Lirolelwa 3s 6d nge Kwata (itunyelwe ingekapeli).

—:0:—

Unokuhlaulela wonke Unyaka ngokutumela 13s 6d nangalipina ixesha lonyaka.

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Izaziso Zabazelweyo, Abatshatileyo, ne Mipanga, i- rolelwa 1s. ngexesha ngalinye ezingene ngalo.

# IMVO NELISO LOMZI

## (NATIVE OPINION AND GUARDIAN.)

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

ELIPEPA LIPUMA

NGOLWESI-NE

IVEKI ZONKE

Litunyelwa kwindawo zonke apa ema Zantsi-Afuka, e Yerepe, nase Melika.

Lijonge Ilungelo Lomzi ku- pela.

Limele imfanelo ya Bantsu- ndu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

Vol. XIV, No. 693]

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, FEBRUARY 3, 1898.

[IXABISO 3d.


## IZAZISO ZAKOMKULU.

*ZISHICILELWA NGE GUNYA.*

### Isaziso Sakomkulu,

No. 1090, 1897.

*Colonial Secretary's Office Cape Town, Cape of Good Hope, Nov. 22,1897.*

UMHLEKAZI Iruluneli wanelisiwe kukuyalela ukushicilelwa kwa- lo Myalelo wo Mntan'Omhle e Bungeni, obekwe ngapantsi apa, ngomhla we 13 ku October, 1897, uvumelana no Mteto obusamisiwe we Palamente yase Good Hope, ekutiwa ngu Wokwazisa Amagunya e Ruluneli. Sinokumayela ne Ntshumayelo ze kumazwe a Pesheya kwe Nciba, eba nasema Mpondweni."

HENRY DE SMIDT, Under Colonial Secretary.

KWI BOTWE LASE BALMORAL Ngomhla we 13 October, 1897.

UBABEKO

IKUMKANIKAZI UMNTAN'OMHLE

ITSHAWE U PRINCE CHRISTIAN

LORD JAMES OF HEREFORD

SIR FLEETWOOD EDWARDS.

Ekubeni kwamkelwe u Mteto yindlu ye Ngwevu ne Ngapantsi ze Palamente yase Koloni yase Kapa, ekutiwa ngu " Mteto Wokwazisa Amagunya e Ruluneli, ngokumayela ne Ntshumayelo ze Miteto kumazwe a Pesheya kwe Nciba, eba Tenjini, nasema Mpondweni." Ke lo Mteto ubugciniwe usiwe pambi ko Mntan' Omhle e Bungeni, ekute kwabonakala ukuba lo Mteto mawa- mkelwe ngu Mntan' Omhle, ke ngoko, u Mntan' Omhle uvakalisa Imvume Yake kulo Mteto ngalo myolelo ngecebo nange mvume ye Bunga Elipakamileyo lo Mntan' Omhle.

C. L. PEEL.

### Imihlaba_Elahliweyo

ISAZISO SAKOMKULU—No. 1079,1897.

*Kwi Sebe Lokulima,*

*Cape of Good Hope,*

18 *November,* 1897.

KUYAZISWA kabo bonke abantu, ngo- kwesiqendu sokuqala " Somteto we Mihlaba Elahliweyo," ongu No. 3 we 1879 owahlonyelwa yimiteto No. 24 ka 1887, No. 15 we 1895, okokuba eziziqwenga zila- ndelayo zemihlaba, zikumandla wase Komani, sezinjenge lahliweyo ngokomteto, noku Rulumente uyakabuye azitabatele kuye ngomhla we 18 ku MAY, 1898, ukuba pambi kweloxesha akubangako bayibangayo bahlaule nerafu exilityala kumantyi walo- mandla, njengoko kufuneka njalo kwesi siqendu sesikankanyiwe salomteto.

CHARLES CURRY, Umbhali Ongapantsi kwi Sebe Lokulima.

Lomhlaba ukwi Oxkraal ne Kamastone Location, kumantla wase Komani, obalelwa ukuba ulahliwe.

*Sukwana,* Isiza lot 18, ububanzi 141 sq. rds 100 8 sq ft., intsimi lot 128 ububanzi 2 morgen 552 sq rds, irafu elityala £5 1s 1d ukususela ku 17 April, 1891. Igama lomni- ni mhlaba, okanye umntu ekutandatyuze- Iwa ukuba nguye ngu Sukwana.

## INTSHUMAYELO.

NGU MHLEKAZI U SIR ALFRED MILNER,

Ilungu le Nkundla Epakamileyo yo Mntan' Omhle i Knight Grand Cross yelona qela libalulekileyo lo Saint Michael no Saint George, u Mnumzana we Buto le Bath, Iruluneli no Mpati oyi Ntloko we Koloni yo Mntan' Omhle yase Cape of Good Hope e Safafika, nama Zwana kwakunye nezi Baxa zawo, u Mpatiswa Mikosi yo Mntan' Omhle apa e Safafika, njalo njalo, njalo njalo, njalo njalo,

NGAMAGUNYA akum, ndiyashu- mayela, ndivakalisa ndisazisa, okokuba u Mntan' Omhle wanelisiwe kukuvumela aqinisekise u Mteto ekutiwa ngu"Mteto Wokwazisa Amagunya ??? Ruluneli ngokumayela nokushunya- yelwa kwe Miteto kumazwe a Pesheya kwe Nciba eba Tenjini nasema Mpondweni," wamkelwe yi Palamente yase Cape of Good Hope, waziswe ngapantsi apa.

TIXO SIKELELA INKOSAZANA!

Ibekwe isandla sam ne Tywina Lakomkulu le Koloni yase Cape of Good Hope, ngomhla we 22 November, 1897.

A. MILNER,
Iruluneli,

Ngomyalelo wo Mhlekazi Iruluneli e Bungeni.

T. TE WATER.

No. 491,1897.

*Inxalenye kule Ntshumayelo ingentla.*

ACT No. 29 ka 1897.] [Yazisiwe ngo 23 November, 1897.

CAPE OF GOOD HOPE.

## UMTETO

wokwazisa Amagunya ngokumayela ne Ntshumayelo ze Miteto kumazwe a Pesheya kwe Nciba, eba Tenjini nase ma Mpondweni. —[Uvunywe nge 13 October, 1897.]

LO ulandelayo ngu Mteto owamke- lwe yi Ruluneli ye Cape of Good Hope, ngecebo nemvume ye Ndlu ye Ngwevu Nengapantsi (Legislative Council and House of Assembly) zayo

1. Nokuba yiyipina enye into engaba ku " Mteto wokudityaniswa kwela Peshe- ya kwe Nciba ka 1877," ku "Mteto wokudityaniswa kwelaba Tembu ka 1885," no " Mteto wokudityaniswa kwe- lama Mpondo ka 1894," nokuba ngo- mnye u Mteto, isiqendu sesibini so Mteto ngamnye kule ikankanywe nge- ntla apa siyakufundwa siqinisekiswe njengokungati Iruluneli igunyaziwe, yi Ntshumayelo, ukuroxisa, iguqule, yongeze, ilungise i miteto, Izimiselo ne Miyolelo ekoyo kumazwe a Pesheya kwe Nciba, eba Tenjini nakwelama Mpondo, nengati emva koku ibeko, nokwenza imiteto emitsha kulomazwe akankanyiweyo nokuroxisa, iguqule yongeze ilungise lo Miteto; xa kuyakuti nangayipina i Ntshumayelo yelohlobo Iruluneli ibe nokugunyaza ukubanjwa kwaoko nokugcinwa kwindawo etile pantsi kwemigaqo etile, engati Irulune- li iyimisele kumntu nokuba nguwupina engati yaneliswe kukuba ubuko bake bunengozi kuxolo lwe lizwe; ze kodwa nokoke, ati nawupina umntu obanjwe ngoluhlobo, okanye ogciniweyo emva kwenyanga ezintatu kususela mhla wabanjwa pantsi kwalo Ntshumayelo acele kwi Nkundla Epakamileyo yama tyala ale Koloni ukuba akululwe, esi- yakuti esosicelo samkelwe yilo Nku- ndla, ukuba umntu wolohlobo akagci- nwe nge *warrant* ekutshwe ngo Mteto, engapandle kwalo Ntshumayelo, okanye pantsi kwamandla o Mteto nawupi- na we Palamente ogunyaza ukuba ake abuye agcinwe lomntu ngokwe migqaliselo yalo Mteto.

2. Zonke Intshumayelo ukususela ngoku kuse pambili, ezikutshwe yi Ruluneli nezisaza kukutshwa pantsi nangamandla emigqaliselo yalomiteto, ziyakubalelwa ukuba zikutshwe ngoko Mteto, nazo zonke izinto ezenziweyo pantsi nangamandla e Ntshumayelo nayipina engati yenziwe, ziyakubalelwa ukuba zenziwe ngoko Mteto: ukuba kodwa akukonto kuzo eyakubalelwa ukuba iqinisekisa i Ntshumayelo eyati ngo 1895 Inkasi yama Mpondo u Sigcau yabanjwa yagcinwa ngayo.

3. Lomteto uyakufundwa njengo Mteto omnye nalo Mteto selukankanyiwe ekungatiwa ngu " Mteto wamazwe a Pesheya kwe Nciba, eba Tenjini nase ma Mpondweni, ka 1897."

### ISAZISO SAKOMKULU-No 17,1898.

*Kwi Ofisi Yombhali we Koloni, Cape of Good Hope 10 January, 1898.*

UMTETO OLUNGISIWEYO WE- MPILO YABANTU, 1898."

UKWAZISWA KWEZIFO EZISULELAYO.

ABANTU balatiswa kwezi ngongo- ma zilandelayo " Zomteto Olu- ngisiweyo Wempilo Yabantu 1898" oqale ukusetyenziswa ngo January 1, 1898, ubbkiselela Ekwazisweni Kwezifo Ezisulelayo Ngamagqira asukuba e- mnyanga, kwanabantu abasukuba besonga nawupina umntu ongaba unesinye sezizifo zinalamagama:— Ingqakaqa, kwanezifo ezifana nayo, ifiva ebanga isisu nentloko, ukubola komqala, ifiva ejadulayo, kwane fiva ezinje ngefiva ebanga ubutongo obu- gqitileyo, nesifo samatumbu, nefiva epelisa amandla, ifiva epinda pindayo, ifiva ehlanzisayo neqenqa.

HENRY DE SMIDT, Umbali Ongapantsi we Koloni.

MAKWAZISWE NGABANINI ZTNDLU NANGABANTU ABAGCINA U- MNTU OFAYO.

Isiqenda sa 28. Nabanina ogulelwa nga- mntu onezizifo zisulelayo zikankanyi- weyo kwisiqendu sa 27, nokuba ngu- mnamzana, mhlaumbi ngumgcini we botele, mhlaumbi ngnmgcini wendlu ehlala abantu, mhlaumbi elala abantu, mhlaumbi ngumpati wesikolo, makazi ukuba xa kuko umntu ofayo, kwaqonda. kala ukuba unezozifo, makazise kwaoko kumagunya alo dolopu, ukuba umntu lowo ufayo umgama kwindawo enamagunya edolopu, makazise kwi Kansele yesiqingata, ukuba akuko Kansele, azise ku Mantyi, kamsinyane kangangoko kunokwenzeka. Umntu ote akasenza isaziso njengoko kuyalelweyo kwesisi- qendu uyakuba netyala lokwapula lomteto.

MAKWAZISWE NGAMA GQIRA.

lsiqendu sa 29. Nalipina igqira elinyanga umntu onesinye sezizifo zikankanyiweyo kwisiqendu sa 27 malazise kumninindlu, mhlaumbi umgoini hotele, mhlaumbi umgcini wendlu ehlala nokuba yelala abantu, mhlaumbi umpati wesikolo, nokuba ngubanina ogcine lomntu ufayo, ukuba esisifo siyasulela, kanjalo atumele kamsinyane kumagunya alo dolopu, ati ukuba lomntu ufayo ukude kumagunya edolopu, azise kwi Kanaele yeaiqingata, ati ukuba ayiko azise ku Mantyi, ngokutumela incwadi ebhaliweyo exela ngokuzeleyo isifo enaso, igama, into ayiyo, ubudala bake nendawo akuyo; kanjalo elogqira litumele loncwadi liyakuba negunya lokubiza emagunyeni edolopu, nokuba kukwi Kanaele, nokuba kuku Rulumente, njengendawo ate wayitumela kuyo, nokuba yimalinina engengapezu kwe 2/6 ngaye wonke umntu owaziweyo ; amagunya e dolopu, nokuba yi Kanaele yesiqingata, nokuba ngu mantyi akwa- mkela isaziso esinjalo mabatumele kwaoko kwigosa lempilo; kungabiko nto iyakubizwa nalilipina ikosa lempilo, mhlaumbi igqira ngepepa ebekuyimfanelo ukuba lenziwe; Imali ezicitwe ngamagunya eaiqingata ngezifo ezika- nkanywa kwi Siqendu sa 28 aalo Mteto ziyakubalelwa ukuba zioitelwe esosiqendu. Nalipina igqira elingatumelanga isaziso nencwadi njengomya- lelo wesisiqendu uyakuba netyala lokwapula lomteto.

### Isaziso Sakomkulu.

## Ukuhlaulwa kwe Rafu.

ABANINIMHLABA baya kunjuzwa okokuba irafu (ezazekayo), eze Erefu, kwanenzala kwizi Bambiso ezenzi- weyo, pantsi ko Mteto 15 ka 1897, sezi- fanele ukuhlaulwa ukususela kumhla wokuqala, emazihlaulwe kwi Mantyi ze ndawo ngendawo kamsinya. Emva kwe 31 March, 1898, ezingahlaulwanga ziya kuhlanganiswa ngoko Mteto.

W. G. CUMMING,
Assistant Chief Magistrate.


## C. A. Jay & Co.

BASE QONCE.

BAFIKELWA ngeveki zonke zinqa- nawa eziza nempahla zentsimbi.

Izinto zokusebenza, zentlobo zonke, zawo onke amashishini Izitya—Ezegilasi, Ilampu, Iparafini, Amagaba, Imihlakulo, yentlobo zonke, Amazembe, Ibedsteads, njalo-njalo,

## H.& J HENRY

BASANDU kufikelwa yinto eninzi yengxowa ze

### Swekile Egwangqa

zivela e Mauritius ; amaxabiso engxowa alula kakulu.

Yizani Kubona

UMBONA WETU OMHLOPE

ONGQUSHIWEYO.

Utshipu kanye. Apo bakona kuse

### Cambridge Road.

## A. W. FISCHER (Umzi obusakuba ngoka A. BEET) Emonti

Usand' ukufikelwa Yimpahla Entsha entle kunene, IPRINTI, CREPONS, GRASS LAWNS, njalo njalo. INGUBO ZAMANENE.-Kwezamanene kusand'ukuvulwa EZIBUHLUNGU I-Twidi EZIBANDAYO, NEZIMNYAMA, ezite- ngiswa NGAMANANI APANTSI PAKULU-

AMACICI E-GOLIDE NAWE SILIVERE.

A. W. FISCHER, (Umzi obusakuba ngoka A. Beet)

ARGYLE STREET, EMONTI

IKAYA LABANTSUNDU.

LEMINYAKA I 18

IGQITILEYO,

SINGENISE KWELI LIZWE

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*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 lwemifanekiso le yongamele lenteto.

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

ZONKE EZI BLANKETE ZIZEZINGATANDATYU- ZWAYO.

ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkele enitenga kuzo-ke bizani

Iblankete ezinomfanekiso we Ngonyama.

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

## JAS. W. WEIR & CO.

E QONCE.

Ngabo bodwa abanokubhala lomfanekiso we Ngonyama

## U W. THOMSON, ONE VENKILE, E WHITTLESEA.

SESONA Sitora sisiso e Whittlesea nakulo mandla. Sinazo zonke intlobo zempahla. Zonke izinto zezifanelekileyo zaye sitengiswa tshipu. Kusoloko kufika impahla ezintsha.

Ilokwe, Iprinti, Inainsook, ne Muslin, Keleko, Iqiya, (Ihempe, Ibatyi, Ibulukwe, Ityali, Ishiti, Izihlangu ne Shuzi, Ikofu, Swekile, Ti, Umgu- bo, Iparaflni, Icuba, njalo njalo.

Abantu Bamkelwa Ngobubele.

## The New Jagersfontein Mining and Exploration Co.

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Good Wages, Food Free, and Good Treatment.

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UMKOSI wokokuba o Messrs. OWEN and THOMSON sebelungele ukwamkela i odolo zengubo ezisikiweyo Kauze kwizi tora zetu ukuze inlobo ezininzi ze patron! ze Suti ze 40s , Ibhulukwe 12s. 6d Umntu uzinyulela i Patroni yake size ke tina simenzele Isuti eya kumlingana.

Impahla yetu entsha ye Bhola isandukufika—Onobhala be Clubs, mababhalele kuti ukuze Sibatumele uluhlu lwamaxabiso etu e BATS, BALLS, STUMPS, SCORING BOOKS. Kubizwa amaxabiso alula kwi Clubs.

I Reketi ezintsha ze Tennis yi 7/6. Kuko ne Bhola ezintsha

*Kusandukuvulwa Iqiya ezininzi ezintsha nezintle kunene— zofunyanwa ngamaxabiso onke.*

I Silika ezimnyama ezintsha zinkulu kanye.

## OWEN and THOMSON,

LATE DYER & DYER, LIMITED.

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IYAQONDWA yaye isetyenziswa ngu Rulumente Eku- nyangeni Ibhula. Kwakona eka ODAM Idipu Engamanzi yokudipa Ngenxa ka Landipasi.

*inika impilo ezigusheni nase zibokweni.*

Ilungiselela ukukula nobuhle boboya nobe Seyibokwe, ayilonakalisi ibala.

Inokufunyanwa kuzo zonke izindlu ze Dipu zakwa Ru- lumente kule Koloni na Pesheya kwe Nciba.

I ARENTE ENOKUFUNYANWA KUZO

DUNN & CO., E Monti.

BAKER, BAKER & CO., E Qonce.

## BIRCH & CO..

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BAWUQUQUZELELA umzi ngayo yonke into ekumkondo wengubo zokunxiba ngamanani angapantsi enokutengiswa ngawo impahla

Bakulumkele ukuba vonke into eyingubo yowabo umzi ibe yelushica, netane- nekileyo.

KWEZEMITSHATO, sihleli sigcina ezona zintle ku- nene Ilokwe — Izigubungelo — Intyantyambo. njalo njalo.

Kwakona ezenziwe kakuhle ingubo zangapantsi, ngamanani angagqitileyo. Kwanye njongokuba Kugcinwe o Dressmaker abalungileyo kwaee Venkileni ingubo zomtshato zinokuqitywa ngokumsinyane, zizezentlobo zona ezintshakanye ngapandle kwendleko enkulu.

NINGAULIBALI APO UKONA UMZI—

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CHURCH SQUARE, E-RINI,

Ikwangamasebe abo E-BHAI nase JOHANNESBURG.

## R. R. V. JEFFREYS

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Ngabasebenzi Abantsundu, Ltd.,

E RAUTINI

*Queens ♦ Town ♦ Agency.*

APA kwalaliswa izibonda nabo bonke abantu ngamalungelo kwabantsundu abangaba bafuni umsebenzi kwele Rauti (e Johannesburg nakumandla wakona) ngolumanyano olungenanto nabu gayi.

1. Abantsundu bamkwa imali kaloliwe, eye pase kwaneyo kuqapula ze kanjalo bamkele imali yokudla xa base luhambeni.

2. Ixesha angasebenzela Iona umntu alinga pezu kwenyanga ezimbini.

3 Olumanyano luxasa i Komponi ezi 99, elingati iqela lamadoda anga 25 afuna ukusebenza kwi Komponi etile, kuti ukuba kufanelekile atatwe

4. Abantsundu abaziqeshese ngolo hlobo bayapiwa ukutya

5. Ize babuyise 30s. kumvuzo wenyanga zabo zokuqala.

6. Umvuzo ude ufikelele kwi 10s. Ngenyanga.

7. Abantsundu abavela e Koloni bakolisa ukuqeshelwa, umsebenzi wangapezulu.

8. Akusetyenzwa nge Cawa ngapandle kokuba kuba kunyanzelekile ukuba kwenjiwenjalo.

Olumanyano luyakuba hlaula abantu abazise amaqela angenga pantsi kwa 25 amadoda asiwe e Komani okanye nakusipina isitishi sika Kodwa kwaziswe ogama lingentla.

## BAKER, BAKER & CO.

## IMPAHLA EZINTSHA

Imiqulu Engama 350 ye Mozleni Emhlope nezi Krim, nge 4 1/2d, 5d, 6d, 7 1/2d, 9d, 10 1/2d ne 1/- nge yadi enye.

Iprinti Ezintsha, 5d, 6d, ne 7 1/2d nge yadi enye

Izephyrs ezi Pinki nezi Blowu, ezingena buqe- nene, ezinemigca ete-tshuqu, nezincinane, 5d, 7 1/2d, 9d, ne 10 1/2d nge yadi enye.

Emitsha imichako yokwenza ihempe, 5d, 6d, 7 1/2d ne 9d nge yadi enye.

Ezintsha i Flannelettes ezi Pinki, nesi Blowu, nezi Krim, Nezimhlope, 5d nge yadi enye.

Isilika Ezimhlope nezi Krim, Zokutshata zona, 10|d, 1/-, 1/2,1/3,1/41,1/6,1/11. 2/6 nge yadi.

Idazini ezilikulu le Zambreli Zelanga (Ezimhlo- pi), Nezambreli Zemvula; ziko ezamanani onke.

Iminqwazi Yesitroyi emitsha engama 750.

I-Ofisi Yokuquba Umsebenzi Wezaziso no- kunika Amacebo ngezinto ngezinto.

## CAMPBELL BROS.,

E QONCE nase JOHANNESBURG,

Bangababali, Nabapicoti, Nababuti bemali ezibaliweyo; Abameli EMA- TYALENI, Kwezomhlaba, EMSEBENZINI, Emafeni, Ezimalini, Empahleni, Imveliso Yomhlaba, Ngabameli kwinto yonke (Commission and General Agents).

BAZIMISELE ukunyamekela yonke into abayiyalezwayo, kanjalo abazingcibi kwimisebenzi yezandla, abawazi kakuhle umsebenzi wokumba emingxunyeni, Abasebenzi, nezicaka zezindlu ezifuna umsebenzi, abanga madoda kwana mankazana, Omhlope nontsundu *bofumana kulilungelo* ukuke bafike kwi Ofisi yabo ekuhlanganeni kwe ALEXANDRA ROAD ne CATHCART STREET, nakwa W. D. SOGA, e-Bank Street.

Abapati bemingxuma bozuza icham elikulu ngokuya kwaba bamagama abalwe ngasentlapa.

Ngo Cingo: " LORNE. P.O, BOX 5.

## Beauchamp, Booth & Co.

E QONCE

*Siyanazisa ukuba siwafezile amalu- ngiselelo ebe siwenza sine*

Mpahla Ezintsha!!

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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.

IHEMPI eziyi micako ezomeleleyo ye 6d, 7 1/2d, 9d, nge yadi.

*ILOKWE ZOKUTSHATA esezenziwe kade ziqala kwi £1 5s, zide yiye kwi £5, zinako noku o- dolwa ze zenziwa kwa oko.*

IVEYILE ZABATSHAKAZ1, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into ??? funekayo yomtshato.

Yizani Kubona Isitora setu esikulu esitsha.

## Beauchamp, Booth & Co,

Late JOHN J. IRVINE & CO

# PASCOE (U FOLOKOCO.)

NIYAZI apo ningamfumana kona. Uyazibulisa izihlobo zake ezintsundu. Ufuna ukuzikumbuza ukuba usandulu kufumana into eninzi vempahla 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.
Asiwalibele Namanenekazi Ilokwe Ezimhlope ze Setini ziqala kwi 3O/-Qonda i £1 10/- qa.
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ITYALI ne PRINTI zake ziyalicimilanga, Ningazilibali ITYALI zake.
IFLANELE ziqala kwi 3d. nge yard.
Ikavala zamabhayi zobusika ezinoboya 6d. nge yadi
IKELEKO e Brown 3d. nge yadi—ummangaliso

# KWA FOLOKOCO,

Nge Nqu—"SALUF,"

Ezantsi Kwetyalike yama SKOTSHI, E QONCE.

# John Lumsden and Co.

(KUMZI WO LUMSDEN),

E GCUWA.

BANOVUYO ukunqwenelela Izihlobo zabo Ezintsundu nabaxasi, umnyaka wokonwabo nonempumelelo entle. Impumelelo kwizihlobo zetu Ezintsundu iteta impumelelo kumsebenzi wetu esiwuquba nabo nge nzondelelo ngo kubanika amaxabiso angawo " ahlau- Iwa kwaoko " nakuzipina intlobo zempahla zokurweba ezitengisayo. " Umzi wetu " uyakusoloko uzele zimpahla zentlobo zonke ezilungelelene nabahlobo betu abantsundu. Ngokukodwa sigcina Impahla epeleloyo yokutshata eyo mtshakazi nomyeni, i Wedding Cake ne zonka njalo njalo. Sinqwenela ukuti kanjalo kwizihlobo zetu ezintsundu sifikelwa tonke ezinyanga zimpahla eziza nenqanawa zivela e Scotland nase England. zitengwe kona kwezondawo zenziwa kuze nge Cash. Nempahla zetu zitengiswa ngamaxabiso aphantsi kakulu. Ziyakungeza IZIHLOBO ZETU EZINTSUNDU mazike size kuziqondela oku, zitenge konke ezikufunayo. Tina sotenga intlobo zonke ze mveliso ngamaxabiso ape- zulu ase Malikeni xa bayizise kuti.

JOHN LUMSDEN and CO.,

E GCUWA.


Amafandesi,

KUYA KUTENGISWA nge Fandesi e QONCE, pambi kwe Ofisi zetu ngo MGQIBELO ozayo, ngo 11 o'clock, ezizinto :—177 ipair Zezihlangu ne Shoes, 2 ibokisi ze English Jam, 6 ibokisi Zamaso. Kobako ne Blacking, Silvocia, Spices, Pickles, Baking Powder, Elastic, njalo njalo.

BONISANI HOOD, Umteteli Fandesi.

27 January, 1898.

BONISANI.—Zinkosi, ndiyacela ukuba ndaziswe ngo JOHN QATA, wase Mount Arthur, umkuluwe wam Sekumalunga neminyaka emihlanu ndingamazi apo akona. Ndim, JOEL QATA, Lady Frere, Glen Grey. [533

BONISANI.—Kulahleke e Kei Road nge 5 January, 1898, inkwenkwe egama lingu YELL Yayihamba nengwelo ka June Tsutsu wase Tobovi. Sinceda ukuba ubonwe ayibanjwanga. Ndim, NGQAKAMA, Tobovi, Ngqamakwe.


# Amanani Aliwa Kuntsundu

Kauti nase Dayimani ngendlela yase NDWE,

Ngamaqela ayi 25 nangapezulu

Ukuya e JOHANNESBURG 25/3 emnye
„ KIMBERLEY 18/11 „
„ JAGERSFONTEIN 9/11 „

# Gibberd & Bryant

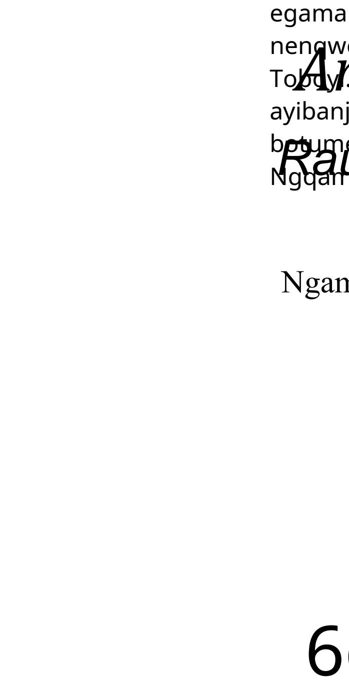
6d I PRINTI EZINTSHA, ngoku babonisa

6d

AMABALA NGAMABALA.

ITYALI ZE CASHMERE.

Ezimhlope, Ezibomvu, Ezilubhaza onke amabalana Moroni Ngamanani onke ukusuka kwi 5/-



INGUBO ZOKUTSHATA.

I Satina ezintsha ziyafunyanwa ngamanani onke

Ilokwe Zokutshata, Izigqubutelo, Amagqabi Iminqwazi Nezihlangu Ezimhlope Kuketwa kwinto eninzi.

# Kwa GIBBERD & BRYANT

E-QONCE.

Yaka Umzimba

Woba uyazinqabisa esifeni. Akuko yeza ligqite i SCOTT'S EMULSION ekulungiseni umzimba otyafileyo.

Emva kwe Fiva

Umntu uyabitya abe nokutyafa, yayo ne fiva iyakumana imhla ude umzimba womelela. Kautate i

# Scott's Emulsion

Onke amaqqira okuxelela ukuba batinina abantu abate bityile betyafile ukomelela, bafumene impilo kupela ngo- ku tata eliyeza likulu.

Amawaka Onina

Banika i SCOTT'S EMULSION kwintsana zabo, ba-; yisebenzise nabo, kuba ityebisa ilungisa igazi, iqinisekisa nokukula kosana lomelele. Akukonto iluncedo ku kohlokohlo, Ingqele kwanesifuba ezingomeleleyo njengayo, ifanele ka ngoko ukutengwa

Yimilwelwe Yonke.

kubatengisi mayeza Nezitora Zonke.


Iziganeko Zekaya.

Abazelweyo.

MAGENGELELE. — Ngomhla we 11 January, 1898, e Taungs, u Mrs. Ayliff Magengelele ufumene UNYANA.

MANYI.—Inkosikazi ka S.S. Manyi, wase Lusutu, imfumanele Into- mbi ngomhla we 25 January, 1898, ngo 1 o'clock ebusuku. Iyo ngowesine. Iyi- sihlalo ugaya.

SIHLALI.—U Mr. no Mrs. Paul O. Matiwane Sihlali, i intombi ka David Adams Binase, bafumene INTOMBI, nge 25 December, 1897, ngo 8 p.m., ilandela eyamazibulo.

[3102

Abatshatileyo.

TYULUBA,—U Mrs. Petrus Tyuluba wase Brakpanden, ngase Pretoria, uzuze Intombi, ngomhla we 10 January, 1898.

SAKUBA-MAKIWANE.—Kutshatiswe ngu Rev. D. Msikinya, e Kimberley, ngomhla wa 25 ku January, 1898, u BEN. SAKUBA, wase Hope Town, no ELIZABETH MAKIWANE.

SIDZUMO-MAKAPELA.—Kutshatiswe eTyume ngu Rev. E. Makiwane u PETROS M. J. SIDZUMO, unyana ka Johannes Sidzumo, wase Mafeking, no Miss A. H. MAKAPELA, Intombi ka Mr. Hlebe Makapela, wase Tyume. Wa- mkulu umtshato. |

Abafileyo.

EDWARD.—Kusitele kukufa e Qonce nge 12 October, 1897, u JOEL EDWARD, unyana ka John no Maria Baart. Ubudala: 9 inyanga. Ugule ixesha elide. Izihlobo mazanele ngulombiko.

BAART.—Kusitele kukufa e Qonce nge 22 January, 1898, u ELIZA MANDISA, intombi ka John no Maria Baart. Ubudala : 4 iminyaka. Izihlo- bo mazamkele lombiko. [1

KOYANA, — Kusitele kukufa e Mbulu, nge 16 January, 1898, nge Cawa, u ELEAZER KOYANA, Ceru. Ngoko enye yentsika zomhlaba iwile. Wazalwa ngo September, 1874. Izihlobo mazamkele lombiko. [232

MALIWA. — Kubube ngomhla we 22 December, 1897, u JOEL OTH- NIEL SALATHIEL, unyana ka Reuben no Jemima Maliwa, base Ntseshe. Ubudala: 11 inyanga, 28 intsuku. Izihlobo mazamkele lombiko. [2112

MASEA,—U JACOB MASEA, wase Bhai, ulishiye elipakade e Be- kesdolopu, ngo 2 December, 1897 Uncwatywe e Bhai. Izihlobo ezikufupi nezikude mazamkele lombiko. [5103

MASINGATA.—Kusitele kukufa e Regu, ngomhla we 22 January, 1898, u AGNES, intombi yokugqibela ka J. Masingata. Izihlobo mazamkele lombiko. [3172

MAZAMISA,—Kusitele kukufa ngo 10 December, 1897, e Nqabara, Willowvale, u HENDRICK MAZAMISA. U budala 59 iminyaka. " Akafile uye ekuguqulweni kwapakade." Izihlobo mazamkele lombiko.

MVUBUSYA.—Kusitele kukufa nge 12 January, 1898, e Zolo. Abalandisayo: Umhlanganisi no Mlauli Msebenzi wo Messrs. A. R. Mckenzie & Co., Alfred Docks, Cape Town.

NYOVANE,—Kusitele kukufa e Zanyiwa e Mrs. A. G. NYOVANE, nge 18 January, 1898, ubene nyanga ezisixenxe etshatile. Umngcwabo ube nkulu oqutywa ngu Rev. H. J. Mitchell. Ubudala: 21. Izihlobo zimazi Izihlobo mazamkele lombiko. [3102

Uyabulelwa kakulu u Dr. Melville obeze Tumvelele watata nomfanekiso. Izihlobo mazamkele lombiko. [232

TYEFU.—Kusitele kukufa nge 28 ngomhla we 23 December, 1897, u Nkosi u Tyefu e Nyaluhene e Rura. Izihlobo ezikufupi nezikude mazamkele lombiko.

Kufunwa

KUFUNWA kwangoku UMENZI WEZIHLANGU. Wofumana umvuzo ofanelekileyo. Abayifunayo londawo bobalela ku

[3301 J. MGUDA, Hanover Street, East London.

KUFUNWA, Utitshala Isikolo sofundo umsebenzi ngo February, 1898 ; umvuzo £30 ngo nyaka. Abayi- funavo londawo bobhalela ku REV. J. MALGAS, 532] West Bank, East London.

KUFUNWA intokazi entsundu ekwa- ziyo ukupeka kumzi ofaneleki- leyo, inuqale umsebenzi ngomhla we 1 February, 1898. Abayifunayo londawo botumela ku Mrs. J. J. WHITAKER, Hospital Hill, e Qonce.___[232

KUFUNWA INDODA ENTSUNDU ibe nosapo nokuba ayinalo, iyokulima ngesahlulo kwi fama ese Blaney. Abayifunayo londawo babhalele ku E.H., Imvo Office, King William's Town.

KUFUNWA i Teacher uisesiginsielo kwa Gnadushe, e Xesi (Knapp's Hope). Umvuzo wakwa Rulumente £30, abazali bakupa i School Fees, ne- ntsimi esemanzini, nendlu. Umntu okolwayo, otanda Ilizwi, angaba luncedo olukulu emzini. Balelani ku Rev. J. W. HAUPT, Fort Beaufort.

[3303]
Sikolo sase Rabe, e Dordrecht, sifuna utitshala. £36 ngo nyaka, inqale umse- benzi ngo April, 1898. I 15 ka March yimini yokugqibela ukwamkela izicelo.

WANTED.

WANTED a Teacher for the Dutch Reformed Mission School, Colesberg. Salary : £60 and free house. Send application with testimonials to

REV. G. A. SCHOLTZ, 2210]
Colesberg.


Pezu Kweminyaka 60 O-COOPER,

Njengama gqira empahla nama fama, benza Umpilisi we Bhula nezinye izifo zaselufeleni lwegusha, into leyo abayi- nyamekele kakulu kulo lonke ilizwe.

Akukomzi wumbi Emhlabeni apa unokuteta oku.

Njengama fama o-COOPER bayazi into efunekayo kwi Dip ye Gusha, baye nanje ngamagqira Empahla Nabenzi mayeza besazi indlela yokuwenza.

I DIP KA COOPER isetyenziswa kwigu sba ezi 140,000,000 ngomnyaka.

Pambi kokuba utenge i- Dip kauzi- buze

LOMBUZO:

Kunganina ukuba eka COOPER isetyenzi- swe kakulu ngapezu kwezinye ?

IMPENDULO

yozizela ngokwayo—Kungokuba ama- fama ezindaweni zonke afumana ukuba iwanika elona xabiso ngemali yawo ; ke ngoko

ISIGQIBO

siyakuba—

Yeyo COOPER

Izaziso Zabantu ngayo

Izaziso Zabo Bonke.

UKWENZELA ukuba bonke aba- ntu babe nokubikelana nemiza- lwana, nge Mvo, izinto ezibalulekileyo zempijo, sigqibe ukuba lihliswe inani, libalingane bonke.

Izaziso zaba ZELWEYO, ABA- TSHATILEYO, IMBIKO, oku FUNWAYO, njalo njalo

Zohlaulwa nge 1/- kupela, ixesha ngalinye, xa amazwi e Saziso engengapezu kwemigca emitandatu eshicilelweyo. Umgca ngamnye nga- pezu kwaleyo woba Yitiki (3d)- Tmali itunyelwe kunye nesaziso ngezitampu zehlafu, okanye nge Money Order ngegama lo JABAVU and BOKWE.

KWAKONA KUYAZISWA :

Ukuba zonke Incwadi zaba Bhaleli, namanqakwana endaba zokufakwa kwi Mvo ZONTSUNDU, kufuneka zona zitunyelwa ngolwihlobo:

THE EDITOR, '
" IMVO,"
KING WILLIAMSTOWN.

Zonke ezinye incwadi ezizisa imali, nezingemicimbi yokuqutywa kwepepa engapandle kwendaba, zotunyelwa ngegama labanini mzi

Jabavu & Bokwe.

December 7, 1897.


# Imvo Neliso Lomzi

NGOLWESI-NE, FEBRUARY 3, 1898.

UMOYA OMBI.

UKO, unjalo nje mninzi, umoya ombi kwezimini. Akuko kuvana, akuko kuvelana. Ngoku- vana siteta ukubhekisa calanye intsebenzo, ukutwalisana umtwalo wohlanga ukuze ube kapukapu; ukususa kunye inyawo njengabafo bakwa loliwe xa batwele inkasayiya. Bafike bona bema pezu kwe ntsimbi le inde ahamba pezu kwayo uloliwe, abati yi nkasayiya, benze uluhlu olude. Woteta abemnye ati : " Pantsi ke madoda, woop ! ibona- kale ipakama. Aze ke kwalamfo ubetetile ajokise ke ngokuti " Hamba, hamba, hamba, hamba," bade baye kufika apo isiwa kona. Ahleli ate tu amanye amadoda, apike ngo- kwenza into etetwa ngulo utetayo. Bakufika apo baya kona woteta kwayena ati, " Hoha ! " Bene ke, balindele kwakuye. Iti ukuba iza kuposwa ndaweni itile, avakale ekala ngeliti " Pezulu ! " ayixhoma amadodana. Avakale kanjako elila ngeli " Lahla ! — Swalakahla! itsho pi-pi pi, kungenzakalanga mntu. Into entle ukuvana. Ukuba ke akuko mntu utetayo—kupulwa- pulwa yena—yingozi yodwa, kuba nolahla omnye esatwele omnye, kanti ke uyapuka njalo kowo.

Kunjalo ke ngoku. Ngu shwaqe-shwaqe ukwapulana kwetu ngenxa yokugavani. Yintonina ebanga ukungavani kwetu kulamaxa? Into esizama yona sonke, nefunwa ngumzi esitetela nesitetela wona, kuku Pumelela, Kukunyuka. Singa sonke umzi ungenyuka, ude ufane nama Ngesi, ube nezitora, ne Hotele, ne Venkile Zamashishini (Work Shops), nezikolo zodidi olupumelili ne Tyalike ezinkulu; nomagqgira antsundu, nobatetelei base jaji, no M.A., D.D., LLD., M.B Q.C C.M.G., KCMG., njalo njalo Apo kuxakeka kona kulapa- yi modus operandi—oko kukuti ngu mgaqo emasihambe ngawo ukusebenza lamatamsanqa siwafunayo.

Indlela ke zimbini—enye yindlela enqumlayo, enye yindlela ejikelezayo. Le inqumlayo abahambi bayo bati " Kwelela! sadinwa kumana siceza sinqhenqheta emacaleni! Yihlab' esuswini! " Abaha- mbo ngale ijikelezayo bati " Bekan' izito madoda, umhlaba mde pambili." Abanqumlayo bafahlisa emeveni bahamba begema mpako, batyudisa ngehlombe. Ngani? Ngokuba lendawo yohlanga yindawo emfamekisayo. Xa kutiwa kuputunywa uhlanga lisuke igazi lize emehlweni. Sapulana apo ke.

Imelene eluhlwini ke ngezimvo. Umoya mbi. Zonke ezinto zintsha zivelayo aziyi kusilamla—nokuba zityalike, nokuba ngama pepa— si.de sibe sivene ngomkwa emasizi- pate ngawo, nesiko omasiwe ngalo lemfazwe siyilwayo.

Kwabangqondo zingendeliliyo ukucinga impumelelo—ekuzimeleni —kukuti yonke into esiyenzayo acunutyelwe pandle umntu omhlope. Kwaba gonda kakulu kutelo ibu- budenge, kuba onke lamatamsanqa sifuna wona ngawase Mlungwini, ubugcisa bokusetyenzwa kwawo sobufunda kumfo wakowawo. Sitsho ke tina. Siti umlungu yilela, masinyuke ngaye, side siwafumane onke amatamsanqa. Bati aba bafuna indlela emfutshane—" Hayi, sesinyuke ngokwaneleyo—KABA ILE- LA IWE."

Lento isikumbuza imbali yempunguyte ne ngonyama. Impunguyte yadubula inyamakazi etyebileyo yayitutela pezu kweliwa, yamana ipeka isitya pezulu apo. Ifikile ingonyama ite " Wa Mpungutywe ! Upina? " Ite impunguyte, " Ndipezulu apo bo, ngawume ndikuposele intambo." Yancwela itambo ke yamposela umnene, wazibopa nga yo. Ute Om Leeuw ukugala ukuvela ngentloko engekabambeleli nokubambelela, wabona ntsapo yempunguyte isondela ngase mbizeni yavakala isiti—" Yinina! abantwana aba bafuna ntonina ngase mbizeni? " Esatsho qiwu intambo—nanko umnene eya kuwa ezantsi. Ziya kupelela apo ke izizwe zakowetu ngawo lomoya mbi ukoyo, ukuba azivumi kutabata elicebo lobulumko.

E LUSUTU.

UMASUPHA ude wazinikela, sipelile ke ngoko iaipitipiti case Lusutu. U Sir GODFREY LAG- DEN uquba ngobulumko noxolo, uhamba kumanyatelo ka Sir MARSHAL CLARKE. Akafuni kwenza nto ngasese kuka LEROTHODI, obe- wutwele ngokuncomekayo lomtwalo. No LEROTHODI ngokwakhe ubonisa okukumbuza uyisemkulu u MSHWE- SHWE. Sixelelwa ukuba kwintlanganiso yabe Sutu eyayonganyelwe ngu Sir G. LAGDEN, lachaswa icebo lokuba u MOIKETSI anikelwe ku Rulumente wase Free State, ngesizatu sokuba i Free State yayinga- vumanga ukuteta kakuhle neyase Lusutu ngokunikelwa kwake. Ingxoxo zishushu. Kungakuhle izipata mandla za Pesheya zineliso. Ityala lika MASUPHA liza kutetwa kwaleli bhunga ekubonakala ukuba linokwenza izwi kwi Nkulu yombu- 80, into enoncedo ulubalekwa ngu leyo kwiliziwe labantsundu elipelengelase Lusutu. Nesigqibo sika Sir ALFRed MILNER, sokulandela onke amacebo alungileyo awenziwe zi nkosi siyancomeka, sibonisa ingqondo enkulu yokwazi ukulaula. Be- kusoloko kucingeleka ukuba ngu Sir GEORGE GREY yedwa obenganengqondo enje, kodwa u Sir ALFRED MILNER ubonisile ukuba uhamba kumanyatelo ka Sir GEORGE GREY, saye siqiniseko ukuba uya kufumana ukuba abantsundu banokucebisa kwanjengabamhlope, mhlaumbi bade bagqitise kwimicimbi epatelele kwabantsundu,

[Ezifike sesibhalile ngezase Lusutu, zixela ukuba u MASUPHA no MOYIKISI bagwetyiwe. U MASUPHA uyakurola ama 200 enkomo ; ikulu liya kwabelwa abahlolokazi bamadoda abulewe emfazweni, elinye linikwe u LEROTHODI. Ubuhlutiwe ubukosi, seloza kusuka e Thaba Bosigo ayibuyise imihlaba ka THEKO abemi kuwo. U MOYIKISI ugwetyelwe inyanga ezimbini esebenza nzima ngokuba wabaleka e Free State ; nenyanga ezi 12 ngokwala ukuzinikela ku Rulumente. Uzitetelele ngeliti, akazange anikwe tuba lakuteta e Free State. Watelelwa ngu PHILLIP, isenkosi enkulu. No LEROTHODI umtetelele u MOYIKISI ngelokuba ulahlekisiwe ngabacebisi. Ku MARTINUS, unyana omkulu ka MASUPHA, ute,— Uzeumxelele uyihlo ukuba kunjenjenje zinkani. U Sir GODFREY LAGDEN ute uyavelana nesizwe sase Lusutu ngokuba lekela kwabafazi babe e Free State ngako. Ukohla ukuba e Mavoko walayiti ngabantu. Ngoku sisaza kwangebhalindi ukusabela e Free State.]

UMSEBENZI OPAPAMILEYO.

KUBE luvuyo kuti ukubona ngeveki edluleleyo u Rev. D. DOIG YOUNG, umfundisi we Free Church e Qwebeqwebe. Upeleka u Mrs. YOUNG, ngetuba lempilo kwa nonyana oya emfundweni eya ekuqeshelwa ubufundisi; waye eyakuba ngxanye ntatu engeko emsebenzini. Umsebenzi wabo, siwukangele kwi ngxelo ka 1897, ucume ngokuncomekayo. Ubaluleke ngobuninzi bamasebe apilisayo e Bandleni. Unelitye lokushicilela elimnceda ukusasaza izinto zokufundisa abantu, nokwandisa kwabakude ukwaziwa kwenqubo nentsweblo zake ngaba- kude ngokushicilela kwase kaya

indaba zawo Asinatuba lokuca- ' ncisa yonke ingxelo esiyibonileyo. Kuyakwanela mhlaumbi ukufane sigixe ukuba umsebenzi lowo wase Main, nezikolo zawo umi ngolu- hlobo:

Iminyaka ekona lishumi elinami- hlanu(15), awafika ke umsebenzi usesebumnyameni, ngoku izikolo ezikulu nelalana ekushunyayelwa kuzo zonke i Sabata ngamashumi amabini anesixenxe (27) Abava ngeli abangamadoda basixenxe, abangabafazi batandatu. Ititshala zezikula zemini ngamashumi amabini anantlanu; abantwana abase zincwadini zemfundo 959.

Iqula elizanyazanyiselwa ukupila kwemipefumlo lisezandleni zaba- shumayeli abangama shumi amane anesixenxe; pakati kwelo nani batatu abakokeli abamhlope, abangaba nini venki'e belilizwe ngentsebenzo, kodwa bazinikele nase lizwini lika Tixo, ngangokuba omnye wabo abe ngu mongameli wo Manyano Lwabashumayeli. Izikolo ze Cawa zilishumi elinantatu, zihanjwa ngama 401. Amalungu e Bandla ekupeleni konyaka odluleyo ebe 777, amabuzwa 292, oko kukuti mayela 1069, ewonke ama Kristu, afanele ukukanyiselwa ngu heyideni kwelozwe.

Iminikelo icume kakuhle nge 1897 noko ulandipasi nendlala beziwufingile umzi, kuba Untsundu lugalele £275, abamhlope £75, iyonke £350, ukuquba Ilizwi. Leminikelo yandenge £147 kunonyaka we 1896. Iyonke imali esebenze lomandla wase Main, kwiminyaka e 15 ekuyo u Mr. YOUNG ibe £2,417, oko kukuti iminikelo izingise nge £161 ngonyaka ukuxasa Ilizwi, Lupau lokupila olu.

Izakiwo ziliqela ezakiweyo, zavu- lwa nonyaka - ityalike, nezikula, nendlu zabavangeli netitshala, za- pantse ukungabi natyala. Igunjana lomfundisi elisikumbuzo se Jubili ye Nkosazana, lakiwe ngendleko zebandla lamalungu amhlope. Siyavuyisana no Mr. YOUNG ngenkutalo yebandla lake; no Mrs. YOUNG ongumncedisi wenene kwinto zonke, kuba ligcisakazi nase mifisini. Si- visisana nentshukumo ezinje zoku- qubela pambili komsebenzi. Yinto yokunqwenelwa ngabanye abafundisi le. Abamshiyayo okwelixesha ngu Mr. CHARLES B. HAMILTON. Ngamana bandlela-ntle.

Umbhaleli wetu u "Tshawuzana" uqubile : ubetele pantsi (ngabula ma Ngesi) ubuxoko obunye, obutunyelwa elizweni zintshaba ze Mvo ngetemba lokuba bungafumana indawo, buse- benze. Sibe singazi ukuba nase Monti sekuko ikofushopu esezisaziwa ngenteto embi ngakweli pepa. Ingati ke ikofushopu ibe njalo, kanti into yayo yokugxeka, seyiya kundabela ingeme ngokubanzi ekuteteni kwayo, nangentlebendwane, ngento ezininzi nezingaba zinxam kwi Mvo. Abantu abangondliwayo zintlebendwane nezi- nye into ezingezizo nene seberuqu- kile, ngokukuba ikofushopu ezinjalo abanye sebezizilile, bambi bapezu kokuziziza. Siyambulela u "Tshawuzana" ngokuyibhengeza lento, kwanangamacebo apilileyo ayingqumze ngayo inteto enge Mvo; okokwetu siyamtembisa ukuba siyakulinga ngako konke ukuluxasa uluvo oluhle aluqubileyo ngelipepa.

Baya kuqala nini kodwa abanini be posikari ukulandela ikondo labapati bezikepe, bababize amanani angapa- ntsi kwawakanyeye abahleli bamapepa endaba ? Kuba umntu wepepa lendaba ukolisa ukuti akuba eke wahamba ngeposi enze inqaku, eliti nokuba alincomi, noko limtetelele. Yabe lonto isisiza esifana nezi bahlaulayo ngazo abanye. Sitsho ukuba asinakungenzi zwi ngo Mr. JOE CLARKE, umnini kari ye posi ehamba pakati kwe Kei Road ne Gcuwa ; umfo wokunconywa ngamalungiselelo amahle awenzele abantu. Amahashe nondlebende abayitsalayo abana kusolwa mntu, nabaqubi ngabafo abamnandi, ababe- tela kude kwiziselo ezinxilisayo. Sike sahamba kakulu ngeposi kari, sinamava azo, sitsho singatandabuzi ukuba oyena ugqitileyo ngokukulumela nokuhlalisa kakuhle yeka Mr. CLARKE. Asingeteti nto ngokuhamba ebusuku nobulo bendlela, ezo zizinto u Mr. CLARKE angenatyala kuzo.

Akukonto ikataza abantsundu abapucukileyo njenge hotele ezi zisakuba secaleni lendlela. Amava afunyanwa ngumbhali walamanqaku kwindlela ya Pesheya kwe Nciba ngamabi ka- kulu. Kwenye ihotele wati wambe, ngokuba zi mali, ngumntu onolwazi wo engati iyakangeleka. Kanti noko kusasa akayi kuyiziselwa ikofu ingengabanye. Noko ke masiyiceke ezo. Kwakulomzi, umququzeleli wabaha mbi akavumanga ukumnika ukutya umhambi owayedininwe, kuba esiti uyakuba uyazitoba, kwabonakala ukuba oku pakama kwake kucopile. Kulula kuye ukupa inja nokuba yikati kunomntu olelo bala lomhambi lowo. Make siti umnini hotele utume ukuba isicaka eso simpe umbhali walama- nqaku, esite sona asaziduba ngoku- zungeleza. Yinene ezihotele zifanele nokukwa kwazo ukuba zibe zilungele nokwamkela abantsundu ukuti ngokwenjenjalo zipetelwe ngento isisiseko esiquba ngayo ukusweleka kwentlalelo enhle kuwo abahambi.

Isicelo sika Mr. NKOANE sokuba imbeko ihanjiswe ngokuti kutetwe kazi yokuba imali iqokelelwa ukuba yazezo zikolo zesizwe sombhulo isiyise zamkelwe, zityalwe ityalike, kuba yinto enkulu eyandayo ingena nganyanye Abefundisi bangaya nakubemvangeli ukunceda elinye nelinye, ukuba liya kuba likona nasemizini, kuba kungubuncwadi babahlali. [...]

Ndiya kuba qapela ngokuti ulawulo lwezikolo luhle nje lungcono kumfundisi ekuhla elinye elinye ikona kwakona elinye elinye. Sinolwazi olubonayo ukuba akuhambisi kakuhle kwela cala ngeli xesha. Make ndiyikupelela apo ngoku.

Mhlaumbi siteta ngobungxamo, ukuti yimfundo eyehlileyo kwizikolo zabantsu- ndu; eyona ndawo ngesiyitete ngayo, nalapo inyaniso idlele ka Pesheya kwe Nciba, kuba ukuba kuhanjwe ngayo ayina kuyenza ihlume ingqondo yomfundi.

Kwi Sinodi yama Wesile ebise Kapa o Revs. W. WYNNE, no T. ROGERS banyu- lelwe ukuya kwi Komfa eyakuba se Kapa kunyaka ozayo, amasekela ibe ngo Revs. J. LONGDEN, no R. F. HORNABROOK. U Rev. M. J. LETCHER uza kuya e Rini abe ngumfundisi wesibini, [...]

bavoti abantsundu base Herschel. U Mr. PEACOCK wabambezeleka o Herschel kukungapili, o Colonel BAYLY no Mr. BRADFIELD no Mr. CREWE ababanga nakuqgita e Herschel ngenxa yokuzala kwemilambo. Ukusuka e Herschel ukuya e Lady Grey bafika omnye umlambo uzele, kwabonakala ukuba ikari mabayishiye, badade, impahla yabo iwezwe ngentsontelo ende, bakwela kwenye ikari ngapesheya eyayibapu- tumile. Indlela yabo kanye yabambi, esitemba ukuba abantu bakowetu bovelana nabo kwezongxakeko babe- kuzo.

Kusekwa amasebe e Ligi kwindawo ngendawo pakati kwabantu bebala. Kuko ebiseyinexesha yasekwayo e Kimbili. Ngoku kuko ezintsha e Bethelsdorp ngase Bhai, ate u Rev. T. S. VAN ROOYEN wawukokela um- hlambi wake; nase Philipton, Stockenstroom, bakokelwe ngu Rev. J. L. THACKER. Kwixesha elingapambili besimana ukuti bekungebafaneli abantu bakowetu ukungena kwi Ligi, ukuze ibaruqe ngamaxesha ezipitipiti ibapose apo iqonde kona.

Xa sikangela indlela eliti ipepa eliyi Alice Timet litete ugokwabiwa kwezitulo zabavoti, kubonakala ukuba kuko uloyiko e Victoria East loku- ngati 380 sigingata singalihlutwa ilungelo lokuvota ngenxa yokuba lincingane kwenani labavoti. Ngoku elipepa lase Alice lixatapele ukukangelela amalungelo abameli balo, kanti ngabambili bona, kunye nabemi bakona, belipelelisela bonke ubulumko elinabo, ukubahluta ilungelo levoti abantsundu, besoyikela ukuti baya kutumela abantu abazimvo zinjengezo Mr. J. ROSE-INNES e Palamente.

Isinodi yama Wesile ase Transvaal idibene ngo January lo e Pretoria. Ayikangeni kwi Komfa yase Safafika, isapetwo e Ngilane. Ukwanda kom- sebenzi kungaqondwa ngokuba kwi- nyaka elishumi ukugqibela abafundisi abaqubayo bangamashumi [...] Rev. [...] SHEPSTONE, [...] [...] amalungu [...] ilungelo ezo zabantu namava [...]

Kuza kuqalwa umsebenzi e Mtali. U Mr. TEMPLE oqube ngokukolisayo e Majila uya kona. Indawo yake iza kutatwa ngu Mr. STANLAKE, osebenze ngokukutala okukulu e Fort Salisbury iminyaka eminingi. U Mr. STANLAKE uyakuba ngu mfundisi womzi kwa Bulawayo de kufike umntu ovela Pesheya. U Mr. WHITE, oselenemi- nyaka emitatu evayo e Mashona, useza kutyelela aye e Ngilani. Indawo yake iya kutatwa ngu Mr. BRIGG oselenenyanga ezintandatu kulodolo- pu. U Mr. BRIGG unosizi ukuzishiya izihlobo zake apa, kodwa iya kumse- benzi awutandayo. Kuza kucelwa amadoda amabini ukuba eze kweli kwakamsinyane: omnye uya kuncedisa u Mr. SHIMMIN kwa Bulawayo, omnye asinge kwa Bulawayo.

I Presbitari ye Free Church eyayi- hlangene e Tyume nase Dikeni kwi veki engapambili kwepelileyo. Eyona ngxoxo inkulu yayipezu komcimbi wo Manyano, kuxoxwa no Right Rev. JOHN SMITH, wase Pietermaritzburg, umongameli wokuqala we Ngqungqu- tela ye Ntlanganiso yabafundisi bo Manyano lwama Rabe ase Safafika, eyayilwa e Natal nyakenye. Zavelelwa ngamacalana onke ingxakeko ekuzo i Presbitari yase Maxoseni ezinqanda ukuba ingangeni ebumnyameni. Umci- mbi wencwadi ka Rev. E. MAKIWANE eyayikwi Mvo wagqityelwa ngomoya wokolo wokuba iyayekwa, kuba kugondakala ukuba unolwazi olwaneleyo nge- [...] [...] e Cawa [...] [...]

[...] bengamalandela e Transkei, [...] ngezimali abazihlanganisayo ngo Nkosi [...] [...] Uvimbo, ukuba kuyiwa kuwo [...] nokuba kubonwe [...] [...] ezingangemfundo [...] ubudala [...] ayikiwe [...] kwimfundo engemfundiswa ababe bentsundu, nokubhala ababalayo [...] Usi Miqqa Usizi aka wenzele nabantu bengekabikho, ukuhlala [...] [...] [...] [...] [...]. Uvimbo lwe [...] ezinyakaleleyo [...] kuyisebenza [...] egqitileyo. Uti, " Akunjalo. Uviwo lwe titshala kuleminyaka lwahluke kuviwo lwalomnyaka njengokwahluka kwe golide kwi kopolo. Oko ukuqumelela isatifikiti yetitshala kwakungagqitwana kuyapi kwimfundo ye Sitandala sesine; ngoku inyuke eyolohlobo lwe satifikiti yangapezu kwe Sitandala sesixenxe. Uviwo lonyaka wokuqala lwe titshala ngoku lungade ngapezulu, luquka into eninzi, kunoviwo lwe titshala ngo 1882, ukufika kwam kweli lizwe. Abantu abapumelela ngeloxesha uteta ngoko bebengalinga ukupapa kunokulinga ukupumelela oluviwo lwe titshala lwangoku."

Pambi kokuba sizikangele ezindawo kungasifanela ukuti eliliwe litete lamazwi, ngumntu onolwazi olukulu ngezinto zemfundo, siyangonda ukuba sizakupikisana nomntu omi emhlabeni opakamileyo ke. Noko kulilungelo leti ukuba siwatete esinokuwateta.

Asimpikisi umhlobo wetu xa ateta ngobunzima bemviwo zangoku, ezalama- nisa nezeminyaka egqitileyo. Kodwa ke siti tina ulutsha olufundayo lwaleminyaka alungeke ngaba wona utshuvu omdala ngokuba apa u- [...] [...] [...] ezinye izikolo zisafaka [...] icala lomhlaba [...] [...] kwezo zamacimbi [...] [...] zomsebenzi. Kanjalo u Standard IV kulomaxesha wayengabile kunento ayiyo ngoku. Yayisesona Sitandara sisezantsi, siti, ukuba umntu eti kuso. Xa silandela inteto yombhaleli wetu obekekileyo besingasiti i Standara sesi IV salomhla sahlu- ke kwi Standara sesi IV sangoku njengokuba igolide yahlukile kwi kopolo.

wazisile kubapati be Kingswood College ukuba kwi Komfa ezayo uza kucela umsebenzi we Seketi. U Rev. A. J. CLARKE uza kufuduka e Oudtshoorn, aye e Verulam; u Rev. J. G. LOCKE usalile isimemo ebesimbizela e Knysna ; u Rev. J. WORTHINGTON ukankanyelwa e Oudtshoorn.

Umhlobo wetu u Mr. VICTOR SAMPSON, Q.C., owaka wafuna uku- mela elase ba Tenjini, selewuqalile umsebenzi wokujikeleza efuna abavoti e Albany. Seleke wanentlanganiso e Clumber nase Port Alfred, exoxa ngezinto ezipatelele kwezondawo, ezinjengokufudukiswa kwendlu yamatyala yesiqingata ease Mpumalanga e Rini, ecasa u Mr. MERRIMAN no Mr. SOLOMON ; nangomteto we Lokishi. Wamkelwe kakuhle kuzo zombini ezindawo, esicinga njengokubazi kwetu abavoti nabameli bapesheya. Mr. NORTON no CROSBIE, ude watyapa afune ukumela i Albany, Sinodi ye Natal kubonakala [...] [...] [...] £212. U Rev. W. B. RAYNER (wase Maritzburg) uza kuya e Ladysmith, u Rev. R. JENKIN (wase Verulam) e Qonce, u Rev. G. W. ROGERS uza kutata indawo ka Mr. RAYNER ukuba i Komfa iyavuma. O Revs. W. CLIFF, no E. F. HOARE abaka- belwa ndawo. O Revs. W. M. DOUGLAS, B.A., no R. JENKIN banyulelwe ukuya kwi Komfa ezayo, kunye no Messrs. C. J. POVALL, no W. H. DYER, amasekela abo ibe ngo Messrs. GEO. PAYNE, HO J. R. BUTTERY.

Umbhaleli ose N ??? oti ungo " Mi pezu Kwentaba ??? Lusizi olukulu kwa Mkehle, ??? lala nakomncina- ne, ukushiywa yititshala u Mr. Mafa L. Mgidi, umfo owasinyusa isikolo sase Mpume ngokungummangaliso, esisusa kwi 24 on the roll wasibeka ngapezu kwa 70. Ngumfo obebeta igubu kukale amaxegokazi. Balila abantwana mhla wabalulisa kwi Cawe yokugqibela, wabalulisa ngokushumayela kwi Rev. 21, 4."

UNOGUMBE KWELIPEZULU.

UKUZALA-GQITA KWE GQILI.

Zine isimanga imvula. Kutiwa i Gqili iselele ngoholobo elingazanga labo- nwa lizele ngalo—liqqitisile nakokuka 1874. Ivasi zo Greathead ezipezu komlambo zibezise sitabazini samanzi.

ABANTU ABATATU ABAMKILEYO

Kuxelwa isitatu sabantu abamke ngo- Iwesi Tatu Iwegqitileyo e ngamahashe emka elinga ukuwela imifulana ehamba pezulu yoshumi.

UKUMKA KOMHLOPE NE NETEVU.

Umfulana abati yi Rhenosterspruit e Free State, umke nomfo omhlope nabantsundu abahini abebelinga ukuwela ngekali, itshone yonke lonto, ikari yakutshelwa ngapandle ngumsinga.

UKUMKA KWE NQWELO.

Ngo Mvulo weveki egqitileyo kumke inqwelo, kwatshona inkabi ezine kumla- njana ongu Gaga ngase Dikeni. Uzaliae umhambo ibixingile kwelilunge no Fadana izibuko. Idudulwe kodwa inqwelo ngamanzi.

ABEMKE NO BANGINDLALA.

Umbhaleli wetu ose Glen Grey uti:— Ngezale mvula, asiyo mvula, yimbubho, kuzizililo, ngumonakalo obangwe yile mvula ingena sipelo. Nge 27 January ku Bangindlala kune imvula engatatanga xesha lingapezu kwe 10 miniti wazala umlambo. Ekute kwakutula imvula kwandulaka abebese Lady Frere befama ku John Mnyaluza begoduka, wangena u Modolo emlanjeni ongu Bangindlala, esalele nabo ngale kwe mpompo. Wazileta ke pakati umfo lowo ; kumbula ke ukuba abolile wona ; waba ngabambelela, ada- puka. Watsiba uwabo ngokuti uyanceda ; hai betu, ute selemfumene kwapulukana, wemka kwapela u Madolo lowo ilitsha se seyetile. Kwaku Bangindlala lowo, ngasentla kwalondawo, kwelenqwelo izibiko, kusindc umhambi emacebetshwini okumka naye, wahlangulwa kukusuke afumane isiciti ate wabamba sona ; waba uyasinda omdala. Endwe, kwelika Renqe izibuko, kwenziwe enye ingozi inkabi yendoda ebivela ngase Hotele, kwa Tom ; ngati ibisalelwa ngamanye. Kumbula ke nawe indoda xa seyingxamile, ayina kutintwa ngapambili. Yatsho pakati into ka Zibanizashe ; bati besayi- bukele: peleketu, petu, kahla, ntywili, gqume, cimi, tu, tshabalala; nya, nya; gqi ngaku Lubisi. Bayifumana apo inkewu seyayanyiswe ngomngcunuba, sekupelile. Kwakona omnye umfana obe- vela emkona, usinde ngezika sibi apo Endwe, wagquneukwa ngeliqhina elikulu nenqwelo. Waya kupu- ma yedwa, nehashe laya kuxhoba lobo, kunjalone. Ukumka amahashe amabini [...] Kudala kwabanje oko yaqala emva kwe Nibidyala.

E QONCB.—Emalikeni ngolwesi Bini 1 February :—Ibhotolo 1s 4d ne la 10d nge. ponti, Amaqanda 1s 9d ne 2a idezini, Ihabile la 3d ne 4a 9d ngekulu leponti, Itapile 3s ne 9s 9d ngekulu leponti, Umbona 8s ne 8a 6d ngekulu leponti, Inkuku la 5 1/2d ne 1s 6d inye, Amadada 2s 6d lilinye, Inkuni 12s ne 33s ngeflara.

—o—

E DOHNE. — Kamsito wolwesi-Tatu e Dohne, ibamile zibize 18a kwasa kwi 25a; inkabi zenkomo zibize £10 15a kwasa kwi £18 17a 6d, imazi zabiza £10 15a.—Umsito olandelayo uyakuba ngo 9 February, ekungatengiswa ifama zika Mr. Schmidt ezise Bolo, kunye namatakane egusha ase wakeni. Kuya kubutshiswana impahla yokuxhelwa, abafuna ukusa impahla botumela amagama kwangoku.

—o—

E KIMBERLEY—Emarikeni ngeveki epe- lileyo :—Isemile 7/ ne 7/6 ngekulu, Irasi 12/ ne 13/ ngengxowa, Imbotyi 25/ ne 30/ ngengxowa, Ihabile 6/ ne 7/ ngekulu, Amazimba 18/ ne 23/ ngengxowa, Umgubo wama Bhulu ongasefiweyo 28/6 ne 31/6 ngengxowa, Osefiweyo 33/ ne 35/ ngengxo- wa, Itapile 10/ ne 14/ ngengxowa, Icuba 4d ne 5d ngepouti, Ingqolowa 26/ ne 27/ nge. ngxowa, Ibhotolo entsha ne 8/3 ngeponti, Amaqanda 1/9 ne 2/3 ??? Amadada 8/ ne 4/ lilinye, Inkuku 2/3 ne inye, Ikamva yeb 12/ ngekulu, inkukhuni 14/6 ne 15/6 nge nqwelo, [...]

I ALMANAK'YE "MVO."—Sinosizi uku- ba ibe ayikapumi i Almanak, noko ise zandleni, esitemba ukuba abalesi betu asikubadanisa ngokungayikupi. Uxolo kodwa ngokuyilibazisa okwesi situba.

" Make ndikunike intonga yokwalata," utshilo u M, F. Gregg, umpati ondawoyo we ndlela kaloliwe e Missouri Pacific. " Uyazina ukuba elika Chamberlain le Cholera ne Sisu Segazi liyakupilisa xa unesisu esibuhlungu ? Kunjalo kanye." Emva kokunika elicebo lobuhlobo, umpati onobubele ugqitele kwelinye icala, kuyinyaniso ukuba amawaka waka amadoda akwalolilwe kwakunye nabaha- mbi akeke ahlale ngapandle kwe bhetile yeli yeza, elingu mpilisi ogwilekileyo wezifo zamatumbu. Ibhotile ze 1s 6d ne 3s, zitengiswa ngu R. Lumsden and Co., Umtengisi mayeza e Qonce.

# INCOKO.

Wakubona u Satana! Elinye i Ba- stile e Pretoria elalibete umfazi lama- ngalelwa. Ukuzipendulela lite, ngu Satana, ekubonakala ukuba upakishwa nangezinto angazenzanga, de libe lingu Satana ngokudala i Lawu elo. I Landrosi ayohlwayenga Satana. Ihlawulise lona i £2, kungenjalo inyanga etolongweni.

Kanti no Satana lo uyasigcina isitembiso sake asifeze emntwini asukuba esenze kuye. Yati enye indoda yakudinwa bubu alam ibimana isebenza izinto zipalala, yavakala ngambla utile idanduluka isiti, " Kowu! angati u Satana eke wandinika ubutyebi ndinga- mkonza bonke ubomi bam !"

Kwati kwixeshana elingepi yacbla yatyeba, yanebotwekazi lendlu. Hai, yonwaba akwabiko nto.

Ngamhla utile imeme izihlobo zayo, yenza isidlo esikulu. Bati xa bate dwe esitebeni, besaye kanye ezityeni, aka- bona ngani umnınindlu—zinzi umxi- mandolo omnyama, into emlomo ubo- mvu, ecaleni lake ngase tafileni—wati akukangela kwapuluka ifolokwe yake yawa, ute esiti uyayicola wehla ngezito zalomfo: esinye sifana nenqina lehashe. Wati akotuka wawa isiduli; suka lento yavula umlomo kwepoko ilangatye, suka bonke abantu kwe kita, kita, yangumlilo yonke indlu; zati izicaka ngokuva elityobo zapangelelana ngokuza kuvela, zabuya umva zabaleka, zawuhlela kumelwane.

zafikwa izindwane abantu, lomxi- sewucopele yonke into; bate gqenga yelwasu lento yapuma. Kute kwakusa baba sebevukile bonke, waqala ukuyilanda lento umniniyo. Yati kanti inkewu ibize kutata lempahla yayo kulomfo; akuzange kube salunga nto ukususela kulo mini. Wa- kulumka ke ukugcina impahla ka Dwebile.

Hai amancoko betu! Lati elinye igwangqa lincokola nabantu abantsundu, "Ndipupe ndise zulwini, ndabona izinto ezintle, nabelungu." Ute obuza- yo, uke wababona na abamnyama abantu ? Lati, " Oh, hai; ndipapame ndingekayi ekitshini! "

Kanti lati elinye i Bulu, "Ndingati ke ndafika kuko u Kafile ezulwini, ndingase ndibona umnqwazi wam ndipuma." Alaxela kodwa ukuba linga- singisa pina, kuko e Hadesi kuko emhlabeni."

Omnye umfundisi waba wabuza emntwaneni ukuba kuyatandazwa na kokwabo. Ute umntwana, " Ewe, xa akoyo u mama, kodwa yena u tata akakwazi."

Uti omnye umfo:—Ndati oko ndandi- se Rini (utsho encokola nomlungu), xa ndigqita latyalike yama Wesile antsundu ikangele e High Street, ndabona inkwenkwana yegxagxa ite finini nga- Sakati kotango olu lungase mnyango.

dangena ndati, suka apa. Yayingaba ukusuka, yamana isiti, "Leave me alone." Kanti ishicilelwe kukuba i —. Ndase ndiyibamba ndiyipakamisa. Yeka ke mfondini, yabubudididi apa, yavakala isibeka isililo. Andabona ngani, tu isixatoto segxagxa, sandiwola sati, "Yini?" Ndite yenjenje, ndatsha ndisalata intungo zenkwenkwe ezase zinkone. Dedelele lomfo, wavakala esiti, "O, bendiba uyayisika." Watsho wahamba unkomo.

Umlungu yena akako apo ! Umfana ongu Jan Kapu ngapa e Zwaartkops ube pambi kwamatyala ase Bai ngoku- ba semzini womlungu ngapandle kwe- mvume. Wafunyanwa esegumbini elilala intombazana eyayiqeshiwe, irageko yona, wabanjwa. Ute ubeye kuba eyifilisha lontombi; wati akufika ingeko apo egumbini walala pezu kwebedi yayo. Ufunyenwe enetyala lokungaceli imvume kumnininidlu, nokuteta ngokungakatali ukuba wayexelelwe ukuba angahambi kona. Unikwe intsuku ezisixenxe, kungenjalo abatale i £1.

E Stockholm base maxaleni okungati ingqondo ye Kumkani yabo ite piti. Uqale ngokulibeka buqala ilungelo lokuba yi Kumkani watshata u Miss Ebba Monch, ongewagazi. Ungene shushu kwihlelo lama Salvation, aha- mba enqumamisa abantu esitrateni ebuza ukuba " Usindisiwe na?" Isoldati elalisemsebenzini lati lakubuzwa lento lapendula ngamandla. Ngoku itshawe elo alisawabuzi. Kutiwa le nkosi inomcamango wokuza apa e Afuka nomkayo, bahambe beshumayela. Liti ipepa eliyi *Empire* baninzi abangavuyayo ke bagqoboza u Oom Paul.

Inyama yomntu yinto eke ityiwe kakade na ? Sitsho kuba e Hongkong ngase Tshaina kufumaneka ukuba kwizinto ezitunyelwa ngesikepe kwamanye amazwe, kuko nenyama yabantu. Amagunya ayayikangelela londawo.

Amasoka ebala azi ayavuya e Kapa? Nge Cawa umncendisi we Bishop yase Kapa ubebeka ilitye lesiseko lendlu yekaba elingamasoka e Woodstock. Indlu leyo inokuhlala abantu abalikulu, kuko indlu yokutyela nezokuhlambela njalo njalo netyalike. Indleko ziyakuba kuma £3000, ubuninzi bayo sebubatelwe.

"ITOLE LE MVO."—Lipuma nonina ITOLE kwakona ngaleveki. Linamagaqa anokutyeka kubafundi betu. Siliyaleza ke ngoko ukuba lingapatwa kakuhle.

Amapatwa kesuba Melbali Kumelekotiwa angapezu kwama 200 amanenekazi abekwe izandla ukuba abe ngaba fundisi; Aba vangeli nabashumayeli bakuma 600. Ibandla ekutiwa Inlaba Disipile limabafundisi abazeleyo angamamenekazi ngamashumi amane anesitandatu, abati zi Yunivesali ngamashumi amane, ele Free Will Baptist

I TRANSVAAL NONTSUNDU.—Umzi o-ntsundu ose Transvaal ngati kukancina ye nje, urafa mu. Sitsho kuba imali ebutwe ngo 1897, yepasi zodwa, ingapezu kwe £70,000. Lomali ke ingapandle kwezinye irafu-rafu ezibizwa emzini.

# Ityalike Nezikolo

## Isinodi zama Wesile.

### EYASE CLARKEBURY.

INTSHAYELELO.

Intlanganiso yabafundisi abantsundu be Clarkebury district ihlangene kwi Morley Hall, e Clarkebury ngolwesi-Ne, 14 January, 1898, ngexa le 10 kusasa. Emva kwamatiletile okuvula, u Rev. Peter Hargreaves (Zwinye) wenze inteto yokubulela u Tixo ngokugcina onke amalungu entlanganiso, akwabiko na- mnye oswelekileyo kuwo lonyaka ngokufa. Waza wamkela ngamazwi amnandi abazalwana o Revs. Harvey Wilkinson, no J. B. Yekele, abatsha kule district.

Kungenwe kumcimbi wo Nobala, waza ungcakaza wawela ku Rev. T. A. Chalker ngevoti ezi 14. Kundululwe umbulelo ku Nobala omdala ngu Rev. T. A. Chalker, wasekelwa ngu Rev. J. S. Dlakiya.

AMAQAMA ABAFUNDISI.

Bapendule emagameni abo aba bafu- ndisi :—Revs. T. A. Chalker, H. W. Davis, January Menye, Joseph Mnqebisa, William Dikwayo, J. B. Yekele, J. Stegman Dlakiya, Boyce Mama, Harvey Wilkinson, Samuel Clark, Paul Tuta, J. Nomvete, J. Ngxola, R. P. Underwood, William Giwu, Stephen Manciya, William Sigenu, Paulus Sepamla, Chas. Pamla, Charles J. Hepburn, Stephen Makhobotloane, Peter Hargreaves, Philemon Keswa, Jas. D. Mjila, no W. S. Davis.

ABANGEKOYO.

O Revs. Ebenezer J. Warner, no J. Ntikinca, bate bayinikwa imvume yoku- ngabiko.

Kunyulwe o Revs. W. S. Davis ukuba abalele u Rev. Eben. Warner ukuba avakalise uvelwano Iwabazalwana, ngokunjalo o Revs. Chas. Pamla, no J. S. Dlakiya ukuba basingise ku Rev. J. Ntikinca.

ISIMILO.

Kungenwe kumbuzo onzima kakulu oquka indawo ezininzi, opendulweke kakuhle kumagama abo bonke abazalwana.

OTSHATILEYO.

Kwaziswe ukuba u Rev. Phil, Keswa utshatile pakati konyaka, ote waligcina kakuhle isiko.

REV. W. S. DAVIS.

Lomfundisi mdala udumileyo wazise okokuba upumlo lonyaka awaka walu- fumana, Iwaka Iwangati lumncedile. Namhla ke uziva enyanzelekile ukuba acele kule ntlanganiso imyaleze kwi Komfa ukuba imenze umpumli. Kungosizi ateta oku, kuba umsebenzi womfundisi wase Wesile awulula—akanako ukuzifikelela iramente ezigama.— U Rev. B. Mama uvumelene noko akucelayo u Mr. Davis, kuba uyamazi kakulu akasililo ivila, ubetanda ngape- zulu ukuhambela iramente ezikude, akolwayo okwenene ukuba lonto xa angayenziyo ibuhlungu kuye.—U Rev. Charles Pamla ubalise ukumazi u Mr. Davis ixesha elide kwa esemtsha. Ute wazi no yise wake u Rev. W. J. Davis, owangena yena Mr. Pamla ngexesha labo ebufundisini. Ukankanye usizi analo lokuba kuquzuke eluhlwini Iwa- basebenzi owaziwayo ngabantu, note- njwayo ngemini ezimbi zoqekeko. Noko ke akanakutintela uluvo luka Mr. Davis.—U Rev. J. D. Mjila, uxase ngashushu nabuhlungu okutetwe ngapambili.—U Rev. J. S. Dlakiya egameni labafundisi abatsha, uvakalise uluvo olubuhlungu ngesizatu esibangela ukuba u Mr. Davis atete ngokuwubeka pantsi umsebenzi abewutanda kakulu, nazibalule ngenkutalo. Ute uyamazi u Mr. Davis, uyinkulelane yelilizwe — ngumntwana womfundisi omdala. Wakulela pantsi kwabantu abantsundu wawazi ke onke amasiko abo. Nama- siko amabi uyawazi, kanti noko akaba- kalalanga. Kuyabonakala okokuba ngu Mdali yedwa onamandla, kuba ukuba besinako, ngesiba namhlanje siyayixola impilo ka Mr. Davis. Uvakalise ukuba ayinyaniso amazwi eculo ati: " Kufa wena ulutshaba kwinto zonke ezinobom." Waye bu- bom u Mr. Davis kumsebenzi ka Tixo —ebubom kubantu abantsundu abe zinyulele ukusebenza kubo.

ONQONQOZAYO ELUCANGWENI.

U Mr. James Ntondini waziswe entla nganisweni ngazana nabo ukuba uya- nqonqoza elucangweni lokungenela ubufundisi. Kunyulwe le Komiti: Revs. W. S. Davis, C. Pamla no W. Sigenu, ukuba ize ipulapule entshumayelweni. Emva koviwo namatiletile atile, wamkelwe yintlanganiso.

UKWABIWA KWABAFUNDISI.

Cwecweni, label we yi Komfa; Qumbu, John Ngxola ; Tsitsana, Paulus Sepamla ; Etembeni, owesibini; Mount Hargreaves, Joseph Mngqibisa; Emfundisweni, umncedisi we Chairman.

AMALUNGU E RAMENTE.

Ingxelo yenani lebandla livuyise ka- kulu. Kubeko ulwando olukulu kwi- ndidi zonke zamalungu e Bandla. Ongezeleleke amalungu azeleyo nga 626, asebulingweni ngama 391, abantwana 228.—Kuculwe ingoma ngilevo, eyakusinika kum emhleni lowo, kungekum ndedwa, kubo bonke abakundayo ekubonakala Kwayo." II timothy, 7-8. Nawe ke namhla ulindwe seso sitsaba.

Indlela yako yabanye kuzo zonke imini zokukwazi kwetu, ungumhlobo wabo bonke, ungelutshaba luka bani.

Zinyamezele ezontlungu xa zinxulunyiswe nobungcwalisa obuza kutyilwa, asinto yanto.—Siti,

CHAS. PAMLA, J. S. DLAKIYA.

Egameni lentlanganiso yabafundisi.

UKUPUMLA KUKA REV. W. S. DAVIS.

Le Komiti Revs. C. Pamla, H. W. Davis no J. Stegman Dlakiya ifunde lencwadi ingopumlo Iuka Rev. W. S. Davis eti:—Lentlaganiso yabafundisi ivakalisa usizi lwayo olunzulu okokuba u Rev. W. S. Davis uziva enyanzelekile ukuba makapumle kumsebenzi wobufundisi; ibeka ukwaneliswa kwayo okukulu ngumsebenzi awenzileyo kuyo, le District iminyaka omashumi mabini anamihlanu (25). Ubufundisi bake babubaluleke ngokukoleka, inkutalo nokungaketi; wasoloko ebonakalise utando olukulu novelwano kubantu abantsundu asebenze kubo lonke ixesha lobufundisi bake. Laye igama lake liyakusoloko libandakanywe ne Sinala yase Shawbury neyase Clarkebury; ekute ke kwezindawo zombini wacuma wasikeleleka ngokukulu umsebenzi. Lentlanganiso iyatandaza ukuba wanga angagcinwa ukuze onwabe kupumlo asifaneleyo kakulu ; wanga angahlala ezaliswe ngu Moya Oyingcwele.

ABAFUNDISI NAMAGOSA.

Intlanganiso yabafundisi namagosa ihlangene kusasa ngo Mvulo ngo 10, nge 17 January, 1898. Emva kwecula nomtandazo ngabazalwana Rev. Chas. Pamla no Mr. S. P. Gasa, lamagosa apendule emagameni awo Clarkebury, Messrs. W. B. Jojozi; Cwecweni, Jas. Lwana; Engcobo, Paul Kananga ; Ncagmbele, Jas. Siyengu; Wesleyville, W. Dukada; Xora, S. P. Gasa; Bunting- ville, Chas. Ngcayi; Shawbury, S. Jonas; Qumbu, Moses Gongxeka; Emya- niswen, Caleb Japtha; Fletcherville, Peter Erasmus; Osborn, J. Malusi; Dunup, J. Boyisi; Mount Wylie, James Makaluza; Mount Hargreaves, J. W. Mzozoyiyana ; Emnceba (alibangako) ; Kokstad, Elias Masinyane; Palmerton, J. J. Ngaka.

ISINCOKO NGOMSEBENZI WE LIZWI LIKA TIXO.

Ngo Mvulo ngokuhlwa kumenywe intlanganiso yabantu bonke ukuze ku- baliswe ngehambiso yomsebenzi ka Tixo kule District. Emva kwamaculo; amabini nomtandazo, kutete u Rev. Peter Hargreaves, walandelwa ngu Rev. R. P. Underwood, ... no J. Menye, abancome kakulu ukuhanjiswa komsebenzi we Lizwi lika Tixo ... nokupumelela ... Makosikazi.

ISIYALO SO MONGAMELI.

U Rev. P. Hargreaves wenze amazwi okuvuyisana namagosa e Circuit (Sekiti) Uyalezo kakulu umsebenzi abazele wona.

U NKOSI DALINDYEBO.

U Rev. T. A. Chalker uvakalise ukuba u Nkosi Dalindyebo nabantu bake baze kubona abafundisi. Ute lento imkumbuza amazwi esi Balo ati:— " Okumkani bomhlaba boza bawe nga- madolo pambi ko Yesu Krestu." Ukankanye uncedo alufumene ngendlela kuye emsebenzini ka Tixo.

U Rev. P. Hargreaves ulande ukwazi kwake kwemihla yapambili ngalomzi. Waquba wati umazi u Nkosi Ngangeli- zwe eseyinkwenkwana ngexa lika Joyi. Ubalise ngemini zoyise u Ngangelizwe— no Dalindyebo waka wahlala naye engumntwana kunye no Silimela umninawa wake, bafundiswa beseba ncinane apa. Uyaleze okokuba alumkele utywala bomlungu. U Rev. C. Pamla ute wayeno Tshalmani apa kwimini;zapambili. Uyaleze izikolo wati: Makubeko ityalike kulo lonke. Waqinisa indawo yokuba anxweme utywala bomlungu, nokuba angavumeli ukwanda kwenkati kwilizwe lakowabo.—U Rev. J. Mjila unyanzele indawo yokuba agcine uvano nabafundisi, nokokuba bagcine iziyalo zabo. Ucapazele indawo yokokuba basindiswa ngabo kumaxesha entsizi nobubi,—U Mr. S. P. Gasa ubulele u Nkosi Dalindyebo ngobulungisa obuse buxeliwe ngabafundisi, aluncedo ngabo kubo. Ute uvuyiswa kukubona ukuba u Dalindyebo wenze inqubela, kuba yena wake ityalike nesikolo komkulu. Waye ke umfundisi elikubalo. Waya- leza kakuiu kuma Hala ukuba awutate lomzekelo mhle kunene ka Dalindyebo, mabake abafundisi izikolo kuzo zonke izipalukana, ade onke ama Hala amamkele u Tixo. Inani lamapakati ne- Nkosa lali mayela namakulu 300. Kutete u Nkosi Silimela umninawa ka Nkosi Dalindyebo ngobuciko obukulu ebulela abafundisi ngalo lonke uncedo lwabo kwabadala babo, watsho ecapazela amaxesha olwabalukulu uncedo Iwabafundisi kubo. Uyaleze u Nkosi Dalindyebo nama Hala kuba fundisi ngawo onke amaxesha. Uqube wati uyakolwa ukuba aba Tembu abasakuba semva kwindawo yezi kolo nendlu ze Cawa, kodwa umzi awunakuti qole ngamhla mnye. — Kuqokele omnye wamapakati kulo mbulelo.

IMIDA YE SEKETI.

Kuvakaliswe okokuba kuko indawo ezingahlulelwa umda yintlanganiso le, i Osborn ne Rode. Kwayalezwa ukuba i Chairman iye kudibana nabafundisi bezondawo iwulungise umda, ize yazise kwintlanganiso ezayo.

UKONGEZELELWA KWABAFUNDISI.

Kongezelelwe abafundisi kwezindawo: —E Tembeni, owesibini ontsundu ; owesibini e Shawbury, umlingwa; Emfundi- sweni, owesibini ongumncedisi we Chairman, abe ngontsundu ozeleyo.

INXASO YOMSEBENZI.

U Rev. F. F. Cosnett ubike umsebenzi ovuleke kuma Bomvana, wacela imali yokuwuxasa; wapiwa elungileyo ayenzayo kumsebenzi ka Tixo; isekela ibe ngu Mr. John J. Ngaka.

UMYALEZO KWI KOMFA.

Kutunyelwe inteto eshushu ecela i Komfa ukuba icinge indlela engancada ngayo ukuba ubuhedeni obungqingqwa obusingqongileyo kuyo le District obu- vumayo ukuba busetyenzwe libandla letu.

UBUBELE BASE MGWALI.

Abafundisi abantsundu bonke bame- nyelwa kwindlu yabafundisi ngu Rev. no Mrs. T. A. Chalker, ekute emva kwezimuncumuncu seva ingoma. Sibalule lamanenekazi ate amana eqiwula amaqela kubafundisi ukubacelela kwi dinala ezindilekileyo nezipambili, ate umbali wapaula ukuba nom Yerepe ebenganelisekayo —o Miss D. Biyana, Mrs. Conjwa, Mrs. Jozi, no Mrs. Jojozi. Kakade simane siposa amazwi ombule- lo ngenkumbulelo nesidlo. Wonke umzi wase Mgwali ubonakalise ububele obukulu eside semka busapalala.

IMIBULELO.

U Rev. Charles Pamla undulule umbulelo ku Chairman (Mgcini- sihlalo) ngamazwi amnandi wasekelwa ngu Rev. William Dikwayo ovakalise no vuyiswano no Rev. Peter Hargreaves ngewonga alitweswe pesheya ukunyule- Iwa kwiqela elipambili (Legal Hundred). Wabulela naye ngabuhlungu.—U Rev. B. Mama undulule umbulelo ku Nobala u Rev. T. A. Chalker, ancome ukwenza kakuhle umsebenzi wake, wasekelwa ngu Rev. C. Pamla.—U Rev. James D. Mjila undulule umbulelo kubafundisi bomzi, ku Mrs. T. A. Chalker nakuzi- hlobo ebezigcine abafundisi namagosa ngexa lentlanganiso, kwayalezwa ukuba uze ubekiswe kubaniniwo.

IMIBULELO KWAKONA.

Kundululwe ngu Rev. J. B. Yekele umbulelo ku Toliki—Rev. Stephen Makhobotloane, wasekelwa ngu Rev. J. S. Dlakiya. Ibe ngumoya omnye wentla- nganiso ukuba anikwe isikumbuzo somsebenzi wake, lakupa itiki (3d) ilungu kwatengwa i Bible yesi Ngesi ye 8s 6d, ne Culo le 5s lesi Xbsa, ate ke wabulela kakulu.

INTLANGANISO EZAYO.

Indawo ebezicele intlanganiso yabafundisi bezintatu, ezi: Etembeni, Shawbury, nase Mfundisweni. Emva kwengxoxo kugqitywe ngongcakaza ukuba ibe se Shawbury (Bencuti) ngo January ozayo. Yaqukunjelwa intlanganiso emnandi emva kwamatiletile ngolwesi Tatu, 19 January, 1898.

### EYASE KAPA.

Ibuye yangena intlanganiso kubeko namagosa. Kugqitywe ekubeni kufu- nwe umncedisi we Chairman ngenxa yobuninzi bomsebenzi awupeteyo ukuba mkulu.

SIR LANGHAM DALE.

Kugqitywe ekubeni kubalwe incwadi yokuvelana nosapo luka Sir Langham Dale, ze emicimbini kufakwe umsebenzi wake.

AMA BETSHWANA.

Kuxoxwe kakulu ngama Betshwana la alapa e Kapa, bateta bashiya abangalaziyo, ngokuba u Rulumente uwapule umteto, nokuba lento ayenzileyo bubukoboka. Ibe ngapezu kwenani lanyakenye, kwa- funeka ukuba kubeko abavangeli e Simons Town nase Wynberg.

AMADODANA ABEVIWA.

Kuviwe amadodana amahlanu; amane ingawama Ngesi, inye ngomntu Ontsundu, apumelela noko ibiqata omnye wangeniswa kwi Komfa ukuba imamkele—amanye anyuselwa ngo- kweminyaka yawo.

INTLANGANISO EZAYO.

Iyakuba lapa ngo February 1898, kuba u January yinyanga ye holide.

NE KOMFA.

Iyakuba lapa ngo April seyilungisele- lwa lixishini.

INTSHUMAYELO ZIKA RONA.

Kunyulwe abaza kushumayela i Rona kunyaka ozayo. Kwagqitywa ekubeni kuyokucelwa amadoda kwi circuit yase Kimberley neyase Queenstown.

IZIBELE NGO MVULO.

Reporter zamapepa, ebezibe zakalaze ngokuti zitintelwe, yankulu kakulu kuze nezihlobo. Ngo Mvulo yapela intlanganiso eyolo kunene.

Kwako ne "At Home" apo amalungu entlanganiso ebecelwe kona kwa Mr. Garland, nditi apola mna, nditeta ukupola—yapela kamnandi.

## IZIFUNDO ZEZIBHALO.

UMANYANO LWEZIFUNDO NGEZIBHALO.

ICAWA, 13 FEBRUARY, 1898.

*Ubizo Iuka Mateyu:* Mat. ix., 9—17.

Amanye amazwi Ezibalweni atetwa kubo bonke, amanye atetwa kwindidi ezitile zabantu. Esi sifundo sanamhlanje sesodidi olutile—izicaka zakwa Rulumente. Baninzi ke kubalesi belipepa abakolo didi. Elizwi ke libekiswa kuni. U Mateyu wayengumbuti werafu yakwa Rulumente, abanye ke kuni benza lomsebenzi, abanye ngababali; abanye ngamapolisa pantsi ko Rulumente. I Nkosi iliteta kuni namhlanje ilizwi eyalitetayo ku Mateyu lokuba " Ndila- ndele."

U Mateyu wayefundile. Wabizwa ke ukuba lemfundo ayisebenzisele i Nkosi. Nguye owabala le Vangeli siyifunda iveki ngeveki. Ke ngoku sinetamsanqa elikulu kuba u Mateyu watobela izwi lika Yesu. Kuyafuneka kakulu kwezi mini ukuba nina nifundileyo nimsebenzele u Tixo. Umsebenzi obusoloko usenziwa ngabafundisi, abafandele ukuba ibe upatwa nini ngoku. Zininzi nezinto abangena kunenzela engenizenza. Imfundo yenu ngamandla amakulu; musani ukuyisebenzisela ukuze nidume nityebe, kodwa mayisebenzele u Tixo nabantu bakowenu ; eniyakuti ke njengo Mateyu, nibe yintsikelelo kwizizukulwana ezizayo.

U Mateyu wayepatiswe igunya ngexa yesihlalo awayekuso. Pambi kokuba akolwe elogunya kupela wayelisebenzisela ukuba atyebe, kodwa emva koko walisebenzisela ukukokelela abantu ku Yesu. Wenza isidlo endlwini yake, wabiza bonke ababesebenza kunye naye ukuba bazokuva amazwi ka Yesu. Nani ninamagunya eninawo. Xa u Yesu anibizayo uti lamandla zeningabuye niwasebenzisele ukuzityebisa no- kucinezela ngeratshi abangapantsi kwenu, kodwa yibani nobuzaloo

UBULELA "ITOLE."—Sesiyatisweh ci- idunye sifumana lencwadi evela ku Mr. S. N. Mbebe, eti: " Ndiziva ndinyanzele- kele ukuba ndibulele ipepa elipume last Monday, 24 January, nento enkulu ebu- kekileyo, Uviwo lwabantwana, yantle loato. Owam umbulelo —nango amagama amabini, nomfuneo wavo." Dange, nto zakwetu, nzngadima ngakumso, nati kube njalo.

KUNGANINA ukuba unyamezele intlungu xa i Pain Paint ka MOULTON inoku inyanga. kwisituba semininti ezingakupilisa? Akuko ntlungu ingena kuymashumi amabini. Ipilisa ingqangqa, imbo yamatambo, intlungu enkulu, intloko ebuhlungu, ...

## I BHUNGA LASE GLEN GREY.

22 January, 1898.

Ababeko: Kalipa, T. Zwedala, H. Matsolo, S. Teka, B. Mgcodo, P. Makasi, Kelem Fete, Matwa Nyangi, Kamana Sibeko.

Kufundwe imicimbi yentlanganiso egqitileyo, yamkelwa.

Kufundwe ingxelo yomkangeli we ndlela.—U S. Teka undulule ukuba umsebenzi e McKays Nek wenziwe liqela eliqashwe yi Kantsele; wasekelwa ngu T. Zwedala. Kwavunyelwana. —Indawo eyandululwa ngumkangeli wendlela yokuba iqela labasebenzi bendlela bandiswe, kuqeshwe inqwelana nenkabi; kuvunyelwene ngayo.

U B. Mgcodo, tsekelwa ngu P. Makasi, wandulula ukuba u H. Kalipa, H. Matsolo, no E. Mahonga babe ngamalungu e Bunga le Lasenisi kulonyaka; Kwavunyelwana.

U H. Kalipa, esekelwa ngu T. Zwedala, wandulula ukuba imali emazirolwe ngokwemigaqo yeziqendu 47 ne 48 mazirolwe pambi ko March 1 kulo nyaka. Kwavunyelwana.

U T. Zwedala undulule ukuba i Boliti yase Lady Frere irole i 1 1/2d epontini, emayibatalwe pambi ko 12 March. Usekelwe ngu H. Matsolo; kwavunye- lwana.

Kufundwe incwadi evela ku Mququ- zeleli Ongapantsi we Koloni, engomteto oguqulweyo we Mpilo ka 1897. U H. Matsolo, esekelwa ngu B. Mgcodo, undulule ukuba u Dr. W. T. Park, wase Lady Frere, anyulelwe ukuba abe ligosa le mpilo ngokwemigaqo yalomteto. Kwa- vunyelwana.

Kufundwe incwadi evela ku L. Zuba ngedlelo lenkomo. Kuvunyelwene ngokuba umbali aqondisise, ati ukuba u Mr. Du Plessis ubedlisa nenkomo kwifama ye kansele, ambatalise.

Kufundwe incwadi evela ku Mr. P. de Beer, ecela itaitile ze fama ebifudula iyeka Mr. du Plessis ngase Bangindlala,

U Mr. de Beer owayeko kulontlanganiso uxelelwe ukuba makabekise ku Rulumente.

U Mr. Kalipa, esekelwa ngu Mr. H. Matsolo undulule isicelo sika Mr. Klee sokuba abatalwe ngengozi eyamehlela- yo kwindlela yase Southeyville singa- mkelwa ngokwecebo legqweta. Kwa- vunyelwana.

Kuvunyelwene ukuba umbali eze nengxelo yemali ezicitiweyo kulo nyaka kwintlanganiso ezayo, kuzokuqondwa into eyenziwayo malunga nokwandisa indlela.

Kufundwe incwadi evela ku Mr. T. Kelly, ecela ukuba anikwe imvume yokwaka indlu ye posi e Nonesi's Nek. Ilindiswe i Boliti ye Lokishi.

Kufundwe incwadi ka Mr. T. Kelly, ebalwe nge 10 January, 1898 ekalazela indlela esuka e Lady Frere eya e Nonesi's Nek. Umbali uyalelwe ukuba ayipendule igcinwe ukuze ibuye ikangelwe,

Kufundwe incwadi ka Mr. J. W. Bell wase Komani, ecela ukuba indlela esuka e Nonesi's Nek eya e Glen Grey ilungiswe ukuze abantu base Lokishini babe nokuya kwilitye lokusila ebelisand' ukwakiwa e Glen Grey. Umbali we ndlela uyalelwe ukuba aze ayikangele lendlela axele inani elingafunekayo ukuyilungisa.

Kufundwe incwadi evela ku L. Zuba, ecela ukuba avunyelwe ahlale omnye unyaka kwifama yesiqingata, ukususela kumhla wo 1 ku June, 1898. U H. Kalipa esekelwa ngu H. Matsolo undulule ukuba ixoxwe kwintlanganiso ezayo, aze ayalelwe ukuba ayitengise ihabile ebilinywe efameni.

Kufundwe iucwadi evela egqireni, exela ngomntu obe nengqakaqa, noko ibingemandla, e Drivers' Drift, nokuba ibehle yapela.

Kufundwe ingxelo yencito, ebe yile : P. McKenzie, ngokulungisa isikotshi, £1 10a, Tengo-Jabavu, ngokushicilela izaziso, 11s 3d; F. W. Jacoby, ukulungisa isikotshi, £5 5s; P. McKenzie, ngokulungisa izinto zokusebenza £8 17s 3d; J. W. Garrett, irafu ye koleki, £4 10; J. W. Garrett, ukukutyula kwaba sebenzisa 2s 6d ; Dr. Park, ngokunyanga ingqaka- qa, £7 7s; W. A. Richard & Son, ngo- kushicilela izaziso, £1 12s 6d. U H. Kalipa undulule, wasekelwa ngu H. Matsolo, ukuba mayamkelwe. Kwavu- nyelwana.

Kufundwe incwadi ka H. Vanga, ecela ukuba abe ngumhloli womdobe- diya, azuze i 4s 6d ngenyanga. U H. Kalipa esekelwa ngu T. Zwedala, undulule ukuba ke kulindwe ezinye izicelo ezingati zibeko, zikangelwe kwiveki ezayo. Kwavunyelwana.

Kufundwe isicelo esivela ko Solomon Mpila nabanye, becela imvume yokuzitofa ngapandle kokubatala inkomo nge serum ezakise zitofwe ngenyongo. Umdini- shiza ubaxelele ukuba u Rulumente uya kubanika i serum bonke ababetumele inkomo ukuya kutata

## "IMVO" NENTSHABA ZAYO.

ILETA KU MHLELI WE "MVO". MHLELI OBEKEKILEYO, — Ndiyakucela ukuba undifakele lencwadi kwelopepa lamanene, IMVO. Asikuko nokuba ndiyakubulela Mhleli we Mvo ngepepa onditumele lona. Asikuko nokuba kunmandi kum namhlanje, ngokuba ndingomnye wabalesi belipepa lako ... IMVO. ... Ndibuzile ke ukuba utya pina. Ute utya kwi kofushopu yabacukucezi babantu nezinto. Ndibuzile ukuba ngobanina abo. Ute ngaba bantu batanda ukuteta ngabanye. Ndite ke mna : ndiyabazi abo bantu bayenjenjalo IMVO. Ndite kuye, abo bantu ... IMVO bayibulale ngazo. Nditsho ke ndati kuye; uyalibona elipepa IMVO lina mapepa amaninzi abelungu eliwaqqitayo ngento ezingapakati kulo ; kwaye kunjalonje uniazi oluntsundu lukanyiselwe yi Mvo kwi politics. Nditsho ke ndati, yiyipina into engalunganga ngayo IMVO ; kwaye kunjalonje ilipina elo lingapezulu kwe Mvo ? Ute, akazi. ... olulandelayo ndafika eyincoma IMVO.

## EZENDAWO NGENDAWO.

### *EZASE BHOFOLO-*

NGE " TOLE LE-MVO."—Hayi kambe *Jili* no *Rila* sisahleli kwali Bhofolo. So- tuswe li TOLE LE-MVO ngokuva selilila emnyango; seva ngo Grisell selekala esiti, " Yo, nali ITOLE lihamba lodwa; bamtenina unina?" Ufunde wafunda u Bassie wati, " Tyini Grace, akuboni ukuba lize kusibikela i Results! " O ! sasula inyembezi. Akunge pinde! kuba soliposela inkozo libukulwe ngunina— limane lifika lemihla ngolwesi-Bini.

NGB MANTYI NE NKOSI-MADINDILL— Ngati ziza kulunga izinto noko. Kutiwa zonke izinto zoyiswa ngonyamezelo. Umzi ngati uza kude uvane. Sinamatemba namabhongo amakulu nangale mantyi izayo. Seyinga ingaba ayina nxeba yaka yalinikwa ngabantsundu. Yinkatazo leyo eyadala umhlantla omkulu pakati koluhlanga Iwamashwa no nyana womfundisi walo. Oko kukuti, belila nje bonke kuko abalila ngasonye, kuko indawo eti, " Qabu u Noqolomba efile."— Siyatandwa ngu Tixo kweli Bhofolo. Saka sabona isililo ngokumka kwe nkosi yama Dindili, abati ngu Ntamibomvu ; yayi yinkwalambesi lonto, kuba namhla singabantu apa kweli Bhofolo. Umfo ka Thacker ngumtandi wabantu, ngumtandi wobulungisa.

INKATAZO YEMPAHLA.—Andazi ukuba ingqondo iyakuyika nini ke kuti impi yalapa. Ite rogo ngokubambelana impahla, noko ayide yenze macebo okupelisa inkatazo yokungena kwempahla emasimini. Utete wateta umzukulwana ka Putise (Mr. Loxton Dubu), wada wazitengela ezake izibonda noci ngo wayi *kampa* eyake intsimi. Well done, Loxton—yenjenjalo indoda. Into efunekayo ngeku luxande, uxele u Mr. T. K. Zokobe, no Mr. J. M. Zokobe, no Chas. Sinxo, abake ingxande kwa Gontsi, abalinda mntu.

### *IDUTYWA RESERVE.*

OWAKWA NDLAMBE.—Oh, ewe, siseko kulomhlaba wakwa Nlambe osisitofa (reserve) sawakwo Nibe.

ISIMO SELIZWE.—Ngati noko koba nzima kunyaka ozayo, inkomo zipelile kwati mu ngapandle kwamadoda ambalwa ati alitata icebo lolumko lotofo. Kanti noko kwimpi yakowetu ebomvu kuxana kubanjiwene ngazo e " Ntlombeni" (utywala ke obo), kuba kaloku bayabuhlonipa ngoku.

NGOKUFA KWE NKOMO. — Azifi ngako inkomo e Gqugesi. Abantu bakona babe qapule ngenyongo yodwa, abavuma kanye.

NGEZILIMO.—Kulentloko ndingati kubi umzi omkulu awulimanga ngenxa ukufaka igazi. Ungene ke u " Rooi-pes." ka Pasiyana iramncwa, nangenxa yelanga elite lati puhlu amakangelo lada ladlula ixesha, nabalimileyo kutshile kwapants' ukupela. Kanti kuxana ama- wetu kukiwa isundu kuza kubuqwa ezondawana zezandla.

NGASE NTLALWENI—Hayi noko sisa- buka ngakumfana ka Bele imantyi yala- pa inzwana enkulu. Ayibi, ayilwi, ite rutu inqaba impi yangase Mbashe, unga- ba ngeva umantyi uye kukupa isibonda, uye kumisa esinye. Nomzi walapa oyi- dolopana (Idutywa) ufaue wambi kanye, noko ungemzi ndiwuqelileyo, ngenxa yalamaqakamba afane abe esenza izinto ezingawuncumisiyo umzi, ukudlala ibhola nge Cawa, nokuhamba ze kufupi nomendo ohamba zonke intlobo zabantu.

I BHUNGA.—Nawe Bhunga lamadoda azizibonda zodwa, uyabonwa ngumzi omadoda okuqonda. Izinto mazihambe ngemeko zazo zomteto ka Lozi wamhlana nagosiswa lemali yomzi.

IMFUNDO.—Ngati noko netitshala zisa- fundisa, ndiva kusitiwa bezivelelwe ngu- mfo ka Makeleni (Mr. McLaren) otsho zabamba amazinyo, ewe yukani bafana betu luze kunyuka uhlanga. Zipina zona intlanganiso zokuncedana umzi, sikangele kuni madodana afundisiweyo, kuba nandla oyihlo nifuna ukuze basinde ezingozini. Yibani moya mnye ukuze niqine.

NGEMIGCOBO. — Basaxentsa abaxentsi, andazanga ndiye ndikuto ahlingelalisi nto. Lisapete nekaba lika Mlambo lekiliketi, kuhle bafana bam qubani—akwaba be- ndise mtsha.—PHOQA PHOCO.

# NATIVE OPINION & GUARDIAN

THURSDAY, FEBRUARY 3, 1898.

## *END OF BASUTO TROUBLE.*

MASUPHA has at last surrendered, and with his submission the Basuto trouble is at an end. Sir GODFREY LAGDEN seems to be acting in a wise and conciliatory manner, which shows him to have been an apt pupil of Sir MARSHALL CLARKE. He does not seem disposed to act apart from LEROTHODI, who has worthily borne the burden of the day; and that chief is exhibiting a magnificent magnanimity, which recalls the laudable diplomacy of his great-grandfather, MOSHESH. We are told that the Basuto Council, over which Sir G. LAGDEN presides, is against handing MOIKETSI to the Free State, on the ground that that State has never consented to recognise Basutoland in the matter of extradition. The contention seems to be a strong one, and one which the Imperial authorities would do well to recognise. MASUPHA is also to be dealt with by this body, which seems to exercise advisory powers to the High Commissioner. Nothing could be better in a Native State like Basutoland, and Sir ALFRED MILNER'S judgment in consenting to follow what is good that the chiefs suggest to him is highly to be commended and is worthy of the highest deeds of statesmanship. Hitherto it has been thought that only Sir GEORGE GREY would come up to this height of statesmanship, but Sir ALFRED MILNER has shown that he is treading in the paths of Sir GEORGE'S exalted statesmanship. We are sure he will before long find that Native Councillors are as good, if not better, than White Councillors in matters affecting Natives.

Since the foregoing was written, both MASUPHA and MOIKETSI have been sentenced in the following

MOIKETSI against those who had misled him. MOIKETSI, he said, was not to blame. He blamed those who had wrongly advised him. Speaking to MARTINUS, MASUPHA'S eldest son, the Paramount Chief said " Here are fruits of obstinacy. Go home and tell my father, MASUPHA, that I will complain to the Government against you, who misled this child. Why has he been misled ? Why is a son of MOSHESH sent to prison ?" In giving judgment, Sir GODFREY LAGDEN said he sympathised with the Nation in their women running away to the Free State, and that he would assist them in every way he could. He believed that MOIKETSI may have been tempted, and may have been helped by guards, to escape from the Free State.

JUDGING from the way the *Alice Times* writes on the question of the Redistribution of Seats, there seems in Victoria East to be a fear that that constituency may be disfranchised because of the fewness of its voters. The Alice organ is now vigorously worked in the interests of the large interests—principally Native—that the two Members, representing; but in the past, what wisdom the *Alice Times* and its local friends had was used in keeping the Natives out of the Voters' List for fear they might send to Parliament representatives of the stamp of Hon. J. ROSE-INNES. It is thus that to-day the roll is the smallest in the Colony, to the endangering of the constituency.

ONE styling himself a "Progressive Coloured Man," makes a sensible appeal to his fellows, through the *Cape Times*, in view of the elections. He is not advocating that they should run a candidate of their own, but he says, they should secure pledges from those who are before the electors on some such question as the Compulsory Education, from which the Premser has said the Natives will be excluded, and unite in securing the return of those who give a favourable reply. This is good advice.

REVERTING to the remarks of our esteemed European correspondent on the Native passes of the Pupil Teachers' Examinations, our friend complains of the remark repeated year after year, that the Native Institutions seem to have deteriorated compared with what they were in the Seventies, and " is wide of the mark and of the truth." We are told that " the examination for the third year's certificate now, is as different from what it was then, as cole is from copper. It was then a little above the level of Standard IV. It is now above the level of Standard VII. The first year's Pupil Teachers Examination now is as difficult, and covers a much wider range than the Third Class Teachers' Examinations did when I came to this country in 1882. Most of the teachers who got their Certificates in the Seventies, might as well try to fly as to pass the Teachers' Examination now."

BEFORE proceeding to examine the foregoing statement, we may premise our observations by saying the writer of the letter, from which we have made copious extracts, is a gentleman, whose authority in educational matters we consider to be very high, and we feel the disadvantage of those who have to tackle the statements of one occupying a position of vantage. But it is well for all to face facts frankly in these matters, and apeak out.

WE are not prepared to dispute the statement of our correspondent relating to the comparison of the level of the examinations in the Seventies and now. But we may submit that there is no comparison between the candidates of the Seventies and those of to-day. The men of to-day are more or less crammed or cramped for a stereotyped curriculum, but the men of the Seventies were not specialists as the men of to-day. They joined the Examination from a wider educational outlook, and we somehow still feel the force of the conviction that the passes of the Seventies exhibited an intelligence far surpassing that of these days' examinees, and left school with a greater capacity for business. Moreover, the Standard IV. of the Seventies was a severer test than the present day Standard. It was the last Standard, and comprehended a great deal in it. To borrow from our esteemed correspondent, the Standard IV. of the Seventies is as different from the Standard to-day as copper is from gold.

PERHAPS we may have been a little rash in saying that it is the standard of education in the Native Institution that has deteriorated, and we might have been more correct had we said that the present-day system ran more in a rut for the proper development of the mind.

WHEN, we wonder, will the proprietors of post-carts and coaches follow the lead of the steamship companies and charge newspaper men cheaper fares than those they charge the general public ? For, as a rule, after a newspaper man has travelled over a line, a paragraph, equivalent to a free advertisement is sure to appear, if not in praise of, at any rate throwing a suggestion to, the contractor.

WE say this because we feel we cannot withold from Mr. J. Clarke, the Post Cart Contractor of the Kei Road Butterworth line, a meed of praise for the handsome service he offers the public. The horses and mules employed are first rate, and, so are the drivers, who are altogether nice fellows, who seem to give a wide birth to intoxicating drinks. From a considerable experience of post cart travelling, the present writer unhesitatingly gives the cake to Mr. Clarke for the most comfortable and expeditious travelling he has had— of course, barring things like night travelling and bad roads, for which the Post cart Contractor is no more to blame than the man in the moon.

BUT the *bete noire of* the Native traveller, imbued with civilised habits, is the way side hotel. The hotel experience of the present writer, on the Transkei line, are the worst to fall on one's lot. True, by a great deal of soft sawder, at one place a decent shakedown was vouchsafed, but somehow the waiter overlooked the unfortunate traveller for the indispensible morning coffee. But let this pass. At this place later on the same waiter simply would not serve a poor jaded, traveller with a plate of dinner, as that would so much affect his dignity, which seems to be a thing as vain as a house of

Now we believe we are voicing the feelings of the average civilised Native traveller that he has not the slightest desire to mix with Whites, but would welcome a clean Native quarter of the Hotel —with a fair dining-room and dormitories. A white man need not show his face in the quarter, if he so minded; but as all internal arrangements in European households are usually relegated to the Native — Natives might be got to serve Natives in the Native department of the hotel. We make this suggestion a present to our Hotel-keeping friends, ere by such incivility as has been laid bare they run the risk of being charged with not doing the duties for which their licenses are granted.

THE Liberal candidates for the Eastern Circle desire us to make known to the readers of IMVO, in the Herschel district, their regret at having been unable to meet the Herschel Native electors. Mr. PEACOCK was detained at Queenstown by indisposition, and Colonel BAYLT, Mr. BRADFIELD, and Mr. CREWE were not able to proceed any farther than Herschel, owing to the swollen rivers. In proceeding from Herschel to Lady Grey they were obliged to leave their conveyance on one side of a spruit, swim through, have their clothes conveyed over on a rope, and then drive on to Lady Grey in other carts which had been sent to meet them. Altogether they had a very trying journey, and it is hoped our people will readily recognise the difficulties in the way of their meeting the candidates of their choice.

BRANCHES of the South African League are being formed here and there among the coloured classes of the country. There is one that has been in existence some time in Kimberley. We now find that new ones have been brought into existence at Bethelsdorp, near Port Elizabeth, where Rev. T. S. VAN ROOYEN headed his flock ; and at Philipton, Stockenstrom, headed by Rev. L. THACKER. Hitherto, we have not thought it wise for our people to be attached to the chariot wheel of the League, to be dragged by it in times of stir and strife wherever it may list.

WE publish the usual ITOLE, or Extra to IMVO with this issue, to which we would draw the attention of our readers, as it contains some interesting communications and advertisements. The ITOLE has become a pleasing feature with the Native readers to the publication of IMVO.

IT is a singular, but pleasing circumstance, to note the increase of membership, general activity, and yearly offerings reported in all the statistics of the different Synods that were held last month in Wesleyan Methodism, if notin other denominations of Christian churches. Notwithstanding the wave of secession that the so-called Ethiopian movement is said to be causing in the ranks, in Methodism at least, the Divine Hand seems to be throwing oil on the troubled waters, by assurances of increased, and undeniable tokens of prosperity. This should encourage any weak-kneed Christian to greater efforts and more devoted service. Good solid work will stand the test. The flying bubble, blown in the air by a child of yesterday, may for a moment glamour the gazer; and the passing beauty be cause of admiration. By and bye it will burst; lose its colour and beauty, and present itself in its right light—only a bubble, a *mirage*.

## Persons we Know.

Welcome tidings have been received here concerning the health of the Very Rev. Father Fanning, who recently left for Europe. His health was much improved on the voyage, and it is fervently hoped that the rev. gentleman will soon have completely recovered.

Mr. Tengo Jabavu, the editor of IMVO, is once more on the wing—not by choice but by call of duty. This time he has gone to Bengu, in the Glen Grey district, where a long standing church dispute has been awaiting investigation and friendly adjustment by a Commission, comprising Captain Veldtman, Mr. Tengo-Jabavu, and another. We wish them every success, and trust they may arrive at a satisfactory decision.

It will be an interesting item of news to the many friends and admirers of Mr. J. C. Molteno, M.L.A. for Tembuland, to hear that he was married in England, on the 23rd December last to Miss L. Mitchell, a daughter of a highly-placed English family in New Jersey, Our heartiest good wishes are tendered to Mr. and Mrs. Molteno for a long, prosperous, and happy married life.

By the way, writing about the Member for Tembuland, we may as well take the opportunity to put right our much esteemed and enterprising contemporary, the East London *Daily Dispatch,* which, noting the arrival in the Colony of Mr. and Mrs. Molteno, confounds the hon. gentleman with his brother, Mr. J. T. Molteno, M.L.A. for Namaqualand.

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The error is in the following paragraph of the East London *Daily Dispatch:* " There was rather a funny mixture of passengers on board the *Dunvegan Castle,* this week's mail boat. It would have been curious to watch Consul-General Montagu White explaining to Mr. J. Hayes Hammond and Col. Morgan Crofton the reason why Boer policy, as enunciated by Kruger, should prevail in South Africa; while on another part of the promenade deck Mr. J. C. Molteno, M.L.A., might probably have been seen 'discussing himself with Rudyard Kipling, and explaining that his next work is to be entitled " How I lost my seat in Namaqualand." This will doubtless be amusing to the member for Tembuland, whose seat is as secure in the confidence of the Electors as any seat can be.

* * *

The similarity of names of places, as well also of persons, is apt at times to lead to errors. So it happened in a paragraph mentioning the Right Rev. the Bishop of St. John's, a few issues

## YAYILILISWA YINTONI ?

Masiti mhlaumbi unomnwe obuhlungu, mhlaumbi uwenzakalisile, mhlaumbi unetumba, mhlaumbi ufane wadumba. Hayi, into ibuhlungu! Lonke ixesha ulinga ukupepisa lomnwe; wasoloko utunukwa zizinto. Ude uruquke ngati ubusenza umsebenzi onzima; kanti kunjalo nje yonke imizamo yako iwa pantsi, ibiva kuwa pantsi nokuba ubunabantu abakuncedisayo. Woyika nokuba kuhlale impukane le kuwo.

Yayiyinto ebunjalo eyabanga ukuba u Mrs. Elizabeth Allen angabi nakuyitwa-laingxolo. Yayingenguwo umnwe ewubuhlungu—yayinto engapezulu, umzimba wonke; yonke imitambo le ingalungelelene. Ukuteta kwabantwana, ukuvalwa kocango, ukuhamba kwenqwelo esitrateni, ukuhlokqma nazo zonke izandi ezimana zivakala imihla ngemihla ximxakamsa ngokugati ubetiwe. Ingxolwana engazelwe nto nzumntu opilileyo zimotusa njengesitonga sompu. Inkita yabafazi kwanama- doda ayayazi lento. Unokubabona aba- ntu abakweso simo kamsinyane, ngamehlo abo nenkangeleko yabo. Mhlaumbi sowuke wababona, mhlaumbi ungomnye wabo. Ndiyakolwa ukuba unganika nantonina ukuba uya kupila. Make siyiqonde lendawo, sive nento eyayitetwa leli nenekazi kwincwadi awayilibala ngo May 11,1893, esekayeni lake, 263 Syston Street, Leicester.

Uti Iminyaka emininzi ndakatazwa sisisu nokupela kwamandla. Benditi ndakutya kubeko into ete shici elucabangeni. Ndikatazwa yintloko futi ide indilalise; ndipefumla nzima, nditshice amate amuncu ajiyileye. Ndapela amandla, ndayoyika yonke Into eyingxolo.

“ Ndalinga into eninzi yamayeza namagqira, andancedakala. Ndada ndeva ngale Ncindi ka Nozala Sijili, ndamana ndiyitata, ndabona ndipila, ndakutanda ukutya. Ngenxa yeliyeza ngoku ndinempilo entle. (Signed) Elizabeth Allen.

U Mr. W. Nash, uti: “ Iminyaka elishumi ndakatazwa yinyongo. Ngamanye amaxesha bendiba nentloko, ndibe nobutongo obugqitileyo, ngelinye ixesha ndamana ukuhlanza mhlaumbi ndikonyuluka imini yonke; ngamanye amaxesha ndingabinakulala, ndibe nentlungu esifubeni, ecaleni, nase siswini umlomo ubembi, Ndakatazska kakulu yapela nentliziyo yokutanda umsebenzi. Ndaya emagqireni, ndasela amayeza akwanceda nto.

“Ndandimana ukuva ngale Ncindi ka Nozala Sijili, andayikolelwa. Ndafunda kwipepa eliyi *Wit and Wisdom* ngomntu owayenesisifo sam owapiliswa yiyo Ndayilinga, ndabhetele kwakwi bhotile yokuqala. Zapela intlungu, ndayeka nokuhlanza, yapela inyanga sendipilile. Msikeleleni u Nozala Sijili. Owako obulelayo (signed) W. Nash, 331, Goswell Rox, E. C. London, October 2, 1893.”

Kodwa lingavela pi ipepa elikulu nga- ngokubo lanele zonke izibongo ebezifanele ukunikwa kweliyeza lanceda ezizihlobo zetu? Zonke intlungu zisuka emitanjeni, ke kulo mfo, isisu, sasinga lunganga singakumali nokutya, lyalila ke ngoko imitambo. Yiatoni engeliliyo xa ilamba. Abantwana, amadoda, aba- fazi—yonke lento iyalila. Iyeza lika Nozala Sijili liyasilungisa isisu, imitambo yazuza ukutya. Kwaza kwatini ke. Kwako ukupumla, ukonwaba, amanula, novuyo. Okwenene “ Makasikelelwe u Nozala Sijili.”

## KUSAND’ UKUFIKA

## IMPAHLA YAMALEDI

ENINZI KUNENE.

## IMPAHLA YONKE YENRWEBO

IYALALA AYIVUKI!

Yonke lempahla itengiswa ngamaxabiso alula, afanele lamaxesha mabi, anzima singene kuwo.

### Uboya Nezikumba—

Zitengwa ngawona maxabiso apezulu ase Malikeni; imali irolwe kwaoko. Kwizihlobo ezimgama icebo lam lelokuba zanekeni IZIKUMBA zenu, nizisonge kakuhle (usisonge kanye ukususa entanyeni kuse emsileni, uboya bube ngapakati), nize ke nizizise kum ukuze nifumane amaxabiso apezulu. Ningalilibali elicebo.

Ningamlibali apo akona:

## C. E. NIXON,

Otate Indawo ka J. Newing,
Cambridge Road and Ayliff Street.

E QONCE
AKA NOGQALA

AMAYEZA

### Adumileyo Ezityalo

ALUNGISELELWE nge nyameko nange ngqondo kumzi wake wama yeza e Bofolo aye ikakulu enziwe ngemiti yamayeza. Aluncedo oluqinisekileyo kwizifo enzelwe zona.

| | s. d. |
|---|---|
| Iyeza Eliqinisekileyo—Incindi yokupilisa ukulunywa yi nyoka, njalo njalo ... | ... 7 6 |
| Umpilisi—We sisu segazi, njalo njalo | ... 2 6 |
| Elase Afrika— Lokupilisa izinyo kwaoko ... | 2 6 |
| Incindi Yezityalo—Yokupilisa intloko ... | 2 6 |
| Umhlambi Omtshawe liso—Wokupilisa amehlo abuhlungu ... ... | ... 1 6 |
| Umciza we Zityalo we Alkali—Wecesine.......................... ... | ... 2/, 2/6, and 3 6 |
| Elokuqaba Elitsha — Le Ngqangqambo Zamatambo ... ... | ............ 2 6 |
| Umdambisi—Wokutsba ne Zilonda njalo ajalo ............................................................ | 2 0 |
| Umciza omandi we Bhubarb—Wokunce- da intsana ... ........... ... | ... 2 6 |
| Elemisipa—Lokuruneka ... ... | ... 1 6 |
| Elase Indiya lokunika mandla—Xa uno- kutyafa njalo njalo .................................................. | 3 6 |
| Umpilisi Ongumangaliso—Amafuta ama- nxeba nezilonda njalo njalo.............................. | 1 6 |
| Umgudisi—Wobuso oburabaxa njalo nja- lo | 2/6 and 3 6 |
| Umgubo—Wesisu segazi esesine Xesha njalo njalo ............................................... | 1 6 |
| Umpilisi we Cancer ...................................... | 21 0 |
| I Germicide—Zokupilisa i Gcushuwa, njalo njalo | 16 0 |

*Onke anokufunyanwa enamapepa ngesi Ngesi, ngesi Bhulu, nangesi Xosa.*

Lamanani axeliweyo ngawe botile ngapandle kwe posi.

## JESSE SHAW,

MEDICAL BOTANIST, ETC.,

FORT BEAUFORT.

### Hadjie Nasiep Amos,

Umtungi we Ngubo,

28, Ross St, Malay Camp, Kimberley

UNGUMTUNGI wodidi olupambili.

Impahla ayigcinayo yebuhlungu yodwa, netandwa ngamanene ayaziyo ento ikuhlalwa zingubo zelixesha. Umsebenzi wake e Dayimani ungowanelisileyo, Amanani ngalungele elixesha

Ubulela bonke abantsundu abase Sikwatini nabunga pandle, ngenxaso ngale minyaka ilishumi igqitileyo.

## W. J. STEWART,

(Ogama limbi lingu SITULO),
UNGU MGCINI-NCWADI, UMLUNGISELELI WKNGXELO ZE MALI, UMHLANGANISI WAMATYALA, KWANOBU ARENTE.
Umbhali we Kaffrarian Building Society
Downing Street, King Wm’s Town,
P.O. Box 117

## IZINTO NGEZINTO.

EUPOFU.—Apa baxela ezokufa kwenkulelwane nesinonopu sakona u Mr. W. H Bates, omdala.

INKUMBI EZIFILEYO,—Kwezinye izipaluka- na zase Tyolomnqa inkumbi life kakulu zatsho kwabomvu umhlaba; Siyaqala uku kolwa.

IBLORO YASE FORT BROWN—Ibloro yase Fort Brown (Harmanisi), e Nxabe, yonakele budala. Kuvakala ukuba iya kutata inyanga ezi 18 nangapezulu ilungiswa;

SHEHE NINA BATANDA UKUMANGALA.—Ku- tiwa ngapa e Mgungundlovu i Jaji zibe ntauku ntlanu ziqingqita ityala elinge £19. Indleko yokuliteta inyuke yaba nga £350.

INGXINANO E QONCE.—Abalauli bomzi wase Qonce bagqibe ukuba bayipate ngesiko impi ehleli izihlwele kwindlu ezingalingeneyo ngobuncinane bazo, ngokukodwa untsundu.

EZINGO LE FLEUR.—Ikomiti eti iyeyama Eilikwa ibhalele umantyi wase Kokstad ukuba izilungiselele ukumbamba u Le Fleur, ukuze imfumene agxotwe angaze abuye alubeke kwelo lawo.

AMAKOSIKAZI AKWA MZILIKAZI.—Kudlule e Kimberley ngolweai Tatu lweveki egqitileyo amakosikazi amane ka Nobengula, esinga e Kapa eyakubona onyana bawo abatatyatwa ngu Mr. Rhodes ukuba abase esikolweni:

OZIBULELE E KIMBILI.—Igwangqa abati ngu George Martin, elisebenza ashopini e De Beers lizixome ngentsontelo emva komnyango umfazi ebesate gxada e Kenilworth. Namayelana naye imbangi ayaziwa.

KWA BULAWAYO.—Kunconywa ubuninzi bomkuhlane kwa Bulawayo okwangoku. Uzibedlele akazanga wazala ngohlobo anjalo ngoku. Kutiwa abafayo abamhlope baaemashumiui amatandatu anantlanu. Tihuwa.

E Gqugesi.—U Rer. R. Wardlaw Thompson, Unobhala Omkulu we Bandla le Dipente ovela e London, ubeke wavelela ibandla lose Gqugesi ngebango ngemihlaba nezindlu ze Ronoskapu elipakati kwa Maxhosa nama Lawu kona.

INKOSI YE NZULA.—U Dinizulu uvakalisa ukwaneliswa okukalu yimpato ayifumeneyo njengokuba ebuya esiqitini. Abamhlope bayaqala ukaba netemba lokuba akusayi kubako sipitipiti siya kubangwa kukubako kwake kwa Zulu.

KWA BULAWAYO.—Kuko indoda ebetwe ngenduku e Pakeni ngobusuku be Gawa. Umzi omhlope uyayikalazele into yokuba abantsundu babambe esixekweni bepete induku. Amapolisa acela ukuba azihlute. Hai abetu nenduku.

ABAVOTI BASE DIKENI.—Uluhlu lwabavoti bomahlulo we Dike, oqukwa ne Ngqushwa, Iwalata ukuba e Dikeni bangama 416; e Ngqushwa 366—bebonke 782. Kuluhlu olungapambili ugo 1895, bebonke babe nga 761, inani kengoko linyuke ngabantu aba 21.

UCINGO E TUWA;—Kusand’ ukuvulwa ucingo olulolokuhambisa incwadi olusuka e Bell lusiya e Ngqushwa. Abemi base Bell nase Ngqushwa bayababulela abameli babo kwezombuso—o Major EL T. Tamplin no Mr. Wm. Hay, olwenziwe ngemizamo yabo olucingo:

IPOSI EYA KWA BULAWAYO.—I lets eziya kwa Bulawayo zizakuhamba nge 2d inye. Ngokwangoku ngayo yonke incwadi eya e Rhodesia ebatalelwa i 4d, i 2d zinikwa kurulumente wapesheya. Lemali ibatala indleko zeposi esuka e Mafeking isiya e Palachwe.

E BEACONSFIELD.—Ngo Mvulo we Cawa egqitileyo, umzi waae Beaconsfield wotuswa ludaka Ukuba u Benjamin Buchanan, ummi omdala wakona, azibulale ngokusidubula entloko nge rayifile. Njengokuba isizatu sibe sigatiwa nguye yedwa, waye ke selete geqe, liwukohlile umzi.

UMKATAZI WOXOLO. — Kuvakala ukuba i Rilikwa apa abati ngu Le Fluer, elimana lipitizelisa kwelika Adam Kok, libe litumele incwadi nakwi Nkoai yasema Mpondweni u Mdlangaso, ukuba makamtelele kwimvuke- lo Rulumeni, kodwa u Mdlangaso uyinikele ku Mantyi incwadi leyo. Simncoma ingqo- ndo.

AKUKAULEZWA, NGUMMANGALISO.—U Mr Pauling owaye ngu mongameli ukwakiwa kololiwe wakwa Bulawayo, ubuye wafika kweli lizwe ukuvela e Ngilane. Kangangokukauleza kwesikepe ute kwisituba senyanga ezimbini waya e Ngilane wahlala inyanga enosuku olunye kona, wabuyela kwase Kapa. Inyaniso abelungu mabanca- nywe,

ABAHLOLI BE BHULA E QONCE.—Aba badwelisiweyo ngaba Hloli be Bhula kwi siqingata sase Qonce, abanyulwe ngokwe- migqaliselo yesiqingata sesi 6 so Mteto No. 20 ka 1894:—G. O. Brown, P.O, Em- tyolo, King Williamstown ; J. Kilfoil, P.O. Debe Nek, King Williamstown; A. D. Thompson, P.O. kwa Qoboqobo, King Williamstown ; H. F. Brown, King Williams, town; 8, Keightley, King Williamstown; H. T. Keightley, P.O. King Williamstown; Charles Roberts, e Xesi, King Williamstown ; H. F. Hartley (okwexeshana), Berlin, King Williamstown.

ILIFA LIKA DR. BRYCE ROSS.—Incwadi yalomfundisi usishiyileyo yokwaba ilifa ibonisa ukuba yonke impahla yake uyishiye kwinkosikazi eyakuti yakufa ingeniso yalo iye kwintombi zonke nonyana ababini bonyana wake nmfi u Dr. John ROBS. ZO- nke incwadi zake uzinike umzi wase Pirie esiya kusala yakuba lentsapo ite nganye yaketa ngantlanu. Ababi belifa ngo Dr. Stewart no Mr. George Blaine. Banokuwu- tengisa umhlaba nendlu ese Alice, nokuba yiyipina into kwezi zimbini ;—ifama ese Mogqesha, okanye indlu ese Leopold Street, e Qonce, babele indlalifa.

UTYWALA KWA KHAMA.—Le nkosi ya Mangwato, inga Khama, yalufumana udumo ngokucasa utywala elizweni layo, ingebubo obomlungu bodwa, kodwa nobabamnyama. Ixesha eli lonke bekungeko ndlu yatywala ko lonke elo lake. Kodwa namhla, ngo- kucelwa yi Rulumeni ude wavuma ukuba kubeko i Hotele e Palatshwe, kwi siteshoni sika loliwe, esimaile zi 12 ukusuka kumzi wake omkulu omelwe nga 30,000 e Netevu. Kodwa umnqopiso ngowokuba angafumani netontsi ontsundu. Bungene nje bungene. Kwakutshiwo e Transkei, kodwa amanxila apambili ungawafumana kona.

UMBOLORO KWA KOMANI.—Ngo Mvulo ngokuhlwa nge 24 January ibiyi Konsati e Wesile ngu Mr. J. Solomon Mvambo neqela labatandatu, egqitileyo... Cawa. Kuvume imvumi nemvumikazi ekubonakala ukuba ziketiwe. Lite izulu alatembisa kanye, noko umzi ubeko ngendlela ebingalindelwe bani, kuqalwe ngo eight sewutahiseka umzi ngenxa yefute lomfana ebeliko emcini. Ide yayakupela i Programme ingoma zihlwabusa ezindlebe ni Zayuma

Elika Chamberlain le Cholera ne Sisu Segazi lisoloko linceda ngokumsinya, Litengiswa ngu R. Lumsden & Co., Umtengisi Mayeza, e Qonce.

INKATAZO ZOMRWEBI.

“Kuyiminyaka engapezu kwamashumi amatatu anesihlanu, watsho u Mr. Sabrand R. de Beer, wase Prince Albert, xa wayehanjelwe, “ endandingumlwelwe omkulu wenkatazo ze sisu. Ukungasebenzi kwe sisu, umoya esiswini, ukungalungelelani kwamatumbu, kwanentloko ezibuhlungu ezoyikekayo zabenza bubi ubomi bam, ndapelelwa ngamandla ngangokude ngamanye amaxesha ndingabi nakuya emsebenzini wam, ndilele pantsi ebhedini. Kwasekundiqaleni kwaso esisifo ndabitya, ndayinto encipileyo, etyafileyo, engena gazi. Ndandinomnquma, ndingakutandi ukutya, zati intlungu ezicande isisu, kwanentloko ezibuhlungu endandinazo zabenza ubusuku babubi kwanjengemini, bekufuti ebendingabuti-cwe nbutongo, noko sendide ndaya kulala kuba ilixesha loko. Njengesiko ndaya emagqireni, ndalinga amayeza entlobo ngentlobo, ati nakuba ebeke andincede, ndibe ndibuyele kwase simeni sam esidala kamsinyane. Kunzima kum ukunicazela kakuhle ubume obub endandikubo, kodwa ndingasendisiti ukuze niqonde, ngelinye ixesha ndalala pantsi inyanga yonke, ngelinye inyanga ezintlanu. Pezu kwezinkatazo ndangenwa yingqangqambo yamatambo. Yaqala emilenzeni, ezingalweni, nase magxeni, yawutyutya wonke umzimba. Ndalinga imiciza ngemiciza, hai, akwaånceda luto Ekugqibeleni kwiminyaka emibini edluleyo ndagqiba kwelokuke ndilinge i Pink Pills zika Dr. Williams nakuba besendincamile ngenxa yamayeza ebendike ndawalinga akandinceda. Gqala ukumangaliswa kwam xa kute emva kokusebenzisa ibhotile ezimbalwa ndaba nokukutanda ukutya, zaya zidamba intloko ezibuhlungu. Ndati gqolo ngokuzisebenzisa ezi Pills, ndaqala ukuzuza ubutongo obububo obulungisa umzimba, zapela nentlungu esiswini. Emva kokusebenzisa ibhotile ezilishumi ze Pink Pills zika Dr. Williams ndaziva ndingumntu owahlukileyo kulowa wangapambili, ndinobunzima obukulu, ndibuyelwe ngamandla, ndanokusebenza wonke umsebenzi wam ndinetemba namandla amatsha. Ukususela oko andikaze ndibe Nengqangqambo yamatambo, kwano kungasebenzi kwesisu, umoya esiswini, kwano kuqina kwamatumbu, zonke ezonto zinyangiwe. Kupela ixesha endike ndive ndinokungalungelelani kwesisu kuxa nditye into engavumelaniyo naso, lonto idla ngokuhla xa ndihambileyo, kodwa ndizinceda ngokutabata kwezi Pills amaxesha ambalwa.” Kungongezwa kutiwe uMr. De Beer ngoku yindoda epilileyo. eyonwabileyo, yile ntanga iqinileyo, waye eVuya ngenxa yamandla e Pink Pills zika Dr. Williams Zemilwelwe, engadinwa nokuziyaleza kubo bonke abangana nabo abafuna uncedo lwe yeza.

[illegible]

“... Pink Pills Zemilwelwe zitengiswa *kupela* ngebhotile zeglasi, ziqqutyutelwe ngepepa elibubomvu (pink), libe igama lishicilelwe lonke ngokuzeleyo ngamagama abomvu. Ezimbi azizizo.’

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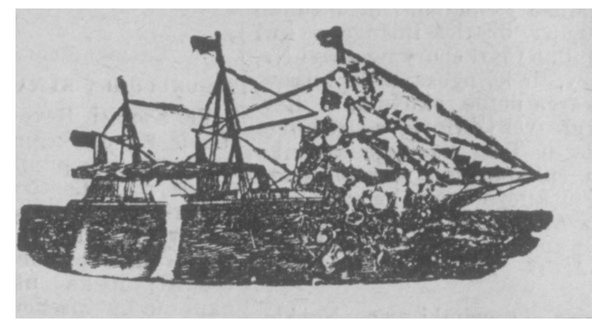

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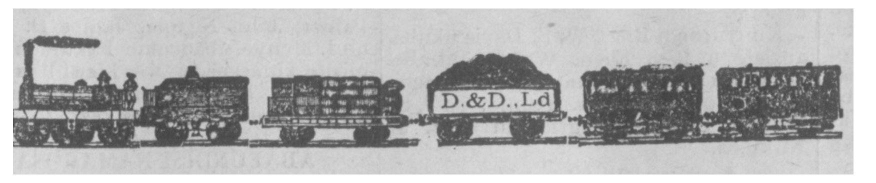

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L. SMITH.

Eka JONES

I-RHEUMATICURO

Lelona Yeza Likulu lase Mazantsi e Africa kwi Ngqaqambo zamatambo, Isinqe, Namahleza, Intloko Ezibuhlungu, njalo njalo, ipiliae intapane yezifo ezezikulu ngapeza kwezi sezikankanyiwe. Inokufunyanwa kubo bonke Abapitikezi Mayeza nakuzo zonke Ivenkile zalapa e Mazantsi-Afrika.

## G.P. PERKS NO NYANA

E QONCE,

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## Itole Le Mvo

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### *UKONWABA.*

BONKE abantu behleli nje bafu- na ukonwaba. Abanye baba bangabufumana ebutyebini, abanye ekudumeni. Kanti ke ezizinto ne- zinye zinenkatazo ezilunge kuzo zodwa. Ungafika umntu ecinga ngokuba angonwaba ekwindawo eyiyimbi kuleyo akuyo; yingcinga enjalo ebanga utshobo ngokukodwa kwintanga esuselayo. Kodwa ke yintonina emngenisela ukonwaba umntu. Asizezonto nje zimrauleyo, njengokuba abanye becinga ngokuba bangonwaba bekwenye iadawo engeyiyo leyo kanye bakuyo. A- kuko ndawo emhlabeni apa ingaba- lulwayo ukuba angonwaba kuyo ubani; yaye izinto acinga ukuba zizisa ukonwaba zingasebenzi nto kulowo mcimbi ngangokuba ibala lebhatyi yomntu lingenanto liyisebenzayo malungana nokuhamba kwegazi emzimbeni womntu. Ukwenza into emfutshane; ukonwaba yinto yase mxhelweni; ayitululelwa kuye, yaye, ngangoko sinokubona, ixhomekeke pezu koku- pumla kwentliziyo pezu kwenjengo efezekileyo nefanelekileyo; kwi- ndawo yesibini ekucwangcisweni kwezimvo zompefumlo. Ide intliziyo ibe ipumle, amandla asentliziyweni yomntu alungelelisiwa, kunqabile ukuba akufumane ukonwaba. Kanti ke olucwangciso luyintonina ? Lusisiqamo sokulunga — ukulangazela nokusukela into ezilungileyo. Masizamele ukuba silunge kunoko singaba silungile, soti ke sibe ngabantu abonwabileyo.

### *EZENDAWO NGENDAWO.*

*E KAPA-*

U Mr. Ndwandwa.—Kesafikelwa ngu Mr. Ndwandwa wapesheya kwe Nciba, ititshala ekad'ineta, ngeziholide. Kwa- mnandi betu, sonwaba kakulu.

Indwendwe e Kapa.—Abantu bafika lemihla abavela ema Xoseni, de ngoku kwasweleka nendawo yokulala; ade u Mr. Ndwandwa no Mr. Veldtman, ba- hlangana no Ndabeni, ote wabafunela indawo yokulala,—yokuti xa bengeka- ufumani umsebenzi babe belala kona bepiwa nokutya. Lomadoda enze into enkulu, siyawabulela egameni lezi alam ezingazi bani. Qonda ukuba bayafika, —asiyonto ukufika amakulu atiyo nge- mini.

U Mr. no Mrs. Tule.—Kufike nento ka Tule ebiyokufundela ubufundisi baba Pehleleli e America. Ite qu unyaka wamnye yabuya. Seyisiza no Sister Tule welozwe, abaza kuquba lomsebenzi kweli lizwe. Sibanqwenelela inqubo nempilo entle,

Into zase Melika.—Ke saman' uku- buza ukuba kautsho, zinjani imantyi zama Melika elozwe ? Ute yena akazange abone mantyi. Hai nati sase siyeka, kuba besisazi ukuba akuko nto iyileyo. Ute into ayibonayo yena ngama gqira ne Consul eziya e Liberia qa, ilizwe ke elo apo ebetinjwa kona lamadoda. Bubuxoki ukuti ababantu ngama Xosa, nama Mfengu, nama Zulu.

Otitshala.—I Vacation Course ilapa. Into ka Muir imana ukubekisa futi kwi titshala.

Unyulo.—U Mr. Rhodes ufikile. Si- lungiselala unyulo lwamalungu Endlu ye Ngwevu. Noko lonto yinto engaziwayo ngabantsundu balapa e Kapa, kuba ndibone amagama amabini qa emqulwini wabavoti. Yambana noko lonto. Kwaba babini omnye linene elivela e Bai, nomfundisi owayeke ese Bai. Abanye, enyanisweni, abayazi ukuba yintonina lento iyivoti.

Ingxoxo zekaba.—Amadodana ake anengxoxo enkulu kakulu engeniswe ngu Mr. Bula, hai ayitwaxa kakuhle, yati into ka Qobo ayacikoza yangapaya, neka Dambuza ngokunjalo.

Ikwaya Zabantsundu.—Asazi ukuba i choir zabantsundu zipina, esiyibonayo yeyama Lawu,—i Glee Bubudenge obungqingqwa, akungeze nase mabalini uyifumane lonto, unga- soze uve kusitiwa kuko Mxosa, na Mfengu baka batinjwa baya e America. Bubudenge obo.

Ukuzigcobisa.—Ibola iyaqina, ke ya- dibana neyama Bastile, yoyiswa i S.A. F.G.P. C.C. I president yayo ngu Mr. Tshayi. Bekuposisekile ukuti ngu Mr. Sango, yena uyi Vice President.

Amadodana asezikolweni nonxilo.— Unxilo lusatwele amehlo kumadodana, ngokukodwa awase zikolweni. Enye isele kakulu gqita, yenzaiblazo endinge- na kulibala. Ilele ingakululanga, beva abantu ngevumba, kanti ----------------, okwe- sibini ndiya kuyibiza ngegama, ndiyi- xele nalonto.

Isinodi ezimbini. — I Synod yase Church of England neyama Wesile be- zingene. Siva ngo norauzana ukuba ziquba kakuhle.

Inqubo yamaledi Antsundu.—Ama- nenekazi antsundu apa atsala amanqa- ku, kuba kaloku ayaqala ukubonwa. U Miss Ngudle yi Dress Maker epambili, uwufundile lomsebenzi noko atitshayo. U Miss H. Mdolomba utunga kwa Cleghorn & Harris, kwi Dress Makers. Intombi ezifuna umsebenzi zingawufumana apa, abelungu batanda intombi ezintsundu ngapezu kwama Bastile.

Idam e Tafile.—Kule cawa kuza ku- vulwa idam kwintaba eyitafile (Table Mountain). Boke baufumane abantu umsebenzi.

Uqekeko.—I Jubilee Singers nazo azi- sezonke, ziqekekile, ezinye zihamba eyazo indlela.

## Ngubanina lo Kush?

[I LETA KU MHLELI WE " MVO."]

Mr. Mhleli,—Kumzuzu ndipulapule zipalazwa " imvo zabantsundu" ngetya- like yohlanga, kaundipe ke nam ituba lale midana, nceda. Uyi *Saint* na lona Kush? Akukabiko bani nakubapakami- si beligama obonisa ukuba wayeyiyo; nakwincazelo eke zabonakala ngaye akuko nto ibonisa ukuba nepempe eli, nokuba luluti olu lwendlu yetyalike ka Krestu lungade lubizwe ngaye; kuka- ngakananina ke ukuba ibandla lingade libizwe ngaye? Okwangoku ngati inya- nge elo lipakanyiswa kupela ngokuba kwatiwa "I Topiya iya kuzipakatnisela ku Tixo izandla zayo,"—nini, nangandle- la ni? Liko isiko elihle lokuzibiza nga- magama *Abangcwelc* izindlu zetyalike, ngo St. Paul, St. Peter, no St. John, njalo njalo; kodwa andizange ndive ndlu ya- tyalike nabandla libizwa nga *mabhoshela* anjengo Esau, no Absolom, no Judasi, nangabanina owayengena ludumo luhle enkonzweni ka Nkulunkulu njengokuba kubonakala njalo. Ukufutshanisa,— ngendawo yokungafaneleki kokuba ama- bandla e Nkosi ubizwe ngabantu—izinto zezinqekeko ke ezo—manditi kwi Sityile- 10 sika Yohane ii , kutiwa kulo Mpostile makabhalele Isitunywa se bandla *lase* Efese, Simirina, ne Peregamo, nezinye indawo; i Ngelosi ayitsho ukuti ibandla *lika,* okanye *lamatile ;* ekubonakala ukuba kunyamezeleka kupela ukuba ibandla libizwe ngendawo nokuba lilizwe elikulo. Le yamawetu ke into ifuza yipina? U- kuba singaba siseko isizukulwana sika Herodi akungebi mmangaliso kanti xa naso sindulula ibandla lama Herodi nge- zimini. Mase undinyamezela, Mr. Mhleli, pezu kwalo mcimbi ndenze nezi mpawa- na : —

*Ngezabanye*— Kubonakala mhlope u- kuba unqulo nombuso zinto emazihambe kunye ngokwendoda nomfazi, oluti uku- ze lume *unqulo lohlanga* umbuso ube ngakulo ; kuba no Tixo ekuqubeni Kwake nama Sirayeli, ube ngavumi—nanamhlanje— ukuba kulaule okumkani abako- hlakeleyo abalupete bukepu unqulo Lwake. Okumkani abangevayo bebenganzinga ebunzimeni, ebasantsulisa abachite nasezitulweni ngelituba, bada bambi bafa ukufa okubi. Lonto ke ibonisa ukuba unqulo maluhambe kunye nombuso. Nakulemihla, kwintlanga ezikanyiselweyo (ndiziyeka ezaba hedeni) " ityalike (unqulo) zohlanga" ziqutywa nje zinobukumkani bazo, imfundo, ama- lungelo, nobulumko bazo (ngobulumko ke ndishishinga yonke imisebenzi). Ku- njalo nase Ngilane, umbuso uhamba no- nqulo ngezizizatu nezinye.

*Ngohlanga*— Mna ke betu ndiba lento iluhlanga *(nation)* iba lulo xa lunobukosi balo, lungachitakele. Tina ke soyiswa, sachitakala, asisena zinkosi, nazinkosana sinazo sezinjenge zibonda ; sesizindimbane nje ezibizwa ngokuba zi *Subject Races,* i *Aborigines* ne *Natives.* Ngekubhetele ukundulula "eyohlanga" ukuba besi- nalo ne xaxavitana le Republic elinjenge-
li lika Oom Paul—i Transvaal; ewe nokuba besinje ngama Mpondo lawa, nabe Sutu ekusenokutiwa baluhlanga, abachitakele, base nobukosi babo nakuba zinqunyulwe noko impondo ngokungena pantsi komnye umbuso.

*Ngombuso.*—Sendite asinawo, kwabe nakulo mbuso sipantsi kwawe (Respons- ible Government), singekabi nazitulo zetu kuwo. Ndibayeka o "Ebhabha" bezi- tulwana esinazo kwi Village Boards of Management, akukabiko namnye ontsu- ndu oyi J.P. (Justice cf the Peace), nokuba yi Felkorneti le ; akukabiko nelungu elimpeqa le Town Council ne Divisional Council, andisateti kona ngele Palamente. Siqala ukomula izitulwana ezingati ziginyisa amate ngezi ze " District Councils " zika mana ka Lhodzi. Naku- mbuso wakwa Xhosa ibisiti into yabanye ukuze ibeyiyo. ivakale kakuhle, ibe na- bameli bayo ebandla. Ingade iranelwe into ekutiwa " yeyohlanga " equtywa ngabantu abasekude, nabaswele izitulo ezintweni zomzi wonke kude kubese mbusweni.

*Ngemfundo.*—Amawetu asebuhlwempu kakulu nangayo. Basembalwa kakulu kuti abalifanele ngenene igama lokuba " ngababfundileyo," abawufumanisa imbe- ko umzi ngemfundo yaba. Isininzi sempi ekutiwa yefundileyo. sizingwenye ezikiwe ziseluhlaza, siraulwe ngemfundo, ngoku inkoliso yimibhudlela ehlazisa umzi izwe nezolo—(nanko u Soyizwapi esixelela ngababhoxe i Kresmesi e Zolo), — ngamaqitala nasezi ofisini kwimisebe- nzi yokubhala abazinto. Nampinzana zibambelelayo kulemisebenzi zezite za- nyamekela ukuziqubela pambili ngokwazo nokukonza ngentobeko. Baya- nyakazela abafana " abafundileyo " e Transkei kodwa sibapuluka besifuna isikolobo se £250 so Nobhala ebefunwa kona. U " Kabilitye " uwixelela ukuba abamhlope botukile bakuva ukuba naba- ntsundu bangenise izicelo ngesisikolobo. Kungani ukuba botuke? Kungokuba bona bayabona ukuba inkoliso yalempi yakuti kutiwa yefundileyo igqwagqwe nje emfu-

Kaffir and Sesuto Cards for 1993

ndweni ayipumanga nanto. Nangakuba fundisi ayipikwa bani into yokuba naku- bo isininzi asinamfundo kuyapi. Ndaka ndalesa Isigitshimi se Nkomfa” ngendawo yokurora kwabohlanga ngobu Sibalitende sasisiti: “ Abafundisi abantsu- ndu (abanye) abakabinakufikelela kumasebe atile omsebezi nokugcina ingxelo ezicikizekileyo zawo.” Kutshiwo ngabantu ekutiwa ngabafundisi abazeleyo, ekunzima ukuba basiqonde isizatu sokuba bangazibambi izitulo ezino Lampulo—bakalazeke kude kube sekupoqeni. Xa isininzi sabafundisi namadodana akowetu kutiwa akakabi namfundo ipilileyo nje kungaqubeka ntonina “yohlanga” kakuhle? Umkokeli wabantu nokuba ngumpatiswa wento zabo uti ukuze aqube bhetele avelele okanye abepakati kwabapambili emfundweni, ekulumkeni, ekwazini, nasekuqondeni, kungenjalo ibabubudididi kwinto yonke. Opikayo ke makarobe kuma Yerepe. Imfama ayinakukokela abatonayo kulunge.

*Ngamalungelo namashishini.* — Kuse kubi emzini nangezindawo, saye singati asiqondi ukuba amaxesha ayatshintsheka. Elixa umhlaba uncipayo wona bubuninzi babantu, kokona kumawetu yonke lento iyindoda ingaka nje kusati ukuze kutiwe yindoda ibe nempahla ehambayo, ilima yonke. *I Bank* enkulu yamawetu isisi- sulu sesifo Sokuqala esifikileyo ; nango- ku u Landipasi umke ne *Cheque* (inko- mo) ezininzi kunene zamadoda ; i *Bank Notes* zomzi, impahla emfutshane, nazo zililita lebhula ne liqwa ; ne *Cash* yamawetu, ukudla, kulilita lenkumbi, ingqo- koqwane nokubola eziseleni. Ngapandle kwezizinto, kusenjengobu “lawu” ku- mawetu ukuhlala nokupila ngendlela- ndlelana zasemlungwini. Ngemisebenzi (i ambara na mashishini, etc.,) yohlanga isembalwa ngokwe tontsi empandeni, nokuxhasana kwetu kuyo kokusasoloko *kulilisa.* Namadodana (isininzi sawo kwakona) ekutiwa afundiswe i ambara. apuma ezikolweni esapete i *rough work* engekayiboni i *practical work,* ongafika ke bepata beyeka bengenakumisa nto ngokunganelisi bani ngomsebenzi wabo etc., ukugqiba nto basuke abanye bayo- kwela ezikwatini, bambi bazilete emipa- ndeui nezo trade zabo. Sisesezincebeni zababantu kutiwa masahlukane nabo— abamhlope—ngazo zonke indlelana zo- kupandela impilo nento zokuxhasa unqulo; engaqina ngelanga elinye “ lenqawa yohlanga” khe bati bonke abamhlope, ngomso lo masivalelwe nga- pandle kwezinceba.

*Ngama Dyodinama Silamsi, etc.*—Kutiwa ngabanye xa kutetelelwa letyalike yohlanga ziquba olwazo unqulo nazo ezintlanga. Ewe, kodwa simgangatweni mnye na nazo tina ngemfundo, ngezitulo nangamalungelo ? Hai. Ama Dyodi anendedebe zawo kwinto zomzi nase mbusweni, o Rothschild, Hirsch, Barnato,' Beit, no Joe), nabanye, olungahlonelwayo nokuba luquba ntonina ke unqulo lwabo. Kwangokunjalo kuma India nama Silamsi, ziko izidwangube zawo o lianjintsinjhi, o Bhownagree, Valoosam- my, no Ramachadran, nabanye; ewe, o Imaum Nantsi, no Hadjie Sibanibani abase matekwini ento zomzi. Tina sime- Iwe zinduna zamawetu ezingobani kwezi zinto, ngapandle kwaba bantu kutiwa masahlukane nabo ? Ukuze uqonde uku- ba kunganzima beziroxisa inceba zabo emzini, okuya ama Silamsi ayefuna ukugibisela owakowawo e Palamente, abamhlope basuke balivala iroba awayeza kungeniswa ngalo, nanamhla ke um- Effendi lowo usaginya amate ngapandle kwezondonga. Amawetu selenokunyamezeleka ngokwezi ntlanga na? Hai bo, awakatembeki nanjengazo.

*Ngama Melika.*—Liposwe e Melika ite- mba lale “ ntshukumo! ” Ama Melika abatiye ngokusegazini abamhlope, kodwa wona selemgangatweni mnye nabo nge- nto zonke zenqubela, afikelele nakuma sebe ombuso, anokuzimela ke, angade ayiqube kufaneleke ne Episkopu yawo; kanamanjazo, wona *akutshwa, awazikts- panga ngokwawo* njengati ezincebeni zaba bantu kutiwa masahlukane nabo! Bemtiye njalo ke omhlope paya baza kudibana apa namahlwempu eli asalwa nomoya wobu Bhulu ngamanqindi, angena zingcola zohlanga (abameli embusweni) apile kwango Innes no Sawala aba. Adibana nabantu abasesemva ngento yonke, abangekabi namonde, nzondelelo, nyamezelo, nakucikizeka ntweni, o *solange* siquba nokuba akukuhle, dasinikisi; besenalo kanobom nocalulo lwabantu. Asivani sisapetwe, siya kuvana sakuzi- pata na? Zibhanga izinto zetu ngo- kungevani; intlanganiso zetu azimi: i N.E.A. (yengqondi zomzi) *ngumaf' evuka;* ezi Sosaitini nezinye intlanganiso zetu *bubudododo* bodwa; maku- fike unyulo Iwabameli e Palamente, *siqekeke;* makubeko i jubhili, *sirortlane,* kufike i Ruluneli, *sikabane;* saye sibinzana ngokungena ntsikelelo kwimicimbi ngemicimbi yomzi. Pantsi kwezimeko, ukuti abantu abase pantsi ngento yonke, nobukumkani babo bupambene bodwa, badibane nabantu asebeqube kangaka, lumanyano “ lwaba roreli ” (ama Kush) “nabachasi” (ama Melika) bomlungu ekunzima ukuluqonda, ekungade kungabiko temba ngalo. Andingebi ndiya- botusa abalesi ngokuti, e Melika umzi lo ucingelwa bhetele kunoko unjalo,

*Ngenqekeko.* — Lentshukumo itetelelwa nangokuba abamhlope nabo baqekeka. Ewe, kodwa bona besamele izinto zonke, umbuso, imfundo, nemisebenzi isezandleni zabo; nangapezu koko nalawo mahlelo abo anezihandiba zabameli bawo kwinto zonke zakowawo. Sinobanina tina? Namnye. Kwakona, ama Kush ati abelungu abateti nto bona ngalentshu- kumo; kungade kube kunjalo, kodwa bona banamava ngezizinto, bangakebaye- ke ukuteta bakangele inqubo yokuqingqa kwentsana ezintweni. Abangeteti nangetuba lokuba babone indlu emnyama esesemva ngento zonke, ilibuyisela emva —25 years back !—ixesha layo loku- konza nokuba sezincebeni zendlu emhlo- pe. Kuba, kanjalo kutiwa ma- washiywe amalungelo, (imihlaba), nendlu zetyalike esezakiwe, kuyokuqalwa pantsi ukugaula izinti zokwaka ezohlanga. Ukuba andiposisi, ama Sirayeli ukupuma kwawo e Dyeputa ayalezwa ukuba azicholachole zonke izinto aziqwebileyo kona, afahle nazo. Elicebo lokulahla yonke into kwa Kush apa lifuza lipina? Ndaka ndeva intshumayelo yomnye umKush, e D-,eteta ngokukutshwa kuka Lote e Sodom; waza wabhekisa bukali kubapulapuli esiti, “Pumani e Sedom (kwezinye iremente) nize e Tiyopiya ! ” Kwabonakala ukuba lento itetwa kakubi nangabantu abangakwaziyo ukuteta ngayo!

Mr. Mhleli, nani bales! abatandekayo, uxolo! mandize kuqukumbela. Malu- nga nombuso nezitulo: sibe netamsanqa lokuba pantsi ko Mntan’ omhle u Vitoliya, ongacaluli bantu, sanikwa i Responsible Government—ulaulo olusezandleni zayo yonke indoda nge voti yayo. Kanti nangoku kusati kwakutiwa makungeniswe amagama emiqulwini yabavoti, amadoda alibale kukubhuqeka ngasezintlanti, isininzi singawafaki amagama anemfanelo; bambi abavumi kuliqonda nanamhla ixabiso levotI. Ngalenxa ke abameli babona bantu baninzi (tina ke) bambalwa e Palamente; kwesamele ama Bhulu ngo “Omfeyire” omana esekusi- ni engeko nase Bandla !!! Nangakwezo bufundisi izitulo kuse kuhle ukuba besingumzi onyamezelayo nonomonde; kuba kwenye intlanganiso yesiqingati. bati abohlanga bakurora ngokubandezwa kobu “ Subalitende ” u Rev. Robert Lamplough wati: *nabo* (abamhlope) *bahleli besazi ukuba liyeza ixesha lokuba bakwe- lele abantsundu kwezo ndawo,* Kwezi zinto zonke ke kufuneka kupela i *qualifications* emadodeni — zemfundo, zengqo- ndo, nezinkutalo, asuke ke betu azixbam- le nje kakuhle zonke izitulo ezi azifuna- yo kude kube kwezase Palamente. Na- ngemfundo bekungafuneki nokuba bade abaf'ana baputume i “consumption” yeugqele zase Melika, kuba ikwako na- lapa. Nabo bayiputuma e Melika baza kusuke badumbe intloko bafilishe besa- funda, basuke ke bafune ukupuma ezi- kolweni bengekabambi nto inankozo. Kutyiwe nto zinina ngumzi kwababeyi- welele imfundo? Bambalwa kakubi, ukuba bako, abangaba banazo. Ikwa ngabafunde kwalapa abanezinto eziwuni- ka imbeko umzi. Ngapandle komona wobu Bhulu imfundo isesezandleni zetu apa ukuba siyinyamesele sikuxolele nokudleka ngayo; kodwa kwi ugxelo yase Lovedale esand’ ukubonakala nango ama £768 ekutiwa *ngamatyala* e Netevu emfundo angekahlaulwa! Yi- mfundo efunwa ngesisa na le kubhuqe- Iwa yona ? Ngamashishini ohlanga sendite asembalwa ngokubuhlungu, saye sisaxasana ngokulambisayo, izinto zetu ke ziwa ziwile; kusenzima kanye ukuba sibe no Dyer, o Baker no Malcomess bohlanga. Kusenjalo nakw ??? imi- sebenzi sisakolise ngama anga pumelelisi nto ; sisapila ngemisebenzi yaba bantu kutiwa masahlukane nabo ! Ndike ndive abelungu ngezinye izinto besiti “ Time alone will tell ; ” ndibhala njengo nenkolo yeloxesha ke. Ukuba amawetu *ebeselenazo* kakuhle siteta nje ezizinto zifunekayo ndizikankanyileyo, bebengati nabaninzi abangayiqondiyo “ lentshukumo,” ewe nabamhlope, babone ukuba umzi unazo impahla (instruments) zokusebenza no- kundulula into zokuzimela, ewe, ibinga- de “ netyalike yohlanga” ivakale bhetele. Kona ngoku kusanqapazeka zonke ezizinto nje, asenokuti amaku- mshana : “ The thing *islufifius,”* abasatsho kubafanele ke nabangayivayo lento ukuti “ boyicela ivutiwe.”

Nazi ke, manenekazi namanene akowetu, *ezinye* indawo zokuba ndingayiqondi “ lentshukumo yakwa Kush,” kude kuzokuba ngoku; ndizibeka parabi kwenu ngentobeko ngokwamafensterana endibona ngawo.

Camagu, Mr. Mhleli, ngamazwi amade kumhlana ndikukataza kangaka nga- lomcimbi.—Ndingowako, njalo, njalo.

M.

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# IMVO EXTRA

THURSDAY, FEBRUARY 3, 1898.

IT appears that King KHAMA, the head of the Mangwato tribe in the North, who became famous by reason of his aversion to strong drinks, which he has rigorously kept out of his country for years, has at last been prevailed upon to allow a hotel to be put up at Palachwe, a Station twelve miles from his town of 30,000 Natives. Although it is stipulated that not even a drop of brandy shall be given to a Native, we know what will follow. For was not the same thing done in the Transkei, with the result that nowhere else is liquor doing greater
mischef among the Natives than Territories.

The Transvaal Wesleyan Native Methodist Synod has also been holding its sessions in Pretoria during January. It does not come under the South African Conference, but it still worked from England. The rapid growth of the fact that four years ago there only three
European Ministers in the Johannesburg Circuit, where now there are nine. In the Native Church the extraordinary growth in numbers
is proving a serious cause of embarrassment from the difficulty of training sufficient teachers and Evangelist

THE Mashonaland Synod of the same which also sat last the presidency of the REV. SHIMMIN, also shows progress the English and Native department. The members of the Synod decided upon certain changes in the appointments for next year. It was resolved to commence work in Umtali, and Mr. TEMPLE, who has done good work in starting the new mission station at Majila, was ap- . pointed to the post. Mr. STANLAKE, after two and a half years' hard work in Salisbury, succeeds Mr. TEMPLE. Until a new man arrives from England, Mr. STANLAKE will undertake the duties of resident minister in Bulawayo. Mr. WHITE, who has spent three-and-a-half years in Mashonaland, has permission to visit England. He will be succeeded by Mr. BRIGG, who has resided six months in this town. Mr. BRIGG is sorry to leave his friends here, but rejoices at being appointed to the work that lies nearest his heart. Application is to be made for two new men to come out here at once ; one will assist Mr. SHIMMIN in Bulawayo, and the other proceed to Salisbury.

## BIBLE LESSON

FOR SUNDAY, 13TH FEBRUARY.

INTERNATIONAL BIBLE-READING Assoc,

SUBJECT-THE *CALL OF MATTHEW*

MATTHEW IX, 9 to 17.

Some of the words of Scripture are spoken to all people, other words are spoken to certain classes of people. This lesson is for one certain class—for Government servants. Now many of those who read this paper are such. To you then this word comes. Matthew was a man who collected the taxes for the Government, some of you do that, others are clerks, or policemen under the Government. The Lord calls you to-day as he called Matthew, He says to you " Follow me."

Matthew was a man who had a good education. He was called that he might use it in the Lord's service. He wrote this gospel that we are now studying week by week. And so we in these days get a blessing because Matthew obeyed the call of Jesus. There is a great need to-day that those of you who are educated should work for God. The work that the Missionaries have done for you in past time should be in your hands now, and many things which they cannot do for you need to be done. Your education is a great power: do not use it to make yourselves great or rich, but use it in the service of God, and of your fellow-countrymen; then you will, like Matthew, give a blessing to the generations of the future.

Matthew had also a power on account of his position. Before he believed, he had used this power only to make himself rich, but afterwards he used it to lead his people to believe in Jesus. He made a feast in his house and called all those who worked with him to come and hear the words of Jesus. You also have authority in your hands. When Jesus calls you to follow Him He says you are no longer to use this power to make yourself rich or to trample on those who are under you, in your pride, but to make them your friends, that by your word and your example they may learn to obey Him who is the Master of us all.

Many are sick in their souls; lead them to Jesus, the great Doctor : v., 12. Many are sinners; call them to repent: V., 13.

## REPRESENTATION OF THE NATIVES.

[LETTER TO THE EDITOR OF " IMVO."]

DEAR SIR,—Will you kindly allow me, through the medium of your paper, to ventilate my feelings.

There is one thing I would ask, from a Native point of view, and that is— Has the time not yet arrived for the large number of Natives in this continent of Africa to have representatives of their own colour in Parliament ? While, Mr. Editor, I do not say that those who have been their representatives have not done what they might have done for their constituents ; still I ask, from a broad point of view, whether there is any harm, for such Natives as are competent to take seats in the Houses of Parliament, to come forward and be representatives of their own race in making the laws of the country?
We have been told from the last Census report that to every white man in South Africa there are three Natives, now, if such is the case, is it not fair for us to a voice in Parliament? I shall be much obliged if any one will kindly come forward and show me any harm which would injure the Native race if they would send representatives of their own.

Thanking you in anticipation,
Yours, etc.,

OBSERVER.

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It tells of man's belief in God;
Of Diaz and his band, Who braved the waters and the [flood, At Christian King's command.

It speaks of Freedom's flag [unfurled, For Christianity;
A beacon light, in this dark world, To God and liberty.

On Santa Cruz, long may it stand, As emblem, may it be
The cheer of Good Hope ; in the land Peace and prosperity.

A.K.S.

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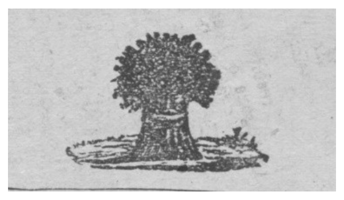

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## ISAZISO ESIBUKALI!

ABA Guquli be Zibhalo Ezingcwele bazisa wonke umzi ofunda i Bhayibhile yesi Xhosa ukuba ngoku bapete i Testamente Entsha, nayo ke sebeza kuyigqiba.

Ngoku bayaqokela ukucela bonke abafundi. be Bhayibhile yesi Xhosa ukuba bawaxele amazwi abangakolwayo ngawo, kwa namazwi abati ngekufakwa wona endaweni yalawo bawakalazelayo.

Aba Guquli bozikangela indawo ezinjalo baziqwalasele. Umzi onendawo ozikalazelayo mawuzitumele ku Rev. Dr. Kropf, Stutterheim; mhlaumbi bangazibhekisa ezondawo kwamanye amalungn anje ngo:— Rev. Canon Woodrooffe, Grahamstown; Rev. Dr. Soga, Miller, P.O. Umtentu; Rev. E. Makiwane, Macfarlan, Alice ; Rev. W. B. Rubusana, East London ; Mr. J. Tengo-Jabavu, King Williamstown.

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Lo mgutyana, udume kunene awugqitwa nto ekutshabalaliseni incukutu, intakumba, amanundu, nazo zonke izinambuzane (kodwa ungenangozi ezilweni). Zonke impahla zoboya mazigalelwe ngalomgutyanaxa ziza kugcinwa. Unoncedo kakulu ngaselwandle. Ukuze ungadani, qiniseka ukuba utate oka " Keating umgutyana." Akuko wumbi uncedayo.

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Awugqitwa nto ekubulaleni intakumba, incukutu amabhungane, namanundu kwingubo zoboya nazo zonke intlobo zezi nambuzane, Abazingeli bayaku wufumana unoncedo olukulu ukubulala intakumba ezinjeni, kwanamanenekazi kwinjana ezifuyiweyo.

ABANTU BAYAYALEZWA ukuba owona unguwo, ubhalwe igama lika THOMAS KEATING; ungenalo yinto nje yokubalablekisa abantu. Utengiswa ngenkonxa kupela.

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