

Imvo Zabantsundu

IXABISO 3d]

KING WILLIAM’S TOWN, NGOLWESI-TATU, MAY 9, 1888.

[No. 182.

INGUBO ZO BUSIKA.

DYER NODYER

Basandnkufikelwa yimpahla eninzi ngamikombe yezo zixelwa ngentla. Banovuyo ekubizeni bonke abalesi beli pepa ukuba ke

BAKANGELE EZIBPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu :—

Iminqwazi, 1s 3d, 2s, 2s 6d.
Ihempe zokusebenza, 1s 3d, 1s 6d, 1s 9d, 2s. Ibhulukwe ze sitofu ziqalela 3s; Ibhaty 5s 3d.
I suti ze Norfolk Blue Serge, 26s.
Imibhalo etshipu kakulu. I blanketete netyali zoboya.
Ibhulukwe ze kodi, 5s 6d.
Siyazisika ibhulukwe. Izitofu ezilula eziketiweyo ziqalela kwi 15s 6d. Zimmile kanye umntu. Ama- qina ne zi kafu.

Kweli lase ma Xoseni yiza kuzinyulela kwingubo zakwa DYER no DYER ezihleliweyo. Isuti zabafundisi ze Black Russel Cord, nezalakana, Iminqwazi yabafundisi ne kalala.

I bhatyi zokwaleka zamakwenkwe, abafana, namadoda ziyaqala ukuvulwa ezimpahleni.

Kwai DYER no DYER.

KING WILLIAMSTOWN.

A. W. REID,

UMTENGI WENTO YONKE,
e Downing Street, King Williamstown,
nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.

ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

Baker, Baker & Co.

e QONCE (Kingwilliamstown),

Bane mpahla ezilunge kakulu nakuni Bantsundu.

I BHULUKWE ne BHATYI ze KODI.
I BHULUKWE ne BHATYI ze ZITOFU.
I SUTI ze ZITOFU.
I HEMPE ezilushica.

Zitengwa ngawona manani *atshipu.*

I MICAKO, ye KALIKO e Brown ne White.
I PRINTI, i-LINZI, i-KODI.
IQIYA ze Keshemiya ezimnyama nezinamabala.

Impahla yokutshata kulapo ikona.

Ofani ngofani be TYALI.

KWA

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KINGWILLIAMSTOWN.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,
Sengubo nobu Qeleqele beza Mankazana,

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Ezamadoda Ihempe, 1/- 1/3, 1/6
Ibhulukwe ze Kodi, 5/- Eze Twidi ibhulukwe, 4/-
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Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti,
SELEVULE EYAKE IVENKILE
KWASE MARKENI APA.

Ingubo, Ibhulukwe, Itvali. Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!
Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A J. CROSS & CO.

Umteto wama lungelo Abavoti

Abantsundu.

KU Y A Z I S W A ukuba abavoti Abantsundu abakwesisi Qingata sokunyula sase e Qonce banokuwafunana Amaqaga ngesiQendu sesi 5 so Mteto wama 39 we 1887, kule Ofisi. Umntu kufuneka eze kuzicelela ngenqu okanye acelelwengumntu amgunyazise ngepepa elibhaliweyo.

W. B. CHALMERS, Civil Commissioner.

Civil Commissioner’s Office, King williamstown, 7th May, 1888.

ISAZISO.

U B. B. KOTA, wendelisela umbulelo wake kula manenekazi namanene ate apangelana ukuba kumvelela pantsi kwe gama Lomzi wo inzi ontandii, umbulelo kofanele ukubulelwa nangomao ke kuni : Mis.es 8. Mbelwa, Bonkolo; u Nkosi u Mayaba ; Rev. J. Goduka; Messrs. Jas. Pelem, F. Dhlova, D. Newangu, D Vailbom, I. Manyisana, 8. Ntshanga, D. Ndzungu, J. Balfour, B. Qaba, P. William, P. Ndzabe. Owenu, njalonjalo.

B. B. KOTA.

Queenstown, May 7, 1888.

ISAZISO.

KUFUNWA e Koraani umntu ontsundu wokuncedisa ekubhakeni izonka ; abe ngumntu owaziyo lomsebenzi. Ongaseliyo ngo yena nnga ngwenelwayo. Owufunayo makabhalele ku No. 46 Box, Post Office, Queenstown.

ISAZISO.

Klubabhalalani bam:

NDIASHENXILE e Bayi, noti nxa nindibhalelayo:— John S. Adams. Mount Coke, e Rode, Kingwilliamstown. P. E., 5, 7, 88,

ISAZISO.

NGENXA yokuba ke ubawo u AFRICA MOTAUNG efndukile apa, ukufudukela kweli ngapantsi; ndazisa zonke izihlobo zake, nababhaleli bake ukuba mazenjenjalo namhla ukumbhalela, use Roidraai, Hertzog. Ndiyalelwe nguye mna,

ISAAC MOTAUNG.

Tarkasrtad, 14 April, 1888.

KABAKA la gobane he ntate AFRICA MOTAUNG a feletse mona, go fallela go le ka thlase; ke tsebisa metsualle ea gae eotle le bangolli ba gae gore ba etse yualo kayeno go mongolla, o Roidraai, Hertzog. Ke laetsne ke cena mna,

ISAAC MOTAUNG.

INTLAKA.

ABANTU abatengisa ngentlaka mabeze e ofisini ye “ Mvo Zabantsundu.”

Abandibhalelayo mabati

Ncanywa. Zihhi, care of Mr. Roberts, Tora, Emjanyana, via Clarkebury.

KO TITSHALA.

LO ugama lingezantsi nfuna u m Vangeli ne titshala ezimbini ezine Certificates nezimilo.

JAMES M. DWANK,

Macnbeni, Lady Frere. 2nd May. 1888.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba ndibiza inani elise zantsi. nditabata nempahla ehambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Xonxweni, Nqamakwe.

LEVI S. MBANGE.

10 March, 1888.

ABABHUBHILEYO.

KOSANI.—Emgqakwebe (ka Masingata) kubhubhe, ngo-Mvulo, 9 April, 1888 u Mneni NI M. KOSANI, obefudula ese Dayi mani. Abahlobo mabamkele lombiko.

Native Opinion,

WEDNESDAY, MAY 9, 1888

The East Griqualand Contest. inst.) is nomination day in connection with the East Griqualand election. Mr. MORRIS having withdrawn from the contest in favour of Mr. ZIETSMAN, the struggle for the honour of representing the division in the Assembly is between the latter and the Bondman, Mr. SIVEWRIGHT.

Mr. SIVEWRIGHT, who is a gentleman of considerable culture, has generally been known to hold, and we believe he had in private given vent to enlightened, liberal and satisfactory views on all questions affecting the three sections of the inhabitants of South Africa, viz, the Blacks, Boers and British. There had never been any question, so far as we know, as regards his abilities and fitness for a member of Parliament, until, all of a sudden he swallowed the principles which had secured him the love and esteem of his true and best friends and admirers and set himself up as the mouthpiece of a narrow-minded and short-sighted faction, which hopes to bring about peace and plenty into the country by exalting the interests of Afrikaners over those of the despised "Rooinek" and the "Schepsel." Now, as a well-read man, Mr SIVEWRIGHT ought to know that no country has yet attained real eminence by a course of injustice to a section of the citizens. As a matter of fact it is the absence of a community of interests and aims which distracts a people and blocks the path of progress and enterprise. His extensive knowledge does not seem to have taught him this elementary and indispensable theory of Government, as witness his acceptance of the crude nostrums of the Afrikaner Bond. It is this that has cut from him the sympathies of the thinking portion of the Colonists in this contest, and caused those who might otherwise have been his warmest supporters to be his most determined opponents. Surely, Mr. SIVEWRIGHT'S undoubted abilities are worthy of a better and nobler cause. One has said that "the corruption of the best thing is the worst thing. It is on no other grounds that we are reluctantly shut up to the attitude of opposition to the candidature of Mr. SIVEWRIGHT, our whilom friend and champion. We trust it will not be long before he discovers the error of his ways.

His opponent Mr. ZEITSMAN takes the anti-Bond platform in the following brave and uncompromising words—"I cannot conscientiously ever support the Bond; not because I believe there is anything inherently bad in its constitution or regulations, but for the reason that I am firmly of opinion it has, and always must, fail to attain its primary object, viz., the closer cementing of the relations between the Dutch and English speaking people, a consummation which no one can more ardently desire than I, but which can, in my opinion, only be reached by patience and forbearance on both sides, by extended Education, and by the gradual extinction of all jealousies between the races, a result which is certain to ensue from the intermingling of the two." These views appear to us to serve the purposes of a satisfactory foundation on which political action might securely be built up to the lasting advantage of the country. We therefore hope that Mr. ZEITSMAN'S supporters will, thoroughly believing in the soundness of their principles as enunciated by the candidate of their choice, do all they can to secure his return. It is to be feared, however, that Mr. SIVEWRIGHT'S soft-sawder and oily gammon, for which he is famed, coupled with the blind, solid and unenlightened vote of our countrymen at the Umzimkulu will prove disastrous to Mr. ZEITSMAN'S

chances, but this is no reason why he should not in a patriotic spirit heartily fight one who cherishes principles that he deems to be prejudicial to the vital interests of the land of his adoption. Mr. ZEITSMAN has our best wishes.

Editorial Notes.

THE very latest returns concerning the polling in the Tembuland constituency show that Colonel Griffith heads the poll with 663 votes, while Mr. Cloete foots it with 309. Mr. Cloete's poll in Cala-Xa-lange, which is the headquarters of the Bond, was 267, and Colonel Griffith's was 181. The returns still to come, if there are any, will not affect the relative positions of the candidates.

THE Wesleyan Conference which has been sitting in Kingwilliamstown this year came to a close, after a fortnight's session, on Wednesday evening last. It will be remembered among others as the first Conference at which the estimates for carrying on the work of this body in this country were submitted before the Conference for approval. Hitherto, for reasons not clearly defined, the grants from the Missionary Society in Great Britain and the Missionary contributions in this country have been voted away by a section of ministers at the District Committees. Wesleyan ministers never having laid claim to infallibility, it was no matter for surprise to some to find that the attempt to harmonise the different systems of expending missionary monies revealed in some cases deplorable practices which the present departure will get rid of, and the work will be benefitted correspondingly. The representatives were so much absorbed by financial matters that the suggestions of Native District Committees made with a view to cope with the heathenism which still preponderates over Christianity in this land, and which threatens to drag down thrown churches towards it, had to be having overboard—the Conference indeed no heart to discuss them, as far as efforts to initiate schemes to further the spread of the spiritual Kingdom of Christ are concerned the recent Conference was disappointing. Among the more permanent results of the Conference must be mentioned the appointment of the Rev. J. Smith-Spencer as travelling Secretary of the New Missionary Society established in this land in connection with the Conference, and the new legislation introduced with a view to popularise Temperance principles.

MENTIONING the Conference legislation as regards Temperance matters reminds us of a proviso that was introduced by a clever layman in a honeyed little speech urging the Temperance Committee to exert themselves in establishing coffee shops as a means to further the interests of Temperance. This is good, so far as it goes. There are, however, grave considerations which should have made the Conference hesitate in accepting the proposal without reservations. For instance in promoting the establishment of coffee shops, the Temperance Committee must acquire land, for the practice cannot last of securing land on easy terms for Church purposes, when it is so obtained to erect on it buildings for secular, trade, or purposes other than those for which it was secured, as apart from taking into account the requirements of the decencies of worship, people engaged in similar businesses, not so specially favoured, will raise such a storm as it will be impossible for the Wesleyan Church to stand. Let the Wesleyan Church be warned—let it warn itself against mixing itself up in purely secular pursuits, as these cannot but be detrimental to its spiritual interests. THE interest in the Railway question is getting more and more intense as the Parliamentary Session approaches. At first it was thought that it would be the simple matter of uniting the Border and the North Eastern line, and there seems to have been a tacit understanding that only a junction to tap trade centres would be considered. This is now being lost sight of in the scramble for a Railway to every hamlet that has the impudence to consider itself entitled to one. As regards the statistics of wealth and population of the area to be served, we cannot for the life of us see why the line over the Stormberg is to be built at all, seeing also that the extent of country it will serve is limited by the Drankensberg Range, while the interests of the Lower line will serve are almost illimitable. There can be no question about the importance of the Kingwilliamstown-Cookhouse line, but it must wait on the principle,—the Colony first and the minor localities afterwards.

THE Cape Argus, after remarking that Mr. Chesson was a model officer, concludes an article on his death thus:—"His scent for injustice to the coloured proteges of his Society was something phenomenal, and he must have had an admirable organisation for collecting the information which was always within reach of the Society. Whatever errors of judgment the Society has committed, it has been as careful as to its facts as any Society could be in dealing with events happening thousands of miles away in all parts of the world. But for constant watchfulness, even as to mere geographical details, the Society would have been made to look very ridiculous. The jokes of colonists over home blunders are at the expense of the Colonial Office, with all the resources of the national exchequer at its back, rather than of the Society 'tooled' by Mr. Chesson, with nothing but the incessant canvas of subscribers to look to, except, perhaps, the occasional windfalls which come from pious old people. A glance at the contents of a single number of the official paper of the Society will show how comprehensive the vision of the now-departed Secretary must have been. In a number published early in 1879, we have:—"The War in South Africa—Expulsion of the Loyal Gaikas from their Lands—Kidnaping of Christian Children in Turkey—

Sultans Ismail and Abdullah—Massacre and Retaliation in New Britain—Appeal on behalf of the Coloured People of America—Sufferings of Coolie Emigrants—Death of George Lyne's Neighbour—Hong Kong—While greatly doubting whether, upon the whole, the operations of the Society have improved the lot of a single black man, we must admire the consummate skill with which Mr. Chesson conducted his cases. It required all the ingenuity of the Colonial Office Secretaries to meet his arguments, and he was as pertinacious over each particular case he took up as though an estate depended upon the decision. He was unquestionably in the very first rank of what might well be regarded as a distinct profession, and the loss of his keen judgment and unresting activity in the line of duty he had chosen will be a severe loss to the Society with which he was so long connected."

In its forcible feeble style the *Kaffrarian Watchman* attempts a defence of the licensing of the canteen in the Annschaw Station by trying to prove the physical impossibility, that Annschaw and Middle Drift are not one and the same place. It endeavours to show that the canteen in question is not set up to destroy Kama's people, but that it exists to supply the wants of the residents of Middle Drift. As a matter of fact the population of Middle Drift does not exceed three families, all told, and they don't want a canteen all to themselves. As to travellers, they don't need a canteen the hotel being sufficient accommodation for them. When the Scanlon proclamation was in force it was conclusively proved that a hotel could flourish there without the canteen. In justifying the issue of the licence, the *Watchman*, animadverting on the comments of the *P. E. Telegraph* on this subject, observes "we should have thought that a newspaper like the *Telegraph*, edited by an Englishman and a Christian would have scorned to write of other Englishmen as rank a falsehood and as gross a libel as could be put together in so many words." All we say is that things have come to pretty pass when the English name and Christianity are invoked by advocates of canteens,—the filthy dens of vice, lust, and other nameless horrors.

Ikaya Labantsundu.

UPAUL XINIWE usaliginile i "KAYA"

LENU — uyazibulela izandla zenu—uhleli elungele ukunikonza ngendlela zonke (General agency)

PASHONI EZINTSHA,

EZIVELA E YUROPE.

Ezamanenkazi i Fur Capes.
Ezamanenkazi i Fur Dolman-ettes.
I jersey ezintsha ziqalela kwi 3s 6d to 11d.
Ezangapantsi ezilukiweyo, zi-tshipu kakulu.
Izitofu zelokwe zobusika ezitsha.
Iflanelo zenziwe ngoboya begusha Zase Afrika.
Izikafu, netyali.
Into eninzi yezihlangu zamane- nekazi ezidla i 7s 6d ziyaku- tengiswa nge 5s 11d.

W. O. CARTER & Co.

MACLEAN SQUARE,

ELIKA
ORSMOND
IYFZA ELIKULU

LASE AFRIKA.
Yincindi yengcampu zemiti yeli-izwe.

UMPILISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, n kuba sihle ngayipina indlela, ezinjenge Hashe, izilo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutatata, Intswela butongo, Ubutatata be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadiyi abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngeningiseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwana- nalo Fiva (cesina) yase Dayitnani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsku ezilishutni. Ibhotele nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilangiselelwa umuini kupela ngu

KING WILLIAM'S TOWN,
Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikolosi.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

KWABATETA isi Xhosa siti, " Posant amehlo apa." Kwabo bateta isi Bhulu siti, " Kyk hier zoo." Kwabo bateta ulwimi Iwe Nkosazana, siti, " Look here,"

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile, " *Iyali zetu* " especially ezaba *Tshakazi*, zihleli zodwa emhlabeni *Ilokwe zokutshata* esezitugwiwe, nezinokwenziwa kwofunayo. Amagqabi iziqgubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hetnpe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenkazi nantsi apa: *Ingubo zamadoda zokutshata* ezitungwe kade, nezinokwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibhayati, ibhulukwe, ne suti zitshipu ngenyamiso. Ihempe, i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza. Yizani kunqwenisa amehlo entu. Ningawalibali amagama etu : Amadoda ati ngu " SINGINGQI" Abafazi bati ngu " SILINDI,"

Umtetekiso, ngu " FOLOKOCO."

Inkumba yakwa Pascoe ezantsi kwetyalike yama Skotshi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (saluf).

Ikaya Lendwendwe
LIVULIWE E-KOMANI,

NGO
R. T. NUKUNA & CO.

UPUMLO no lwonwabo kuni mzonstundu wase Kamastone, e Hewu, e Lesseyton, e Whittlesea, e Gqili, e Trankei, kumzi wonke wakwa Hala. Izindlu nezitali zikulu. Ngase zantsi kwe Marike, e Calderwood Street pambi kwe Hotel ka Faltein abelungu bati ngu Webber no Magqadaza (Hadnott) niya kufumana yonke into ifungile.

R. T. NUKUNA & CO.
Queenstown.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko

ROURKE NO MARSH,
e Nyutawini nakwisitalato esipambi
kwe oflsi ngase mcautcatweni.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Post xa behhalele kuni batumela izi tampo nokuba yimali ehamba ngepepa I-posti (P.O.O.) I mali yawo yi 3/6 lilinye, nga pandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,
Igcisa Lemiciza.
The Laboratory, Fort Beaufort.

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntundu okokuba zize kuposa iliso kale nkumba yake eyiyenkile Ungumtengeli wento zonke ezibatata nezlukuni. Zitengiswa ngamaxabiso alula, ndiseuzela amaxesha.

Imfele, izikumba, umbona, ingqolowa, Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON
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Eka LENNON
Incindi Yamazinyo.
Oka LENNON
Umiza we Stepu (wesifo sentsana).

Oka LENNON
Umiza wamehlo.

Aka LENNON
Amafuta ezilonda.

Ezika LENNON
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Oka LENNON
Umiza woxaxazo.

Oka LENNON
Umiza wepalo.

Oka LENNON
Umiza wengozu.

Oka LENNON
Umiza wecesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange lise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
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Elika
COOK Iyeza Lokukohlela
(Lingamafuta).
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Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipiils.
1/ ngebokisana.
Eka

Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umiza Westepu Sabant-
wana.

6d ngehotile.
Oka
COOK Umgutyanu Wamehlo.
6d ngesiqunyana.

Oka
COOK Umiza we Cesine. 1/6.

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KWA G. WHITAKER, kwi-
venkile etengela nentwana ezitincane kuko, kutengela tshipu kanye Umbona, nento ezinjalo Umgubo, neswekile, njalo-njalo, njalo-njalo.

ISAZISO.

Nalo icam! Nalo icam!

UMR. THOMAS NGUDLE uneliye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. Alinam-fihlakafo zanto lona.

T. S. NGUDLE.
Kumbi, c/o R.M.O., Umtata.

J. G. NICHOLSON,
Igqweta elise zincwadini zakomkulu
nomteteleli wama Fandesis,
E-NGQUSHWA.

UJungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisiweyo ifezwa ngokukaula.

UZI Gosa le Colonial Mutual Life Assurance Society.

Printed for the Proprietor, J. TENGO- JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.