

IXESHA LE BHOLA, 1889. DYER NO DYER,

BANQIKA impahla ye Bhola, abayite dlakana ukuba ibonwe ??? zenziwayo NANGABENZI ABAZINTLOKO.

I-BHATI.

Zika Lillywhite, Izipato ze Cane 16s	Zika Cobbet's Cane Zonke 19s
„ Ezilunge ngapezulu 21s	„ Ezenziwe Speshele 25s
„ Ezispeshele 21s	Bartlett's ezi Double Cane 13s 6d
„ Eziketiweyo 25s	„ ezi All Cane 16s 9d
„ Duplex Driver 30s	„ ezo Kuncotula 19s 6d
Zika Cobbet's Eziyi Single Cane 15s	Zamadoda zoku praktisa 5s 6d, 8s
„ I Eziyi Double Cane 17s	„ Dove Tail (extra strong) 9s

I-Seti Zentsapo 6s 6d, 10s, 12s 6d.
I-Stumps 5s 6d, 10s, 12s, 16s 6d.

I-BHOLA ZE KRIKITI.

Ezika Duke ezimitungo ipindiweyo 4s 6d.	Ezika Ayer's Ze Match ezimitungo ipindwe katatu 9s.
„ extra strong 6s 3d.	„ i Catgut „ 10s.
Ezentsapo 2s 6d.	„ Lillywhite 6s 6d, 7s, 8s, 8s 6d
Ezika Duke ze Match 5s 9d, 6s 3d, 7s	

IZANDLA..

Zokugeina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—ngolusu lwebokwe-nge Gold Cape Tan Chamois nentlotyantlotyana zonke ezintsha. Zobetayo Ezolusu lwe nja 7s 3d, 8s 6d, and?9s. Eze Bhokwe 7s 3d Eze Buff Chamois 7s 3d. I New President Batting Glove 9s 6d.

Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa. Intonga ze Tennis ziqalela kwi 6/6 kuse kuma 30/-.

Imitwalo emikulu yempahla entsha, yase ntlakohlaza ifika ngo Stemele bonke.

DYER NO DYER.

ABANENGUBO ZAMANENE, KING WILLIAMS TOWN.

Kotenga i Seti yonke kwapulwa l Streleni zo mbini e pontini, amanani awodwa kule mpahla. Paula Mlesi!



GILBERT FOX NO NYANA, Abatenga, Batengisele, Batumele Impahla.

SIFUNA ??? ama FAMA ABARWEBI NO MZI wonke ukuba asingabakoyo nje kuko intumekelelo yetu ukutengela, ukutengisele, nokutumela nalupina uhlobo we ziqhamo zo zomhlaba, esesinatubata atile obulula tina kwezonto. Sikulungele ukwamkela umsebenzi WOKUTUMELA NOKUTENGISA zonke iziqhamo kwi marike zonke zase South Africa, ngenxa yokuba kwimizwi yonke ebalulekileyo sine arente zetu. ABATENGISI bofumana ukuba kuluncedo kobo ukuzinikela kuti impahla zabo, kula sihlala sine odolo ezinkulu, esiti ke saqala sitengise ezompahla zinikelwa kuti. ABATENGI bofumana ikwalilungelo kubo ukutumela i odolo zabo kuti, kuba abasindiswa kupela ingcapukisi yokuza e Marikeni, koko nokunyuka kwento ngenxa yokuhlutana ngayo kuya ncutshiswa, kuze ke kufunyanwe into e betele ngenani elingapantsi. Amanani, etu ayabukeka, enokufunyanwa ngowacelayo.

GILBERT FOX AND SON, KING WILLIAMS TOWN and EAST LONDON.

W. McGLASHAN & CO (MAGALA), E-DIKENI

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo zipilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, IZIHLANGU, NE NGUBO.

Zonke Intlobo Zabatsatayo Kwesi Siqingata,

Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa
W. McGLASHAN & CO.,

E-Dikeni.

Banika awona manani apakamileyo ngo BOYA, IZIKUMBA, IMFELE, UBOYA BESEYIBOKWE njalo, njalo IZILIMO zitengwa ngamani ase Markeni.

BANTSUNDU!

Bantsundu! Bantsundu

NALI iculo lika “ Folokoco ” lingelilo Elamaqaba Umqolo we

Namba, kodwa elika Folokoco yedwa.

Lilo eli: —

Kuko Venkile apa e King, Kekalok' impahla yayo Ikup' ezezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi, Ngapandle komteketiso, Ngu Folokoco, —Manenekazi Yizani ninqwenise iliso.

Ityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'true, intengo yetu iyodwa. Ibhathi, ihempe, neminqwazi, Nebhulukwe ezisikiweyo, — Zonk' impahla zamaledikazi Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa zihlobo zetu Kude kube ngu napakade Nitonga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church, King Williamstown.

EKA GRAY

Incindi Epitikeziweyo

—YE—

LINSEED NE

HOREHOUND.

Lelona Yeza le NKOHLOKOHLLO INGQELE, nazo zonke Izikhulane zo MQALA ne MIPUNGA.

1/6 NGE BHOTILE.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD

KING WILLIAMS TOWN.

Mawetu! Mawetu!!

YAZINI ukuba ndivule ecaleni kwe “Kaya ” IVENKILE YENTWANA ZONKE EZIFUNEKAYO. Kuko nesebe Lencwadi ekuza kubako kulo zonke izishicilelo ezikoyo zesi Xhosa.

Ako Amaculo amahlelo onke. Kuko ne Noti (Tonic So fa) ezimaculo matsha, amnandi. Elisebe lisaya kufezekiswa ukwanelisa ititshala, njalo-njalo PAUL XINIWE, General Agent.

King Williams Town, June 10, 1889.

Ityarike Entsha ku Bengu.

ITYARIKE yakwa Sigenu ku Bengu iyakuvulwa nge Cawa, April 6, 1890. Intshumayelo ziya kuhanjiswa nga Bafundisi base mzini. Umantyi wase Cacadu no Nkosi Dalindyebo bobolekana nge Sihlalo kusasa nangokuhlwa ko Mvulo, April 7.

J. M. DWANE.

Seplan, Askeaton, March 6, 1890.—327390

BONISANI!

KULAHLEKE e Zeleni ngobusuku bolwesi-Bini, 25 February, amahashe amabini. IMPEMVU EBOMVU, entle; NENKUNZI EBOMVU, amanqina ange mva abomvu. Olandisayo woyuzwa xa atumela ku Mr. D. Dwashu, Ezeleni, naku Rev. P. Kawa, The Kabousie Mission, Stutterheim.—724490

IMIBIKO.

KALIPA—Intwanazana esasiyizuze nge Nibidyala, 1890. Emachubeni, ibhubhe ngokuhlwa, February 17, 1890. Sinomnqweno wokuba sazise izihlobo lo Mbiko. —327390

ISAZISO.

NDIYA wasisa umzi wakowetu ose Maxhoseni, Embo, e Natala nase Dayimani, ukuba mna, ugama lingezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA, Kowie Street.

Graham's Town, 28th June, 1889.

Beauchamp, Booth Co.

(EBIYEKA J. J. IRVINE & CO.)

Ezamadoda Ibhlukwe ze Stofu 5s 6d, 6s 9d, 7s 6d, 8s 11d Ibhlukwe ze Kodi (EZILUNGILEYO KANYE) 7s 6d. Ibhathi Zamadoda—iqkunjelwe yonke, 5s 6d.

Ibhathi Ezimnyama Zamadoda ze Tweed, 15s 6d. Isuti ezitambileyo zamadoda, 12s 6d, 14s, 18s 6d, 20s. Ibhlukwe ezingwevu zokutshata 16s 6d.

Izihlangu zabafazi 5s.

Izihlangu zamadoda zohlobo ezomeleleyo 7s 6d.

Ihempe zokusebenza zamadoda, ziqala kwi 1s.

Ihempe zesitashi zamadoda (ezinamabala), 2s 6d.

Ezihlope Ihempe zamadoda zesitashi, 3s 9d.

Ikapisana ze Tweed zamadoda, 10 1/2d.

Ezamadoda Izihlangu ze njiroba. 6s.

Iminq wazi yamadoda ye Tweed, iqala kwi 1s 6d umnye. Eyofele iminqwazi yamadoda, 2s.

Ozi Keleko, Printi, zi Tafu zamanene- kazi, Mazilini, Izinxibo zokutshata ze Satini, Izigubungelo zaba Tsha- kazi, nezinye izinto.

unyama bayayitunyelwa impahla ngeposi xa balitumeleyo ixabiso layo.

Bayasikelwa Ingubo Abatandayo.

BEAUCHAMP, BOOTH & CO.

BAKER, BAKER & CO

Elobushushu Ixesha,

Elokubanda Ixesha,

Elobumanzi Ixesha.

Elokoma Ixesha,

Onke Amaxesha.

BAKER BAKER & CO.

BANEKE NGOKU

Ingubo Ezifudumeleyo,

Ingubo Ezipolileyo,

Ingubo Ezilungileyo,

Ingubo Ezingangenwam mvula.

Zamaxesha onke ngamanani onke.

KANIZE KUBUZA!

Bhlukwe zetu ze Kodi ezi tshipu

BLANKETE, IMINQWAZI, AMA-QHINA, IZIHLANGU, NOMAQA-TENI (Shoes).

EZIBALULEKILEYO,

ISUTI ze TWIDI ZAMADODA, 11/6.

IHEMPE ZAMADODA, 1/- and 1/6.

BAKER, BAKER & CO. EQONCE.

GIBBERD & BRYANT,

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I-lokwe zokutshata ze Setiniemhlope i-Ready-made 30/-.
I-lokwe zokutshata ze Setini e-Cream i-Ready made 30/-.
I-lokwe ze Alpaca emhlope Zokutshintsha
I-lokwe ze Setini enamabala 17/6.
I hempe ezimhlope 1/6 inye; I hempe ezihonjisiweyo 1/- inye.

I-SETINI EMHLOPE 10d. nge yadi I-SETINI E CREAM 10d nge yadi
I-ALPACA EMHLOPE 6d. nge yadi.

I Kwilita zokulala ezimhlope 4/6 inye.
I Printi ezingapumiyo 3d. nge yadi.
I Printi ezilunge kanye ebize ze 6d., ngoku zitengiswa nge 4d.
Ityali zokuhomba ehlotyeni.

GIBBERD & BRYANT,

Intlanganiso yo Titshala.

KUYAKUBAKO intlanganiso yo Titsha. la ku Bengu kusana ngo April 8th, 1890 J. M. DWANE. Seplan.—33490

Iveki

UMCANCATO kaloliwe wase Ntshanga, e Natal, uza kuchitwa.

U MR. J. W. WILKINSON ufundenye sekukadala efile selonakele ngase Mgangundlovu.

UMBUSO wase Natal ugqibe kwelokuba wake Isimnari enkulu yabamnyama, eyakufundisa namashishini kwelozwe.

I FLAG ezazenzelewe ezizikolo Upper Debe, Debe, Emdizeni, Peuleni, Tshabo, zomhla we Ruluneli, zinokufunyanwa ku Mr. Weir zezo zikolo.

U MR. STEPHEN HLIKIHLA Isibonda kwa Gatyana, Transkei, ugqite e Ventersburg, O.F.S., ekufeni ko February, nomkosi omadoda 89, aya kusebenza e Klerksdorp e Rautini.

YAYILUSUKU Iwe Anivesali yo Manyano Iwe Oddfellows zase Qonce

IJAJI iya kuteta e Dordrecht ngolwesi Tatu, 26 March, ze ngolwesi-Hlanu lwayo loveki, 28 March, ibese Aliwal North.

U MR. GEORGE FINCHAM wase Queenstown umangalele Igqugula elipete indlela zalo mandla yakuba ite inqwelo yake eblayishe ihabile yaxinga eludakeni yada yawa, wagwetyelwa £5 nendleko.

INTLANGANO ye Ruluneli no Mongameli we Transvaal ibe ntsoku mbini. Ixesha lokuxoxa ngomakwenziwe ngelase Swazini litwatyululwe ngenyanga ezine kwelo kwakumiselwe kulo oko kwakuye Abatunywa.

KUDUBULE omnye umngxuma wamalahlle e Morfa e Wales ekufe abantu abamashumi asibhozo anesibhozo.

INTLANGANISO yo Nyaka ya Batunywa bentlanganiso zeziqingata za Mafama iya kuqala e Qonce ngo Mgqibelo ozaayo 22 Macha.

U MR. EVANS obaze wangumnini venkile yakwa Ngomti e Qonce, nbhnbhele e Molteno ngeveki egqitileyo.

UBUYE ngo-Mvulo weveki egqitileyo u Mantyi wase Qonce obekiweyo, kumjikelo wenyanga abewenza wokusela umoya Siva ukuba awumncedanga kuyapi kwisiroro sake sokungafumani butongo kakuhle.

INGQUNGQUTELA ya Batunywa bentlanganiso zezi qingata zendawo ngendawo be Mbumba ya Mabhulu iqale e Somerset East ngolwesi Tatu Iweveki egqitileyo, amalungu abeko akumashumi amatandatu.

NGENXA yokubambezeleka kwe Jaji e Bhai, ayibanga saya e Nyara naee Bhofolo. Isuke yase isenza umtshakazi yaze e Qonce. Ibhofolo ne Nyara seziya kuhnajelwa ekubuyeni kwayo e Transkei.

AMABANJWA ase Johannesburg amashumi mabini anesibhozo ate eyokuhlamba onda ngamasentile—lilinye elomlungu emahlanu amnyama—awabeta, at’ akukov’ ukwenjalo abaleka. Abehl’ abanjwa amane akonxiweyo, amanye ela kwantsiza. Bonke babuye bafunyanwa.

I PALAMENTE yase Natal ibizelwe ukuba ihlangane ngo 10 April,

ZIBE zinkulu kwelipakati imvula kanga. ngokuba mnke kanobom umhlaba wendlela kaloliwe pakati kwe Nelspoort ne Colesberg uhamba nzima umsebenzi kaloliwe ngeso sizato.

KUNCONYWA ububi bendlela pesheya kwe Neiba de kuye e Mzimkulu, imilambo ukungabi namcancato.

POLISA elimhlope elingu George Watson lizidubule ezibhalakisini e Rini xa belitepiti ingqondo.

imelwe Imbumba ukuba ingapumli de indawo zalo malungu zibe zezayo. Ewe, kuninzi asebekufezile e Palamente, *kodwa ziko izinto ekufuneka zenziwe abengenako ukuzenza de kube kute komelela icala labo e Palamente* Akasiso isiyata u Mr. BOTHA ukuba azityande igila ngezonto ezingena kufezwa ngabo ngapandle kokuba komelele icala labo. Nati ke asizizo izihlululu kangangokuba siswele ukuziqonda ezonto abhekisele kuzo. Eyona inkulu kwezizinto sifunwa nga Mabhulu ngumhlaba lo umiwe zizive ezimnyama ngoku. Lonto yati yavelela kwinteto eyenziwa ngu Hon. J. H. HOFMEYR e Graaff Reinet. Lonteto ubukulu bayo yayi ngabamnyama. Ute ukuyiqala kwake u Mr. HOFMEYR inteto engaba Ntsundu wayandlalela ngokuti, kutiwa Imbumba yabo ibuswele ubulungisa ngakwa bamnyama. Kutiwa seloko belinga ukuhluta i Netevu amalungelo azo. Oku konke ukukanyele u Mr. HOFMEYR, kwamandi ke ukuya ngoyintloko ye Mbumba ukuba ayisekeleze kwenza okubi kumawetu. Ute kodwa xa acacisayo ubulungisa anga ama Bhulu angabenza kontsundu, sanga nga engabuyanga awuvule umlomo Ufike atyumbe umhlaba wabamnyama, abonise mayelana nawo ubulungisa anga kungahanjiswa bona wona amabandla Embumba yama Bhulu. Kule ntloko uti u Mr. HOFMEYR, into enqwanelwa yi Mbumba yabo kukuba Umxhosa, ngokupatelele emhlabeni, amalungelo ake makalingane, angegqiti kwawomntu omhlope: Makungati Umxhosa awufumane ze umhlaba kanti omhlope umelwe kuwutenga. Lendawo ke inkulu. Siyiva tina ayinanto yimbi iyitetyayo ngapandle kokuhlutwa komhlaba kontsundu, kuba xa wonke lomhlaba umiwe ngamawetu ungacandiweyo esiti u Mr. HOFMEYR maulengalengiswe ufundenye ngonemali ngapandle kokucafula ibala, ungaba uyakuwela ezandleni zabamhlope wonke kuba ngabo abanayo imali, ontsundu akanayo. Ukuba ibilisiko elo kwakudala, ukuba uhlutwe umhlaba necda ngekuungeko nto ilungileyo kwakwelasemva ilizwe abavela kulo o Mr. HOFMEYR Kuyabonakala ukuba nakuba elona gaqa likulu lomhlaba selisezandleni zabamhlope kweli lizwe, Imbumba yama Bhulu isafuna eliqekezana lingekacandwa limiwe ngabamnyama. Uyevana umzi ontsundu? Yimbi indawo anekhonye ngayo Amabhulu yeye voti yabantsundu, esingenasituba sayo namhla.

Ezi zizohlwayo zo "gweva" (amasela edaiman) ezisand’ ukuwiswa, kanti noko ukugweva kuhambiseka kakuhle David Solomon, iminyaka 6 ; Samuel Cohen, iminyaka 5 ne £200; Harry Reens, (wake wagwetywa) £200, iminyaka 9. Umfazi ka Reens usentolongweni kwangokugweva, Bernard Stein, owayeke engu ntammani wamasela edaimani, wayeke wasentanjani ngapambili iminyaka 10; Epinosa no Domingo Leusa iminyaka 6; u John Daly, 5 iminyaka. Lo ngumsebenzi wamatyala wentsuku ezimbini.

NGO 10 March, imantyi yase Dordrecht ibibheculula umcimbi olumezayo wobudlwengu bomfana we Bhulu ongu Jan J. H. Coetzee wase Stormberg, kwi xegokazi lom Xhosa. Lomcimbi wake ulinde Ijaji.

UMHLOLI-ZIKOLO u Mr. John Samuel ukankanyeka kumandla wase Dordrecht ngoku.

U HON. F. SCHERMBRUCKER, M.L.A., Umpatiswa Mhlaba ne Misebenzi, ubeke wegxada kweli ngolwesi-Hlanu Iwegqitileyo esiya kwa Xaxazele apo ebeya kahlola imiti etyalwa ngamabhandinti, ngo-Mgqibelo usinge e Monti, wabuya wasinga e Kapa nge posi yango-Mvulo.

NGO MGQIBELO ogqitileyo amaxabiso empahla e Qonce ate ema ngoluhlobo Inkomo zokuxhela ezintle kodwa, £6 7s 6d, to £7 10s ; inkabi ezitsalayo £5, to £6 15s imazi yenkomo £5 ; inkomo-nje £2 10s. to

ESINYE sezigqibo ze Mbumba yama Bhulu ebisa Somerset East sesokuba kumiselwe umteto ukuba xa isicaka sifunyenwe sinetyala yi Felkornet endaweni yokufakwa entolongweni xa singenakuhlala masikatswe.

IVALWE ngo-Mvulo Imbumba yama Bhulu ebinentlanganiso e Somerset East.

UFIKE e Kapa ngokuhlwa kolwesi-Hlanu olugqitileyo u Sir Henry Loch ukuvela kwintlangano no President Krager e Blignaut’s Pont.

U MR. JOHN BUEKES wase Alice ulahlekwe sisine senkabi esidle urongxina pakati kwe Nggushwa ne Dike. Ezinye kwisipani zigule kodwa.

IGWANGQA elingu William Harris lase Bhai elingumsebenzi kwa Loliwe kucingelwa ukuba libulewe yi treni xa libe lilele pezu komgaqo ka loliwe.

KWASE Bhai kufunyenwe amatambo ka Wm. or James Dobson ongati wayemhlope ngendevu abesemwonyweni we Veli. Aputunywe ngababanjwa. Igqira licingela kuba wafela endlle apo.

U SERGEANT R. W. ELLIS, ndalwe komkulu ukuba abe ngum’bhali we Pasi e Kwelera kumandla wase Monti.

ITYALIKE vabamnyama eyakiwe e Maritzburg zizihlobo zomfi u Mr. F. B. Finney obengumhloli zikolo zabamnyama e Natal isakelwa ukukumbi yena iwlwe ngo 9 March, ngu Rev. W. H. Mann. Ipansti kokupata komfundisi wase Depente u Rev D. Russell.

IMVO ZABANTSUNDU

NGOLWESI-NE, MARCH 20, 1890

Imbumba ya Mabhulu na Bamnyama.

NAKUBA Inggungqutela ya Mabhulu ebise Somerset East ingazibalulanga ngengeto ezigasileyo zobuhhovubhovu kontsundu, ayiswelekile yona imitshontshi yokuba impi ya Mabhulu isamema. Oku kube mhlope okunye ngecapaza lenteto yo Mongameli welo Bandla, u Hon. R. P. BOTHA, M.L.C., kwindawo ate, “Kuseko iziqingata apo asomeleleyo amadoda achasene nabo e Palamente, yaye

UMNUMZANA obeyi Ruluneli yeli ngapambi ko Sir H. Loch, unenteto ayibhale kwelinye lamapepa apesheya ngomcimbi wokunikelwa kwama Swazi kuma Bhulu. U Sir Hercules Robinson umele ukuba ama Swazi anikelwe kuma Bhulu. Siziva izizatu zezokuvisa ama Ngesi ububi kuba engawasabelanga amacebo ake oko wayeyi Ruluneli, xa wayesiti ama Swazi mawamkelwe pantsi kwepiko lo Mntan’

Impawana,

Omhle njengokuba bamkelwe aba Rolong. Uyayivuma indawo yokuba seloko abonakalisa ubuhlobo kwi Nkosazana ngokuncedisa kwimfazwe yakwa Zulu, ngokubabala uncedo kweyama Bhulu noncedo kweka Sikukuni, uti kodwa Umbandini ufike wadlala ngawo umhlaba ukuwutengisa kwi Komponi zabamhlope, akusekho u angabasafumana yona owe Nkosazana u Rulumeni ngoko maunikwe ama Bhulu. Siti tina akuko nto iyakufunyanwa nangama Bhulu. Mawayekwe azihlalele ama Swazi.

NIJENGOKUBA ingene i Palamente yapesheya, singavuya kubeko ilungu eliya kunyamkelala umcimbi wenkosi zakwa Zulu ezixotelwe kwimiqwebedu yesiqiti sase St. Helena. Ipakati lo Mntan Omhle laliyitembise i Palamente ukuba u Dinizulu nomalume wake Undabuko bayakupatwa ngenceba. Savuyiseka yilonto kuba nalemfazwe ibangenise kwesi sikata bakuso ibangwe ngamaqitala emantyi nobuqitala buka Sir Arthur Havelock, saye sixelife kwamhlamnene. Asitvala lamatshawe akwa Zulu. U Miss Colenso simqwenelela impumelelo njengokuba ewelele ukuyakuwaneka pambi kwezipakati zelama Ngesi lomcimbi.

IKHABA E LOVEDALE.

[UM-LOVEDALE.]

Umzi umi ngenyawo ngendlela zonke. Kuyakiwa, kulungiswa ezindala, kuyafundwa. Amadodana abambene ngazo, ngati kuko ukunyanisa kwiqela eliminzi. Into efunekayo yinkutazo, nemitandazo yabazali nabahlobo, ukuba wanga u Tixo angazizalela onyana nentombi apa. Abazali nezihlobo, ne Remente bayayazi na lonto ukuba olusapo lukukene apa nje lusengozini? Bayazina ukuba indawo yamatamsanga ikwa yindawo yamashwa, ukuba lomzi yintlozo enkulu apo kuhluzwa kona, apo kweliwa kona, apo kuya kwahluka inqholowa emquqini? Kuba ezimvula zina pezu kwetu apa kwezinye intliziyo zityebisa imbewu ulungileyo, kanti kwezinye zikulisa khelula lwama kwele, nama ratshi, nentswela ’mbeko? Mhlana wapuma umfana nentombazana kowabo, lomhla yayingumkosi, yayingumhla wosizi, kuba waye ngayi kona emdlalweni, kodwa wayesiya edabini. Ukuba wayemke ekaya engawazi amandla ka Satana, amandla e “sono,” amandla elizwe, namhla zonke ezonto zomvukela. Ewe lidabi, kuba kuko imiteto ekufuneka ukuba ayigeme; imiteto yomzi, nyeve klasi zake. Kuko nolunye ulungiselelo lwento zase mpfumlweni ekulitnaka azizwe. Uyakupumelela na ke lomntwana ukuba abazali nabahlobo bake bafumane balahla baza basonga izandla? Ndiyazi ukuba baninzi abazali abahleli ngenxa ngenxa yosapo olulapa, abahla inyenbezi tuti ku Tixo wabo ukuba akangele, aluse, anqake, alondolozwe. Lonyembezi injalo siya yibulela bazali betu’. Lomitandazo yenu bafundisi betu siyayivuyela. Ngamana yamkeleka ku Mdali wetu. Abakona abazali abangayenziyo lemfanelo?

Sicela imitandazo yenti, ukuba nikumbule intlanganiso yetu yamadodana yokuquba ilizwi elapa. Sicela Kanjako wozilo apa. Sicela imitandazo yenu malungu nabafuni abalapa, abakumashumi asibhozo nasitoba, ukuba banga bangakula ekuyazini Inkosi yetu.

Sicela imitandazo malunga nendawo yokukoma komongameli walomsi u Dr. Stewart ozakuhambela pesheya okwexesha elidana ukuya kupumla emva kweminyaka ekumashumi amabini anambini elapa. Ukuba nimcelele intsikelelo ehambeni yake, asinde ezingozini zonke, aze abuye abuyele kwakuti apa kule Lovedale ayenze umzi ongaka ukuba mkulu. Uyifanele imitandazo yetu ntlanga zase Afrika. Ixesha lokumka kwake liyasondela noko lungekamiswa usuku. *Akiko nto ingenziwayo-na?*

UKUBUYA UMVA KOHLANGA.

Zinkosi namanene akowetu kuko isicelo esenziwe ngu Mpeta ungene egqweteni, usenza ku mantyi wase Ngqamakwe. Liti Nkosi ndinembecko yokucelela Inkosi u Mpeta, imvume yokwalusa iqela lamakwenkwe kusitili asipetyo enze onke amasiko ko abakweta atshifise. Umantyi umfo onomoya mhle u Capt. O Connoi ufumane wakohlwa kuba evela kwa Tsolo nje ubecinga ukuti umzi ontsundu e Transkei usinga pambili. Lentlo yenziwa ngu Mpeta ibonisa uvuyo aqalo ngokusweleka kofi u Capt. Blyth. Lamasiko ati u Mpeta ngoku makabuyiswe wazama umfi u Capt. Blyth ukuba apele, ke no Mpeta ubengati akanamno yakuchasa xa kutiwa amasiko okutshilisa mkapele. Kodwa siyatema ukuba Imantyi ezipetyo kwanamadoda amakulu akuti akasayi kuvuma nasinye isicelo Samasiko olwaluko.

IJAJI E QONCE.—U Sir Jacob Barry uwuqala umsebenzi apa ngo 17 March ele Nkosazana ingu Mr. Burke. *Philip* ngokuba 23 izifusa zika Rabe wase Cenyu lemambane ite izifumene endle yayizigodusa; pofu alilayo ikaya. Iminyaka 3,—*Dumezweni* ngokuzuma e Bholo u Emma Liwani Kuswazi intwazana e 13. Ihle lento ngokuti bonke abantu balale kwinqugwala enye. Iyititise bukali i Jaji lonto, yati kuba ebegcakamele isilingo imnika 25 ikati.—*Kaleni* ngokubeta nangokupanga u *James Sinclair* ngase Cumakala. Iminyaka 3 nekati 25.—*Goniwe* elinye *Tentema* ngokwenzakalisa ngemela u Dumezweni umelwe ngu Mr. Tamplin bekusetywaleni, omnye esebenzisa amazinyo. £5 okanye 6 iveki. *Yekana* ngobusela begusha ezi 6 e Debe Nek ngo 1887, ute wabanjwa efuna ezake. 18 inyangana.—*Charles William Dohela* ngobudlwengu ku *Gertrude Sebe* intombazana eminyaka 15. 2 Iminyaka ne kati ezi 25.—*Mdoro* ngobusela eIYume begusha zika Mr. Snodgrass 17 ubemelwe ngu Mr. Blaine. Iminyaka 2, nembuyekwe ye £7 10s.—*Mimi* ngokubeka ilinye emgaqweni ka loliwe e Peulton. Ukululekile.—*F. Loiters, Tom Pike* ngokugqoboza isitola sakwa Ngomti, Loites iminyaka 5, Pike 4.

SIVE SABONA

U Rev. J. W. Stirling we United Presbyterian Church kwa Qumbu unduluka ekuqaleni kwenyanga ezayo ukusinga e Scotland ngotyetelelo. Simqwenelela indlela entle. U Mr. Stirling uzilahlele kumsebenzi wokuncedisa ihambiselo pambili yetu Bamnyama, kangangokuba ne Mvo ZABANTSUNDU zifumana umxhasi oshushu kuye, waye ezihlahlela indlela pakati komhlambi wake— into leyo enganyamekelwe bafundisi bonke, ngokukodwa abamhlope. Ngexesha angekoayo uya kubanjelwa ngu Rev. P. L. Hunter wase Maxesibeni.

Kuko inteto ebonakele kwiipepa lase Kokstad, edlavula umfundisi otile ongaxclwanga ngagama, yaye ezantsi ibekwe igama lika Nkosi Umdlango. Site asayinikela ngalelo incwadi leyo ngokuti singamnakani oyena mfundisi idla yena. Sesiqonda ngenteto ezibonakala kwamanye amapepa, nangenteto etunyelwe zizidwangube zakwa Bhaca ku Hagile, ukuba kuhleli kwinteto ka Nkosi Umdlango igxelesi obekeke kunene umfundisi u Rev. P. Hargreaves. Sive ububi ngesi sizatu kuba u Mr. Hargreaves ungumfundisi obefanele yonke imbeko ku Mampondo, ngakumbi ezinkosini zakona. Uwamele kakuhle ngamaxesha amabi angapambili; esinga lusizi ukuba Inkosi zase Mampondweni zizimisele ukulincholisla iliwa lamhla ngemvula.

Yiyo le incwadi ebhalwe zipatamandla zakwa Bhaca itutzela umhlobo wa Bamnyama u Hagile : “BAWO NO MHLobo OTANDEKAYO, —Ileta ebonakele kwikoranti yase Kokstad, ibhalwe ngu Nkosi Umdlango, isivise ubuhlungu obukulu. Asikolwa ukuba ibhalwe ngye. Yintonina ezakufikela umhlaba? Baya kutimna abatuma abafundisi? Kudla ngokutiwa umntu omnyama akanambulelo. Le leta ityebisa oko. Singaba asinambulelo ukuba asikutumeli mazwi okukubopa intliziyo ngelxesha lobuzinza kuwe noncedisikazi wako. Sikwazi iminyaka emininzi Hagile. Ati ama Bhaca xa ayeptantsi kobuzinza obukulu weza wancedisana nomfundisi wetu u Mr. White, kunye no Mr. Gedy owayese Bhencuti. Seloko saba nombulelo kuwe. Sikwazi uyindoda yoxolo. Saye sisazi ukuba bekungenjalo ngekungabangako luxolo pakati kwe Nkosi yama Mpondo ne Nkosi Umdlango. Tina kade bebesenza nawe siyazi ukuba utyoliwe. Sewozitutzela ngokuba Omkulu kunawe watyolwayo, namhla kutyolwa wena sicaka sake. Sivumile ukuba sivakalise usizi lwento Iwentliziyo, siti—Inkosi Umakaula, Inkosi Umcisana, Inkosi Udubula, Paulo Mqina, John Ngale, White Mgoboli, Petros Dikwayo, Elijah Dangwana, Timothy Mahlati, Daniel Xola, John Tondini nabanye aba 30.” Nati sitelela kulenteto sise nentjanya noko ukuba Omkulu Umdlango wobhala ukupikisa izinto ekutiwa ugxeke ngazo ixego lika Hagile elingazanga Iona bani.

Siyabon’ ukuba abahlobo beta ama Bhulu awakavutwa namahlba kuba waxoiswayo e Palamente umteto we Pasi Engqongqo, Silesa kwi Zuid *Afrikaan* ipepa elingulo mlomo wama Bhulu ukuba kwintlanganiso

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ngu e Palamente angu Messrs. Herholdt, Botha, no van den Heever, kubeko inani labatetileyo elibe nesiroro nga Balauli ukuba bete nge Palamente yokugqibela bayumela ukuba baqutywe ngokwexesha ngu Mr. Tengo-Jabavu bawuyeke uwe umteto we Pasi.³ Siyuya ukubon’ukuba amalungu e Palamente awayohiyongana lonteto wona. Angaba ama Mpondo azakuswela ababuzeli.

Kute kwangomso wosuku olulandela eyabonakala ngalo IMVO yokugqibela eneteto *Yowase Luhlangeni.*” Engokubakala komzi kwafika isipehekhele sencwadi yolinga ukucipisa ukunchola kwabarexezi. Le mambane ite ukotuka kwayo (isotuswa sisazela) dyududu yawuposa umphunga wenteto yombhalwe betu ongabalulanga luddi lwabarexezi ebapope wonke ngabandeny. Uti: —DEAR EDITOR,—Kwinteto ebonakele kwi Mvo yezelo iteta ngokonakala komzi luxorezo, ukuba ingaba lenteto ibhalwe ngumntu ondlu yonakele ngesosizatu, ndingati ukumpendula ololonakalo lukoyo kangaka, lubangwa kwanini bonakalelwe zizindlu zenu, kuba animabantu kwanina, niti nakuba nitshatile nabafazi benu pezu kokuba nanifungele ukuti niyekuwalahla onke amanye amankazana nisuke esosifunga nisilibale okanye nisifihle kwindawo yokulibala kwenu uqale uhilize ungafuni kuhlala endlwini yako, ube yinto engenantlabisa endlwini, eiti ukuteta oku nomfazi imana ukunyhukutya ngamazwi alukuini qonda ke umfazi ngelxesha lonke usengumntu olungileyo ongahambi kakubi uzakuti ngenye imini ubuye ebusuku ati umfazi akubuzo, uti hayi bendikwanantsi kanti utsho pantsi, akuveli kona, exesheni eyamezele umfazi uzakuti akubuzo umtuke kwa esosimle sodwa sokutuka uyaqala umfazi wako uyamkohlakalisa. Umenze ukuba aqaqadeke ngakumbi kuba umtuka nje akubuzi apo uvela kona wenziwa zezantokazi zizidlele zibengezelayo zipuma ekitshini zibhasile zihamba paya. Wumbi umfazi akazali uhlah yedwa uzakuti kokuya kuhliza kwendoda, ati indoda yakupuma abambe eyake indlela kuba kaloku umfundise kade indlela zokuhliza. Uxolo Mr. Editor, nditete apo bendingafanele kuteta kona.

Inteto evela e Komani ibuzela abarexezi kwangendlela yokupendula inteto yewape Luhlangeni ifike ingenaloo igama lomntu oyitumelayo, ngako ayinakunanzwa siti. Asikukuba lifunelwa ukushicilelwa, kodwa kukuba sazi umntu evela kuye into ekwasisingqino sokuba akafeketi ngena ezingxoxweni-nje. Siyavuya kuko unxunelo ukuxwubusha lomcimbi uwwimise kakubi umzi.

Siyatanda ukubona ikhaba linobubele ukuyixoxa indawo engemvimo ati ozipumceleleyo abe nokuzixhisa ngomasebenzi anganikwa wona ngomteto wakomkulu. Yiyo le inteto yomnye:—NKOSI MHLELI, Kwipepa lako lukugqibela ndibone indawo ovusa ngayo amawunu, ngendlela nganti ukuze akwazi ukumxwela u Sir Gordon ukuba

akangewenzi malungelo afana nawenzelwa abase Natal. Uti wena makulingwe ukupumelelwa nwiwo Iwa komkula (Civil Service Examination). Ke umbuzo wam Mhleli ngulo—Singatiniya ukupumelela Andibi inteto yesi Bhulu ilindelwe ukuba ipunyelelwe kakuhle njengezinye i subjects? Ndi buza kuba asifundiswa kwi Simnari zabantsundu. Kungqibale ke ukuba umntu aziqube kwinto angazange ayibone.—OWAPESHA-KO-MBASHE.” Mazifundiswe ezizinto.

Amawetu aqalile ukucheba Isikwa-silima kubafuyi begusha ngalo mchebo kukuba inani eboyeni lingasakuba nangelifunyenwe ngo mcebo owandulelayo. E England nakwa manye amazwe ase Yuropu amaxabiso ehlike, baye nabatengi kweli lizwe bengangxamanga ukubuweza obomkhebo wokugqibela kwangokusuka kuhle inani elo Siyavelana nabafuyi ngelituba.

Amagosa entlanganiso yase Debe esibhalela ngo February 18, 1890, ati:—DEAR EDITOR Tina banyulwe yintlanganiso yomzi ??? sibe yi Komiti yokukangelela wona ??? ezisakuti zihlatyelwe umkosi lipepa lawo Imvo ZABANTSUNDU (Native Opinion), site sakukangela umcimbi obaywa ngegama lokuti Ukwaziswa Likomkulu sakuba siwuqwalasele lomcimbi safumana sifanelwe kukumvumela oka Mgjijima ngawo. Ke! tina bamagama adweliswe ngapantsi apa siyakucela Mhleli wepepa ukuba usibhalele lamazwi epepeni, awokuba siyambongoza ngentobeko yonke u Sir Gordon, ukuba yenziwe indawo yokubhengezwa kwezinto ezingati bamnyama kwintlabu.mkosi yetu IMVO. Oku siyakucela kumntan’ omhle u Sir G. Sprigg, siyakucela singazilibali indawo esabe sizibhalile kweliya pepa asizise nalo kwe Mhleli ngo January 3, 1890. Tina ke siyamvumela ngomxhelo wonke u Mr. Kapok Mgjijima ngalomcimbi, siwuvumela sisiti ukuba uyayifaka epepeni lenteto yetu, unga ungasoyifaka nalonteto sasiyibhalile kweliyapepa ledu likuwe kuba ewe sisiroro eswinesiso sodwa ke sidibene nezondawo sasizibhalile sisinga zingangena kunye zonke.—Sizicaka zaku.—Stephen Sonjica, Magwa Ma’obola no James D. Gulwa— egameni lomzi wase Debe.

Indawo yokuba ibe lenteto ayitunyelwa. nga kwisiqu sika Sir Gordon e Kapa, njengoko saye senze icebo, asazi. Ibiyakuba nesihlahla esomelelyo itunyelwe e Cape Town. Zanga nezinye izipaluka zingatelela kuba lomsebenzi mkulu. Kufuneka into engenjaleya yenziwayo oko kwaye kuchsawe Ipati-Engongqo. Kucelwe amalungu e Palamente no Sir Gordon.

INYAMAKAZI.

[ISAAC WAUCHOPE.]

Amagama enyamakazi zeli lizwe abizwe ngenteto yesi Bhulu. Ayafana ke apo nawe nkabi zenqwelo, endaka ndenza amanaku ngawo mzuzu, kwawwenkoliso yemiti. Namhla ke ndifuna ukunika abe mbalwa emingumayeli kwawe nyamakazi, ndibe ke ndilindele ukuba ati onamanye awaziyo, nokuba kuko endiposise ngawo andixelele. Kufuti ekuti kubeko hniteto yabazingeli ekufuneka iququlelwe esi Xhoseni, ibe ixela intlobo zenyamakazi ekutiwa mazingabalulwa ngamaxeshha atile emnyakeni. Ngoko ke kuyafuneka ukuba sizazi ezo nyamakazi amagama ezizwabisa ngawo ngumteto. Lendawo iyafana nale yamagama emiti, kuba nayo ibizwa ngamagama esingawaziyo emtitenwe wamahlati, into ke leyo angangena ngayo engozini umntu ngokungawazi umti ekutiwa mawungagawulwa. Inyamakazi ezizintloko zezi:—

- Buffet Inyati
- Blesbok Inxala
- Boschbok Imbabala
- Dinker Impunzi
- Eland Impofu
- Gemsbok Ilinqa
- Hartebeeste Ixama
- Klipbok Igo
- Klipspringer Iqudu
- Koodo Iwula
- Oribi Ilizala
- Reebok Iintlangu
- Rietbok Ibhadi
- Springbok Itshabanqha
- Steenbok Inqu.
- Wildebeste.....

UMSEBENZI OMHLE. — Kwicawa yesibini ku January, 1890, sivuyile ukubona ubuso belinye lama Dyakine etu apa e Rabe, elinselel minyaka esi 7 lemkaayo apa; layakuba ngumshumayeli no tishala kwa Halite kufupi ne Somerset East. U Mr. K. Vandala, lo akaqali kusihambela apa e Bhayi, mbangi yokuba oluhambo ndiluba lule, kungokuba ete namhla weza nosapo lwesikula sake, amantombazana akwishumi elivayo namakwenkwe amatatu, waye u Mrs Vandala (kuba naye wayeko) ewanxibise amageli ngokufanayo, ngeminqwazi yench (strawhats) etive tshize nge Ribbon ezi pale blue, yabukeka ngapazulu lonto; sakuya ukuba olusapo belufudula kulolwa maqaba abomvu : Kute ngamandla Enkosi, kwisituba sale minyakana imbalwa epakati kwawo, atwala igama ne yokwo yobu Kristu. Ke kute kwintsuku belapla wahambela kwityalike ka Rev. R. Johnson, ufike isikolo secawa sipakati, wamkelwa ngovuyo oluluku ngu mongameli, waselecela ukuba enze amazwana enkutaze; usuke wati (eteta Isingsi): “ Uyakutinira ukuze u Yakobu avuke??” Umsebenzi kwelazwe ndivela kulo owoko ngenzela u Mdali mninzi, kodwa into engekoyo ngabasebenzi, ukutsho ke nditi uncedo luyakulela kuni zityalike zinkulu.” Utsho kwazintloko wahlala. Kusuke umfundisi omhlope wase Nyara wati: Ngenxa yamazwi alomzalwana, andisayikuba sateta nto nento endiyakuyiteta sendoyibekela ??? zayo, lomzalwana simelene naye kuba nanku ndiva ekankanya i Somerset East, ukuti woti ukuze u “Yakobu avuke” axunywse siti zityalike zinkulu. Umongameli ucele ukuba abape ingoma, lusuke usapo lwake lwavuma u “ Come’home— Come home!” iman’ ukuli lesesha inkwenkwana ivesi ngevesi ngento emnandi, umongameli ubulele amazwi ake, wam, nqwenelela uhambo oluhle lokugoduka Umke kuse mnandi u Mr. Vandala e Bhayi kuti. Ngamana Inkosi imntwale sibuye simbone sisapilile.—P. W.

Isonto e Mdhloti, Verulam.

[e. KUNENE.]

Sekungamaveke atile asedhlule nqaqabuka ngiteleka e Mdhloti, Verulam, ngokupuzaneka, kanti ngiza kuficana kona no Mr. Robert Mashaba elinye kutiwa Ndevu, wakwela Matonga. Ngabonga u Simakade, ngoba u Mr. Mashaba lowo kade sahlukana naye soloku ndamgcina e Nxukwebe edhlula epuma e Daimane eseqonde kulo lakubo lama Tonga. Namhla ke ngiqabuke ngizitetakuye ese Mdhloti. Usuku engafikangalo e Mdhloti lapo kwaku ngu Mgqibelo. Ngakohlwa kubutshetshisa ubusuku qed’ uba ngizwe ukuti kuzata kushumayela u Mr. Mashaba ngenkonzo yantambama nge Sonto lelo. Kwasa okungaliyo, kwangatiti nelanga liyazi ukuba lusuku olutusekile lolo kiti.

Kweya kusasa inkonzo (11 o’clock a.m.) kume u Mr. Miceah Kunene, engowasemzini naye. Upete kahle ke lomfo, yapela eya kusasa inkonzo. Yatsho insimbi ntambama kwabu tapu-tapu ukungena endulwini yokusonta. Wangena umfo ka Ndevu wakwa Mashaba, umfo obukekayo, omnene, omadevu ngati waka wapata amabuto kulezinsuku zabe Lumbi. Wenza intshumayela emnandi kakulu eyikipa encwadini ka Paule kwabase Flipi ii. 9, 10, 11. Esegedile ke ukutshumayela sabona esuka ema umfundisi wakona e Mdhloti u Rev. Job Bhunga, kanti usimema ukuba size sibe kona sonke kwelakusihlwa isonto ngoba u Mr. Mashaba uyakusixelela ngenhlalo nomsebenzi kwela Matonga, — eyona ndaba engiqonde ukuyazisa umuzi wakiti. Sibuyile kwelangukuhlwa isonto ekukaleni kwensimbi, —pela manje sesinambita amate ngoba sesike seswa kwagewala nje endlimi yesonto.

Wayiqala ke u Mr. Mashaba indaba: Uti kwelakubo akuko nenhlansi le yodwa yokukanya. Ukuze abantu bakubo bezwe kancane nokokuqala ukuti ukona u Nkulu-nkulu bakuqalisa ngaye. Wati tina siyajabula ngoba sipansi kombuso wokukanya wama Ngesi. Elama Tonga lipansi kombuso wama Putukezi (Portuguese). Ke ama Putukezi awazihlupi nakancane ukufundisa abantu. Waze walinganisa, ukubonisa ubufakazi wati, sekupele iminyaka emakulu matatu afika Amaputukezi kwelama Tonga kodwa noko akuko nentwana encane ebomisa ukuba kwafika izizwe ezikanyayo. Into angasityela yona kupela izwe lakubo selifile budakwa, ngoba ama Putukezi nabanye abe Lumbi bamise izinkanti (cantens) kulo lonka izwe. Abantu bayapela utywala. Uti indawana esingcono yiyole akuyo ngoba kona sekuaqaleke umsebenzi. Inkosazana futi yakona iyatanda ukufunda kakulu ifuna ukufunda isi Ngesi. Wati imlayeze kakulu ukuba angabuyi engezi nomfundisi (teacher). Ke wakala ngoba engamtolanga umfundisi, eti akazi ukuba isingeno kuyakuba yilipi enkosini lapo. Ngiyadabuka kodwa ngoba angibuzanga ibizo layo leyonkosi ku Mr. Mashaba. Uti futi, mhlazana wesuka kubo batisa bonke ukuba nguye yena eyakubona abantu asebekwamkele ukukanya. Bayasiziba ukuba size kubafundisa; loku kungikumbuzo okolutywe encwadini ye Nkosi ukuti: “Woza e Masedoniya uze kusizisa.” Tina siyatokoza impela ngoba sino Rulumeni ofunayo ukuba abantu bafundiswe ovumela abefundisi baqondise abantu ezintweni eziningi zokubakipa emvelweni yobumnyama, baqonde iqiniso abafanelwe ukufitabata. Uti u Mr. Mashaba limnyama lonke lakwa Tonga. Isiqalise senhlansana yokukanya kupela kukuyo leyo ndawana enaye.

Siya wubonga kakulu ke umsebenzi osowenziwe ngu Mr. Mashaba. Loku kubonisa ukuba nakiti bantu abamnyama sekukona amadoda alizwela kakulu izwe lakubo. Loku ke konke yimisebenzi yemfundo nezwi lika Nkulunkulu. Ke lomsebenzi ka Mr. Mashaba sewaze wezwakala nase zindhlebeni zabe fundisi. Ebe lapa nje ubekade ebizive enhlanganisweni yabefundisi base Wesile ebingale nyanga efile, efike yamnika amandla okusebenza, yamngenisia nase nanini layo. Yonke le minyaka soloko abuya e Koloni uquba lomsebenzi wokushumayela nokufundisa pakati kobukulu ubunzima, engaziwa, engasizwa nangubani. Ngenye inkati wake wahloliswa yindoda yebandla le Church of England ifuna ukuba intole abe ngowayo, kodwa u Mr. Mashaba wabambelela ngezwi lokuti—mina ngingu Mwesile, ngafundiswa ngokobu Wesile, nonxa abakiti bengangazi ikona inkati eboza bangizwe bangazi ngayo. Nempela ke ngonyaka odhlule kwezwakala ukusebenza kwale ntandane yakwa Tonga, u “Nzondelelo,” isikwama esikulu samakolwa antsundu ase Wesile, watuma u Rev. William Mtembu ukuba aye kuyihlola leyo ndawo eqalwe ngu Mr. Mashaba. Eyati ekubuyeni kwayo leyo nceku ye Nkosi yaxioxela izindaba ezimnandi kakulu, kodwa engingatolanga ituba lokunitumela, nokunityela zona. Kunjalo ke ukwanda komsebenzi ka Smakade. Tina sifisela kupela ukuba kwande o Mr. Mashaba abanengi, ukuze kwande, kuvane ukukanya e Africa emnyama. Izihlobo eziningi ke e Bhai, e Lovedale nase Kimberley, ezimazyayo u Mr. Robt. Ndevu Mashaba lowo, ziyakutokoziswa kakulu ukuzwa ukuba uliqawe losindiso ezweni lakubo. Makapile u Mashaba! Mangitshonele bakiti. Naye Mhleli omuhle uze ungitete ngokukupanga indawo ekasini lako lezindaba zomzi.

E TAMARA.—Umbhaleli okwesi ubalisa ngembubho yenkomo kwa Mdushane yimofu nombendeni inkanzi zalapa. — Enye into kulo umntu owaye vela e Qonce ngeveki egqitileyo ehamba nenqwelo yake, wapuza kulamasi amnandi knene apeshaya waziposa pantsi wahlatywa yinkabi apuma amatumbu wafa.— Enye into sivuyile ukubona umbete kuba izilimo bezisezonakele kanye, kungoku nje sitamba ukuba abanye bayakupila.—Enye into lomantyi wase Qonce ufanelwe ukuba anikw’ imbulelo ngomsebenzi awenzileyo wokusinyamekela kwake nokuba enze imigudu yonke ukusisa e Rulunelini nakwinkosikazi yayo kuba namhla amagama enu ayakugcinwa pesheya ngoko ke nditi akabanga namona ngomntu omnyama u Mr. Chalmers, makafekwe emapepeni ngalonyameko ayenzileyo.

ABALIMI NA BARWEBI.

E QONCE (March 15)

Amaqanda—1/3J to 1/8 1/2 ngedazini Ithabile—4/ to 5/ ngekulu Ithapile—2/3 to 10/6 ngenxhowa Umbona—2/G to 8/2 ngekulu Amazimba—5/ to 8/ ngenxhowa Iراسi—7/ ngekulu Imbotyi—6/9 to 10/9 ngekulu Amatanga—1/1 to 2/ ngedazini Inkuni—10/ to 41/ ngefilara

EZASE NATAL.—Kufe ishumi elinesitatu labantu abamnyama ngase Ixopo, liyeza legqira elimnyama.—Umfo ongu Ndugwana owayebulele umntu ngonyaka ogqitileyo, uvume ityala lokubulala xa abesentolongweni ngelinye ityalana. — Inxila elidala lejoni lisuke lephi ingqondo ngenxa yoselo, sika latabata umpu lahamba li'bamba kuye wonke eliqubisana naye. Libanjwe kufunyenwe linezikoti ezine engxoweni.

UKUTENGISWA KWEMHLABA E QONCE.— Ngenposiso eyenziwe ekunikelweni kwe saziso kumapepa ase Qonce, ekubeni ayete wona ifandesi liyakuba ngolwesi-Hlanu 14 February, libeko ngokwesaziso sepepa lakomkulu ngolwesi Ne, 13 February. Ese Zeleni nase Ramnyibe iroxisive efanedesini ngesicelo samadoda amele ezondawo ate akusibona kwi Mvo ZABANTSUNDU isaziso abhekisa inteto ebuzayo ku Rulumeni. Kutengiswe (1) umhlaba obungowokukulela inqwelo ose Dube nge £15 10s. ku Carl Andre, i-upset £10; yaza (2) yango wase Rabhula e Ngalawo otengwe ngu August Peter nge £191 i upset ibiyi £125. Ose Tyume Post, awubanga nabhidi neyase Xesi naka Qoboqobo. (3) e Fort Murray kutenge u John Thompson nge £275, i Lot. ezintatu nezindlu inye i Lot iyi £5 i upset. (4) Owase Rode utengwe nge £100 ngu Mr. Wright i-upset ibiyi £45. Uzi morgen ezisibhozo.

Native Opinion,

THURSDAY, MARCH 20, 1890.

THE week’s chronicle would be absurdly incomplete without a reference to the Annual Boer or Bond Congress which was held this year at Somerset East. It appears that it was well attended, and was opened on the 12th instant in the Town Hall, which Bondmen thought it essential to decorate profusely with bunting, conspicuous among which was the Union Jack. It was deemed, too, of great importance to display in large legible characters on the side of the town house facing Charles Street, the significant motto, “ Meeting of the Africander Bond under Her Majesty’s Government.” To all this no objection can be taken, except that to certain minds the Bond will appear not quite free from the imputation of disloyalty, seeing that, conscience-stricken, it has made a lavish protestation of loyalty.

The programme of the subjects discussed by the Bond is striking more for subjects kept in the back-ground than for those which came forward for discussion,—the Railway extensions, which form the burning questions of the moment, and minor amendments of such laws as the Divisional Council’s Act and the eternal tinkering with the Master and Servants Act, being among the ordinary. In respect of the abnormal subjects, which are conspicuous by their absence from the programme, we have the word of the Hon. R. P. BOTHA, M.L.C., who darkly made allusion to the reasons which led to the absence of these matters from the programme in the following language :— It was not their duty to rest until the Bond was finally established in those districts where the Opposition was now most powerful. They had already accomplished much in Parliament, especially during the last session, but there were still matters requiring attention which their own members could not put forward with good result before their Party were greatly strengthened.” But the speech delivered by the Hon. J. H. HOFMEYR, M.L.A., at the Bond Banquet at Graaff-Reinet affords a perfectly intelligible key to the problem framed by the Bond Chairman. In that speech we were told that the two important things that the Bond had yet to accomplish were the settlement of the question of Native Land Tenure on Bond principles, and the Native Franchise. The land now occupied by Natives should, in the opinion of the Bond, be parceled out and sold by public auction to the highest bid-

der. The Bond knows that, as Natives are still poor, what little land they still have would fall on the lap of Afrikander guinea-pigs. This has been attempted at Glen Grey with the assistance of Sir GORDON SPRIGG; but last session the Premier and the Ministry, of which he is the distinguished head, made it clear that so long as they held the reigns of Government in their hands, they will not again consent to any insidious schemes of this sort, and the members of the Government backed what they said by parting company with the Bond on this question, and, in a straightforward, manly way, walking over to the benches opposite the Bond Natives will never forget the sacrifice Sir GORDON and his colleagues made on this occasion in their behalf; and we trust our people may some day have the means of recognizing it in a practical manner. It is to the land question Mr. BOTHA refers when he says their party are not as yet strong enough to attend. The Bond must be strengthened so as to successfully over-ride the Ministry in these and kindred questions. The way to the strengthening of the Bond is, according to Mr. HOFMEYR, the further manipulation of the Franchise with the bald aim, avowed by Mr. BOTHA, of finally establishing Bond members in those districts where the Opposition was now most powerful. The Glen Grey Parliamentary division of last year was openly described at the time by the Zuid Afrikaan, the principal Bond organ, as the natural division of parties in the Cape Parliament ; so by the Opposition Afrikanders mean all who are against their schemes in these grave questions, and among these the Governor’s present Advisers are included But by fearlessly treading the exalted paths of right and justice, which Sir GORDON SPRIGG recently stated he has chalked out for himself in these matters, and not giving heed to Bond threats, the Premier will find that he has the support of an overwhelming majority of right-thinking Colonists who will maintain him in power in spite of, or because of the Bond.

OUR ILLUSTRATION.

HIS EXCELLENCY

SIR H. B. LOCH, G.C.M.G.,K.C.B.

The unaffected demonstrations of affection for the Governor by our countrymen during His Excellency’s recent tour in the Eastern Districts has suggested that it would be a crowning act of these memorable events to present each of the subscribers to Imvo (Native Opinion), scattered throughout the South African States, wherever the Kafir language is spoken, with an illustration of His Excellency the Governor. It is to be hoped that the novelty of the step—for such a presentation is the first of the kind so far as the Natives of this country are concerned—may serve to deepen (if possible) the sentiment of loyalty and devotion of our people to the institutions of which His Excellency is, in Her Most Gracious Majesty the Queen’s stead, the visible symbol and embodiment. If sufficient encouragement is given other illustrations may follow of leading Colonists who may at present be known to Natives by names, but whose existence to minds just touched by civilization may well seem almost mythical.

Notes of Current Events.

THE Orange Free State *Gouvernements Courant* last issue contains one Draft Ordinance, to be submitted before the ensuing session of the Volksraad regarding the taxing of Natives, on public diggings.” It is to be introduced by the Government itself. As things are, although the Free State Government receives a large amount from Natives in the form of various taxes, it stands to its discredit that it does nothing in return to improve the lot of the Natives within that State. And now for it to tax the miserable pittance doled out to Natives labouring in the Mines, is to pile up the agony. It is clear the only effect of the measure will be to drive Natives away from the Free State Mines, and the Government will have itself to thank should this be the result.

GENERAL satisfaction seems to be the result of the Conference at Bignaut’s Pont between Sir Henry Loch and Mr. Paul Kruger. The only definite question which was known to claim the attention of the Conference—the subject of Swaziland—has, we must confess, been settled by the Conference in a manner calculated to give satisfaction to all parties. The matter is left open for a further term of four months. We have nothing to urge as a complaint to this arrangement, for if the opinion at present prevailing in high quarters were given practical effect, Swaziland would be handed over without a moment’s hesitation. The delay seems to augur that better counsels have still a chance of prevailing. Hence our satisfaction as those who are irreconcilably opposed to handing Swaziland to Boer rule.

MISS COLENSO ON THE ZULU CHIEFS.

One opinion, and one only, have we expressed in respect of the recent disturbances in Zululand, from the time that Sir Arthur Havelock commenced his purposeless tinkering with the Zulu Question. That opinion is that these troubles were forced on the poor Zulu people absolutely against their wishes. Miss Colenso, who speaks from a close acquaintance with the circumstances of the case, has put the seal of confirmation on what we have always maintained. The following information on this subject was given by Miss Colenso to a representative of the Star, the well-known Radical organ of London: Do not apologise,” said the stately lady, with a gracious smile that seemed to light the silver threads running through her dark hair. “I lunched very late, and can do without dinner or anything for those poor Zulu boys.” “And what is their grievance, Miss Colenso?”

“Oh, there is more than a grievance. It is a sad tale of a long series of magisterial persecutions of the leaders of the Zulu nation. It began with Sir Arthur Havelock’s partition of Zululand in October, 1886, when the Boers were given the best and most thickly populated parts.” But why were they persecuted? As a means to an end, no doubt—to get rid of them. The incessant protests of the Zulu chiefs, I may tell you, formed really the secret reason why the Government persecuted them.” “Then what brought about the charges of rebellion?”

“Well, the resident magistrate, Mr. Osborn, upon the strength of a proclamation of June, 1887, sought to levy old cattle fines against Cetiyawo’s son, Dinizulu. The Zulus did not understand the retrospective laws promulgated. Mr. Osborn was in too great a hurry. He expected an ignorant native to become civilised in a weak. His summonses were disregarded, or evaded perhaps : he would say, I believe, from fear. This was called “rebellion” and contempt of Court, or contumacy. Fine upon fine of cattle was inflicted, but could never be levied by the small Zululand police force. Then came the policy of supplanting Dinizulu and the Zulu nation by bringing back from the British Reserve their sworn enemy Usibepu and his followers. I had better give you the facts: In November, 1887, Sir A. Havelock went up to Etshowe and drove the first nail home. The two chiefs, Dinizulu and Undabuko were fined 50 head of cattle a piece for the old offence, “ contumacy ” in not coming in to the magistracy when summoned. At the same time Dinizulu Undabuko, and the Zulus were told Usibepu and his people must occupy their land. They could go coastwards, said Mr. Osborn. Mr. Osborn varied this order, and the anti-patriot, Usibepu invaded Dinizulu’s laud with 1,100 fighting men, and with the help of the magistracy evicted 3,000 Zulus, and located himself ten miles from Dinizulu’s kraals. Dinizulu naturally assembled his forces in self-defence. An act which was called at his trial ‘ collecting forces against the Queen.’ And so matters culminated Mr. Osborn pressed for fines. And on 28th April, 1888, 90 police with three white officers went to execute warrants on four men at the royal kraals. Of course the Zulus turned out en masse to the number of some 2,000 men. Dinizulu was absent but Undabuko, his uncle and guardian’ told the police “to come another day,” adding it was hopeless to attempt arrests as the people were roused. This incident was the ground of a charge against poor Undabuko subsequently for ‘resisting the Queen’s authority,’ whereas really he saved the lives of the whole party. Then the Zulus migrated to The mountain of Ceza (to get away from the proximity of Usibepu) under Dinizulu and Undabuko They then set about collecting the King’s cattle (as they had a right to do) which are placed out at other neighbouring kraal, according to the native customs Will it be believed, this retirement to Ceza founded the charge of retiring to fortresses with intent to resist Her Majesty’s Government. At last the crowning act of cruelty came. Mr. Osborn sent Commandant Mansell, with 300 British troops and police, to arrest the chief Dinizulu and Undabuko in their mountain home among their people. He must have known it was an impossibility anyhow, in the result some of the young men (only 150 out of perhaps 2 000 mind you, the rest being restrained’ by Indabuko) caused the soldiers and police to retreat after a slight skirmish. This occasion furnished the necessary pretext. The two chiefs were tried on 14th March 1889, at Etshowe, for high treason and rebellion.”

“Were not the chiefs defended ??” “Oh, they were as best we could arrange for it, but the tribunal was predetermined, and there was no jury of course. Dinizulu called no witnesses and every Zulu was afraid to appear’ The sentences were crushingly severe and longer than the poor fellows will live I fear. Dinizulu, aged twenty-two years’ had ten years; Undabuko, his uncle’ fifteen years; and Tshingana, another chief, twelve years. In addition, now we hear they are to be exiled to St Helena Such is the reward of pure patriotism I assure you I truly believe it was really a question of magisterial mismanagement, not native disloyalty.”



EZAKOMKULU NGE GUNYA

ISAHLULO SASE QONCE.

Isaziso sika Rulumente Ngemihlaba.

KUYAZISWA okokuba imali Yemihlaba Yezikonkwane, neyo ???
Ngqesho ifuneka ibhatelwe ekupeleni kwalonyaka odluleyo, kufuneka ibhatelwe kuyo le Office ngapakati kwenyanga ezintatso lomnyaka, kodwa kungagqiti le yesitatu inyanga, u MARCH 1890.

Ongasipulapulanga ke esi Saziso, engabhatalanga irafu yake, uya kutinjwa impahla yake, itengiswe ngawo u Mteto u No. 9 ka 1884.

Irafu ye Zikonkwane neyo Notenga ngo Mteto No. 14 ka 1878, nango Mteto No. 10 ka 1881, neye Ngqesho ngo Mteto No. 19 ka 1864, nayo eye Mihlaba ngapantsi kwo Mteto u No. 37 ka 1882 ifuneka ibhatelwe ngapambili, ngokutwasa kwonyaka werafu. W. B. CHALMERS, Civil Commissioner.

Civil Commisssiener's Office, King Williams Town. 2nd Januarv, 1890. 31390 :
ISISHUMAYELO
NOT MHLEKAZI U SIR HENRY BROUGHAM LOCH. *Owentshinga ve Knight Grand Cross, yodidi olubaluleke kunene lo Saint Michael no Saint George, owamatshawe adume kunene e Bath, u Ruluneli no Mpati oyintloko we Koloni yo Mntan Omhle vase Cape of Good Hope, e South Africa, namazwana nezibhaxa zayo, ne Sandla so Mntan Omhle, njalo-njalo.

Ekubeni ngo Mteto u No. 2 we 1881, ekutiwa ngumteto wokutintela izifo ezisulelayo ezinkomeni nezinye izilo, kumiselwa ukuba nanini sakuba isifo esinjengezo zikankanywayo ngulomteto, sisazeka ukuba siko ezimpahleni nokuba kukusipina isiqingata okutaye iziqingata, i Ruluneli, nge Sishumayelo, ingasihlokomisa eso siqingata sinjalo okanye iziqingata, kwanasipina isiqibi esiquka isiqingata nol uba ziziqingata ukuba sisisiqingata nasekubeni

anye siqibi esinesifo: isazeka ukuba *llongo* iko ezinkomejii kwisiqibi esichazwa ngezantsi kwisaziso sesi sishumayelo okokuba i sinesifo njengokwalo Mteto we Palamente.

Ngapezu koko ndiya hlokomisa, ukuba kwazefe okokuba ngegunya endilinkwe ngulo Mteto, ndiyamisela ukuba akuvumelekile ukuqhuba inkomo enesifo selongo nengenaso, uyisusa kweso siqibi; kodwa inkomo ezingenaso eso sifo zingabamba ngesiqingata sika Mantyi, i Justice of the Peace, esiya kunikwa akuba umntu ofuna ukuqhuba efungile ukuba ezonkomo azinaso kanye, zingazange zanaso; kananjalo ngokwake ukwazi lowo zingazange zatya kumhlaba onesifo, okunyo zadibana nenkomo ekwazeka ukuba zinesifo.

Ndiyazigunyazisa zonke imantyi, i Justice of the Peace, Nabahloli be Ziqingata Zabantsundu, abapakati kwezo ziqibi ukuba bakangele ukuba sitotyelwe esi Siblokemiso, nokumzisa emtetweni nabanina osapulayo. TIXO SIKELELA INKOSAZANA. Sinikwe ngesandla sam, nesineamatsetelo se Koloni ye Cape of Good Hope, ngalo mbla we 14 February, 1890.

HENRY B. LOCH, Irluneli. Ngomyalelo wo Mhlekazi i Ruluneli ne Bhunga J. GORDON SPRIGG. No. 34, 1890. Isihlokomiso eso sisingise kwi Komoneji yase Hankey kwisiqingata sase Humansdorp.

Isaziso sika Rulumente No. 123,1890.

Attorney-General's Office, Cape of Good Hope, 3rd February, 1890. KUYAZISWA ngokwe sishumayelo No. 30 sanamhla okokuba Amatyalala e-Jeji ayaku hlala kwindawo ezilandelayo ngemihla ezakukankanywa emva koku, zi qala ngo 9 o'clock kusasa yonke imihla, eyile :- KWELASE MA XHOSENI. E Tinar, ngolwesi-Bini, 4 March, 1890

E Bhayi, ngolwesi-Ne, 6 March. E Qonce, ngo-Mvulo, 17 March. E Komani, ngolwesi-Hlanu, 21 March. E Dordrecht, ngolwesi-Tatu, 26 March. E Alvani, ngolwesi-Hlanu, 28 March. E Rakesdolopu, ngo-Mvulo, 31 March. E Monti (East Lossos), ngolwesi-Tatu, 2 April,

E Gcuwa, ngolwesi-Bini, 8 April. E Gala, ngo-Mgqibelo, 12 April. E Mtata, ngolwesi-Tatu, 16 April. E Kokstad, ngolwesi-Tatu, 23 April. E Bofolo, ngolwesi-Hlanu, 9 May. E Nyara, ngo-Mvulo 12 May.

Kanamanjazo kuyiziswa ukuba xa sukuba i-Jaji ite yatinteleka ngesizatu ebesingazeki ukuqala amatyalala kwezondawo zingentla ngalomihla imisiweyo, yoseiqala nangawupina umhla efike ngawo kulomzi okanye kwakamsinya ngangoko koyilungela. THOMAS UPINGTON, Attorney-General.

THE HERSCHEL TEACHERS' ASSOCIATION.

A MEETING of the above will be held at Bensonvale Institution on the 9th of April. Members are requested to attend. Discussions: Rev. W. Hurt, President, will deliver an Annual Address; Mr. J. Kumalo, will read a Paper; Messrs. P. S. Kuze and D. T. Matsepe are leaders in a Debate.

J. J. JABAVU, Hon. Secretary.

33490 Kwabangyamkeliyo 'IMVO.'

SINE Almanak ze 'Mvo' ZO 1890, ezilingeneyo anokutunyelwa ngayamkeliyo "Imvo" ukuba utumele Isheleni Enye, izzitampu zepeni, kwi Office of "Imvo," Kingwilliamstown. February 21st.

UNYAMEKO KWA BAMNYAMA

UKUTETELA Amatyalala, Imicimbi Yemihlaba, Ukubhala Iminqopiso lwenziwa ngo HOWARD & WEBB, Emva kwe Zitola zo BARER, BAKER & CO. E-QONCE.

AMAYEZA ADUME KUNENE, KA

JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwe ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo ezenzela zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifano engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umcaza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific). Elona yeza lasifo so Xaxazo lwe gazi nezinye izisu ikatazayo.

UM-AFRIKA (Africanum). Umcaza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture). Elingoviswayo zingqangqambo zendlebe, nezo bunzi, nokubela kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.) Oyena mpilisi wamhelo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungayi Ngasesa, ukungatandi kudla, icesine nento esinjalo.

UHLIKHILA (Embrocation). Amafuta omti okupilisa ukunqamaba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother). Amatuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLEHLA (Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana neza bantwana.

UMATINTELA (Antispasmodic). Umcaza wokupilisa ukuqunjelwa nesitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic). Iyeza kunene kwisifo zokuba butataka, nokutandi nto itiywayo.

UBUGQI (Magic Healer). Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine). Into elunge kunene etanjiswayo ebenza bubuhle bugude ubuso.

UMGUTYANA (The Powder). Lisetyenziswa neli kutiwa "Lelona" xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasenzisa zishicilelwe ngokuzalisekileyo zatwa nca kwi bhotalana nezitoflana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekhehi.

Akandwa enziwa ngu JESSE SHAW. Igqira elisebenza ngemcaza, e Bhofofo, atengiswa nguwe nge bhokisi nange Bhotile nangamagosa ake kwi nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA— E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond A Co.

E Ngamakwe—Mrs. Savage. E Monti—B. G. Lennon A Co.

E Rini—B. Wells. E Dikeni—R. Stocks.

E Komani—Mager A Marsh. E Bhayi—B. G. Lennon A Co.

Engqasha—W. A. Young, E-q. Ikaya lawo o Fort Beaufort kwa Nogqala.

AMAGOSA ALAMAYEZA— E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond A Co.

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