ezitandati yoba yititshala yezinye, njalo ke; kwaye zijonge onke amalungiselelo o Mhloli Zikolo Sisakolwa ke tina kuba ngumsebenzi wabo osisonka sabo lowo. Kwaye kungalunga ukuba zifumane zibe ngumququ nje ititshala ezi kuba zizona ziyimpumlo yesizwe nesisavelayo ; saye simangalisiwe sakuva ukuba zisembalwa ezizona, kanti zininzi ezimenyiweyo. Nango umzekelo kumfo ka Sogobile e Mgqwakwebe, isibane asiso sikanya kude kubone ne Jelimani elise Donqaba, nose Qonce, nopi. Lesa IMVO mhla wavala, uviwo losapo. Siva ukuba nento ka Nangu ibasele kulo mahlati ka Matole. Buza indaba zamhla yavala—uviwo losapo. Yimpembelelo leyo nezinye zenjenjalo, kunanina ke zonke? Ukufundisa asiko komlomo wodwa, zizenzo nemikwa zititshala. Ndingu, KANGELA,

INTIYANO YO SINGAMA KRISTU

NKOSI YAM, — Ndifakele lemigcana. Ndipaule kumanqaku embasa ete eba Tenjini yenza ugxeko olukulu, ate umbhali wawo pambi kokuba aluqube acwangcise ngoceselo inqubo ka Magaba no Jabavu kuqela eliqeqeshelwa ubufundisi e Lesseyton. Ufike ayiugcwalise inqubo yabo nehambo yabo ngohlobo lokuba isilumko esinje ngaye sicinga ukuba kupela kwetyalike eyiqulunqileyo ngokugqibeleleyo inqubo yayo. Uti ukusuka apo agxeke abafundisi abebehlanganisene e Komani betenga ikolala, ndabazi nam. Egxeka nje abelake iblelo ababhetele kubo, kuba naye kwelake ihlelo ehlekwa, egxekwa ; endikumbula ngexesha lokungeniswa kwabo abati abamhlope " Asingebi ntlanganiso nye nezinto ezikolala zimdaka." Nalomtandazo kute kwadunywa kuwo ndicinga ukuba uyintshontsho ku Tixo. Ukuba benditanda bendiya kuzidwelisa izizatu. Umgwebi otile wati kanti ehlelinje esihlalweni ukuba agwebe isigwinta, kanti usisigwinta sendoda yalomfazi anaye. Ukuba kolunga nokuba u Tixo wovuma, ndizimisele ukubahlauganisela abafundisi. Ngabe tyalike yakuti yabantsundu ababetenga ikolala e Komani, benentlanganiso kona. Bendingatandi kuteta nto ngetyalike ya kuti endipuma kuyo emapepeni; itamhla ndihlanganwa inteto ezinukayo zabafu-ndisi bakuti base Wesile bexabelana ngokuchasana nokogcula. Kumzuzu sinyamezele, amawetu ase Wesile ukuba agxeka tina ayazigxeka wona, kuba oye na ulumkileyo kubo ulingana noyena ulumkileyo kuti, noyena usideugekubo ulingana noyena usidenge kuti, kengoko " bamntaka-Ngqika " nowetu. Ukuba kunjalo livela pina iqayiya, lingaba livela ekutiweni lwale liratshi; enye into lomfo ngati uzama ukuwangxabalaza amapakade akoyo,— into ke leyo engeze yenziwe sisidalwa esibhukuleka esonweni, Uyakuti ulibele ngalamahlelo nje kanti uca ngo luyavalwa, ube uvunentonina ke?— intshabalalo. Uyintoni nehlelo laba Pehleleli ? Lelakona? Uzingenele ngani inqubo zamanye amahlelo? Kona bamlandela wonakalelwa yintonina wena? Kuba alenzelwanga wena, ngu Tixo yedwa umgwebi oya kugweba tina sobabini. Kona bengo Masibhekel ngabakona? Wena ubhetele ngantonina kubo ku Mdali wabo? Ukuba u Tixo umtumele, uyintonina nalonto wena? Wena ufundisa ukuba kungacalulwa zizwe, ngokunje waka ucalulo. Okwangokunje ndiyatshona. Ndim otanda intlanga,

W, G. M.

Johannesburg, December 19, 1866.

[Ingxoxo ezinje zokutukana ko Singama Krestu asizimisele kuzikutaza ngo kuzifaka epepeni. Eka W. G. M. siyifaka kuba angaba ebengazi.—ED.]

I SEMINARI YASE GCUWA.

DEAR MR. EDITOR,—Ngati ingxelo ye Komiti eyamiswayi Nkomfa ukuze yenze amacebo nge seminari zama Wesile aya kukolisa Umongameli we Mfundo, ayiqondwanga kakuhle ngumzi, ngako oko ndicela itutyana lokwenza incazelo malunga nesi sikolo sipetwe ndim.

Andikabi nawo umyalezo ovela ku Dr. Muir malunga ne Pupil Teacher ezazifunda kulonyaka upelileyo. Kodwa ngati bayakuti abo banqwenela ukuquba kwezo class ze pupil teacher, batunyelwe mlilaumbi e Healdtown, Kodwa makuqondwe kakuhle ukuba besiya nje kona abayikufumana olwancedo babelufumana apa; baya kuhlaula noko banqopisileyo ukuba bayakuhlala iminyaka emitatu. Xa ke ndingeka fumani lizwi litsolileyo ! ku Dr. Muir ngabo, balindelwe kukubako *apa* mini kuvulwa isikoio. Ize baqonde kanjalo okokuba noko beze apa baya kulindelwa ukuhlaula njengabanye.

Ngayo ke lenguqulo siyakululeka tina kuwo umsebenzi obalulekileyo wokuqeqesha ititshala, sibe netuba lokufundisa izinto ezazikade zinqwenelwa ngabazali nangamantombazana, ezipatelele emise benzini yezandla neyase zindlwini (fancy and domestic work), esasingavunyelwa ukuba sizifundise; sifundise ke zo ike izitandadi, naboabanokunyamezela singabaqeqeshela imvìwo ezikoyo.

Nakuba lilihle elicebo lenziwe ngu Mongameli we Mfundo, siyazi ukuba bayakuba mbalwa abangamantombazana abaya kutanda ukungenela longqeqesho yobutitshala kuba ayisokubanceda nganto, kuyazeka ukuba aziininzi izikolo ezitanda ukuba ititshala epambili ibe yintombazana, ngoko intombi inokutemba indawo yokuncedisa nokutungisa kupela, ize ifumane iponti ezisibhozo mhlaumbi i £16 ngonyaka noko ine satifikiti. Asingabo bonke abafuna ubutitshala, nomfana akamfuni kakulu umfazi ono *gaga (i.e.* Certificate), ufuna umntu oya kumondla amlungiselele kakuhle umzi wake. Kanjako bambalwa abangengabo abafilishwayo xa besiza esiminareni, beza kuso isikolo esikulu njengoko nabo bamhlope betanda ukuya kugqibelisa kwesipakamileyo (to be finished off).

Elicebo lifanele udodana kuba lona lunokutemba izikolo ezinobom, kungenzima kubafana ukuhamba imigama emide ukuya kufunda ; kodwa namalunga nabo lomcimbi awuyi kupumeleia ngokukolisekileyo xa Umongameli we Mfundo engazimisele ukuzivuza ititshala ngok waneleyo.

Ngokwenjenje ke ndifuna ukwazisa ukuba i Lamplough Institution iseko, iyakuvulwa ngolwesi-Tatu, February 3, 1897. Sebeliqela abangenayo kutsha, ngoko abafuna ukutumela amantombazana mabatumele kamsinyane. Nditemba ukuba wondixolela ukuba ndifixine kakulu ipepa lako endikolwa kakulu lilo.— Owako wenene,

THEO. ROBT, CURNICK.

January 2, 1897.

[Siyavuya ukuyihlokomisa lenteto, esingati isemxholweni, yaye isingisele kwi Sinala zase Lesi nase Ngqushwa kwanjenga kweyase Gcuwa. —ED.]

UBUTEMPILE E SUTHERLAND.

MHLELI,—Nkosi ndihlala ndikukataza futi, noko andisokuyeka, ude uti hai ndidiniwe nguwe; namhlanje ndifuna ukukukataza kanjaqo ngokufaka lemigca epepeni lako, Umhla we Kilisimesi apa e Sutherland ibingomkulu kunene, ongasayi kufumane ulityalwe msinya ngenxa yokuba ibingumtambo wama Tempile, yaye ingowokuqala kusoloko yati yako le dolopu, Kanjaqo ingumhla ama Tempile ayakuvula ingxoxo epangaleleyo ngokuhlwa, evumele wonke ubani ukuba eze kuzivela achase izinto angazichasayo. Kwaye kukuninzi okulungisiweyo ngalo mhla. Kwakusasa ngomhla we Kilisimesi ahlanganisana ama Tempile pambi kwendlukazi enkulu ukuza kutata umfanekiso, atatwa ugu Mr. J. G. Strobos, akugqiba agoduka. Kwala ngo 3 o'clock emva kwedinala, abutelana onke ama Tempile kwindlu yawo ahlangana kuyo kwi Mission Chapel, anxiba izivato zawo onke amalungu, apuma ajikeleza idolopu, yaba ngomkulu lowo umangaliso kuba kumhlane ubonwayo apa. Waye nomququzeleli wawo u Mr. Balfour, ingwevu ka Sishele, seyipuma macalana onke, waye lomfo kubonakala ukuba uzinikele kakulu kulomsebenzi. Angena ama Tempile pakati komzi, ekute kuba ingumzi ongepi yabehla yabonakala kwa oko into eyenziwayo, wati wonke umzi washukuma ngenxa yengoma elungiselelwe ngu Mr. Balfour eyilungiselela lomsebenzi ingoma elusizi enamazwi ati, " Sinner come, ere thy doom shall be seal'd for ever, etc." Into ke leyo ebange ukuba umzi upela omhlope nontsundu ushukume nzima. Kwati kwakulo mjikelo acelwa kanjaqo ama Tempile, ukuba ayokutatwa umfanekiso okwesibini, Kugqityiwe yakoko ukugoduka ukuya ekaya. Kwala ngokuhlwa kwahlanganisana kwi Mission Chapel, yazala ityalike kamnandi ngabamhlope ikakulu, yaye seyihleli ngendawo yawo i choir ka Mr. B. Balfour "ukwahla" watabata isihlalo' u Mr. John Jooste, ate akugqiba ukuyivula ngomtandazo intlanganiso, yasuka i choir ka Mr. B. Balfour yavuma isi Bulu kuqala " By het Kruis " (ngase mnqamlezweni). Kwatsho kwavakala kwaoko ukuba iko into ezakwenziwa endlwini apa, ekute nangani iyi Public meeting namhla ahlala wona ama Tempile enxibe izivato zawo uuba i choir yengwevu (B. B.) waye yena unkabi enxibe esahlukileyo esenziwe lelinye lamanene-kazi abalulekileyo antsundu u Mrs. Wauchope e Bhofolo. Ndibekele entloko Mhleli, kuba kuni ngapo lento seyisiqhelo esenziwe yonke imihla anisotuki. Ndingati ngalinye izwi ikayile yomfo wabantu iyenzile into, enditemba ukuba uninzi lwabantu obeluko luxofisiwe kanye. Ndapaula ingxoxo ezitsolileyo zo Messrs. S Mtule, J Jooste, B Balfour ezibonisa ingozi zotywala nokungalungi kwabo, ekute xa u Mr. S Mtule asebushushwini bengxoxo kwasuka umfo otile obalulekileyo ezantsi wati ezele ngumsindo— "Kwakuyo lo Bayibile uyipetevo akuziketauga indawo ezitetelela utywala ukete ezilungole wena " kwatiwa "kawenze kuhle ade agqibe ke u Mr Mtule Wati hayi andikuyeka. Watuka, wanyelisa, ewugxeka lomsebenzi, kanti ngumto opambili kuyo letyalike atuka kuyo namhla watsho nokuti, uyakuyicita ngoiwe Sine, knngabuye kubeko mazila angena Kwi Mission Chapel. luyaniso ngapakati kwake azimyumelanga ukuba ahlale cwaka. Laye liyinyaniso izwi lika Tixo ukuti u Tixo ujakuqala kwabendlu yake ukugweba. Asazike luyeza olo lwe Sine sobona xa ayicitayo. Lomfo unabalandeli bake abate xa enza esisipi tipiti bazimela abavela kwavela yena yedwa. Endite kwakusa ndabuza komnye wabalandeli ukuba kutenina nina, wati soyikile besin; azi ukuba lento inkulu kangaka. Elokugqiba wonke umsebenzi owenziwe ngalomini ubemhle kakulu, enditemba ukuba uyakuvelisa isiqamo esihle. Qhubani nto zo Sishele, nani nto zo Mtule, Nyumbeka, Booysen, Baugaard. Ixesha nilapa lifutshane, kodwa imisebenzi yenu seyisebenza kakulu kulomzi, uhlobo eniquba ngalo luhle, alukohlile ukuba ningabantwana base sikolweni nifundisiwe; kuhle ke, pambili! Uxolo. —Owako wenene,

J AM J AM.

Sutherland, 26 December, 1896.

Abazali babantwana bofumana elika Chamberlain lo kohlokohlo liluncedo kwi miqala nokukohlela. Libehle lincede kamsinyane, laye limnandi. Sesineminyaka emininzi silitengisa, kwaye kuyakala ingxelo ezininzi ngalo. G. N. Richards Duquesne, Pa. Litengiswa ngu R. Lumsden *&* Co., Umtqngisi Mayeza, e Qonce.

Ibala Labadlali.

I QONCE NE BHAI.

Njengokuba sasivakalise okukuba ikaba le Bhola lase Qonce liye kudlala e Bhai nge Nibidyala, sinovuyo ukuti selide labuya kona. Umdlalo lowo ibe ngoncomekayo kwi batting, bowling ne fielding kumacala omabini. Kumangeno okuqala e Qonce lenze 139, i Bhai 89; kwawesibini i Qonce lenze 69, i Bhai 88. Sisonke isikora sase Qonce 208, esase Bhai 177; laba ke liyadliwa i Bhai nge 31 runs. Amagama abadlali kwakunye nezikora, obonakala kwele veki ezayo. Abadlali babuya bewuncoma umzi wase Bhai ngezinto sonke, esitembayo ukuba i Bhai lohlala liyinto eliyiyo kwabantsundu.

Lempi ibiye kudlala nase Tinara, ebuye ingalibali kukuba semva kwe bhola kona, ote nomdlalo awabi nasidima ngalonxa. Xa sigweba ngokwamanani kungativa loyisile i Tinara, kodwa xa kukangelwa inqubo yomdlalo akunjalo. Abadlali bafike nge Roslin Castle ngolwesi Tatu.

Umdlalo we Ntenetya e Bhai kuvakala ube ngocala-nye konkena, ete ke lonto yabanga ukuba Indebe ye Silivere ifukame kwase Bhai. I Kimberley alibangako. Kwi set ezi 12, pakati kwe Bhai ne Komani, i Komani litimene zambini kupela; kwi 12 ye Bhai ne Monti, i Monti lipume nayo yanye kupela. Lento ivakala njenge ndlalo yabantwana. Indawo eyoze imke nale Ndebe ikwa li Qonce.

Ngalo Mgqibelo ngati kuya kuqubisana i team evela e Bhai neketwe kwabebesele. Ngati kuyakudlana intsimbi.

PEDDIE.—Ngo Mgqibelo olandela i Kresmesi (26 December) bekuqubisene e Durban inkunzi ezimbini—i Gladstone C.C. yase Bhai ne Fight for Ever C.C. yase Ngqushwa. Ziqale ngo half past eleven zenqumama ngo one, zapinda ngo 2. Yoyiswa i Gladstone ngo 4 nge innings ne 33 rung. Ababoneli bawenza mhle lomgcobo, bebaninzi, kuko namanene namanenekezi endawo ngendawo, nezinonzela o Alex. M. Njokweni, Petros Mpahla no Tunywapi Mafongosi, no mfundisi u Bekwa, namanye amanene, namakosikazi aliqela. Washiywa! Abanumzana o Joseph Sikwebn no Petros Mbikwana babe zi Empires. Abadlali bazipete ngendlela ebukekayo benxibe sivato sinye njengobu team babo. O M. Zuma no P. Mafongosi balilwela kakuheo i Bhai emapinini naseku bholeni, kwabhola no J. Bhelu ngelinye ixesha. I bowlers ze Fight for Ever C.C. yayingo E. Mnsibekelano Walter Mafongosi, akubangako mfuneko yakutshintsha kuba babbola njengoko bekufuneka. Awu ! ehla mxele lika Masibekela ngqku litwasile. Ubodla Usibekela wena Frontier nawe Fear Not, soze sifike. Andisateti ngase pinini kuba kaloku indoda yayide irole umncono wokuhlanganisela imiti. Sowubona nazo izikora:—

Gladstone C. C., 1st and 2nd Innings.— J Mjoli (Capt.) b Masibekela 0, run out 2; T R Mpehlo b W Mafongosi 0, b Mafongosi 2 ; I Belu b Mafongosi 6, c Masibekela b Mafongosi 2; A Marabana b Masibekela 0, b Masibekela 0; P Mafongosi b Masibekela 11, b Masibekela 0; M Zuma c Bekwa b Masibekela 7, c Masibekela b Mafongosi 2; W Mkuzo b W Mafongosi 0, b Mafongosi 0; W Belu b Masibekela 0, b Mafongosi 2; S Sihawu b Masibekela 0, b Masibekela 1; S Nikelo not out 0, b Masibekela 3; P Rwexwana b Mafongosi 0, not out 0 ; Byes 6. Total 51.

Fight for Ever C.C.,—W Bekwa lbw b P Mafongosi 0, B Mabandla b M Zuma 5, E Ndleleni b M Zuma 19, W Mafongosi b M Zuma 5, E Masibekela b M Zuma 15, J M Folley c Marabana b I Belu 0, C Bekwa b M Zuma 1, J D Mzimba b P Mafongosi 0, S Bekwa (Capt.) not out 14, E Shosha c M Zuma b P Mafongosi 6, G U ? Dlakiya b I Belu 3 ; Byes 16. Total 84.

ITUMENTE YEZIPEZULU.

Umzi onganeno apa wawune Tumente e Alvani. Ke yinkohla ukufaka kwizikora esizitumeieyo, esise Johannesburg ne Burghersdorp, ezadlala nge 26 December. Salibala ukutabata ikopi yezikora zibo, satemba ukuba noko sosesincedwa li Burghersdorp mhla liza kumka, koko lemka ngomva alabi safuna nokugqiba imatshi yalo kunye ne Alvani. Latemba kakulu ngamangeno okuqala, lada lasgxamela ukub ta nengcingo zakusa kumawalo, koko lotuswa kunene likaba elihlamba ngabilayo, elibeka izito njengenkabi yehashe lakutabata awesibini amangeno. Emka lomadoda singagqibanga njengoko wobona kwizikora osizitumelayo. Wcsowuzikangelela ngokwawo umzi ukuba bekuza kutinina, sesibekela kuni. I Dordrecht ne Johannesberg zimke zingacebisanga ngokuva ubunzima, azilindanga nokuba. zide zigqibe, wasuka wanuka kuzo lomzi. Singrti nge Johannesburg ne Burghersdorp, loyiswa konkena ikaba lakwa Oom Paul,, ngoku yinqaba nokugoduka, abanye yimidungela esese kay' apa; abanye bacinga ngamawabo bengasawazi. Zinjalo ezetu.

I Tumente e Alvani ye dolopu zelipezulu kwaye kudibene kona ezindawo :—Johannesburg, Burghersdorp, Dordrecht, ne Aliwal North. Nge 25 December kudibene i Look Out C.C. (Aliwal North) ne Morning Star C:C. (Johannesburg). Nango amanani:—

Look Out C.C., 1st ne 2nd Innings.—P Mtyobile c Moagi b Sambo 0, b Noah 0; P E Lemeke b Mguli 23, b Noah 8 ; I) Nxele c Noah b Sambo 2, b Sambo 0; A R Maolosi b Sambo 23, b Sambo 0; M Semukale b Mlisi 1, b Sambo 0 ; C Mtshakaci b Sambo 3, b Noah 9; 8 Majombozi b Sambo 0, not out 0; M Nowata lbw b Sambo 0, c Mguli b Noah 13; J S Tozzo b Mguli 10, run out Gabashane 6; A Moloi b Mlisi 0, st Gabashane b Noah 12 ; A Mathlala not out 0, b Noah 7 ; Extras 2,17; Totals 64,72 ; Grand Total 136.

Morning Star C.C., 1st and 2nd Innings.____ Moagi b Moalosi 6, c Nxele b Lemeke 2; Serache Semakale b Lemeke 5, b Lemeke 1; Sambo Semakale b Moalosi 24, o Semakale b Lemeke 1; Mlisa b Moalosi 0, not out 0; Gabashane b Lemeke 1, b Lemeke 10; Gcotnano& b Moalosi 1, b Moalasi4; T Noah (capt.) b Lemeke 0, b Lemeke 4; Mguli not out 3, b Lemeke 18 ; Mvelase b Lemeke 0, b Lemoke 0; Rwampiri b Moalo. si 0, b Lemeke 0; Mitshabo c & b Moalosi 0, b Lemeke 0; Extras 2, 5; Totals 42, 45 ; Grand Total 87.

Yaba iyoyiswa i Morning Star C.C. nge

Nge 28 kudibene i Look Out C.C. ne Duke of Wellington C.C. (Dordrecht).

Duke of Wellington C.C., 1st and 2nd Innings.—J Sani b Mtshakaci 7, b Moalosi 1; J Goodman st Semakale b Mtshakaci 3, b Lemeke 1; S Mathlala c Moloi b Mtshakaci 30, run out Moalosi 29 ; T Keyi b Nowat 2, b Lemeke 0 ; J Moagi b Lemeke 14, b Moalosi 1; J Mguli b Nowata 0, not out 1; S Timani st Mtyobile b Nowata 2, b Lemeke 1; J Mbalo run out Nowata 3, b Moalosi 2 ; S Mphantle not. out 1, c Majombozi b Lemeke 0 ; J Tasans b Lemeke 0, st Semakele b Moalosi 0 ; G Mtyatyamba b Nowata 0, b Lemeke 0; Extras 6, 7; Totals 68, 43; Grand Total 111.

Look Out 0,0., 1st and 2nd Innings.—A Moloi b Timani 12, J Mbalo b Timani 0, A Moalosi b Timani 17, not out 12; PE Lemeke c Goodman b Timani 25, C Mtshakaci c Goodman b Keyi 5. S L Majombozi not out 8, M Nowata b Timani 2, D Nxele b Timani 18, P Mtyobile b Keyi 2, not out 3; J Tozzo c Keyi b Timani 0, M Semakale b Keyi 4, b Timani 1; Extras 3, Totals 96, 16. Grand Total 112.

Kwayekwa, yaba ke i Dodoloro idliwa nge 1 run and 9 wickets.

Nge 29 kuqubisene i Look Out C C. ne Millionare C.C. (Burghersdorp).

Millionaire *C C.,* 1st ne 2nd Innings— D Lumko (capt.) b Lemeke 0, c Mtshakaci b Lemeke 2; AMaiigab Lemeke 2, b Lemeke 7; T Diniso c & b Lemeke b Lemeke 17; G Maiana b Lemeke 0, b Moloisane 3; G Kianga b Lemeke 4, o Lemeke b Moloisan e 0 ; J Gumenge b Lemeke 4, not out 20 Y Vervas c Nowata b Lemeke 9, b Lemeke 1; T Manga b Moalosi 1, I b Lemeke 0; T Mbuqe b Lemeke 5, c ' Semakale hl.m nekell; J Plaatjes not eut 7, run out Moa??losi 1 ; F Bobb b Lemeke 3 b Moloisane ???? ; Extras 2, 6 ; Totals 38, 77 Grand Total ' 115.

Look Out C.C., 1st and 2nd Innings.—S Moloisane I , Plaatjes 3, o and b Manga 0 I A Moloi II ,w b Plaatjes 0, not out 0, 1 September b Plaatjes 5, P Mtyobile ' Plaatjes I j, P E Lemeke c Maiana b Robb 11, b Manga 19; C Mtshakaci b Plaatjes 1, A Moalosi b Plaatjes 0, run out Plaatjes 8 ; M Nowata b Plaatjes 2, S L Majombozi b Manga 5, lbw b Manga 0; J Tozzo not out 0, b Plaatjes 26 ; M Semakale b Plaatjes 0, b Bobb 0; Extras 5, 5; Total 32, Total for 6 wickets 58. Grand Total 98.

INCOKO.

E Johannesburg nge 22 kule imiyo kubanjwe idyongwana ngumlungu nxa ityeda umpu ifuna ukuzidubula, ngenxa yokufumana umfazi wayo erexezile nendodana entsundu. Lumkani bafazi ukwenza okuxakanisa amadoda enu, nani madoda lumkani.

Ulilela nina wakwaliwa yindoda ? " Itshilo idyongo kwelinye lamanemekazi nxa yaliwa ngesizatu somnye umfo. Zintombi yekani ukuti nifilishwa nibe nine zinye izipambusa.

Intombi yase Kimberley, yomlungu, idle ityefu ngenxa yokulahlwa yindodana eyabi yitembisile, azike incede ntonina ngokuzibulala, kuba kokona bangayi kuba satshata ngoku.

Ngamhla utile i Professor ye Kolij xa ipuma esangweni yatana nqipu nemazi yenkomo. Lomfo ke ngomnye woludidi lufunde kunene, ati xa selecinga ngesifundo esitile, kanti nawe angakugila engakuboni. Ute ke akuqubisana nalemazi yenkomo watula umngwazi, wavakala esiti : " Uxolo nenekazi ndini." Aknbanga kade engakubekanga kwinenekazi elitile esitaletweni. Ute ngokuhlwa elezolo wacinga ukuba mayibe ikwa yinkomo, wotuka wati : " Yintoni lento!"

Esinye isilumko esikula sati siye kufilisha ngenye imini sahlala egumbini lokuncokola (pala) kunye nomntwenyana. Safikelwa yinkumbulo yento etile yase zifundweni, sayilibala le yofilisho indaba. Siyati balulu sabuza kwintombi sati: " Ngubanina igama lako, ufuna ntonina api P " Yatshijila intokazi yapuma, kuba isiti ipoxiwe lisoka.

Amadodana akafani ngokuteta. Into ka Rhodes ite kwenye yezintlanganiso ibimane izenzelwa ngamawayo kudliwa amadinala— , kuba kambe lomzi wako-Nibe asimzi ukutanda idinala,—yafun' ukuqanana ukuteta. Ite : " Ndipuma kubunzima obukulu, wonke lonyaka ndizamana nemfazwe ; endingaziyo ukuba eko u Job wakudala, ndiko mna, nguwupina kuti obe nobunzima obungapezu kobomnye."

Lento umntu xa aguquka kweimo sobunxila idla ngokumangalisa abantu. Umfo wase Indiya ogama lingu Lakshmaya wayenxila kunene, asebenze imini yonke, isuke ibe yinto enokwenziwa nge yure enye. Ebesiti akugoduka luxhale usapo kuba luza kugxotwa nguyise. Wati kwamhla waguquka ebunxileni, wavuka kusasa wasebenza f umsebenzi olingana nowemini yonke, ngexeshana elifutshane, ati emva kwedinala ave kushumayeza abanye abenxila kunye nabo.

Malunga nale Dipu ka Landipasi e Gqili, omnye umfo ubaze imibuzo efanelekileyo kuloko ayihovwanga bani. Owokuqala ute (kwi polisa) " Baas, oludipo luyamnqandana u Ramapesi ? " Lite " Bwe." Upi de wati: " Kekaloku Baas lo Ramapesi uhamba nati sodwana lento abelungu bangakululiyo baqubhe nabo ? " Lowoke awapendulwnga ngandlela.

ISINALA YASE LOVEDALE.

Le Sinala ipumle ngolwesi Bini, 15 December 1896, kwafundwa ingxelo yonyaka pambi kwabantu abazalise i Holo (Hall) yakona enkulu. Umninimzi u Dr. Stewart uwubeke ngamazwi ambalwa umsebenzi wonyaka. Kwakufezwa oku kutete abafundisi o Revs. D D Stormont no E Maki wane, bebulisa abafundi. Indawo epambili ebekwe kudodana nomtinjana ofundayo.

ZINKATAZO NGEMFUNDO.

Lomnyaka we 1896 ngowona unenkatazo zencuku mayelana nemicimbi yemfundo esinaleni apo. Kuhleli kuko izipazamiso ezitintela imfundo kwabantsundu. Bako nabantsundu abasatandabuzayo ukuba ingaba ilungile kusinina imfundo kumntu omnyama ; bakwako nabazilahlelevo ekufundiseni intsapo yabo, kuba bebona ilifa lemfundo. Kulomnyaka kubonakala ukuba ukuqutywa kwemfundo kwelilizwe kuvelise indawo ezibanga ukuba umntu afunu kotukela ekutini akusancedi ' luto ukufunda lomntu omnyama. Kusand' ukudalwa isipitipiti sokuba abamhlope bangadibani nabantsundu , kwi class ezitile, yabe ke lonto ikukubulala imigudu yabafundisi. Iqinga ke lina bantsundu ngokwabo; mabafunde ngenyameko bapumelele pezulu ukuze bangadeleki, kanjalo imfundo yabo mabayipate ngesimilo, bayisebenzisele kwinto ezinefa.

EZE LIZWI.

Noko ngati kute cwaka liyaqutywa icala lase Lizwini. Iseko intlanganiso yomtandazo ngolwesi Tatu emini, ziko imvuselelo zeveki yonke kwi seshoni nganye. Amalungu e Bandla li 165, basitoba abafumene ubapatizo kulonyaka. Kekwako indwendwe ezite zanceda kunene ekuhambiseni ilizwi; ngoku kuzanywa imbuto zokufundwa kwe Zibalo.

AMAQELA APUMA NGECAWA

asawuquba umsebenzi, ngoku kuko nesebe lo mtinjana, kushunyayezwa abahedeni abamele i Sinala. Nangani kungati kukade zibako iziqamo ezifumanekayo, zokuza kwabantu elukanyweni. Kuko Umanyano lwamadodana afundayo, lokuhambisa ilizwi kwindawo ezikude.

KWELOMSEBENZI ICALA

kuqale ukutungwa kwezihlangu, neminye imisebenzi yezandla, enje ngokulukwa kweminyazi. Pezu kwazo zonke ; ezizinto kuko indlukazi enkulu eyakiweyo, apo afundela kona amadodana ukucwela. I hospitili iyakiwa, iyakuba " luncedo olukulu kuma Sinala, kuba kuso sonke eso sitili akuko ndawo yokonga abantu.

Imali engamatyala ebantwini ikumakulu amatandatu eponti.

Native Opinion &Guardian

THURSDAY, JANUARY 7, 1896.

THE WEEK.

RUSSIA is beginning to press Turkey.

BY far the best thing Mr. Rhodes said in his recent speeches is that in future he will give up dependence on caucuses and appeal to the people.

MR. WILLIAM HAY, M.L.A., who has recently returned from England, has, we are glad to learn, been appointed manager of the London, Liverpool, and Globe Insurance Company.

MR. ROSE-INNES. M.L.A., has, during the holidays, been the proud recipient of a valuable presentation from the Johannesburg Reformers for his services in their cause last year. We congratulate the honourable gentleman.

MR. WOODHEAD, the Mayor of Cape-town, Mr. Conyngham Greene, British Agent in Pretoria, and Mr. H. Cloete, ; who acted as agent prior to Mr. Greene's arrival, have been participants of New : Year honours. The Mayor being ; knighted, and the latter created C.B. ? and C.M.G. respectively. Mr. Woodhead's knighthood is said to be in recognition of long municipal service.

A RECENT Cable contains an item of news about Ireland that may have troublesome results in the near future. The Irish Unionists and Nationalists are combining to get up a lively agitation in the matter of the proportion of Imperial taxation allotted to Ireland, which proportion is considered in Ireland to be excessive.

AT the closing of the Seminary at Wellington, Dr. Muir deprecated the ' idea of forcing the majority of girls into a University education. He suggested that more attention be paid to instructing them in domestic duties, and commended the action of Grahamstown in this respect. Just so. But how does this tally with the policy of the Superintendent-General of Education not to support Girls' Institutions working on these lines like Lesseyton, Butterworth, and Peddie, in favour of those training Teachers. By the way, the policy now advocated by Dr. Muir was always steadily supported by Sir Langham Dale when he occupied the seat now filled by Muir.

The Rhodes Fetish.

THE worship of Mr. Rhodes has undoubtedly been the chief feature of the passing week in the Cape Colony. No festivities have been more enthusiastic and grander. It may truly be said that the right honourable gentleman has carried everything before him where ever he has set his foot; no matter whether the district or township be Dutch or English that he has had to pass through *en route* from the North *via* Port Elizabeth, Kimberley, and Capetown. True, the recognised leaders may have held aloof, but it cannot be denied that the *oi polloi* have been moved in a manner they have never been moved before by emotions of enthusiastic gratitude to the man for his work and worth. As those who stood alone in the Press of this country this time last year, to recognise Mr. RHODES'S policy, as evidenced by the Raid, to pluck by the roots the upas- tree of Transvaal misrule, we should not be true to ourselves did we begrudge him the magnificent ovations of which he has been the proud recipient. We are well aware that those who participate in these rejoicings are careful to say that it is not because of the raid, but because of his services to the Empire in securing the North that he is being *feted.* Bat these are surface thinkers, who suppose it is possible to separate the motive which dictated the movement northward from that which prompted the raid on the Transvaal, which is the principal barrier to the unification of South Africa *a la* Sir BARTLE FRERE. Those who are not mealy - mouthed and they are few —will say right out that it is for his large hearted policy to make a British depedency of the whole of Africa south of the Equator that Mr. RHODES is being welcomed in the warm manner he has been, and as those who know on which side of the bread is their butter, and know, too. that it is from the extension of British rule with British influence, as opposed to every other influence, that we have anything to hope for, we have been the first, metaphorically, to send our caps up when we observed the development of his policy in what was formerly Stellaland, and, lastly, in the JAMESON Raid, which, we have always maintained, was justified by Mr. KRUGER'S antiquated, yea, more correctly, antideluvian methods of Grovernment. It is this that the public have begun to realise and to rejoice over

Lovedale Controversy.

WE have to day given our readers a full account of the dispute between Dr. MUIR and Lovedale. The *Christian Express* gives the whole history of the matter with its usual ability and moderation ; and amplifies what has already been stated in these columns in reply to the *Cape Argus,* which has remained unanswered and unanswerable. In regard to other Press opinions it may be stated that they were written before our explanatory article appeared, and therefore in ignorance of the facts of the case. It is significant that when the merits of the case are made known, opposition to Lovedale vanishes-

Mr. Molteno, M.L.A.

THE Member for Tembuland appears to have completely , flabbergasted the Umtata League by the open and straightforward way he has met their charges in the correspondence published in these columns last week. The *Cape Mercury* first walked over the Umtata Leagues men, and Mr MOLTENO has followed to pulverise them completely. He has made point of the unfairness of the League in passing a vote of censure on him for alleged discourtesy in connection with non-reply to letters he had not received; and has effectually disposed of the case they endeavoured to rake up for supporting Mr INNES, as against Mr RHODES. by simply stating that there have been complaints as to his neutrality in regard to both, Mr. WADDELL, E leading man in Umtata, has also exposed the baselessness of the accusations ; and generally the Umtata Branch have discredited themselves in the estimation of all by their clumsy appearance in this political dispute. They deserve all the kicks they have received.

Labour Organisation.

IT is a good sign to find that the Transkei and Kuffraria are so far recognised as labour centre that companies in the Transvaal are setting up as agents here to secure a perennial supply of Native for the Goldfields, The latest arrival is Mr. J. BAUMANN, representing the most powerful companies on the Rand, those managed by the ECKSTEINS. There is no end to the capacity of these companies to absorb Native labour, and arrangements have been made for Natives from these parts being engaged entirely on surface work, and still clear from £3 to £4 month, all found The matter of good treatment of labourers is not being overlooked It is to be ; hoped our people will flock to the standard Mr. BAUMANN has raised, who, we understand, is here to arrange for a constant supply for the rich mines he represents.

Literary Notes.

HOW TO QUALIFY FOR IMPORTANT POSTS.

When the Native student leaves the Educational Institution he loses all that urged him on, and many stop, but not 11. Suggestions are made here to those who are resolute to go forward, how they may qualify for posts of importance.

If one gets into a subordinate position in a Magistrate's office or in a mercantile house, the first thing he should find out is how everything is done—how the books are kept and how letters are worded, unless he copies draft letters like a machine; and, generally, how other things are managed. If he learns to do these things as well as anyone can, it is a wonder if he does not get a chance to do them, and once he is discovered he will find employment enough in the office, and he has now got his foot on the first step of the ladder.

Along with this he might study for a Law examination or for one in the Civil Service. That will pull him forward. But if he is in a mercantile. house, the best thing he can do is to show, by inflexible integrity and regard 'or truth, that he can be entirely trusted with banking money or collecting accounts. And take note that the loss of integrity and of character begins with a moral lapse in some other direction , altogether, rather than direct dishonesty.

A knowledge of how to write English with purity is indispensable. This depends on speaking English always. The language we think in is the one we use in common conversation. If a person speaks Kafir among his associates, that is his living language, and English is to him a dead language like Latin. He is perpetually going through a process of mental translation from English which he hears into Kafir, in which he thinks and feels. To write English properly is, for him, an impossible acquisition. The words may be English, but the idiom and the ideas are Kafir. It is a great mistake for the students at a Native Institution to persist in speaking Kafir among themselves. Their English is a dead tongue. They rarely acquire a taste for English literature, and they remain crushed down in intellectual poverty, and in unfitness for any position of importance, and yet they give no heed to repeated warnings.

S.

DR. MUIR AND LOVEDALE.

(Port Elizabeth Telegraph.)

The attack of the Editor of the Kafir newspaper upon Dr. Muir, the esteemed Superintendent of Education, is another and a very convincing proof that Mr. Alexander Pope knew what he was doing when he wrote that " a little learning is a dangerous thing." Dr. Muir has adopted a most salutary principle in regard to the Lovedale curriculum. He is opposed to the existing policy of educating white and black children together. He has begun by instructing his deputy not to examine European pupils in the Institution. Dr. Muir rightly considers that there are abundant facilities for educating Europeans without their being taught in Kafir schools. Dr. Muir has the courage of his opinions, and although this step may be unpopular among the Natives, it cannot fail to be attended with salutary results. The Kafir Editor hopes " that Dr. Muir may see his way to desist from meddlesome, some say, mischievous, interference, with arrangements that have at least done no harm." No harm perhaps beyond a sense of the humiliation a white boy or girl must necessarily feel at standing up in a class of black boys or girls, subjected to ridicule if any trivial slip or omission is made. The Kafir newspaper says " this is a step which threatens the revenues of Lovedale." Possibly SO, but it is to the direct advantage of white boys and girls. Dr. Muir will soon see the wisdom of the course he has taken.

(Cradock Register.)

Considerable annoyance appears to be felt at Lovedale owing to the Superintendent-General of Education instructing Inspectors not to examine European children attending the Institution. In the absence of a definite expression of opinion from Dr. Muir we are unable to say whether this action means disapproval of the mixing up of Europeans with Natives in the schools, but we may fairly infer that such is the case. The reason why Europeans have been sent to Lovedale, we are told, is because they get a good education there at a cheaper rate than elsewhere, but as Government aid to that Institution is based upon the assumption that it is for Natives unable to pay for tuition would it not be right to assume that Europeans are taking an unfair advantage of a privilege intended for Natives only? And is it not also reasonable to assume that with the children of Europeans before them the teachers at Lovedale are occupied in giving a better education to them than they would if they had only Natives to deal with ? It has always been under-stood that there is no necessity to teach Natives the Classics or anything beyond the rudiments and something of a trade. If therefore Dr. Muir is under the im-pression that the Europeans at Lovedale are occupying a false position as far as the original intentions of the Government are concerned then we think he is right. There are other schools entirely for Europeans, and where they will be taught cheaply without interfering with the special arrangements which had to be made to raise the Natives from barbarism.

There is another aspect of the case which Dr. Muir could hardly be expected to dwell upon but concerns the country generally; it is desirable to encourage such mixtures? We think not. This matter has been often discussed, and the consensus of opinion is decidedly in favour of as much separation as possible. Where adult educated Natives come in contact with adult educated Europeans there is not much likelihood of harm, but to place white children alongside of little Kafirs is undoubtedly wrong.

(The Christian Express.)

We had not intended referring to this matter in our present issue. While a controversy is being carried on which involves official correspondence it is undesirable to make any public statement till the case is closed. But several reasons render a reference now necessary. The controversy has been taken up by other papers without hint or suggestion from us. By some the natter has been fairly stated—by others it has been as unfairly misstated, s: Meantime, conclusions will be come to and the case misjudged before any e: complete statement can be made. Still further, we cannot stand by and look on, while some of our friends, who have taken up our cause receive blows only *for* their trouble. The statement of IMVO—which was the first to enter the fight—has brought out the *Argus* in defence of Dr. Muir/ The *Cape Mercury, The Journal,* and some other papers have also commented on this question which need never have been raised, if common sense and justice and the commendable rule to let well alone till something very much better can be put a its place, had been allowed due a weight in the decision. We shall now give the history of this unfortunate business so far as the facts are concerned.

It is necessary to look back in order to understand the present. More than fifty years ago, when Lovedale was first opened, schools on the frontier were few and far between. Missionaries, some of whom were then on salaries of hundred or a hundred and fifty pounds a year were unable to send their children Iren into the Colony to school because IV)f expense and distance. With the eleven Natives who appeared at the opening for admission, there were g line Europeans—sons of missionaries. S Since that date, while many thousands of Natives have passed through the place about six hundred Europeans have also received a more or less of their early education— some their entire education. Missionaries, magistrates, merchants, farmers, raders, and men of very varied occupation, have sent their sons "here. They have not been asked to do so. In fifty years not a line of advertisement ever appeared to say that such a place as Lovedale existed. This is not the time to give the record of these Europeans. From the opening day till now there has never been a time in which there has not been a small number of Europeans taking advantage of the opportunities which Lovedale affords. And from that day till now there has never been any question as to their right to be there—nor any attempt to affect them with certain disabilities by excluding them from examinations for certificates , by which they might better earn their living—till Dr. Muir's order to his Inspector last year was put in force.

No reasons were given nor any explanation offered. It was not alleged. that any of the rules, on the ground of which grants are given, had been infringed. As to the quality of the education, it has not been proved to be worse than that of other places. Meanwhile, suddenly and without proper notice, it was found at a recent examination, that all who had the misfortune of a white skin could not be allowed to compete for a teacher's certificate in the first year of the Normal Course. The only intimation of this great change was given in what was practically a private letter sent by Mr. Clarke, as Inspector, in February. That a change of this kind would be introduced in this casual way, and without due official notice from the Education Department was not regarded as even probable, and the statement was not taken seriously. The reply made to the letter was, that we refuse to discuss such a question, inti-mated in that manner. It involved a radical change on the method followed here for fifty years; and it was thought that the ordinary business method would be an official notice. No such notice was received up to the date when the difficulty began. This occurred when the examination commenced in November last. That examination lasted a full month. There were 155 candidates, 14 of these being Europeans. The names had all been sent to the Education Department in Cape Town in September, and no exception had been taken to the list. Mr. Clarke, as examiner, asked that the Europeans of the first year should not be allowed to appear. He was told if they were to be rejected merely because they were white, he himself must eject them. They were accordingly informed of Dr. Muir's instructions, and were marched out of the hall. A formal protest was made at the time, and that protest in written form was later on forwarded to Dr. Muir. Nothing has come of it except the acknowledgement of its receipt. There the matter stands at present.

The strangest part of the performance has yet to be told. A solitary female candidate from a small school thirty miles distant, where there can be no possible means of giving a regular normal training, such as is given hero, applied for examination. She came on the last day of the month, was specially examined by herself, and, for aught we know, duly passed. She had not the misfortune or the fault of having attended the classes at Lovedale. We know of no other reason why she should have been admitted and the others rejected. There were other irregularities equally singular.

If missionaries or any others choose to send their sons or daughters here for education as teachers, or for any other object, that is no reason why they should be affected with disabilities, and defeated in their purpose, simply because Dr. Muir chooses to create such disabilities. His action in this matter is, to use the words of an apologist, a " gross and unwarranted interference in the affairs of Lovedale." It is a good deal more than that. It is a gross and uncalled for interference with the freedom and rights of all Europeans, whether missionaries or not, to send their children for education where they please. To settle that point is not the business of the Superintendent-General of Education. And it is an excellent rule for each man, whatever his calling be in this complicated life to mind his own business. Needless quarrels, waste of strength, and unnecessary irritation would thereby be saved. The powers of a Superintendent-General of Education are no doubt extensive; but it is surely an excess of their use, when they are exercised to settle such matters.

The creation of Normal schools, or of Normal departments in educational places already existing, is a favourite idea and purpose of Dr. Muir. The soundness of that method cannot be doubted. Lovedale has during the last few years heartily seconded his wishes, and endeavoured to make that object a success. This has been done despite of a lumbering curriculum in which thirteen educational subjects keep rolling their wearisome way through each year without any finality, till the end of the years' course is reached. The Normal department at Lovedale is large and costly. It absorbs the labour of almost four men, besides the occasional labour of others. In addition to the school classes a technical workshop has been built and furnished at a cost of over £1,200 to meet the new requirements of woodwork training. It is the largest of its kind in South Africa. It affords accommodation sufficient lo allow a class of 72 to work at the same time at the bench; while for the theoretical part of the Normal training there is accommodation in the same building for 50 more. White as well as black have earnestly expressed their desire to get admission to the practical training of that part of the course. There is nothing elaborate, ort oo fine to be useful, in the instruction given. It consists simply of plain carpenter work of the most useful kinds in which Natives of this country can be suitably employed. As matters now stand we are almost sorry that ever one brick was laid on the top of another. What may be the ulterior object of this uncalled for change it is difficult to say. No one can be so simple as to suppose that it is merely intended to exclude a few young people from taking part in an examination for teachers' certificates. It may be a step in a movement to considerably affect Native education. It may be intended to raise some question about grants, and the possible reduction of them. Yet in this matter Lovedale gets no more, proportionally to its scale and variety of work, than does any other institution in the country.

No doubt Dr. Muir will find apologists enough. Several of these have already spoken in various newspapers, not always however with information either accurate or sufficient to justify their statements. There are some who have been always unfriendly to Native education, and perhaps this flank movement for which no reason or sufficient to cause exists, may succeed better than a direct attack. Now that the controversy has been raised, we may be certain that everything will be done by a certain class to be-little the work of Lovedale during the last fifty years. All kinds of statements, true or not true, will be equally accepted by some. And if Dr. Muir were to abolish Lovedale to-morrow he would for a time, by a certain class and by a certain political party, be regarded as the most popular man in South Africa.

It is a pity when those who are working together in a common cause of real utility and importance come to blows among themselves. The blame must lie on those who needlessly set the fight agoing. And it may not be amiss to remind even Dr. Muir of the maxim of Oxenstiern—"If it is not necessary to change, it is necessary not to change."

TO-DAY'SCABLES.

[BY REUTER.]

BUBONIC PLAGUE IN BOMBAY.

LONDON, Wednesday.—The Bubonic plague is raging with extreme violence at Karach. The panic in Bombay is increasing, and mills are being closed through scarcity of labour.

GERMAN PRESS ON RHODLs' POLICY.

The *Nord Deutsche* is of opinion that Mr. Rhodes' policy aims at balancing the commercial interests common to all South African communities against the national propaganda, which forms the political stock-in-trade of the Transvaal. This, adds the *Nord Detdsche,* is clever, but President Kruger is prepared to reckon with it.

S.S. NORMAN.

(Midnight).—The Norman, outward bound, left Madeira at noon to day.

BOMBAY PLAGUE.

EXODUS INCREASING.

Surgeon-Major Manser, of the Bombay Medical Department, has died of the plague. The exodus has now reached the number of 325,000. The refuges are carrying infection to the country where, owing to the scarcity of food, the number of destitute is largely increasing.

WESTRALIAN GOLD EXPORT-

The Westralian gold export for last year shows an increase of 50,000 ounces.

TO-DAYS' TELEGRAMS

RHODES FOR ENGLAND.

CAPETOWN, Wednesday. — Mr. Rhodes left this afternoon by the s.s. Dunvegan Castle for England. Previous to leaving he was entertained to lunch by the members of the City Club. The Right Hon. gentleman left the Club at about four o'clock, and was greeted along the route by small crowds which had assembled. Owing to the wind and dust the crowd was not so large at the Docks, but there was considerable enthusiasm, the crowd cheering and shaking hands with Mr. Rhodes as he left the carriage. As the steamer left the quay the cheering was renewed, and other signs of enthusiasm were shown.

VIOLENT SOUTH-EASTER.

Violent south-east gale last night did much damage. People were blown off their feet. The Commercial Exchange was unroofed and trees were uprooted.

FAMINE IN THE FREE STATE

Farmers want Free Trade.

BLOEMFONTEIN, Wednesday.—At a representative meeting of the Blomfontein burghers, a discussion took place ' on the present deplorable condition of the country on account of rinderpest, etc., and the following resolution was unanimously carried : — " That the Government be approached at once to abolish the duties on breadstuff's and to reduce, as much as possible, the railway tariff on the same." The Chairman, in the course of a speech, said that mealies could not be obtained in the Hoopstad district at £10 a bag.

BECHUANA REBELLION.

VRYBURG, Tuesday.—Taung Loyal Chief, Malalla, captured fourteen Phokwane rebels, and is bringing them in. Twenty-five volunteers, under Captain . Dennison, left at noon for Haasforther and will be followed by more to-night.

THE FRESH OUTBREAK.

P.AG. Called Out.

PORT ELIZABETH, Wednesday.—A hundred and forty of Prince Alfred's Guards have been called upon to hold themselves in readiness to proceed North.

RISING SERIOUS.

VRYBURG, Wednesday.—Robinson's murder has been confirmed. Four constables have arrived from Magonete, having been told to clear as Galishwe's people killed Robinson and are going to kill all the whites.

Fletcher arrived this afternoon and said he was fired on by Natives at Cullinan's farm and returned the fire. Servants have all cleared from Cullinan's who is away. Fletcher says that the rising is more serious than Phokwani and that the farmers will rescue Mrs! Robinson. Arms have been issued to burghers in Vryburg this afternoon.

RHODESIA NEWS.

BULAWAYO, Tuesday.—An indaba was held to-day in the Stock Exchange when a hundred chiefs were present' The proceedings dealt principally with the boundaries of the different chiefs

SALISBURY, MONDAY.—Rumours of a renewed outbreak at Mazoe are officially denied. The origin of rumours seems to have arisen from undoubted hostility of chiefs who, although passive, are believed to be awaiting simply for ingathering of crops to again break out. Mashmgombi is openly defiant but adopts the attitude of "leave me alone and I will leave you alone " Government have stated: " take strong measures to awe Natives during harvest time." A patrol of forty police went to Charter to punish Natives twenty miles of south of Charter for attacking and killing sixteen friendlies, who were dis armed while those taking part in the rebellion were left armed.

SANDERS & SONS EUCALYPTI EXTRACT Eucalyptol), for Coughs, Colds, Influenza, Dyschtry, Infectious Fevers, Chemists. Wholesale—B. G. LENNO & co

IMVO NELISO (NATIVE OPINION AND GUARDIAN), JANUARY 7, 1897.

I PALAMENTE.—Ibuye yahlehliswa Ipalamente ukuba ingangeni pambi kosuku lweshumi kwinyanga engu March.

NGE KRESMESI.—Mhla nge Kresmesi kubulelene abantu kwa Mankoroane, e Dayimani. Omnye ufe kwa oko; kuvakala ukuba babengelusizi nganto.

INGOZI KA LOLIWE.—E Alabama, kwelase Melika, kuqetnke ululiwe waya kuti lokohlo ezantsi, ebehamba pezu kwe bhuloro. Abantu abafe kulongozi bakumakulu omabini.

OPANGWE PAKATI KWEZINDLU. — Inene elingu Mr. Ward lipangwe ngabantsundu pakati kwe Kimberley ne Beaconsfield, xa lalivela kwintlanganiso yokwamkela u Mr. Rhodes e Klabini.

AMAPOLISA ADLA AMAHASHE. — Kwiveki epelileyo e Phokwane amapolisa amhlope ake afamana ubunzima ngokunqaba kokudla namanzi; ade asuke aqnbula ihashe elidutyulweyo, alidla.

INDYEBO E MELIKA.—Kuvakala ukuba nonyakanje asiyo ngqolowa e South America, fan'ukuba ayisayi kugoduka ngenxa yobuninzi bayo. Sekwenziwe ikontreke zokutumela ingqolowa kweli letu.

IMVULA KWELIPEZULU. — Ngolwesi Tatu lwepelileyo uloliwe osinga e Bloemfontein ufike indlela imke namanzi e Naauwport, kwelicala livela e Kapa. Ine kakulu kwelipezulu imilambo ihamba ngapandle.

Azi KUTENINA ?—Indaba ezivela e London ngengcingo zixela ukuba elama Rushiya liyatitinisha ukulungisa izixhobo zokulumkela okungekehli. Kwakiwa ne zikepe, kwandiswa nemikhosi. Azi kuyawa tenina ?

UBULEWE E MZIMKULU.—Umfana ogama lingu Bob Dickens ufunyenwe ebulewe e Mzimkulu, encotulwe amazinyo watyunyuzwa intloko, waposwa emlanjeni. Kubanjwe omnye ogama lingu Charles Saunders ngokaranelwa.

NTO ZINJENA KANTI ?—Amabandla eqela ekutiwa yi Reform Committee amnike ibhaso elihle le silivere u Hon. J. Rose-Innes, Q.C., ngesizatu sokuquba kwake kakuhle okuya wabeye kuwapulapulela ekutetweni kwetyala e Pretoria.

BARWITSHENE ENDLELENI. — Liti ipepa lase Oudtshoorn kwaqogana amadoda amabini —um Skotshi nom Xosa,—bamane besela, bada baya e Johannesburg. Bate bakunxila baxabana, wanqunyulwa umqala um Skotshi.

INTSANA ZIBULELENE.—Inkwenkwana eminyaka ili 11 yase Wynburg, ngase Kapa, ibanjelwe ukubulala intombazana ebudala buyiminyaka emitatu, ngokuyibeta kakulu ngentonga esiswini. Intwazana leyo ihleli iyure zambini kupela, yafa.

Isifo SENKOMO PESHEYA.—Silila nje tina nganeno apa, u Professor Wortley Axe uti, inkomo zelama Ngesi zingenwe sisifo esitile, esinokwandiswa nangabantu ngokusebenzisa ubisi lwenkomo enesifo. Uvelise icebo lokuba makudutyulwe, bahlaulwe abanini nkomo.

OBANJELWE ILIZE.—Mhla nge Kresmesi e Kimberley kufunyenwe isidumbu somfazi e Thompson Street, kwabanjwa indoda yake ngokuranelwa. Ate amagqira akuba esibencile isidumbu eso, akwabonakala zimpawu zakuba ubulewe, yakululwa indoda emakamandeleni.

U LANDIPASI.—Kuvakala ukuba esisifo singxamele ukwanda e Free State, kwi ziqingata ze Lady Brand, Rouxville, Boshof, ne Hoopstad, Kuxelwa iqela lenkomo Zom-Xosa ezingamashumi omabini anesitoba ezidutyulwe e Droogfontein, ngapaya kwe Kimberley.

IQELA LABABANJWA.—E Kimberley ngo mhla olandela i Kresmesi abantu ababe namatyala, bebanjwe ngezolo babepakati kwamashumi omabini namatatu xa babona kala bequtywu besiwa egantolo. Kambe abantu bakowetu bazisulu zokubanjwa nge Kresmesi kuba beti akuko tyala.

ISELA LE BAYISIKILI.—I Jamani eligama lingu Fisa (Fischer) lase Johannesburg, ligwatyelwe inyanga ezintandatu lisebenza nzima ngokuba elihashe liqutywa ngenyawo kutiwa yi bayisikili. Kute kusatetwa elo kwavela ntokazi itile yati lomfo imbone enamashumi omane eponti kwindlu abebehlala bombini kuyo, awazeki umkondo apo uye watshona kona.

NGXATSHO KE !—E Jeppestow ngosuku lwama 30 ku December lo udluleyo, ite intombi yomlungu esisicaka, isalele, yangenelwa litutu. Kuse ixelela inkesi yayo lento, yanikwa izembe lokuxhaxha inyama ukuze imosele ngalo oyingeneleyo. Okunene libuye lafika itutu kwakuhlwa, yayeka intombazana entloko; yanyauka inyati, kwasala igazi lodwa.

U RHODES E DAYIMANI.—Ngomhla owalekela i Kresmesi kwajikeleza udaba lokuba uyeza u Rhodes. Ababekufupi nesitishi sika loliwe babehle babona ukuba mkulu lomntu uzayo, yangamarasowa esitishi, kwajinga iflege kwakupela; ne treni ngokwayo yaba yebalulekileyo. Konakala ngokusuke afike lomhla ixhobayo ukusinga e Phokwane, wasele suka enqwila ngokoyikela elezolo.

IMFAZWE YABA HLAMBELI.—Iyapela imfazwe, into ezondwayo ngoku yinqu yenkosi yaba Hlambeli. Kubanjwe abantu abangama 70, kwatinjwa igusha ne bhokwe ezingama 6000. Ama Bhulu akakolwa yiuteto eti wona ancedisana nabantsundu Isentile lomkhosi wama Ngesi Jala' lekwa yindlela ebusuku, labona 'mntu ebugameni; libizile alamva kupendula, lalahla ngengxawa, lahloma egxalabeni, kanti ikwanguwabo.

IMVULA E DAYIMANI,—Ngolwesi Bini lwepelileyo kulomzi kune isipango esikulu knnene, sabhubhisa imiti nezindlu. Intoliso yabantu ilahlekelwe kakulu. Amangcwaba adada emanzini; amaqula amanzi azala ngepanyazo. Idama lase Kenilworth elikulu kakulu limi ngedini; elidama linengeniselo enkulu kwi Komponi yo De Beers, ngokoke esipang size sipete intshabalalo kwabanye, netammnqa kwa banye,

UMNTAN' Omhle u Kumkanikazi, Umhlekazi Ikumkani yase Germany, no Mntan' Omhle ukumkanikazi wase Holland, basebenzisa i "CURO." Kunjalo nakuwe ? Itengiswa kwindawo zonke. Umntu unokwapulelwa kupela yi Universal Curo Co. (umzi wayo apa e Safafika), P.O. Box 339, Port Elizabeth. Ibotile ze satnpulu zitunyelwa ngapandle kwemali ye posi xa umntu atumele i address yake, i arente e Qonce ngo R. Lumsden & Co.

KUNZIMA. — Ukubonisa ukuxhomekeka kwezinto kwa Bulawayo, sitabata oluluhlu kwelinye ipepa :—Iminqate 5d ne l0d nge batwana, i Turnips 6d ne 1/ ngebatwana, Ibhotolo 1/6 ne 2/3 ngeponti, Amaqanda 15/ ne 19/6 idezini, Ikabeji 1/3 ne 5/6 inye, Impangele 4/6 ne 6/6 inye, Umbona £10 ne £15 10/ ngengxowa, Amazimba £10 ne £12 15/ ngengxowa, Inkabi zenkomo £8 ne £15 inye, Imbongolo £4 ne £12 inye, Amahashe £12 ne £39, asinde esifeni £55 lilinye.

UKUQUBANA KWENKUNZI — Ngo Mgqibelo wengapaya kuqubene ololiwe ababini kwisititshi sase Gqili, kwenzakala amadoda amatatu, konakala impahla eninzi ebikuloliwe. Imbangi yalengozi kusuke itreni yase Bhai isemi, ilinde abantu ukuba besaditshwa, zisuke intloko ziyekusela amanzi, kanti kuza enye iqabela ngesezantsi itwele impahla, yazityuda ngamandla nga ngokude enye iqabele ngapezu kwenye. Yaba lityobo ukwapuka kwempahla, ndawonye nokutya, nentsimbi, nento yonke eyayitwelwe nguloliwe wempahla. Imfumba engako iyoyikeka. Abaqubi bololiwe abakasixeli isizatu esibange ukuba bagilane

Ngoku lixesha lokuba uzifunele kwakunye nendlu yako ibhotile yelika Chamberlain le *Cholera* nesisu segazi ukuze ube nokuncedakala kwizisu ezi bulalayo zexesha lase Hlotyeni. Lingabehle lifuneke pambi kokuba ihlobo lipele. Eliyeza alike loyiswe, naxa sekunzima, kwaye ikupela komciza onokutenjwa ngamaxa onke. Lakudityaniswa namanzi limnandi ekuselweni. Litengiswa ngu R. Lumsden & Co., Umtengisi Mayeza, e Qonce.

U Mr. James Perdue, isoldati elidala, elihlala e Manroe Mich, wahliwa kakulu zingqangqambo zamatambo, awati wazuza ukupumla ngoku sebenzisa elika Chamberlain lokuhlikihla. Uti: " Ngamanye amaxesha umqolo wam ubiiba buhlungu kapgangokuba kube nzima ukupakama. Ukuba bendinga ncedekanga ngendingafikelelanga apa ukuza kubhala lemigca. Elika Chamberlain lokuhlikihla lindincede kakulu, ndaye ndilibulela. Litengiswa ngu R. Lumsden and Co., Umtengisi Mayeza, e Qonce.

ABEMI PEZU KWELIWA.

Isiqiti sase St. Paul sililiwa elikulu kulwandle oluse Sude. Ngumpezulu wentaba etshayo. Akuko nto inokupilisa enokufunyanwa apo. Umhlaba okufutshane apo omiweyo ngowase Australia okanye wase Afrika. Kwafika kulonqaba ise ukangala isikepe sinabantu abasitoba — kwelonani ingababafazi ababini. Babe nokutya okuncinane okwaku nokuxasa iveki yonke, kute ekupeleni kosuku lwesitatu bangenwa kukoyika okukulu. Kwakuko isitabazi samanzi ngamacala onke, kungeko luncedo. Ngomhla wesihlanu, ekuseni babona umkombe ugqita kufupi kweso siqiti. Bamemeza, batandaza, balila, bafike elunxwemeni basindiswa. Elo tuba balifumanayo liqokubako kanye kumaxesha alikulu. Ndokuxelela isizatu soko ngelinye ixesha. Kodwa akuko maxesha anjena, umhlaumbi mabi ngapezu koku emhlabeni?' Kaukangele imilwelwe eswele impilo esemakaya, nakwi Hosbatala, ze ke upendule. Omnye ufe kukwapukelwa ngumkombe. Amawaka afa kukuswela ngexa lendyebo. Abaswele kutya, koko ngamandla okusebenzisa—eyona ntswelo imbi nebulalayo.

" Ukutya kwam akundinikanga mandla," utsho omnye weliqela laba nelishwa, kwanje ngokuba imihla ye ndlala engena temba yadlulayo ndaba nokutyafa imihla ngemihla. Ekuhambeni kwexesha imilenze yam yaba butataka, andabi nako ukuhamba.

Isifo ke esindibeke kwesi simo soyikekayo, saqala entlakohlaza ngo 1892, ekuqaleni kwaso andizange ndiqonde ukuba sesisifo. Ndaziva ndidiniwe, ndinzima, ndityafile, njengokuba ke kube njalo kwabanye abantu xa kuza kubashushu. Ndandiba lento yobehle idlule, kodwa akubanga njalo. Ndangenwa ngumnquma, ndase ndisitya kuba ilisiko ukwenjenjalo, kwakungemandi xa ndityayo, kungeko nasongo esiti sibeko xa umntu apilileyo. Nokuba ukutya sukuba kutambile, okanye ndite ndaketa izinto ezoti zinga ndenzakalisi, ndasoloko ndiyilonto. Ndakuba ndityile isisu sam besisuke sibe sibi, kubeko intlungu esifubeni nase caleni. Ukuba uyandivumela ndingati, *ukutya kwam kwabonakala kubeta kwakum* njengokungati bendingena mfanelo yokukusebenzisa.

"Kwakuko isikwa emlonyeni wam, kwane ntloko ebuhlungu, kuko isicapucapu ebendifudula ndingenaso, sandityafisa ndeva isitukutezi.

"Amayeza asekaya akazange andincede, ndahamba egqireni aza amayeza alo akandinceda luto, ndaya ndincipa, ndaziva ndifana nomntu olahlekwe yindlela yake opunguzayo efuna umkokeli wokumsa ekaya.

" Ekugqibeleni ndahamba kwi Hosbatala yase Leamington, ndahlala kona unyaka wonke, kodwa andizange ndincedeke. Maube seluqonda ukuba ndandisendi dikiwe ngamayeza. Bekuti kwakuziswa elinye ndive ndilicapukela —kunge ngakuba libi, koko kungokuba amatambo am aye sele lahlekile ; ayenga sena kundinceda.

" Ndandi kweso simo kanye ngo March 1894, awati umhlobo wandinyanzelela ekubeni nditabate Incindi ka Nozala Sijili. Ngenxa yezizatu ezininzi ndandi ngasafuni kulinga nalipina iyeza, kodwa ndapumelela kulo moya (ekube litamsanqa kum) ndatenga ibotile ye Ncindi ka Nozala Sijili ku Mr. Judd, Umtengisi mayeza e Leamington, ndati emva kokulisebenzisa ndeva ukupila okutile, zapela intlungu ndakuba ndityile, nokutya kwalunga kwahamba kakuhle esiswini, kwandinika amandla. Imitambo yam yalunga nayo xa ndandifumana amaadla. Ndingati ngokusebenzisa lencindi ndaqubela pambili empilweni imihla ngemihla, andizange ndibuyelwe sisifo, endicinga ukuba ndipiliswe ngqe. Ungayi shicilela lenteto yale ncwadi, (ebhalwe) ngu Miss Lucy Eden, Tacebrook, kufupi e Leamington, September 26, 1895."

Siyatemba ukuba ukupiliswa kuka Miss Eden koba koku qinisekileyo, xa ke kute kwanjalo akasokuba nakufumana awona mazwi abukali xa ateta ngeyeza elamncedayo, kodwa kutiwanina ngento eninzi esemiyo, njengaba bantu bapukelwe ngumkombe esiqitini belindele ukusindiswa? bazi nyamakazi zesifo esilukuni esiqelekileyo, esi kuku ngasebenzi kakuhle kwesisu. Kungenxa yabo ate u Miss Eden wabhala lenteto, nati siyi shicilela ngenxa yabo, yanga ingaba tikelela abaninzi kubo.

KUMFANELE.— U Mr. T. R. Price, inene elidume ngokulaula ololiwe ngobugcisa, usafumene ixesha lokupumla, ayakulicita kuhambo lokujikela ilizwe, ehamba ebona ololiwe bezinye indawo. Upelekwa ngunyana wake, waye enduluke ngo Stemele oya e Australia ngomnye u Mgqibelo.

AMADLELO ABHETELE.—Ipepa eliyi *Dagblad* lase Paarl line balana elimnandi ngomfundisi obekeke kunene webandla lama Bhulu, owayemfutshane ngesipiwo sokushumayela noko waye ngumfo osimilo sibukekayo equbile nangezinye indlela. Elinye lamalu ngu aparnbili eramente yake libonakele lite jokojo ngokuya kweyase Tshatshi inkonzo eyayikwakweso sixeko. Umfundisi wama Bhulu ubone ukuba makade ayikalazele lento. " Nkos' am Van der Reit," utshilo, ' ungayitanda njanina into yokuba igusha sako zimane ukuya kumadlelo omelwana," ' Kekaloku maneli," uvakele esitsho umramente emva kokucinga ixeshana, " Xa ndikuxelela inyaniso, andingebe nasalelo ukuba gusha zifumana amadlelo abhetele kona." Shamnqe umfundisi.

KUMAPOLISA KA LANDIPASI-

Indaba zase Free State.

Abantu base Free State babesenza imigudu emikulu ukulwa no Landipasi, kulusizi ngakumbi ke oku esisifo soyikekayo sisuke tshabalalisa kangaka kwe lozwe labo. Kusekuhleni kona ukuba imapolisa akweleyo, kwezinyanga zisand' ukupela ake ati xishini, imini nobusuku, elinga ngawo onke amaci ukulisindisa ilizwe kulembubho ilijongileyo. Umnumzana u Mr. J. P. Parsons wase Thaba 'Nchu (e Lusutu), omnye walomapolisa, uwuqube umsebenzi wake onzima kunye namanye amapolisa. Kanti ke kwintsukwana ezipambili ebesele kangelelwe ukuba ungomihla ibalwe kade, zada zancama izihlobo pezalamane. Wangenwa yifiva apa ebukali (Rheumatic fever), edla ngokuba nengozi kunene, yanga iyabuhluta ubom kuye; waye seleludwamba, umqulu oxwitekileyo, kwati ngetamsanqa umhlobo wake wamzisela i I Pink Pills zika Dr. Williams, wasinda njalo. Lommangaliso mkulu, okwanqise ! sonke isiqingata okuso, unje ukuhla kwawo;—Ngati kute kwiminyaka emibini edluleyo, u Mr. Parsons wahliwa yile fiva. Wancedeka, wabuya wavukwa pants) kwayile fiva ngamandla angapezulu, kwezinyanga zintatu zisand' ukupela, Wabambeka kunene, watyatyamba wonke umzimba, yasuke lonto yamtyafisa wapela namandla.

Kekaloku e Thaba 'Nchu paya, nakwezinye izipaluka ezikude nedolopu ezinkulu, bambalwa abantu abanolwazi ngamayeza, kodwa eyona nto yabambi ngapezulu ku Mr. Parsons kukuti igqira likupela kwalo lisuke lihliwe kwa yicesine (typhoid fever), lingabi nakumnceda. Kwayiwa kufunwa iyeza kwidolopu ekufupi, alanceda nto. Zancama ke izihlobo zika Mr. Parsons nezalamane zake, wanjengokungati seyengumfi. Kute xa kute xingi, u Mr. J. Herbert oyi Postmaster yalomzi wase Thaba 'Nchu, wayaleza ukuba makuliugwe i Pink Pills, zika Dr. Williams ukuze ulahlwe, wati I kuba ebesenebhotile, wayinika u Mr. ' Parsons, wazitabata. Isiq imp saba ngummangaliso. Kwalombha waziginya i Pills, kwahlwa sekuko umnyinyiva. Uti u Mr. Parsons: " Nditate zambalwa ndaba nokulala, yasuka yabuntsomi lonto kum. Ndite ndigqiba eyesine ibhotile ndavuka ndahamba-hamba emsebenzini wam." Sivambulela u Mr. J. Herbert umpati we Posi yase Thaba 'Nchu ngokusitumela ezindaba, kuba nguye yena ukolwa kakulu ngamandla eliyeza, owayalela u Mr. Parsons ukuba atabate i Pills zika Dr. Williams, ikwanguye owasenzela ituba lokuba sipalaze lamazwi emzini. U Mr. Herbert uti kwincwadi asand' ukuyibhala: ' Into endingasuke j ndiyitete yeyokuba ukusebenza kwezi i pills ku Mr, Parsons kwaba sisimanga. Abakowabo bandibalela ekubeni ndim ' omsindisileyo." Kwizifo zonke ezinjengesi ezi Pills zika Dr. Williams zingumchiza oqinisekileyo, zinyanga ukuqa qamba kwamatambo, nemisipa, nesinqe, nezinye ezinjalo, Azingelinganiswe nalimbi ngokupelisa ukutyafa, nentloko ezibulalayo, nokungasebenzi kwesisu, novalo, njalo njalo ; zonke izifo zamankazana zentlobo ngentlobo zizinyanga kwa ngoku. Zinokufanyanwa kubatengisi, okanye ibhotile ezintandatu zitunyelwe (ibhatalwe imali yokutumela) yi Dr. Williams' Medicine Company, Cape Town, kumntu otumele i 17s. Makungabiko ndlu ingenazo. Amadoda nabafazi, abadala nabatsha.

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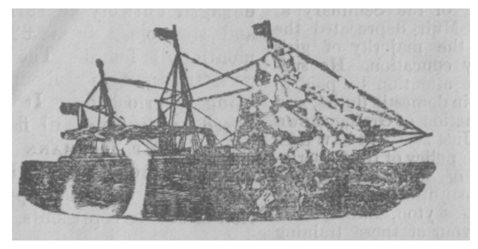

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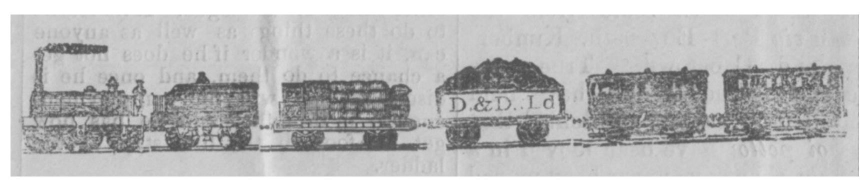

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U
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—o—

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IMVELISO.

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J. LAMONT,

Kwi Boloro yakwa Komani,

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Otate Indawo ka J. Newing,

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ewe kumhlaba olungileyo, yaza ke yavelisa eso sipo sikulu siyimpilo efezekileyo. Umnumzana ondibhalele ese Klip Drift Farm.
Senekal, July 31, 1896, uti:—" Kungovayo olukulu endikwenzela lemigcana imbalwa ngenxa ka Mrs. Jacob Smith, wale fama ikankanywe ngentla apa, owaye eifa yi Ngqangqambo Yamatambo kwi milenze yomibini, nakwenye yengalo zake. Walah kwaoko elukukweni, eba wobambeka ixesha elide. Wada wakumbula nge Rhenmaticurc yako, wayitenga kwi sitora esikufupi, wayisebenzisa ngokwe migaqo yayo, ekute ke kwixesha elingapantsi kwentsuku ezintatu *wapiliswa ngqe;* unokuwenza ngoku umsebenzi wase ndlwini njengapambili, engapazanyiswa nayintwana encinane.

Ndingowako obulelayo,
L. SMITH.

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ILIYEZA ELAZE KAYO KULO LONKE ILIZWE, ELITENGWA KAKULU NGABO BONKE.

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" Ku Mr. Thomas Powell."

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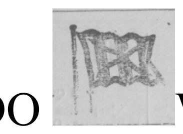
UMKONDO  WE YUNONI

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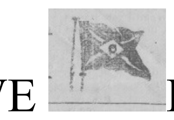
UMKONDOWE  KASILE.

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