



**UKUBA** lo ugama lingase zantsi umiselwe ukuba ngu Mteteloli we Marike Oucedisayo, enikwe ne gunya loku tengisa zonke intlobo zempahla ebambayo nezinqwelo kulo msito wase Qonce. Ngoko ke ucela ababloblo bake abantsundu ukuba bazi zise kuye impahla zabo abatengisele. Uyakuhlala esenza ngako konke ukuba abafumanisele elona xabiso lizezulu lase markeni. Xa impahla ingatengwanga akusokubizwa nto, xa itengweyo imali yayo ifumaneka kwasemva kwe fandesi. Ngoko ke yiza, xeleta nezihlobo zako ukuba zizise mhlambi zitumele inkabi, nemazi, namatole, namahashe, negusha, ne hangu, yonke into e Qonce ku

Umteteli Marike Oucedisayo.

Oyakuku nika nelona cebo lipilileyo lokutengisa ngokutya kwako nge-xabiso elipezulu le Marike.

**MAMFENGU! MAMFENGU!**

**PAULANI OKU!**

Lo ugama lingezantsi unika

**Amaxabiso apezulu ngo Boya,**

NEZIKHUMBA

**Zenkomo nempahla emfutshane,**

Kwivenkile zake ezise

**MBIZA, e Mtwaku nase Lu-**

**xwesweni kwa BLAYI.**

Into eyimpahla yevenkile itengiswa ngamaxabiso apantsi xa itengwa ngemali kuzo zonke ezindawo.

Kwakona kwivenkile yakwa Blayi utengisa IGUSHA ezi 600, NENKOMO ezi 50.

**THOS. MORIARTY.**

Blyth Station, Fingoland. 2tc

**YEKA UKUSELA UTYWALA.**

KODWA ke ukuba uyabusela, sela obungangxengiweyo obucocekileyo wobufumana ke kwa **O. DONIAN, Kwi Bala le Marike.** Yena akatengisi bumbi, ngobulunge kakulu.

**Udaba**

**Olumnandi.**

KULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu esandukwela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngasezantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngoko ukuba uyatenge ingekatangiswa.

Izihlangu zamanenekazi—I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Ziqala kwi 5/6 zizibini.

Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/11d.

Ikwilinti ezinamabala ze 3/6

Ihempe zamadoda, zihleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke amabala).

Amalapu Amhlope ekoyi (apindiwe nsubanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinamabala nezimnyama.

iwaka lenqawa i “ GBD ” Briars, njalo, njalo.

ZONKE amanani apulwe pakati. Yiza kuzibonele kwangoku kuba aku- bizwa nto ngokukangela.

**W. O. CARTER & Co.**

Kwinkundla ka Makeleni,

**E-QONCE.**

Mr. J. A. BRIDGE,

Iggira Lamazinyo,

No. 1, DOWNING STREET, E QONCE.

**Iveki.**

Kwi Konferens ye ramente yarns Wesile Engilane kunyulwe u Bev. Robert Newton Young, D.D., ukuba abe yinkulu (President). Kuvakala ukuba ngonyaka ozayo kuyakanyulwa u Rev. John Walton ALA., osand' ukusuka kwelilizwe.

Kwi Palamente yama French amadoda amabini ade abizana umngeni ngokusuka enye iti kwenye—uligwala wena. Kwami- swa usuku ayakutelekiswa ngalo. Adibene ngomhla we 17 July alwa ada adinwa ngo- kwenkuku, akwabiko yenzakalayo noko.

AMA Rashiya anenqushhekane yovundu olu-mana ukukukumala lubuye ludambe ngaku. ma Ngesi e Afghan stan, ngati isipelo sa- lento ayakude Amangesi awe ezintongeni.

UNOBHALA wentlanganiso yododana no mtinjana wase Gcuwa akasitumelanga ingxe- lo yentlanganiso eyenziwa ngomhla we 29 June; noko mhlambi mcwadi isaduke ezi- posini ngenxa yobutipitipi obudalwe zimvu- la.

INDODANA apa esaka sayibika nkuba ilindis- selwe i Jaji e Kapa ngenxa yokubulala ngo. mpu intombi ebihlala ikululwe ngesizatu so- kuba ite piti intloko. Ite i Jaji makanga- kululwa kanye, makake aluswe komkulu ade aqondakale eyona nto ayiyo.

U JAMES STIRTON obengunobhala wedolo- pu yase Komani upambi kwamatyala ngobu- bhuru bemali yalowomzi. Isiquma esibona- kala mhlape ukuba sibiwe yi£283 : 0 : 11d. Kusapendlwa.

U DR. DILLON igqira lesiqingata sase Rini ubhubhe ngolwesi-Hlanu olugqitileyo.

U MR. JAGER wase Bhothofolo ubulele ingwe zantatu ngeveki enye.

INTLANGANISO yo Manyano nge Mfundo ayibanga nakwenziwa ngosuku lwayo nge- nxa yemvula. Iqelana ebekilo liyenze ngo- lwesi Ne. Owona msebenzi mkulu ulindi- selwe ezayo, ekutiwe yobase Rini. Ingxelo yobonakala kweleveki ezayo.

U MR. R. W. ROSE INNES unikwe iwonga lokuba yi Justice of the Peaee kwisiqingata sase Qonce.

U MR. CHARLES HUNTLY obeke esisandla semantyi yalapa e Qonce wenziwe imantyi yase Hope Town.

KUVAKALA nkuba umlambo omkulu ongu Mferate uyadibeka ngenxa yokumana indonga zawo zisiwa malunga ezantsi kwe Babi- lon kancinane. Kwezinye indawo sewusuke wangumxobozo.

OTSHAT' EKWELE. — Kwisiqingata sase Washington e America nte xa apakati kw- nkonzo yangokuhlwa u Rev. Seymour Guernsey kwavakala ingxelo emnyango. Uye kukangela umgcini-mnyango wafika kuko umfo nentombi bekwele emahasheni, bambi- za ngokukaula- za umfundisi. Efikile bapose ipepa lemantyi, abavuma nokuhla emahashe- ni bati bayasukelwa nguyise wentombi. Ya- puma yonke ityalike yaza kubonela. Ba- bhala bepezulu, akwaba senziwa nesiyalo, bawajika amahashe bagoduka sebethatile.

ABELUNGU abane balindiselle i Jaji apa e Qonce ngokuti kanti kulelwenje ngabanye abantu bona bahamba begqoboza izindlu zabantu besiba.

IBHULU lase Tsurini (Oudtehoorn) lilikabe lalibeta nangesitropu i Lawana ebeliliqeshi- le elingu Tarentaal lada lafa.

NONYAKA nje abapati (Board) bomzi wase Nxukwebe ukusa ku July womnya ozayo ngo Mr. Thomas Pala Mqedazwe, Jantji Jonas, no August Radas.

UMTSHATE NGENGEMPOSISO.—Umfana womlu- ngu obetwala intombazana bayumelene nayo ukuba woza ebusuku epete ileli yokuhlisa ngefestile. Ufikile okunene wayimisa ileli, kanti nyiposile eyona festile le akayo yeyoni- nina ongumhlolokazi onebala. Yasuka le- ntokazi yehla ingenzanga nelimdaka, wayi- posa ekalityini. Izigcine kunene ayateta yaman' ukusebeza. Kuse xa bafikayo kwi- ndawo abebeya kutshata kuyo. Ute kuba umfana lo wenzakele kunene yimpato ema- ndi apetwe ngayo akabisotuka kakulu naye waseleyitshata lonto kazi.

LOMNYAKA uyatembisa ukungati uyakuba mhle, ngati kufun' ukubuya leyaminyaka midala oko utyani bebuba bude bubenzala kwapakati komzi.

IPEPA eliyi Pondo News litshonile ngoku- ngafumani nxaso kakuhle.

KWINDLU eyenza imatshisi e Dayimani kwenziwa ibokisi ezingapezulu kwakulu ngemini' inye

U REV. C. D. TONKIN umfundisi wase Tshatshi obekwela Mampondo utshintshelwe e Gcuwa:

U MR. HUTCHINS Umgcini-Mahlali ulungi. seleta ukutyala imiti yokwandisa amahlali akwa Qoboqobo nakwa Matole. Lomsebenzi uyakuwenza ngabahanjwa.

INKOLISO yama Ngesi anganeno apa ati mayahlulwe i Palamente ibe yodwa eyase Kapa eyeli ibese Rini.

U MR. HENRY LARDNER BURKE oligqwe. ta le Jaji e Rini uvunyelwe ukuba Jibe li- gqweta kwi Gantolo Enkulu ye Jaji e Kapa.

KULE veki igqitileyo bade bababini abantu abazibuleleyo e Kapa. Omnye uxizhome emti- ni, omnye oyinkazana wazeyiselisa elwandle. Imbangi ayazizwa.

UCINGO luti Amabhaca nama Xesibe ama- na etumela izigitshimi ku Mampondo ewaxe- lula ukuba ayeza. Ubusela bukulile.

NGOBUSUKU bolwesi-Hlanu olu kuyakabako i Timiti kwa Brownlee.

ISIKITSHANE esiyi Homeward Bound sindu- luke ngolwesi-Tatu olugqitileyo e Kapa uku- singa pesheya.

IXABISO ledayimani ezimbiwe ngo June yedwa kumngxuma emine e Ligwa yi £217,648.

AMASELE nempuku kutiyene kakulu- Indawo ehlaya impuku ayizange ibe namase- le kuba impuku zivaluma ade afe zize zima. ne nkuyatata. Umntu owoyika kakulu amasele ngelezizyeka zande impuku endlwini yake; ozoyikayo impuku ayeke ikati zande.

KUTE xa kudutyulwa itekeni pesheya wa- sika lowa mntu upantsi kwayo waya kuyi- lungisa engalixhomanga ilapn wadutyulwa imbumbulu yangena endlebeni yayakupuma kwenye yatsho pakati kanye etikinini. Uku- cana okungummangalis.

INGXELO ye Sosayiti yase Bayi eyole kunene yobonakala kweleveki ezayo.

INKOSIKAZI ka Rev. Jacob Boom ibhubhele e Xilinx nge 18 July.

ABAXHASI be Mvo Zabantsundu baya kunjuzwa ukuba ikwota yabantu abaninzi ipe- le ngo June ogqitileyo. Lixesha ke eli itunye- lwe imali. Esi sikumbuzo sibhekiswa nakwabo banga Magosa Emvo kwindawo ngendawo. Kufuneka itunyelwe nge Post Office Orders imali, indawo ezingenayo nge Stamps zepeni, nezimbini, neze tiki. Azifinwa kakulu eze halufa. Yonke imali ingena ngo J. TENGO JABAVU, Office of Imvo Zabantsundu, King William's Town.

**NGOLWESI-TATU, JULY 28, 1886.**

Umqantongo

**LENCWADI ilande-**

wama Mpondo, layo ivela ku Nkosi UMHLANGASO J. S. FAKU. ixela izimvo zama Mpondo ngesimo sezwe lawo ngoku, koba mandi uku- yilesa.

Esihlonyaneni, Pondoland, 10 July 1886.

Ndicela indawo kuwe Mhleli wepepa lo- hlanga ndifumene amazwi epepeni lako lika June 23, 1886: usiti nxolo alukatiko pakati kwama Mpondo nama Xesibe. Alusokuze lubeko pambi kokuba u Rulumente ahlanga- ne nama Mpondo; nalamadabi abeko ake- nziwa Mamponde enziwa ngama Xesibe azisa impi Emampondweni, kanjalo esenza ngo- mteto awunika zimantyi ukuti makenje- njalo. Lonto ke akutandabuzeki ukuba isipelo yimfazwe nkuba kuyakama oluhlobo lwenzekayo ngoku. Enye into yinene obu- yiteta kwakweli pepa lako ilizwi lokuti— u Josiah Jenkins kutiwe makabuye aye e Rode—yinene atsho amakosi Amampondo ne nkosi enkulu iti makabuyele kona e Rode u Josiah Jenkins, no Tshotsha no Ntini no Notanaza no Jusona ezonkosi zobe- ba- bekw ngepezu kwezo nkosi ezintatu ezizi- ngema ngakona kunye nama Rilikwa akwa Adam Koko esikolweni sika Nota nakuyo yonke imimandla ebimiwe ngu Nota, nanga- pezulu kuba baninzi bona kuno Nota. Ku nye nalamakosana sendiwakanganyile ba- ngapezulu kuba ama Rilikwa aya kona apo inani lawo 624 eliyakuma kona. Into ebi- bambile kuvuna, siyashuba ukuvuna siza kubakapa ukubesa apo e Rode, silindeke u Nota ukaza kwake kunye nabantu bake o Makaula no Ludidi abantu bake. Baku nyuswa ngo September; kodwake asiyi ku- bani, siya Emampondweni e Rode, kanjalo siyawufuna umhlaba wama Xesibe ne St. John's River. Makutetwe kulungiswe ku- hle ngendaba zoxolo, kuba nalendlela kuthiwa bayipwe ngu Nqwiliso kodwa umhlaba nda- wugqibela ungoke Mqikela nna, andazi Nqwiliso unomhlaba Emampondweni apa. Amakosi maninzi Emampondweni kodwa akako nkosi inelungelo lokunika umhlaba no Nqwiliso ke ukwanjalo. Kuloko u Rulume- nte engnmntu ongayililelyo imali namandla ake, ngoka Faku mnye. Apa Emampondweni inkosi enkulu yama Mpondo ngu Faku, efil uku Umqikela inkosi enkulu yama Mpondo, indlalifa mhlaba wama Mpondo wonke, manazi nonke ukuba kunjalo; yifake nangesi Ngesi, no Nqwiliso upantsi ko Mqikela kwano Ndamase wayepantsi ko Mqikela. Nonina ka Ndamase wayepantsi konina ka Mqikela wabekwa wanikelwa ngama Mpondo. Wati esazekwa unina ka Mqikela waziwa ukuba uyakuzala inkosi yama Mpondo, yiyo leke ikoyo. Manditshone apo.

UMHLANGASO J. S. FAKU.

Siti sisakutelekisa lenteto ingase- ntle nezinye impawn kube sekuhle- ni ukuba kuza konakala Emampondweni. Okokuba lifile akuko nta- ndabuzo liyakuba lityala lalo Rulu- mente wetu ote ebona ukuba lisolo- ko lipitizela emideni wasuka watye- sha. Lonke elixesha Amampondo azama ukuba lento ilungiswe nge- milomo usuke u Rulumente wazenza ukuni olungenakugotywa. Izitu- nywa zama Mpondo azizange zipu- melele ngento ezaziyiyele e Kapa, ngokusuka u Rulumente ale ukuba ingenwe longxoxo zaziye ngayo, po- fu wayete mazize. Nazo ke zazinge- nako ukuyilahla lonto zaziyitunyi- we engapendulanga u Rulumente. Indlela esuka ecwebeni lo Mzimvu- bu ayivulile Amampondo ngokwe- njenjalo efuna ukubonisa uxolo. Ngoku abecela u Sir T. SHEPSTONE, Col. GRIFFITH, no Mr. IRVINE ukuba babe ngumlomo wawo ukuteta no Rulumente, kwanalento u Rulumente akayivumi uti iyakumngenis a endlekweni. Xa sikangeleyo tina ezindlekwana azinto kunokuba kufe

ilizwe zekucitwe izigidi zeponti emfazweni. Isekuhlani yona into eyenziwa ngu Rulumente ukuba ufuna Amampondo etshabalele. Lonto ibonakala kwimpendulo ayenze ku Sir T. SHEPSTONE ate akufuneki qela lesitatu kulento kubanjwene ngayo, watsho wayibhebhetha. Imvu- melwano eyenziwa no FAKU yi Ru- luneli u Sir PEREGRINE MAITLAND ngomnyaka we 1844 yayibhalwa ngu Sir T. SHEPSTONE lo, ngoko ke ubengafanelwe kucaswa ngu Rulumente. Iyakutinina ukuze ilunge lento xa kungadityanwayo nje ?

**Amanqaku.**

NGOLWESI Ne olungapaya kolugqitile- yu Judge Buchanan wase Rini wakwe- la esihlalweni kwi Gantolo ye Jaji emele eli langase mpumalanga ukuba agwebu amatyala avela e Qqushwa, e Batisi, Emnyameni, nawase Rini. Ute Umngo- geli matyala akukona ukubiza amagama e Jury, Kwasuka u Mtshtshisi-Matyala obambileyo, u Mr. R. Solomon M.A., wati kuluvuyo kuye ukuba abeko apa e Gantolo ukuba akuko matyala okutetwa. Kute kusakuba njalo kwasuka Umsila wakomkulu obambileyo wabhasela i Jaji ngezingxobo zezandla ezimhlope zama nyange. Kutiwa into enje sekuyimi- nyaka engamashuma matatu anesibhozo yagqityelwayo, okokugqibela yenziwa nge 1848. Ezi ziqingata zikankanyiyweo zifanele ukunconywa ngenxa yoku ncpa kwamatyala kuzo, ute u Mr. Justice Buchanan xa andulula i Jury kubangwa yindyebo yokutya, asiyiyo imiteto eluku- ni yezohlwayo.

UMZI uyakuva into embi wakufumana oludaba lokuba u Rulumente ubuyeywa- yivusa lankatazo wayeyenza yokutshu- tshisa Abatembu. Sitsho ngalento ilandelayo esiyifumana epepeni lase Komani i *Itrepresentative* :—“ Sityelwe ukuba abantu abannynama base Batenjeji baya- kweleliswa kwakona kwelo, kutiwa se- kunduluke abantu abakuma kulu ama- hlanu. U Rev. J. Smith- usinger walo- dolopu usinge ekapangawo lomcimbi.” Azi ukuba ababantu bannynama bayaku- de bonwabe ninina, bazinze ninina? ukuti bepuma emopini ongaka welanga babe besukelwa.

LOMBONISO ukoyo ngoku e London wezinto ezisuka kwelilizwe nezizuka e Indiya utsale into eninzi yabantu balapa. Inxenye kubo yenze umsebenzi omkulu oyakuba luncedo wokubhala emapepeni elozwe ngezinto zemzi abasuka kyo. Kwelinye ipepa sifumana lenteto enge St. Augustine's College Canterbury apo ku- funda kona amadodana amabini antsondu u Mr. Jacob Maneli no Mr. Ebenezer J. Hani abasuka Emata. Uti lowo mbhali —Oluve lusuku nezimbini endandikwe- si sixeko sidala i Canterbury ndaka nda- tyeljelakulo Koleji inkulu yokungqesha abafundisi base Koloni, kwaba yinto eyole kunene kum nakuwafunda amagama ezityudeni ezazifunda apa esezingabafu- ndisi ngoku e South Africa. Lawo inagama ako kanobom, pakati kwawo ndafumana nelika T. F. Lightfoot igama elaziwa nangubani ongum-Tshatshi e Kapa, kanjako ligama elikumjuluwa nge- ntando nangabakude ne Kapa. Ngenxa endandiyi ngalo abemabini amadoda ase Kapa akule Koleji, enye ipuma kwisiqingata sase Rini, enye sityudeni esisand' ukupuma e Koleji yase Zonnebloem. Bo- babinu baquba kakuhle, bakangele kwi- xesha abaya kubuyela ngalo kwizwe lako- wabo. Belindelwe ukufika kwe Dean yase Kapa ebitembise ukuba yobako kwi- nkonzo ezitile ezibalulekileyo ezizaku- bako.

U RULUMENTE we Nkosazana waka ibaalkakisi zamajoni e Kapa nakwezinye indawo ezikufupi nalo e Wynberg nase Simon's Town. Lento izalisa olulure lu- koyo, xa ziyidibanisa nale asand' ukuye- nza yokuboleka abapati bomzi wase Kapa imali yokulungisa lomwzi ukuba unga- bi sisulu emikuhlaneni. Ulure lolokuba i Marquis of Lorne umyeni wentombi yo Mntan' Omhle uza kuba yi Ruluneli yeeli lizwe yakuMka le ikoyo abe ke u Princess Louise uzakuba pakati kwetu.

**I Palamente.**

I TRANSKEI NE VOTE Kungenwe kwisiqingata sesibini so Mteto wonyulo lwapeshesha kwe Neiba.

U MR. MERRIMAN ute masibulawe esisig- qendu, endaweni yaso kufakwe lamazwi:

“Iyakuba yimfanole nomteto ukuba i Rulu- neli iti ngesaziso sakomkulu yenze iziqinga- ta zibe zibini eziya kunyula amalungu e Palamente, sisinye kuzo sinyule amalungu ama- bini” Ute, esokuqala isiqingata singaquka, i Xalanga, Ingcobu, no Mtata; zesibini si- quke Umzimkulu, Indenxa, Emadadi, i Kokstad, no Mzimvubu. Zingabanela kungashiyeka kupela i 1,000 Amangesi uku- ngene 170,000 Abantsundu. Aze amawuka amabini anamakulu asibhozo abantsundu ake ayekwe okwangoku angabi nabameli Lama Ngesi angapandle angakolisa ngoku- ba ngabafundisi, nosali lwabarwebi, nezicaku zika Rulumente yonke le impi ayingebinani nokuba ayivoti okwangoku.

U MR. ROBERTSON ungenise ipamba lokuba isiqingata masinyule ilungu libe linye.

U MR. LE ROEX ute ukutyebisa elopamba "lize kodwa elo lungu lingabi ngumntu omnyama.

U MR. SAUER ungenise elinye ipamba okokuba iziqingata ezinyulayo zibe zitatu. sisinye sinyu e ilungu elinye, zibe zezi EIL pesheya ko Mtata ukusa e Kokstad, ela Bate- mbu lonke, nela Mamfengu. Ute elama Bomvana nelama Gcaleka angake ayekwe okwangoku kuba bambalwa kuwo abafane- wa kuvota. Isitatu sabameli asininzi ngokugqitileyo kumhlaba obanzi kangangaka

UMR. AYLIFF ulisekele elicobo lokugqi- bela wati, kungati ke Abatembu bama-

nyawa nama Mfengu akungelungi, ingahlala

**Amayeza ka Cook Abantsndu.**

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika  
COOK Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

Elika  
COOK Iyeza Lokukohlala (Lingamafuta).

1/6 ibotile.

Aka  
COOK Amafuta Ezilonda Nokwekwe, 9d. ibotile.

Elika  
COOK Iyeza Lepalo. 1/6 ibotile.

Ezika; Ipiis. 1/ ngebokisana.

Eka  
COOK Incindi Yezinyo. 6d. ngebotile.

Oka  
COOK Umcija Westepu Sabant- wana. 6d ngebotile. Oka

Eka  
COOK Umgutyana Wamehlo. 6d ngesiqunyana. Niqondiae ukuba igama ngu

**G. E. COOK, Chemist, E QONCE.**

Kuba ngawenkohliso angenalo igama lake.

ISIKUMBUZO.] —U— **JOSEPH J. YATES, OBEKE ESE BAYI,** Ngumteteleli Ematyaleni, ufeza ne- micimbi engemihlaba, nento zonke ezizifwa ' ' nga magqweta." IOFISI—Egumbini le ALEXANDRA ROAD ne Downing Street, kula ofisi ibisakuba yeka Mr. Innes.

**I BRANDI**

Elungileyo engapitikezwe nanto zinjenga. mana nezinya ezibululayo, itengwa ko

**c. J. DOWELL & OO., BANK STREET, E-Q O N C E.**

U MR. DE WET: Ilungu elibekekileyo (u Mr. Sauer) ugaule 75,000 abantu ukuba ba. ngabi navoti, uxaswa lilungu lase Bhofolo kulonto, yena ucebisa eli bhunga ukuba ma-lamkeleli eMabini. Mr. Robertson icebo lokuba amalungu makabe mabini.

U MR. AYLIF : Noko bendingangi ndingawavalela ngapandle Amangqika akwa Gcaleka, ingasiposo esikolu lonto.

U MR. DYER ute ukuxasa icebo lika Mr. Sauer lonke elilizwe lakwa Gcaleka inaliqu-kwe njengoko libhalwe ngako kwi map ka Mr. Grey.

U MR. SAUER uyamkele londawo ingeniswayo wati, ubengafuni kugaula bani yena evotini ubebona lento yokuba mbalwa kwa-baya kuvota kwelo. Kwa Bomvana kunga-vota imantyi nesandla sayo qa, nempinzana zabarwebi ezite sa kwelo, ekungebeko nto nokuba bashiywe bona. Kodwa ke ngati kulonga xa kutatwe icebo lelungu lase Qonce.

U MR. MERRIMAN ute ukuba lento yenziwe kungaba kwenziwe unqabela-ndikule kubantu abamnyama ukufumane ngati bayayinikwa into kanti yinkwalambesi. Lamacebo onke ngeke ayekucingwa.

Elika Mr. Le Roex icebo laliwe impela-Elika Mr. Sauer lokuba zibe zitatu iziqingata namalungu abe matatu liposwe evotini kwahlulelwana:—

Abalivumayo, (22) : — Messrs. Leonard, Vintcent, Merriman, Warren, Sir T. C. Scan, len Sauer, Stiger, Rudd, Innes, Jones, Paton, Douglass, Dynt, Hutton, J. E. Wood, J. G. Wood, Lewis, Crosbie, Pearson, Ayliff, Frost, no Brabant.

Abalayo, (30) :—Messrs. Barry, Van Rensburg, Wiener, Keyter, Oosthuizen, Johnson, J. I. de Villiers, de Vos, Robertson, O'Leary, Dei, Tudhope, Ohlsson, Van Heerden, Sprigg, Uppingbn, Scholtz, Vander Walt, Le Roex, Venter, A. B. de Villiers, Theron. De Wet, Goldsmidt, De Smidt, Joubert, Roth-man, Du Plessis, Des Vages, no Esselen.

Ngokoke icebo lika Mr. Saner libe liyatshona, nelika Mr. Dyer laroxiswa.

Elika Mr. Merriman icebo ndawonye ne-lika Mr. Robertson lavnywa.

U MR. MERRIMAN ungenise elitsha icebo lokucaza imida yeziya ziqingata abete makwenziwe zona.

U MR. SAUER no Mr. DE WET bate lo-nto iyakuvalela ngapandle iziqingata ezi-miwe kakulu. Laliwa elocebo.

U MR. INNES wati eligunya linikwa imantyi liqitile lokuba abantu abafanelwe kubhalwa encwadini yaba nyuli babonwe zizo.

U MR. MERRIMAN ute makabulawe lomazwi kubekiselwe kuwo.

Laliwa elocebo.

MR. INNES :—Izaziso ezingonyulo maze zishicilelwe nge-Sixhosa njengokuba zishicilelwa ngesi Ngesi nesi Bhulu.

Kwahlulelwana ngalonto.

Abayivumayo, 19; Abayalayo, 24; yaba iyatshona njalo.

Kute kwesi situba yaka yatiwa gexe bu-cala le ingxoxo.

(Inxenywe kwelezayo.)

UKUBONA KO XEGO-DALA.

Ku Mhleli we Mvo.

Kaundincece nkosi ndiipe ibalana kwelipepa sithi leletu — lingeletu — ndike ndipose izwana kumakowetu, mna Xego Dala.

Makowetu niyayibonana lento ibonwa ndim? Kumzuzu ndiman' ukubona kwelipepa sithi leletu, Umhleli ebongoza ecenga esithi, ixesha lipelile imali yepena mayize—ade avelise nelokuti ukuba isixasalo asiziswalobhanga ipepa,—kukade etandaza njalo, ngoku selengati uyasongelana, ngokuba esithi oselenexesha engaroli uyakufunelwa iqingha lokumrolisa, Ezi zindawo makowetu, siyazinga na? Asiboni na ukuba sizizikohlakali? Singatimna ukumbeka ngedinga umntu singalifezi idinga letu? Siyazi tina sike sibe senkonzweni, ukuba sikonzela umvuzo ukuzwe sipile nosapo lwetu, siyazi ukuba kuti lakupela ixesha lenkonzo siwubize umvuzo wetu—kuthi ukuba awupumi sithi sidliwe amandla etu, simangale ematyaleni. Kunjanina ke namhlanje tina sikonzwayo sisetyenzelwa ngedinga esilimisileyo — singatimna ukudla amandla omnye, sibuyise sidle nomvuzo wake—asingawo maxokina ngalondawo, asingawo-maselana kanjalo? Ndiyabizwa ndidanile; Umhleli we Mvo Zabantsundu kukade esisebenzela, kumzuzu ehlabha umkosi ememeza kungasatyelwa. Papamani makowetu putumani umzi uyonakala. Bapina o Tand' Uhlanga, no Xas' Uhlanga, nobani bobani abakade bezidumisa ngokwabo ngamagama abo kwelipepa, ndithi bayepina, mabavele namhlanje, bawakulule amatyala abo bawafeze amadinga. Into ilula ukuba siyabambisana ngayo asingeyifezi siyakelelene. Ngumsebenzi wetu makowetu, ngumsebenzi esiwuyilelwe ngobalobalo ngabanye, bengenanzuzo ngawo, mabangadileki ngenxa yobuyata betu, boti bakubona ukuba lento basenzela yona asiyifezi nabo bodinwa kukuyixasa-Mandithi ke elokugqibela ngokufutshane lingasipuluki elilungelo lisipuluki kwapela asisayikuze sibuyise silifumane oka Jabavu akalulo ulovane ebekutiwa India umoya, makadle—makanga hambize njenge exagxa, mayivele into yokumxasa into yokuxasa umsebenzi wake.

Ndiyapinda ndithi kulula sakubambisana. Bendingawolulayo amazwi asemkhweleni noko ndoyeka ukuba la ndiwatitileyo akayikuvusa akuyikufezani — nangona ndenz'ingxokelela kangxokelela egqiba ipepa lako lonke, ndisatshonela ke ndihleli.

XEGO-DALA.

Native opinion,

Editorial Kotos.

WEDNESDAY, JULY 28, 1886.

THE following letter from Chief UHLANGANISO J. S. FAKU, dealing with the political situation from the Pondo point of view will be read with interest at the present time:—

Esihlonyaneni, Pondoland, 16th July, 1886.

To THE EDITOR "NATIVE OPINION."

In your issue of the 23rd June, 1886, you say, "Peace has not yet been established between the Pondos and the Xesibes." Let me assure you that there never will be peace before the Government comes to an understanding with the Pondos. The reported battles are not got up by the Pondos, but by the Xesibes. The Xesibes send their impi into Pondoland and they are ordered to do so by their magistrate. If this state of things lasts, it is clear that the end will be war. The statement that has appeared in your paper to the effect Josiah Jenkins has been ordered to occupy the Rode is perfectly correct. The Council of the chiefs of Pondoland has ordered him to do so; the Paramount Chief has also agreed to this. So that Josiah Jenkins, Tshetsha, Ntini, Notanaza, and Jusona—all these chiefs have been given the district of the Rode. They have, moreover, been entrusted with the charge of three other chiefs who were not there before, together with the 624 Griquas from East Griqualand. These will occupy the Rode Station and the district. As soon as the harvesting is over, they will be escorted there. We expect Nota and his people to go over to Makaula and Ludidi. His people will be cleared in September. We don't wish to molest anyone, we are merely marching over Pondo territory, which is the Rode.

Again, we still claim Xesibeland and the St. John's River. Some amicable arrangement must be come to. It is not impossible to arrive at a peaceful solution. Let the matter be talked over. It is said that the road has been opened by Nquiliso. All I knew was that the land is vested in Umqikela. I am not aware that Nquiliso has any right to land in Pondoland. There are many chiefs in Pondoland, but there is not one that has a right to give away land—Nquiliso not excepted, but the Government has much money to waste. This territory is Faku's, and he is paramount. His successor, now that Faku is dead, is Umqikela. Let this be known extensively, and let it be rendered into English also. Nquiliso is himself under Umqikela, so was Ndamasi and his mother who was under Mqikela's mother as a reference to Pondo history will show.

I am, &c., UHLANGANISO SO J. S. FAKU.

From this and other indications it is evident that affairs are coming to a crisis in Pondoland. If war should result the blame is sure to

be laid at the door of our Government, whose attitude bodes ill for the peace of Pondoland. The Pondos are anxious to come to a peaceful solution of the difficulties that have so long divided them from the Government, and rendered peace impossible on the border, and we view with much concern the unyielding spirit of the Cape Ministry. The mission of the Pondo deputation failed because they were not prepared to throw up the questions entrusted to their charge by the Pondo nation on finding the Government that had sanctioned the sending of the deputation unwilling to allow the negotiations to be carried on on the only possible basis. The Pondos have now opened the road from St. John's and have thus shown that they are in a conciliatory frame of mind. They have, moreover, by requesting Sir T. SHEPSTONE, Colonel GRIFFITH, and Mr. IRVINE to negotiate on their behalf, proved that they are prepared to meet the wishes of the Cape Government by offering to proceed with the negotiations on the Government's own basis. All in vain. The question of paltry expense is pressed in to do service as an argument against the appointment of Commissioners on the Government side, in a matter which a war involving the expenditure of millions, through a misunderstanding, is at issue. Over and above this the Government, in their reply to Sir T. SHEPSTONE do not conceal their design to compass the destruction of the Pondo nation by deprecating the intervention of a third party. As one who negotiated the treaty of 1844 between Sir PEREGRINE MAITLAND and FAKU, no one is better fitted as an expounder of the terms of that document than Sir T. SHEPSTONE. But our Government won't treat with him, or with his colleagues in the Commission. How then will this question be closed?

We ask our readers to be prepared for the publication of very important banns of marriage. As we fear that Ministers of the Gospel will fail in this duty, we call upon the Press to discharge the duty. When Col. Schermbrucker was in East London a few days ago he said, among other things "I am also prepared to do as the judge did in the trial, and marry the maid to whom I have stuck since the first day that I set foot in these shores: the maid Kaffraria." The friends of the fair maid seem to be overwhelmed with joy at securing so promising and so constant a lover. We do not know whether they noticed that a minute after the gallant Colonel was passionately in love with a younger sister of the maid Kaffraria. He is reported as having said:—"I wish that East London had one neck, that I might fall around it in one hearty embrace." May we ask whether the honourable gentleman means to be a polygamist, or to marry the wrong lady? And what does "The Lucy" say to it all?

The country will regret to hear that the Government are resuming their old policy of harassing the poor Natives of Glen Grey judging from the following extract from the Queen's Town Representative:—"We are given to understand that the removal of natives from the Glen Grey district is again being pushed forward, and that no fewer than five hundred people from one kraal have been lately removed. The Rev. J. Smith-Spencer, of this town, has gone to Cape Town in connection with the matter." When, we ask, shall be the time for the natives to better their position after the drought and distracted times?

The Colonial and Indian Exhibition now open in London has drawn a number of visitors from the Colonies. Some of them are doing good service in giving their experiences in the newspapers of the town from which they hail. From one of these communications we cull the following about St. Augustine's College, Canterbury, where two aboriginal Natives of South Africa—Mr. Jacob Maneli, and Mr. E. J. Hani, from Umtata—are studying: "A day or two ago, being in the ancient city of Canterbury, I paid (says the writer) a short visit to St. Augustine's, the great training college for colonial clergymen, and read with much pleasure the roll, painted in the cloisters, of the students who have left that alma mater, and have gone out to labour in South Africa. The list is a goodly one, and amongst the names I found that of F. Lightfoot, a name which is known to almost every churchman at the Cape, and is held in affectionate remembrance by many who are far away from it. There were two Cape men in the College at the time of my visit, one from the diocese of Graham's Town and the other a recent student at the Kafir College, Zonnebloem. Both are doing well, and are looking forward to the time when they will return to their native land. They and their fellow-students were anticipating a speedy visit from the Dean of Cape Town, who had promised to take part in some special services which were then approaching."

The Imperial Government are erecting barracks for forces in Cape Town and on

the suburbs at Wynberg. The military forces in the Cape Peninsula are being increased. Some of the troops will be stationed at Simon's Town. This, taken together with the voluntary offer of the Imperial Government to lend the Town Council of Cape Town money on easy terms to improve the sanitary condition of the metropolis, confirms the belief that the Marquis of Lome is to be the next Governor and that Princess Louise is to sojourn in our midst.

NATIVE EDUCATIONAL ASSOCIATION.

The following, by the Rev. Elijah Makiwane is the Annual Presidential Address delivered before the above Association, at its meeting held at Macfarlan on the 15th instant.—

LADIES AND GENTLEMEN—

On behalf of the inhabitants of Macfarlan and myself I wish to assure the members of the Native Educational Association who have been able to come, that they are most welcome here, and to express our regret that others who were expected have not come, on account, as we suppose, of the rain we have had. We have looked forward to your coming for months, and we hope that your visit to Macfarlan will be as pleasant to you as we hope it will be helpful to us and to the cause of education.

Instead of dealing with one question as I attempted to do in January I will take the liberty of drawing your attention to a few points which are connected with education. The first point to which I wish to call attention is the steady growth of the anti-English sentiment which is now expressed by the term Africaner Bond. I wish it to be understood at the outset that I do not regard the expression Africaner Bond as equivalent to Dutchmen. The object of the Bond appears to be the total destruction of any institution which is English. I look upon its attack on the education and progress of natives as only a first step. During the last Session of Parliament the attacks of this retrogressive party were bold. They seemed determined to get what they wanted even if they did not get in by the door. Their attitude requires serious consideration. I find that some men whose opinion deserves all respect make light of this matter: but after watching the progress of legislation during the last Session of Parliament, I cannot bring myself to believe that what is now called the Bond influence is so small as others seem to think. It is an element which requires to be closely watched. The directors of this movement seem to be ready to make friends with any body who may further their end. The abolition of the excise shows that they will stick at nothing, that if necessary, or appears to be necessary, they will sacrifice the best interests of the colony in order to attain their end. The movement may fairly be described as blind and bold, as being wholly above or below the region where reason and principle are supposed to regulate conduct; it is determined and reckless.

Our concern with it just now is in connection with native education. The very expression "native education" seems to be hateful to this party or this movement. It is now plainly stated by them that a native is a servant: and should be kept down as such. This is what the party is aiming at and what they are determined to fight for. The idea of making a native a citizen, which is the English idea, seems to this party to be ridiculous, and so far as I can see active steps are being taken to put it aside. Education is of course in the way, and hence the bitter assaults which have been made on the educational grants and the senseless cry against educated natives; and hence the prospects of further attacks in this direction. The *Christian Express* and other papers have again and again tried to convince the regulators of this movement that their attacks were suicidal as well as unjust; but the floods of light which have been thrown with the hope of penetrating the intellects of these gentlemen have penetrated no further than the rays of the sun penetrate through a stone. What I am sorry to record is that during the last two years the pernicious influence of this retrogressive party has grown and that some from whom we have a right to expect otherwise have assisted its growth. Some seem to be carried away by the common hallucination that they will better cheque it by going with it. The leaders of the movement, who are wise in their generation, do not refuse such men, but they simply extract out of them as much as suits their objects and then throw them away. I may again refer to what is to be done, but I am at present concerned only with drawing attention to the fact that there is an enemy prowling about and that this enemy of native education and progress is no mean foe.

I do not by any means, imply that the outlook is altogether gloomy. Two things especially deserve to be noticed. The one is that there is still a large, though disunited, party, who are still proud of the glorious and marvelous English traditions: and that they are now awaking to the fact that the apparently anti-native movement is in reality anti-English. This party is still willing to engage in the noble effort of raising a barbarous or semi-barbarous people to a Civilized state; of turning a conquered people to contented and even enthusiastic citizens. It must have given real pleasure to all the members of the association, to have observed that this party is being organised: and in recording this fact I take the liberty to wish such an organization all success.

It deserves to be noted further that the educated class in this colony is still anxious that the natives be educated. There are individuals of this class who, like a cow that has lost an eye, keep apart from their fellows and not only oppose education but all fair play. Still when we look at the educated classes as such, I think we have reason to hope that wise counsels may at last prevail. An examination of the colonial papers, an attention to the utterances of educated men at public meetings will show the correctness of what I say. The spirit shown in the reports of the Inspectors of Schools which was presented to Parliament may be taken as a fair sample of the opinions of educated men who are proud of what is English. The following passage which I quote from Mr. Ely's report represents the spirit of the rest. He says: "While I am not sparing of criticism

where I think it deserved, I should be wilfully blind if I refuse to see, and to testify to, the good done by native teachers as far as their lights go, the effect of which already discernible in many way will only be fully felt in time to come.

"I will therefore plead earnestly for a wider diffusion of education among the natives. I pass by the obvious argument that it is the duty of the State to educate its subjects—a duty recognised by the civilized nations of Europe and America, and even by the Sandwich Islands who a century ago were savages of the most degraded type.

"I would rather urge it on the lower and more selfish ground of expediency. (1.) The school stations are centres of civilization, though it may be of a very imperfect and rudimentary civilization. (2.) It is, I believe an acknowledged fact that in times of war the school natives have always been found on the side of law and order even when their sympathies may have naturally been with their rebellious countrymen. (3.) The question of Parliamentary representation for the Transkei Territories has already been raised in Parliament. Would it not be a wise step to anticipate the time when the natives of these territories shall be in the enjoyment of the franchise, and prepare them by a system of widely diffused education for the intelligent exercise of their political privileges?

"For these reasons I trust that in any scheme of retrenchment the native schools may be gently dealt with: but if retrenchment must be applied to them, I would recommend that it be applied from below and not from above so that the efficiency of the Training Institutions and Industrial Departments may not be impaired."

I need not apologise for quoting the above passage to illustrate the feeling towards native education of the educated and intelligent classes. What I wish to point out is that when amongst the colonists we have such a feeling in addition to the efforts of the missionaries, we have no reason to regard the position as hopeless.

Let me pass on now to remark that I note with great pleasure a more hopeful tone among the workers in the native field than there was some two or three years ago. It will be remembered by some that about 18 months ago I had occasion to refer to the despairing tone which was observable among those who are more directly engaged in raising the natives. I then indicated that I did not understand what had given rise to such despair. I am glad to note what many must have observed, that despair is giving way to hope and that there is on the whole a better understanding between the educated natives and their teachers. I do not by any means regard matters as entirely satisfactory in this respect, although I do not now think myself called upon to discuss this point as fully as I did sometime ago. It is however important to call attention to it and I wish further to express the hope that the next President of the Association will have the pleasure of being able to report that such misunderstanding as led to the dangerous position of some two years ago has been wholly removed.

(To be continued.)

Abatshatlelo.

MBAMBISA — MSIKINYA. Kutshatiswe e Nxukwebe ngu Rev. W. Holford ngomhla we 6 July 1886 u HENRY MBAMBISA i Titshala yakwa Marena e Debe, no ELIZABETH MSIKINYA wase Kweza- na obefundisa Emnyameni.

Ababhuhileyo.

MTANI.—Kubhubhe e Mbulu nge 31 May 1886 u CATHE RINE inkosikazi ka JOHN MTANI, intombi ka ROMANI. Ubhubhe in- dodana ingeko ayaziwa apo yaya kona, Ubene sisu segazi.

MAYA.—Ku Tsolo, kubhubhe u ASHER MBIZO MAYA, unyana opakati womfi u JAMES MBIZO MAYA, Ihlubi. Lendodana iqalwe licesine ngo 11 June yadlula ngo 25 June. Izihlobo ezise Qu-gqwala nakwa Matole mazamkele lombiko.

ZACCHARIA MAYA.

MATOMELA.—Ehlobo, ngo 19 July, kubhubhe u STEPHEN M'BANE MATOMELA Unyana womfi Unkosi Matomela.

ABAZELWE.

MSANE.—E-Edendale, Natal, ngo 13 July, INKOSIKAZI yakwa SAUL M. MSANE, ipiwe INTOMBI.

Amayeza Abantsundu.

B. G. LENNON & CO.,

Abapitikezi Bamayeza, E - M O N T I,

NGOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixoaa kwisiquyana ngasinye. Anokufunyanwa ka Mr. P. H. POTTER, e-Jojozi emantloko e Tole, nakwa banye abarwebi.

IYEZA LE PALO. Owona mciza wenene we Balo. IYEZA LOKUNQUMLA, ukuxaxaza noku hlanza. AMAFUTA EZILONDA. INCINDI YOKUPILISA AMAZINYO. I-PILLS (Amagaqaua) zenonono. AMATONTSI AMEHO ABULALAYO. I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo. IYEZA lika LENNON LOKOULOLO-HLO. IYEZA lika Stretch Lokuhlikihla isifo samatambo (Rheumatism) nezinye ezibo. njalo, namanye ke.

ABALIMI NA BARWEBI.

E-MARKENI. E QONCE (July 24) Ibhoto, 3d to 2/3 ngeponti Irasi eluhlaza, 1/ to 1/4 ngekulu Ihabile, 1/7 to 2/3 ngekulu Itapile, 1/3 to 7/3 ngenxowa Umbona, 2/1 to 2/3 ngekulu Amazimba, 2/8 to 2/9 ngekulu Inkuni, 7/ to 24/ ngeflara E KOMANI (July 23). Amazimba, 8/ to 12/ ngenxowa Umbona, 7/ to 8/ ngenxowa Irasi, 5/ to 6/ ngenxowa Itapile, 6/ to 9/6 ngenxowa Umgubo, 12/ to 19/6 ngenxowa Ihabile, 2/6 to 5/3 ngekulu

## ISAZISO.

**A**BANTU abanga bangana-lo ilungelo lokungeniswa kwincwadi yabanemfanelo yokunyula amalungu e Palamente apa e Qonce, bayakunjuzwa ukuba bawangenise kumantyi amagama abo ngapambi kolo Mgqibelo 31 July lo.

W. B. CHALMERS,  
Umantyi.

Kwi Ofisi Yomantyi,  
Eqonce, 20 July 1886.

Isaziso sika Rulumeni.

No. 599, 1886.

Kweyendyebo, Cape Town, Cape of  
Good Hope, 7 July, 1886.

## IMALI YEZINDLU.

**B**ONKE abantu bayakunjuzwa ukuba irafu eyi House Duty yo 1886 kufuneka ihlaliwe ngoku; ukuba ubani akayihlawulanga kwada kwalusuku lwa 29 September ozayo, yoqala ukuba namatole; kwakona abo banga bangakululwa ekuyihlaleleni mabazise omantyi babo ngapambi ko 30 August.

H. M. H. ORPEN,  
Umncedisi Mgcini-Ndyebo.

## ISAZISO

**N**DAZISA bonke abantu abatanda ukufane bacadise nge migaqo yendhlela ezingavunyelwa ngu ngumteto e Fameni yam u Lot 2143, 5 Block P, Eziqwaneni okokuba lidizi valile ngoku ondimfumene ehamba ngazo ndiyakumbeka ityala, emva kwesi saziso.

MART. M. MABUYA.  
Kubusi School,  
5 July, 1886.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselelo

**L**ONKE UNYAMEKO uyalunikele ekuteleni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqini. Belo aomhlaba unokwenzelwa. Lemise benzi uyifiza kwesi siqingata nakwezimelene naso.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e-Town Hall, Kwisitona esinga pantsi ese-sitatu, No. 3, Kwinkundla ye marike.

E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento esinjengokutya,

Impahla zamkelwa nguye azitumele kumatalana onke e-Koloni.  
Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

J. E. L. KULLING,

New Street, E-Rini,

Igqira elinyanga ngemiti yelizwe.

**L**ENDLU imiselwe ngokukodwa ukuba ibe yeyo kusebenza nokunyanga ngemiti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu aihlala bumini nokuba sise gazini na-Lemiciza yenziwa ngemiti yeli lizwe. Nokuba umntu sefelele ngendlu sisifo sokunga, palazi iyasipilisa. Linokutumyelwa nge posi xa umntu aliyalezileyo, Litejiwe kakulu.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

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Zonke ezingubo ngoku zikutshiwe ezibhokisini, zipaulwe ngamanani amancinane kanye:—

Iminqwazi Yamadoda, 2/6, 3/, 3/6, 4/, 4/6

Caps, 1/, 1/3, 1/6, 2/

Ihempe Ezilushica, 1/3, 1/6, 1/9, 2/

„ 2/6, 3/, 3/6

Ihempe Zoboya, 4/, 4/6, 5/, 6/

Ihempe Ezinemigca, 3/, 3/6, 4/, 4/6, 5/

„ 6/

„ 6/

Izikafu Zoboya ziqala kwi 6d.

Ikausi Zamadoda ziqala, 6d.

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Izikafu

Impahla Entsha Kokona Ifika Ngazo  
Zonke Inqanawa.

Impahla Yonke Yokutshata Ihleli  
Yodwa

*Amaqina entlobo zonke.*

*Ingubo Zangapantsi.*

ITYALI ZOBOYA ZIQALA, 3s. 9d.

IKELEKO BROWN, 2d. IKELEKO EMHLOPE, 2d

Iyeza Lokulungisa u Boya.

I Dip Efezekileyo.

(PERFECTION).

**X**A bacela amehlo omzi kwi Dip yabo engena Tyefu ekutiwa ye “Fezekileyo,” o-Messrs. DRUMMOND & CO., banga bangawa latela lama lungelo angekoyo kwezinye i Dip :—

1. Ayina Tyefu.

2. Ayibonakalisi uboya.

3. Iyalupelisa kanye ukwekwo ezigusheni, nase zinkomeni, namakalane nase ma hasheni, nentwakumba nentwala ezinkomeni nase zinjeni, ibulala nezinambuzane ezigqiba imiti.

4. Inokudityaniswa lula namanzi ashushu nabandayo, ayinankatazo zininzi, icokisekile ingafuni nokugwe xwa.

5. Ixabiso lilula; Igalon inye (inkonxana engangezi zetela) yayo yenza igalon ezi 60 zoku hlamba.

Amadoda aseke ayilinga ayincoma onke kakulu ukulunga kwayo. Izikulu eziyincomayo ngo Messrs. T. Harmer, John Ross, M.B., James Fuller, W. B. Cumming, Murray Brothers, W. Hains, Geo. Blaine, jun., J. C. Froneman, jun., P. Gleeson, W. Dunbar, M.S.T.E., and Town Clerk and Engineer, C. J. Dowell, J. Gibson, W. E. Edwards, wase Kubusi, nabanye ke.

Indlela yoku setyenziswa kwayo ishicilelwe ngesi Ngesi, nangesi Xhosa, nangesi Bhulu emapepeni ancanyatiselwe ezinkonxeni.

Yeyona ilunge kanye, itshipu kuzo zonke ezinye intlobo. Uze unga tengi yimbi. Yibize kwi venkile ezimele Abantsundu, E Qonce.

**D. DRUMMOND & CO., E QONCE.**

Gqutani indlebe nilungiselele ukuva azakukuvakalisa kwesi situba u

P. H. POTTOR,

Elesixhosa ngu Mavetelshona,

WASE JOJOSI.

JOHN J. IRVINE & JJO',.

Abatenga impahla kwamanye amazwe,  
Nakweli;

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu  
esinjengo

Nezempahla emfutshane,  
BEMPONDO,

*Nokudla, njalo njalo.*

Ivenkile nezitora zontlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke chambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngo-nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko.

e Nyutawuni nakwisitalato esipambi  
kwe ofisi ngase mcancatweni.