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G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

U MANYANO NGE MFUNDO.

LUYAKUBA se Xukwane, kwesika Mayi, ngomhla wa 31 ku MARCH, 1891. Ayacelwa onke amalungu o Manyano ukuze abeko, aze selezilungisile ingxoxo zawo.

IYEZA LAMAHASHE.

-U-

CHAS. M. BONIFACE

SMITH STREET,

KINGWILLIAMSTOWN.

Uneyeza ekungenzekiyo ukuba lingalipilis Ihashe eline Mibungu Nezilo. Unokutumela ngebhotile kotumele imali ngepepa le Poni, nengxelo yohlobo lokusetyenziswa,

Amafama awaka amtumela umbulelo ngeliyeza ngo Messrs. T. P. Phillips, R. W. Currin, T. Christenson, A. Dudgeon, A. Christensen, E Walsh, T. P. Edwards, namanye. QONDA—Eliyeza lizibhotile ezi 2, imigqaliselo ioazwe kumapepa ancanyatiselwe ngapandle. Ixabiso zi 6/-, nge Posi 8/.

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Gowie Uluhlu Lwezityalo.

Luka FEBRUARY.

I FLOWER BULBS.

Nge nase Busika nezokuqala kwe Ntlakohlaza Intyatyambo,

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I Ranunculus, Ixias, Anemones, Lachenalias, Babianas, Narcissus, Freesias, Sparaxis, Hyacinths, Daffodils, Snowdrops, &c. *(Ngentlobontlobo, Amanani, njalo njalo, kangela kwi Catalogue ka Gowie ye Ntlakohlaza yo* 1890, *amapepa :* 73 *kuse ku* 76.)

HLWAYELA i Kapetshu, Broccoli, Savoy, Cauliflower, Imifuno, Itswele, Imigushe, Lettuce, Beet, Spinach, Radish, Turnip, &c.

TYALA ITAPILE

HLWAYELA i Dianthus, Carnation, Pansy, Clarkia, Candytuft, Stock, Daisy, Godetia, Columbine, Sweet Peas, Larkspur, Kennedya, Pentstetnon, Verbena, Salpiglossis, Lupins, Hollyhock, Snapdragon, Eschscholtzia, nezinye intyatyambo ezilukuni.

W. & C GOWIE,

GRAHAM'S TOWN.

ELIKA

OKSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zomiti yelilizwe.

UMPILISI WEZILWELWE

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

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

Emva kokuli sebenzisa ixesha elide sele, namava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye iharaba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E COOK

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

IZAZISO ZEKOMKULU.

ISISHUMAYELO

NGU MHLEKAZI U LIEUTENANT-GENERAL WILLIAM GORDON CAMERON.

Omnye Wodidi Olubaluleke kunene Iwase Bath, Umpati Omkula opete Imikhosi yo Mntan'- Omhle kwi Koloni ye Cape of Good Hope, Opete le Koloni, Namazwana nezibhaxana zawo, noliliso le Nkosazana apa, njalo-njalo, njalo-njalo.

EKUBENI nge Sishumayelo esisesokuqala, sosuku Iwe 5 January, 1891. Umhlokazi u Sir Henry Brougham Loch, G.C.M.G., K.C.B , ete, ngamandla namagunya awanikwe ngu mteto, wazisa ukupela kwexesha le Ndlu ye Ngwevu ye Koloni ye Cape of Good Hope ; nasekubeni ngoku kufanelekile ukuba kuqutywe izilungiselelo zokunyula Amalungu e Bandla le Ngwevu emimandla ngemimandla yokunyula emiswe ngu " Mteto wo Mgaqo wo Mbuso Ohlaziyiweyo, No. 18 we 1874," u " Mteto Wokubandakanywa kwelase Ligwa No. 39 we 1877," no " Mteto wokuba ela Pesheya kwe Nciba libe nabameli e Palamente, No. 30 we 1887." Ke ngoko, apa, ngamandla namagunya anikwe mna ngumteto, ndiya shumayela, ndihlokomisa, ndisazisa ezindawo zilandelayo, oko kukuti:

Ukunyula kuzo zonke Indawo Zokunyula, kuyakubako ngolwesi BINI, umhla wesitatu ku MARCH, 1891, kuqala ngo 8 o'clock kusasa, kuyekwe ngo 5 o'clock ukumka komhla.

TIXO SIKELELA INKOSAZANA !

Sinikwe ngesandla sam nesincamatiselo se Koloni ye Cape of Good Hope, ngalomhla we 21 January, 1891.

W. G. CAMERON, Lieutenant-General,
Umpati Opete u Rulumente

Ngomyalelo wo Mhlekazi Umpati. Opete ubu Rulumente e Bhungeni,

J. W. SAUER, Umpati-Koloni.

No. 29, 1891.

ISIQIBI SAMAZANTSI-EMPUMALANGA.

1. UMANDLA WOKUVOTA WASE BHAYI.

E Port Elizabeth kuya kuvotwa e Town Hall, Temperance Hall, 52 Princess st., North End ; 33 Piers st., South End, Mission Station, Bethelsdorp ; *Bushy Park,* kumzi wo Felkornet, Goeddemoedfontein.

2. UMANDLA WOKUVOTA WASE TINARA.

Tinara, kwindlu yamatyala. *Van Staden's River* e Sunnyside nase Gedulo's River. *Elands River* Tiphee Farm nase Afdak. *Coega* Addo nase Coega Railway Station. *Sundays River* Enon nase Kariega Railway Station. *Klein Winterhoek* e Kleinpoort. *Great Winterhoek, East* e Adolph's Kraal. *Great Winterhoek,* West Boxtnoor nase Spring, bokvlakte No 2. *Alexandria* Court Room, Alexandria nase Zuurplaats. *Oliphants Hoek* Waaihheuvel nase Woest's Hotel, Graaffwater. *Bushman's River* e Preston Park. *Cenga's Kraal* e Conga's Kraal. *Gorah* Sandflits Hotel nase Coerney. *Zuurberg* e Wildeman's Kraal. *Zeekoe Rivier* Court Room, Humansdorp nase Kruisfontein. *Zuurbron* Zuurbron nase Sandhoek. *Zitzikamma* Driefontein, Fairview nase Clarkson. *Kromme River* Krotnme River nase Assegai Bush. *Zuur Anys* e Laagte. *Gamtoos River* Quagga nase Gambia. *Haukey* e Hankey. *Jansenville* e Court Room, Jansen, ville. *Klein Zwart Ruggens* o Klip Kop. *Groote Zicart Ruggens* Aloe Vale nase Mount Stewart. *Upper Sundays River* e Blauw Krantz. *Riet River* e Waterford. *Loots Kloof* e Ebenezer. *Henly* Henley nase Steytlerville. *Voor Baviaan's Kloof* e Veeren Kraal. *In Baviaan'e Kloof* Klein Poort nase Verloren Rivier.

3. UMANDLA WOKUVOTA WASE RINI.

E Rini kuya kuvotwa kwindlu Yamatyala yakona.

4. UMANDLA WOKUVOTA WASE ALBANY.

E Rini kuya kuvotwa e Manley's Flats nase Payne's Hotel, Botha's Hill. *Lower Riebeck* Alicedale, Springvale nase Highlands. *Upper Riebeck* e Riebeck. *East Fish River* Houndslow, Fort Brown nase Committees. *North Eish River* Glen Ovis nase Bowden. *Lower Bushman's River* Salem, Nazaar, Sidbury naso Buffel's Kloof. *Port Alfred* e Court Room, Port Alfred, Styles' Hotel, Port Alfred West. *Southwell* kumzi we Felkornet e Lombard's Post. *Cuylerville* kumzi wo Felkornet o Cuylerville. *Bathurst* kumzi we Folkornet e Prospect House naso Seven Stars Hotel, Bathurst. *Kowie* West kumzi we Felkornet e Kasonga. *Clumber* kumzi we Felkornet Elephants Park.

5. UMANDLA WOKUVOTA WE DIKE NE NGQUSHWA.

E Alice kuya kuvotwa kwindlu yamatyala yakona. *Upper Tyumie* kumzi wo Felkornet e Benfield nase Hogsback Hotel. *Lower Tynmie* kumzi wo Felkornet e Evergreen. *Calderwood* kumzi wo Felkornet e Heilbron. *Fort Wiltshire* kumzi we Felkornet o Victoria Post. *Funah's Kloof* kumzi wo Felkornet e Kingston. *Peddie* kwindlu ya Matyala yakona nase Newtondale School. *Buckkraal* kwi Felkornet u Naudo's, Gwanga.

Newcastle e Lessondrum. *Gualana* Prospect naso Barfield, *Kei kama* Hercules nakwi Hotele ka Mr. Busse e Bell. *Begha* Mr. Reynolds Hotel, Wooldridge naso Hastings.

ISIQIBI SAMANTLA-EMPUMALANGA.

1. UMANDLANA WOKUVOTA WASE SOMERSET EAST,

Somerset East kuya kuvotwa kwindlu ya Matyala yakona nase Cookhouse; ??? *Fish River* Mistkraal, Middleton nase Commadagga. *Brak River* Middlewater naso Anns Villa. *Vogel* River e Pearston. *Zwagershoek* Coetzors Kloof naso Groot ???. *Boschberg* e Fouries Kraal. *Bedford* kwindlu ya Matyala yakona. *Baviaans River e* Klipplaat. *Baviaans River* o Cameron's Glen. *Mankazana* e Oliphants Bosch nase Lower Linton. *Cowie* Elizabeth Farm nase Spring Grove. *Kapa* e Brakfontein. *East Riet River* e Kriegers Kraal.

2. UMANDLA WOKUVOTA WASE BHOFOLO.

Fort Beaufort kuya kuvotwa kwindlu ya Matyala yakona. *Blinkwater* kwi Hotel ka Tid. bury. *Koonap* Hammonds, Richmond Hotel nase Yellowwoods Hotel. *Adelaide* kwindlu ya Matyala yakona. *Winterberg* kumzi we Felkornet e Alman's Kraal, kumzi ka C. R. Botha e Waterfall, nakwindlu ya Matyala yase Post Retief. *Kroomie* Bush Nek Hotel nakumzi we Felkornet e Fort Fordyce. *Elands River* kwindlu ya Matyala e Seymour. *Bellvale* kumzi wo Mncedisi Felkornet. *Balfour* kwi School Room yakona. *Upper and Lower Mancazaua* kumzi we Felkornet kwa Mankazana. *Philipton* kwi School Room yakona. *Buxton and Upper Blinkwater* kumzi we Felkornet e Buxton. *Readsdale* kumzi we Felkornet e Readsdale.

ISIQIBI SASE MPUMALANGA.

1. UMANDLA WOKUVOTA WASE QONCE.

E Qonce kuya kuvotwa kwezindawo : kwi Hotel ka Reeves ngase Mkangiso, kumzi ka G. C. Steward e Ntsikizini, kumzi ka H M Lowe e Qibira, kwi Tente eyakuba kufupi ne Hotel yase Mdizeni, kwindlela eya e Dikeni, kumzi ka R. J Crowe e Debe Nek, kwi School Room sase Rabula, kwesase Mkubiso, kwindlu ya Matyala e Middle Drift, kumzi ka H C Williams e Ncera, kwa Makahlana e Tyume, kwindlu ya Matyala kwa Qoboqobo, kwi School Room e Braunschweig, kwi School Room e ???, e Qonce ekaya kwezindawo: Court Room, Deeds Office. Smith Street, Cambridge Road, kwi School Room e Frankfort, kwi School Room e Peelton, Thompson's Hotel e Mtonjeni, kwi Hotel o Blaney Junction, kwi Hotel e Berlin, kumzi ka J. Kilfoil Farm No. 195.

E Qumra kuya kuvotwa kwezindawo : kwindlu ya Matyala e Qumra, kumzi we Felkornet Farm No. 42, kumzi we Felkornet Farm No 216, kwi Farm No. 281.

E Cumakala kuya kuvotwa kwezindawo: kwi Court Room, Stutterheim, kumzi ka H Thlenfeld kwa Zidenge, kumzi ka J Webb e Wetherrun, kwi School Room e Wartburg Mission Station, kumzi ka E M Warren e Oribe, kwi Hotel e Bolo, kwi School Room . e Mgwali Mission Station, kwi C.M R. Camp e Lujilo, kumzi ka W G Featherstone e Little Kabousie.

E Katikati kuya kuvotwa kwezindawo : e Anto, Dynamite, Gobodwana, nase Stoneridge.

2. UMANDLA WOKUVOTA WASE MONTI.

E Monti kuya kuvotwa kwezindawo : kumzi we Felkornet e Warrenda'e, kumzi we Felkornet Farm No. 83, kwi Court Room, East London West, kumzi we Felkornet Farm No. 64, kwi Court Room East London, Railway Station e Cambridge, kumzi we Fel. kornet Farm No. 183, Friedrich's Hotel e Maclear, Railway Station e Fort Jackson, Petersen's Hotel e Kwelegha Drift. Kumandlana we *Qumra* kwezindawo : e Woolhope, kumzi we Felkornet e Sea View, kumzi we Felkornet e Lily vale.

3. UMANDLA WOKUVOTA WASE KOMANI.

E Queenstown kuya kuvotwa kwi Court Room yakona, *Bongolo* e Queen's Park, *Bongolo* e Lesseyton, *Tambookieland* Driver's Drift, Court Room e Bolotwa, nase Qoqodala, *Buccleugh* e Glen Thorn, *Gwatyu* e Qwebeqwebe, *Whittlesea* e Court Room yakona, *Mapassa* e Wakelyn, *Upper Zwart Kei* Lily Fontein nase Rocklands, *Kamastone* kwi Court Room yakona, Oxton nase Hackney, *Bradford* e Fordycefontein, *Klaassmits River* Carelsrust, Sterkstroom nase Baileyton. Kumandlana we *Katikati* kuya kuvotwa kwezindawo: Court Room e Cathcart, Rockford, Fairford, Schayhausen nase Hospital Farm, *Tarkastad* kwi Court Room yakona, *Masters Hoek* e Hartfontein, *Wildschutsberg* Wildschutsberg nase Kleinhaasfontein.

4. UMANDLA WOKUVOTA WASE ALVANI.

E Aliwal North kuya kuvotwa kwi Court Room yakona, *Buffett Vley* e Olyvenfontein nase Paarl,. *Kleip Spruit* Leeuwfontein nase Plattefontein, *Barnard Spruit* Court Room e Jamestown nakwi Store sika Higgins e Patriotsklip, *Kraai River* Court Room e Lady Frere nase Vlaktefontein, *New England* Gairtney nase Sandham, *Herschel* Court Room yakona, Bensonvale nase Palmietfontein.

5. UMANDLA WOKUVOTA WASE WODEHOUSE.

E Dordrecht kuvya kuvotwa kwi Court Room yakona, nase Brakleegte, *Groot Vley* Carnaruon nase Craggie Burn, *Stormberg* e Syman's Kraal, *Holspruit* Winterhoek nase Driefontein, *West Waschbank* Paardekraal, Haartebeesthoek nase Schilderkrantz, *East Woschbank* Montagu Hill nase Draai Om, *Tambookie Location* Court Room e Lady Frere, Nel's Rust nase Buffelsdoorns, *Barkly East* kwi Court Room e Barkly East, *New England* e Fetcani Glen, *Highlands* Police Camp e Hilbury, nase Tintern, *Sterkspruit* Farnham nase Moshesh's Forn, *Drakensberg* Rosenberg Bros, e Barkly Pass nase Ravensfell, *Vaal Hoek* Clifford nase Ventnor.

6. UMANDLA WOKUVOTA WASE BATENJINI.

E Mtata kuya kuvotwa kwi Court Room yakona, *Roodeheuvel* kumzi e Roodehenvel, *Elliotdale* Court Room e Elliotdale, *Mqanduli* kwi Court Room yakona, *Xalanga* kwi Court Room e Gala, *Gala Township and Native section* e Askeaton, *Embokotwa* Mr C J Bestall's store, *Minard* kumzi ka Mr Wilhelm e Minard, *Gcelo or Bonawe* kumzi ka Mr Pretories, *Slang River* kumzi ka Mr Barry, *Xuka* kumzi ka Mr Hart e Ronan, *Gubenxa* kumzi ka Mr Adamson, *E'ngc bo* kwi Court Room yakona, Mountainvale e Qwebeqwebe, nase Mdanga kufupi ne Clarkebury Mission Station, *St Mark's* kwi Court Room yakona, nase Southeyville, *Butterworth* kwi Court Room yakona nase Toleni, *Willowvole* kwi Court Room yakona, *Tsomo* kwi Court Room e Mbulu, Tsomo Post nase Tsojana, *Idutywa* kwi Court Room yakona nase Ibeka, *Kent ani* kwi Conrt Room yakona nase Ntlambe, *Ngqamakwe* kwi Court Room yakona, e Gqogqora nase Kotana,

7. UMANDLA WOKUVOTA WELASE MBO.

E Mzimkulu kuya kuvotwa kwi Court Room yakona nase Tsikeni, *Mount Ayliff kwi* Court Room yakona nase Fort Donald, *Mount Frere* kwi Court Room yakona, *Qumbu* kwi Court Room yakona, *Tsolo* kwi Court Room yakona, *Maclear* kwi Court Room yakona nase Ugie, *Mauut Fletcher* kwi Court Room yakona, *Matatiele* kwi Court Room yakona nase Cedarville Drift, *Kokstad* kwi Court Room yakona, Kruisfontein, Blauwfontein, nase Bustfontein, *Port St. John's* kwi Court Room yakona.

EDWARD T. JONES,

(Obefudula okwa Attorney R. W. ROSE-INNES.)

UNGU MTETELI-MATYALA,

Umbhali we Mvumelwano, no Mguquli-Magama Etaitile.

E KOKSTAD

EAST GRIQUALAND.

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yabizwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi ??? setyefu; nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayeza.

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

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu izikatazayo.

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

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

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

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

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

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

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana, nesabantwana.

UMATINTELA (Antispomodic).
Umciza, wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba batataka, nokungatandi nto ityiwayo.

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

IGUDISA (Emolientine).
Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

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

Izalatiso zendlela yoku wasebenzisa zishicilelwe nokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa onziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguve nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, o Natal, e Free State, e Transvaal, nase Indiya,

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.
E Ngqamakwe—Mrs. Savage.
*E Monti—*B. G. Lennon & Co.
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*E Bhayi—*B. G. Lennon & Co.
*Engqusha—*W. A. Young, E q.
Ikaya lawo e Fort Beaufort kwa Nogqala.

ISAZISO.

UMR. R. W. ROSE-INNES, Umteteli-Ematyaleni, njilo njalo, nsawuquba umsebenzi wake kwanjengokwangapambili. Ngumninawa wake, u Mr. C. Rose-Innes, ongu Mteteli enkundleni yase Monti, E Ofisini yake e Qonce nanamhla usakunyamekelo ukukangelela Imicimbi yaba Ntsundu ngononelelo lonke.

—O—

WOODROW & HOWARD

BAFUNA ukwazisa izihlobo zabo Ezintsundu ukuba baqale ibhizinisi yokutetela Ifandesi (Auctioneers), njalo-njalo, kwivenkile endala ka WHITTLE, baye beya kuvuyiswa kukufumana impahla yentlobo zonke, eya kutengiswa kwa'amsinyane ngalo mini ye fandesi.

UNYAMEKO KWA BAMNYANA

UKUTETELA Amatyala, Imicimbi Ye-mihlaba, Ukubbala Iminqopiso lwenziwa ngo

HOWARD & WEBB,

Emva kwe Zitola zo BAKER, BAKER & CO.

E-QONCE.

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

	Pop.	Converts.	
Albany	8000	1000	13 percent.
Bathurst	1000	240	6
Peddie	20,000	1615	8
Somerset	800	600	9 „
Fort Beaufort	8000	800	10
Total	40,000	1155	9 „
W. Town	100,000	3190	3 „

E KIMBERLEY.

BAHLANGABEZENI NGOVUYO A.

Ngo Mvulo ngokuhlwa, 16th inst., abafundisi abantsundu base Wesile abebeze kwintlanganiso yeloblelo ye Siqingata ebihlangene kulomzi ngezintsuku, umzi ubenzele imbuto emnandi ye Timiti yombuliso nolwamkelo kwindlu yama Wesile e Malay Camp. Abafundisi base mzini abebeko ngo: Revds. J. Goronyane (Thaba Nchu), Marcus Gabashane (Bloemfontein), P. Motshumi (Letsaka), N. Motshumi (Kroonstad), A. Melk (Jagersfontein), D. Mosefane (Fauresmith), Nicodemus Motsepe (Reddesberg), Moses September (Colesberg), no R. Pharkie (Winburg); baye abantu beyizalise indlu yema ngembambo—kakade *ishwangusha* apa elisidinisileyo lengxolo aliswelekanga nangalomhla, azibanga nakuqutywa kakuhle inteto ngamadoda ngoko.

I Choir entsha, esingati iyilwe izolo elinye, ka Mr. Binase—kuba yafa endala yetyalike kade—imane ukutsholoza kamnandi ngengoma czityekayo, ate no Mr. Simon Sinamela nabambalwa abe nabo waka wancedisa ukuyolisa imbuto ngo ntyilo-ntyilo, ingonyana apa ezimnandana eseziqelekile zemvumi zaso Amerika. Isihlalo besipetwe ngenkutalo ngumninimzi u Rev. J. Conjwa, ote akukova ukuyivula ngesiko intlanganiso —ngeculo nomtandazo—waxela imbangeli yalembuto ngamafupi, walekola wati, *unyawo alunampumlo* ngokoke uzakuba- ??? introduce) abafundisi ukuze umzi uhlale ubazi; ute ke Umpati-Sihlalo waman' ukubanikela ngabanye ngama-gama abo beman' ukupakama, iqwaba izandla intlanganiso. Alisokubako ituba lokubalula inteto zamadoda, kodwa no mlesi unokuzicingela izinto ezinekutetwa zinzutela zalamadoda akunjulelweyo xa ehlangene ngoluhlobo. Isihlalo sibize u Mr. Jno. Mess otyunjwe yi remente ukuba apalaze umbuliso wayo ko inaneli; utsho ngabukali navakalayo, waqoshelisa ngokuti i remente ibanqwenelela indlela entle ekubuyeleni kwabo emakaya—kwadunywa. Kupakame u Rev. P. Motshumi otete ngesi Rolong etolikelwa ngu Mr. John Mochare, waposa ambalwa wahlala pantsi — kwadunywa. Emva kokwenziwa kwemfanelo zokusiwa pantsi kwempumlo — izonkana ezinempukane (currants) noqolwane. Umgcini-Sihlalo ubize o Messrs. Panyane no Lenkoane abenze isifundo esihlekisayo ngesi Sutu. Kusuke u Mr. Joseph Moss egameni lomzi wonke wenza awombuliso ngangqingqwa ngobuciko bake obuqelekileyo-kwadunywa; kupendule u Rev. J. Goronyane egameni labazalwane ku jobel' onomkita, wenza awombulelo ngento abayenzelwe ngumzi, kwadunywa. Abanye abatetileyo ngo Revds. M. Gaba- shane, A. Melk, P. Motshumi, no R. Pharkie owenze nebali elimnanei elicwayitise intlangano. Yakuba i kwaya ka Mr. Binase ingqumshele kanobom nge ngoma ezimyoli ezimbalwa: Umgcini-Sihlalo uyivale intlanganiso ekungatiwa ibemnandi, ngeculo nomtandazo, yachitakala imbuto engene nge 26th yapuma emva ko 1 o'clock am. nge 27th inst.

Izwi: emlungwini kuko isiteti esiti " Time is money," ngokoke amawetu oti ukuze aziqube kakuhle ezizinto zase mlungwini azame ukugcina ixesha— Hi nje, Mhleli? —abantu abantsundu bamadol' anzima ukuza ngexesha entweni ; kanti umfundisi ngumntu olipaulayo yena ixesha—bafake inqatshi ke mfundisi beze endleleni. Okunye amadyakana akowetu ngengayinoneleli kakulu mile mali yo Delihlazo aba bangenambeko mntwini namhla kuko abantu abakunjulelweyo; besaziwa nje nasezidyasini zabo ngebetyhalwa ke kwimbuto ezinje nokuba beza ngalomali basakuqayisa ngayo; zonakele iziato ngaba babhotoloshi, ngebekweleliswa—kwanele.

Amanene ayevata abe zizi "cocoviya" kulaule i *tail coat* yodwa kweze bhola i timiti, kodwa kule isininzi sawo siye ngebesisebenza ngazo ezitoleni nase zivenkileni, ezidyutini njalo njalo— *amanundu* wona akako apo, ozixhamla ingubo ezo ezityeyeni, Ngu DAYIMANI,

Kimberley, 27th January, 1891,

ABANYULWA ENGQUSHWA.

Ngo Mgqibelo (7th inst.) bekuko intlanganiso yabanyulwa. Amagama ngo Messrs. Wilmot, Brister no Dolley. Lamanene omatatu imvo zawo zinye. Ate xa lamanene azipalazayo izimvo zawo kumawabo saneliswa tina qelana le netevu ezaziko kulontlanganiso. Izimvo zawo ngakwi netevu, atyalusela omatatu lamanene ati: ayakuyixhasa imfundo ye netevu, nokuba ayakuncedisa ukuba iseminari zikutshelwe imali eyaneleyo. Axela kananjalo ukukoliseka kwawo yi Simnari yase Dikeni, nokufundiswa ukuzipata ngobuntu kwama boyisi. Kananjalo lamanene alike ateta ngapandle kwentloni kumakowawo ukungafuneki kwe Brandi, nobunye utywala obunxilisayo. Ati ngokunyanisa aya kuyixhasa indawo yokuba kubekwe irafu enzima kubatengisi botywala. Abonisa ngokukulu ukonakalisa kotywala abantu abamnyama kwanomsebenzi wabamhlope, nabumhlope bayapela yibrandi. Bobatatu ababafo batembisa ukuxhasa ukwenziwa kwe broro e Nesi kwelika Nqobokazi elona zibuko lifunwa nguve wonke pantse, walapa e Ngqushwa. La manene ateta nangelungu le Bond yama Bhulu ati, liti lona makuvuswe irafu yamaphekepheke (House Duty) nokuba yiyipina irafu, kodwa makungarafiswa utywala; ati ke lamanene ayayicasa lonto. Zinjalo izimvo zalamanene. Amabini asiwazi; u Mr. Wilmot lilungu elidala lase Bini, izimvo zake ziyazeka nemigudu yake ngakontsundu iyaziwa—ke akuko ntandabuzo ukuba ivoti zetu siyazitembisa kuye. La mabini o Messrs. Brister no Dolley asiwazi. nokuba ziyintonina izimvo zawo ngapambili. Noko ke kunokuba kungene i Bhulu, siyakuzama ukuba kungene lamadoda, ngokuba ngati akanamoya wabu Bhulu. Sincede ke nawe Mhleli ngelako icebo ngalamadoda. —MALAU.

[Siyazibulela ezindaba. Eletu icebo— sinosizi ukuba nizikwabakazi ezingena voti apo e Ngqushwa—besiyakuti nkontelani kuwo omatatu lomanene ngamandla. Ewe, onke ayakuningenisa enyhwebeni kakade.—EDITOR].

EZAMATYALA ASE NGQUSHWA.—[Ngum'bhaleli.}—Engqushwa ngomhla we 15 ka January lo lele bashi lika Limani Ndabazonke, wesika Ngwekasi. Kwafika inkosi yamadindili kuye yaqasha ihashe lake ngesheleni ezintatu ngemini, wemka nalo intsuku ezisixenxe, ute akuya u Limani wamnika isheleni ezintatu kwakupela, wati akanakumnika enye kuba ladinwa, kutiwa ebengalipi, ubelibopelela ati uliqeshile, zakuti izicaka *zake* malipiwe ihabile nalo njengelake, ati uliqashile, *ke* uti akanakumbhatala umninito kuba ladinwa. Wada wamangala umnini hashe ; wagwetywa umnini hashe, *kwatiwa* ladinwa, *makamnike* isheleni ezintatu ezo *inkosi* yamadindala *ibimnika* zona *kakade*. Ke nditi *kulungelena* ukuba umntu aqashe ihashe *lako* aze alipate ngentando *yake*, ati *lakudinwa* angakubhatali ; kukutinina oko, aze agwetyelwe *noko*, hayi *ukuba* mnyama apa e Ngqushwa, *sakufa ukuba siyakupatwa* ngoluhlobo tina Ngqushwa. Igama lenkosi yamadindala ngu Wm. A. Ducat, Chief Constable, Peddie. Wagwetywa u Limani watyatyekwa ngendleko, ihashe lake litwele ubunzima intsuku ezisixenxe, u Limani utwele indleko: *kwoku*. Nazo indaba zesigwebo se mantyi yase Ngqushwa somhla we 15th January,

Imvo Zabantu.

ABANTSUNDU NOMBUSO.

NKOSI ETANDEKAYO,—Ndixolele, ndifake lamanqakwana ambalwa ngencwadi yemiteto yabantsundu. Asikuko nokuba sihleli ebunyameni obukulu ngalento yokuba imiteto esiquba ngayo kwezetu inkundla zamatyala, ingaguqulelwa kwe yetu inteto. Njenge zicaka zika Rulumente ezisebenzisa ngowake umteto, besifanele ukuti kwi ofisi zonke ezongamela abantsundu kubeko ikopi yemiteto eguqulelwe kweyakowetu inteto. Sihlalele ukwenzakala sonke tina esiteta amatyala ngenxa yalento. Ke Mhleli ndinga lento ungayibhengeza ide iyekufika kwi Komkulu letu elise Kapa. Masibuye siqokele ke nkosi, sicele ukuba umane usivakalisela ukubucasa kwetu utywala apo kwa Rulumente. Enye into sicela u Rulumente ngemfundo yonyanzelo kuba siyabona ukuti siyakukolisa ukupelela ebudengeni xa kungangenanga leyo ndlela. Elipepa lako, lam ke, xa nditshoyo silinqwenelela impumelelo nakubeni linentshaba — singavuya ke nawe ute walisingisa ku Mnini-nto-Zonke ukuba akuncedise kwizinto zokukusela nokululeka imfama zakowenu.

Wakumana ubhekisa izwi kulomzi wakuti (Embo) ude uzokuvuka nawo— ndikangele nje unyabile malungana ne ndlela zonyulo—kawuwupapamise nkosi.

Owase MBO.

Qumbu, 29 January 1891.

OHLANZA INTETO.

MHLELI OTANDEKAYO,—Kwi Mpawana ze Mvo ye 15 January, wenze inqaku pezu kwesaziso so Te Ntsho ngomfo otile, otanda isitembu engum-Kristu. Ufane waviswa intliziyo ebuhlungu ngo Te Ntsho. Inteto leyo yake ayinanyaniso; kengoko oko kungeyiyo nyaniso kububuxoki. Lomfo kutiwa wamala umfazi wake omkulu, kanti hayi, ngumfazi lowo owayalayo indoda wagcagca nenye, kwapela. Emva koko ufune ukutshata nalo mncinane, wala umfazi ; ude wamsa kubafundisi, wala nakubo. Bate makalinge, hleze ade aqonde. Ulinde, walinda wada wancama emva kweminyaka esixenxe (7), wamgxota ngowesibhozo. Wafuna intombi engavumayo ukutshata naye, wayifumana. Ubhokise kubafundisi ukuba mabamtshatise, balile ngeliti tshata nalo ubunaye. Ute andisamfuni ngoku, kuba kudala ndimzama engavumi leminyaka yonke, ndimyekile ke. Ngelixesha ke umfazi lo seyekufuna ukutshata, koko sekulati (late). Uti umfo undibonisile mfazi ukuba ungebi mfazi wam wotshato. Kunjalo-nje ko Mhleli, lomfo akazange afilishe elahla ngokwala. Wenziwa ukozi ngenxa yokungafuni ishweshwe ebelingamfimi nalo elixesha lide kangaka. Inye ke eyona nto ayifunayo ngumtshato kupela nentombi leyo imvumileyo. Abavumi abafundisi bake. Inteto yo Te-Ntsho ayipumi ntweni yimbi ngapandle komoya apa ombi kakulu wokunga angenzakalisa lomfo ati lukozi. Kokwani ukubona, Ote-Ntsho akanelanga kukumnyelisa ngomlomo kwabo adibana nabo ema Qwatini nakwezinye indawo; yiyo ke lento amhlokomise elizweni lipela, lokukanya. Ngati lo u Te-Ntsho kolukozi, uyakonakalelwa yeyake imicimbi, ngokuzidlela ixesha le Nkosi yake. Lofika ninina ixesha ekopela umona. intiyano, nolunya? Kulaule ububele, utandano nokucaceka?—Ndim,

SWELINKOMO,

I NGOZI EZAKUBAKO.

MHLEKAZI OMHLE,—Nceda undifakele lamasuntswana kupepa lomxhelo wabantsundu. Kuko into engati iyakuhlala kuti emzuzwini ibeyingozi. Kuko inxenye yabafundisi efumane iwole abantu abangenazimilo ibafake ekufundiseni abantwana bengabuzanga nezimilo, abanye bati nokuba bayaxelelwa bangasamkeli isixelelo eso. Mandiyeke, kuba umpati-pepa engatandi nto indo. Ndinyanisilo, kuzakuvuka umdiza kuntsapo yabantsundu ngesosizatu, nokuba bafuna amagama odumo lokubi umsebenzi uyanda pantsi kokupata kwabo, uyakuba ngumdiza ebusweni Bomfeli no Mvukeli wabantu zihlobo.

J. D. M.

January 24, 1891.

[Lendawo inkulu kunene, sinosizi ete wafutshanisa ngoluhlobo umnduluIi.— EDITOR.]

ISICELO OR IMBUZO.

Ndingomnye wababona izimvo zamanene, ati aceliwe ukuba angene kugqatso lonyulo oluza kubako ngosuku lwesi 3 ku March ozayo. Lomanene ngala: J. M. Peacock, Esq., J. L. Bradfield, Esq., W. Rogers, Esq., G. Gray, Esq., amvo zise pepeni apa, azidwelise ukuba siqonde ukuba zililungolona kuti bantsundu.

Mnumzetu, Mhleli, ndikucela ngembeko enkulu ukuba ufake epepeni lombuzo, ekuqondakala ukuba nawo lamanene amvo zidwele apa, anomnqweno wokunga kungabuzwa ngabatanda ukubuza ngezindawo basidwelisileyo, ukuze nabo babe nokwazi okukolisa abanyuli abantsundu. Ngoselo olunamandla amanzi amlilo, yiyo yodwana ibrandi abayiqondayo ukuba iluselo oluyingozi. Utywala bo Mxosa, batinina ngabo; bati sidudu na njengalamanene ase Kapa (Cape town), ukuba batsho nabo ingaba lolukulu usizi, ngokuba sonakalelwe lusapo lwetu ngenxa yomqomboti, ekutiwa ngabasili bawo ngamasi. Ndiwacela amanene abekekileyo ukuba aqale ngawo ande ukwaleka nge bulande (Brandy). Ngembeko enkulu, ndisesenu isicaka, OMNYE WABABONAYO.

Pezulu kuba Tembu,

Kwisitili saku Komani, 30 Jan., 1891.

INKOHLAMNTU E SWAZINI.—Ake ngikwazise ngomhlolo wesivunguvungu esibe lapa. Kute ngo December 18, 1890 ukumka komhla kwavela isipepo, kwa bonakala sengati kwehla into engati yintsika yomlilo ingqongwo ngamafu, yenaa pantsi, kwasekubonakala umlilo, yema isikachana yanduk' sika yahamba emhlabeni ibambelele emafini, yafika emzini yawusipula yatabata kanye ne mpahlana ezazikona qwe ; sawelela ngapesheya, safika umnimzana eti uchisa isikota ngapandle komzi, samgegebula ukakayi ; sadlula, safika kumzi opezu kwenduli satabata indoda semka nayo, ayaziwa nanamhla lapo saya sayilahla kona. Sadlula lapo futi, saya safika endlini yomlungu kungeko bantu sayifunqula konke kwayo kanye ne nqola ebipantsi kwayo, kanye ne mpahla ezazi sendlini, ama bokisi nama tafule ne zihlalo kwemka konke, akwaziwa lapo kwaya kwalahlwa kona. Bati abaka balandela umkondo waleso sivunguvungu bafumana umntu esamlahla ngendlela engaziwa ukuba sasimtate pi,asika ziqondi zonke.—Umntu yinqakala kweli: kute ekutwaseni kuka December kwabikwa indoda e Nkator ebiye etywaleni yabuya ngokuhlwa idakiwe yalahlekelwa ngumzi wayo, yaya kufika komnye, yati ngivulele, ngivulele, wasuka opakati wayifaka umkonto, kwasekutiwa ibiye kutakata akwaba ndaba zaluto; lapa e Transvaal.—D. M.

QONDANI:

IXABISO elirolelwa IMVO nge Kwata yi 3s. 6d.,—ifike ingekapeli lokwata irolelwa yona; xa ifike seyipelile 4s. Siyababongoza abahlobo betu ukuba bazamele ukuhlaula zingekapeli inyanga ezintatu.

J. TENGO JABAVU.

TRANSKEI.

[NGUM'BHALELI.]

INTLANGANISO.

Ngomhla wamashumi amabini enyangeni engu January lo, bekuko intlanganiso e Gcuwa edolopini, yonganyelwe ngu Mongameli wase Ntlambe. Utike wateta

NGETSHUNGU, umti okataza umhlaba, acenge isizwe ukuba siwubhubhise. Ngoku ungafika kwezizipalukana zonke ukusebenza wona kukukulu.

I DIP

yona ayicokise kakulu wada wati u Mongameli, uyakuteta namadodana antsundu awaziyo e Mbhulu (Tsomo) ukuba alungiselele ukuzaka idip apo afunwa kona,

INTETO EXHASAYO.

Isiteti sase Mamfengwini u Capt Veldtman usuke wayikutaza inkosi leyo ngazo zonke ezondawo. Enye inteto ebiko ibe

NGE GQIRA

elimiswe ngu Rulumeni elinabancedisi abade bangamankazana abanye, elipete i Gcuwa ne Ngqamakwe no Centane, njalo-njalo ke, elinye liyakunyanga umandla wase Tsomo liye kuma ngowase Sidutyini. Elesitatu i Gqira lakwa Rulumeni kwakona liyakumiselwa isiqingata, sase Dutywa nesakwa Gatyana (Willow Vale). Zinjalo indaba esizixelelwa apa. Omnye umteto kutiwe, yonke

IMITI

mayigcinwe kungafeketwa ngayo, watsho u Rulumeni wenza amabala awarorisa umhlambi ngokukulu: ukude umnga no mtolo ne siqwane njalo-njalo zingenwe ngu Rulumeni ngoluhlobo.

UBALO LWABANTU.

Isiteto sokugqibela nesikulu, siqutywe yimantyi engu Mongameli esiti: ngenyanga engapaya kuyakumiswa usuku lokuba kubalwe into yonke epantsi kwepiko lika Queen. Lonteto ke uyenze nkulu u Mongameli; olusuku ke lulindiwe apa. Ezindaba u Mongameli uzichaze kakuhle, akwaba ebenga ngelezibhalele kwi Mvo ZABANTSUNDU ukuze ziqondwe.

UMSEBENZI WAMASIMI.

Njengokuba linile nje kwalinywa: kute kanti ukulima kuqalwe kunye nabantu abadla ngokuhlakulela umzi wase Mamfengwini, ekubonakala ukuba basahlakula olwabo ukula nabo, bayakufika sekonakele ukutya. Amadoda angene kwelinye iqitiga, kuba iqinga lomntu lingelinye, kute kuba iholide inde nonyaka kwamenywa amaboxo okuhlakula, u Mr. Samuel Maja selewagqibile awake amasimi ngalondlela; u Capt. Veldtman umeme isizwe waxhela inkomo, wenza nemingqusho, kweza ne ntloya, yagqitywa naleyo. U Mr. Levis umeme intsapo yesikolo nge 22nd waxhela igusha ezimbini, wapeka iminqusho, namatapile ne kofu nezonka zengqolowa yake, yagqitywa naleyo ntsimi. Kuyakuhlakulwa ngo Mgqibelo kwa Ndwandwa.

NGOMTSHATO OMKULU

Yinto evuyisayo ukuva ukuba isizatu sokungangeniswa komtshato odumileyo ka Mr. E. Mamba kwi Mvo akungakubuya ngomva komnini mtshato, yena soloko efuna, koko akanakuwuncoma yona ngokwake.

UMHLOLI-ZIKOLO.

Zivuliwe nje isikolo ayangcangcazela amadodana kuba umhloli selekufupi, koko noko awafundisileyo awoyiki kuyapi, kuba u Canon Wood rootle yena uva ngobubele, angaboyikisi abantwana.

IJAJI E SOMERSET EAST.—Ngo Mgqibelo ubehleli kulomzi u Mr. Justice Solomon, Kusondezwe Iqeya elingu *Hermanus Pienaar* ngokunchola esilweni, Iminyaka 2 ne kati 25.—*Hendrick Jarsen* ngokubulala umntwana wake ominyaka mibini, kufunyenwe ebengambulali ngabom. Iminyaka 10.—*Alexander Whilecross* ngokubulala umfazi wake. Ufunyenwe enetyala aye amaceba emcelela inceba. Imgwebele ukuxhonywa, yati i Jaji isicelo senceba yositumela ku Mhlekazi i Ruluneli.

Umhlati wa Barwebi.

IXABISO LE MPAHLA E QONCE.—Ngo Mgqibelo kwifandesi lika Mr. Ellia elibako emva kwe marike, Inkabi Yenkomo zaqala kwi £4 18s zaya kwi £7 10s; Imazi Yenkomo £5; Idyongosi £2 13s zaya kwi £3 3s; Inkunzana Yenkomo £3 15s ; Ihashe nesali yalo nomkala £7 9s. Inkabi ezitsalayo ziyafunwa, kwaye kungeko zityebileyo kwezalemini.

AMANANI emitwalo yenqwelo ukusuka e Qonce ukuya e Butterworth 1/6 ; Ngqamakwe 1/6 ; Mbulu 1/9; Tsomo 2/; Egoso 2/ to 2/3 ; Ibika 1/9 ; Idutywa 2/ ; Umtata 2/6 ; Qumbu 3/6 ; Mount Frere 4/.

E QONCE (February 14),— Amaqanda 8d to 11 1/2d, Ihabile 4/6 to 7/3, Itapile 2/6 to 5/6, Umbona 2/8 to 3/3, Irasi 5/6 ngekulu, Inkuku 1/1 to 1/2, Inkuni 10/ to 39/ ngeflara

Native Opinion

THURSDAY, FEBRUARY 19,1891.

ELECTION CHANCES.

THOSE who, like the present writer, have taken an interest in the politics of this country for a decade or two back, know that the day is gone when the *Cape Argus* can be taken as a safe guide on political subjects. We therefore took its article on the Council Elections as conveying its wishes rather than as a reliable forecast of the issues. True to the instincts, well known to its readers, to side with the strong as against the weak, the modern *Cape Argus* is ready to construe the signs in favour of the Bond. Beginning with the South Eastern Circle it would like to see Mr. BELLINGAN in to swell the large number of Bond representatives who are being returned in the Bond strongholds of the West. It comes to the Midland Province where the Independents, sick of Bond subjection, are struggling to secure one seat for their own representative Rev. Dr. KOTZE—and our contemporary attempts to frighten that party with all sorts of legal difficulties in case they should succeed to put their candidate in. The Independents are themselves confident about returning Dr. KOTZE ; and the fact that the *Cape Argus* is placing obstacles in their way proves to us that their confidence is well founded. Sir HENRY STOCKENSTROM'S plucky fight in the cause of the Independents in the North Eastern Province is dismissed with ridicule by this neophyte of the Bond faith. We are told that in this circle "a " united Native and Temperance "vote may float Sir H. STOCKENSTROM in ; but we doubt it. The " Bond vote will be pretty solid for " the other three candidates; and " when we think of the danger of " the Temperance faddists trying " their experiments upon the Stat- " ute Book we are not altogether " sorry for it." Now, this is intended as an insult to the Independents of the North Eastern Circle, who are acting within their rights in resisting a Bond monopoly of the entire representation of the Province ; and a gratuitous insult it is. We shall be curious to see what the *Graaffreinet Advertiser* will say to all this ; for it is duo to the unflinching stand it has taken up for freedom that the revolt against Bondism now spreading from the Midlands, South, East, North—we wish we could add West—has taken place. We are certain Independents, who comprise a great many more than "Natives and Temperance fad- " dist," will feel wounded by this uncalled for attack ; and will resent it. With regard to our own—the Border—Province, the *Cape Argus* thus indicates its prepossession (we quote *in extenso) :* —

The greatest fight will be in the Eastern Circle, where seven fairly strong candidates are going to try conclusions. The Bondsmen run-only ono candidate there Mr. D. N. De Wet. Mr. Van Heerden is weakening his party by a somewhat obstinate determination to stand ; but ns the Bonds- men are well disciplined he will be out in the cold. There is a pretty quarrel on amongst some of the other candidates ns to who is interested in the Indwe and other matters of local concern ; and Mr. Peacock's committee have even been driven to publish in the Watchman, a page of " Historical Facts in connection with the East London, Kingwilliamstown, and Queenstown Rail, ways and Land speculations." The really popular candidate—as we hear from those who know the electorate well—is Mr. T. Bailey of Queenstown. Mr. Bailey has the reputation of being equally free from falls, and from the incidents which tell against a man at election time. Although he is a Queenstown man, he has some of the best names in Kingwilliamstown on his requisition, and his reply is eminently sensible. The voters will probably take refuge from the contending Kingwilliamstown factions by voting solid for Bailey. His return and that of Mr. De Wet are pretty certain, while of the remaining candidates we should say that Mr. Bradfield stands an excellent chance, though as to the third man no one can speak with certainty.

Just fancy an expositor of public feeling, who, simply because he would not like to see Mr. PEACOCK returned, would spirit away his chances, also represent them even as less favourable than Mr. BRADFIELD'S. We imagine we may number ourselves among those who know the electorate well : and we make bold to say that the most popular candidate is Mr. PEACOCK. He is stronger than Mr. DE WET himself, the undivided Bond vote notwithstanding. That Mr. DE WET is strong, owing to the foolish divisions among the English vote, is clear ; but there is no justification to assume that Mr. THOMAS BAILEY, the nominee of the Liquor interest, is the most popular candidate simply because certain zealots of his cause, who are in a terrible fright that he might drop out, choose to act the part of DEMETRIUS and his fellow-craftsmen in Ephesus some eighteen thousand years back—by creating an up-roar in the correspondence columns of all the Frontier newspapers. Unless we are very much deceived by our own readings of the signs, the result in this and the other Circles will turn out the exact opposite of the wishes of the *Cape Argus.*

ANTI-EXCISE LEAGUE.

WE must congratulate the enemies of the Liquor Laws reform on the interest they have aroused by running Mr. BAILEY, their own Candidate, for one of the three Border Seats in the Legislative Council. Their decision to concentrate their support on him is creditable to them; and should they succeed in bringing him in, it will demonstrate to the whole country the hollowness and insincerity of the cry, that Frontiersmen have been often heard to emit, in favour of that just and necessary tax—the Excise, and the preservation of the Natives from the too well-known and deplorable devastations of Capo Smoke. If, as is now probable, Mr. DE WET and Mr. BAILEY are elected as two of the three members, then the Liquor Party will have scored such a victory as they had never hoped to have ever since the public conscience was awakened to the colossal evils of the trade they ply.

We have been under the impression that there was no possibility of a distinctive Liquor candidate being put forward for these districts with any chance whatsoever of being returned ; and it certainly is an astounding revelation to us to find to-day that two may be sent to the Legislative Council for seven years, leaving only one to Liquor reformers. The plain meaning of this is that we are not to hope for the long looked-for amendments dealing with this hateful traffic until some time during the 20th Century ! For if a purely English constituency like the Eastern Province can be so manipulated as deliberately to assist in securing a majority of representatives of the Brandy interest, what can be expected of other parts of the Colony that know nothing of British traditions and British principles? We confess this is very disheartening. Only the other day Aliwal North had a meeting under the Mayor's auspices to urge upon Government legislating on the Brandy sale; Grahamstown, Port Elizabeth, and even Bloemfontein did the same. All muttered, Amen. What will be thought of people who did this and returned a majority of Liquor candidates?

Yet it is not too late to mend The English vote in the con stituency, which is considerable, is helplessly weak to-day because of the multiplicity of the candidates ; and while the friends of the reform of the Liquor Laws are shut up in little opposing camps, the two Liquor candidates will stalk into the Upper Chamber and there block the path of progress for years. If one at least of the two candidates favoured by the party that swears by the Brandy Cask is to be kept out, the opponents of Cape Smoke must decide at once to close up their ranks, and concentrate all their strength on two candidates who are fairly well supported now and who stand the best chance of disturbing the arrangements of the Anti-Excise League. Until the central fact of this argument dawned upon us we were ready, nay, anxious, to advocate the return of three gentlemen who would work together to conduct the business of the country on safe progressive lines, and would act fairly towards all sections of the population. But this was when there was no fear of two strong candidates taking the field who would deal with measures affecting Cape Smoke in the interests of a ring interested in the production and the sale of this article; and nothing but the public cause which we are striving to serve makes us think it would be the height of insanity to labour and toil to engineer three gentlemen in while the Brandy interest were smartly slipping in their two representatives.

Notes of Current Events

THE GREAT ELECTIONS interest is still being manifested in the. Elections of the Eastern Province. Mr. David de Wet seems to command the situation, as he has no less than 2,700 Bondsmen, who are going each to give him three votes, thus making his total 8,220. To hope to come in the other candidates must, of course, work themselves up to that figure ; but with the English voles broken up into useless fragments there is no hope of any one of the candidates supported by that party mounting so high. In these Divisions of the Circle Messrs. Peacock, Bailey, and Gray hold the field ; and Mr. Bradfield will come in for a number of votes by reason of past services to East London when last in Parliament. We are sorry to say Mr. Rogers's chances are almost *nil.*

MR. BAILEY'S SHABBY TACTICS people issued during the week circulars to English and German voters, urging them not to support Messrs. Peacock and Bradfield, who have been put forward by the Natives. This shows that Mr. Bailey's cause must be weak when it has to be supported by appeals to race-feeling, which are prejudicial to the permanent interests of the country. To show how far from the real fact this statement is, we may mention that Mr. Peacock has the largest number of Europeans on the Requisitions sent him of any candidate, to wit, 400 ; while only 30 Natives sent him a Requisition ; Mr. Bradfield received invitations to stand from Queenstown and Dordrecht, and only one Native's name appeared on his list. The German circular issued by Mr. Bailey's Committee is the most discreditable production that has yet been issued, appealing to the very lowest nature of man. Its aim is to inflame the German Colonist against the Natives, promoting a feeling of mutual resentment and bitterness between these two races. The *Cape Mercury* lias done the country a service in publishing a translation of the disgraceful circular, which has disgusted every true friend of the Colony. The Germans are told that Natives have always been their enemies! and that not in a political sense. lias anything more seditious ever been written? We believe those who caused such a production to be circulated are now thoroughly ashamed of themselves, more especially after the calm, weighty, and judicial reproof administered by a correspondent of the *Cape Mercury,* who signs himself " Frontiersman."

MR. G. GRAY MR. GRAY AT DORDRECHT. one of the candidates for the forthcoming election, addressed the members of the Indwe Farmers' Association on Tuesday, 10th inst. The impression he made (says the local *Guardian)* was rather unfavourable, and he will have little or no supin that neighbourhood. He appeared to lack those *positive* qualities necessary for a successful Parliamentary career.

THE INSPECTORS OF NATIVES. Now that the subject of the Location Inspectors is settled satisfactorily, we are pleased to see that our most determined opponent in this matter, the *E. P. Herald,* is also satisfied. It says:— " The Government has agreed, in consideration of the native agitation against the appointment of native inspectors for the Kingwilliamstown district, to appoint two instead of seven inspectors, otherwise leaving the existing arrangements undisturbed. On behalf of the natives IMVO is contented with the concession to native feeling, and it the arrangement work satisfactorily there will be no objection in the country."

THIS AND THAT PICTURE. COMPARISONS are, as the saying goes, odious. But we may be permitted to mention what took place at Cradock on Saturday week and place it beside the request of the Transkeian natives and challenge the world to say who scores. At Cradock on the day in question a meeting of Dutch farmers was held, when Mr. Hutcheon the Colonial "Vet" was present, to expound the advantages of adopting the Scab Act. Mr, Hockly, M.L.A., attended from Bedford to bear witness to the admirable results of the measure. But the motion to adopt the Act was lost by 34 to 30. On the other hand the natives in the Transkei are imploring the Government to introduce the Act and to assist them in working it as much as possible.

THE NORTH EASTERN CIRCLE. VERY little appears in the public press about the contest in the North Eastern Province. There the Independents have put forward Sir Henry Stockenstrom as their only candidate and for him they will plump. The Bond are to engineer in three gentlemen — Messrs. F. F. Wienand, W. J. Michau and D. P. van den Heever—and it would seem one Bondman must drop out. The question as to who will be left in the cold exercises the minds of Bondmen. But a strong consensus of opinion exists that Mr. van den Heever will be sent about his business, there being a strong feeling among some of his countrymen against him.

THE EDUCATION COMMISSION. THE Commission on Education lately appointed is being closely canvassed, in the Press. One writer in the *Cape Times* is trying to make party capital out of it. There must be very little material out of which to frame an attack on Ministers when even the *personnel* of a Commission is pressed into service by opponents of a Ministry. The appointment of Judge Barry seems to be the least justifiable, and certainly if a Judge was to be appointed as President there was no lack of gentlemen on the Judicial Bench, even more closely identified with education than the Judge President of the E.D. Court. Mr. Justice Smith, for example, as Vice-Chancellor of the Cape University, might have been relied upon to watch the interests of the Higher Education of the country on the Commission ; failing that learned Judge there are Judges Laurence and Solomon whose interest in education is well known. Besides, Sir Jacob Barry, had only a short while ago presided on the Native Laws and Customs Commission, and might well have given way to another judge on this occasion. Nor can people understand why two Dutch Ministers are appointed ; and well might Roman Catholics grumble that one of them was not jettisoned for their Dr. Kolbe. The Weslevans are putting in a claim too, but on what it is founded is not clear to us as they have not earned the reputation of educationists as a body. Dr. Berry might be depended upon to see to the interests of Native education, and we fall in with the *P. E. Telegraph* view that " the name of Dr. Berry of Queenstown will command universal respect. Intellectually he is probably the superior of any member of the Commission, and in general culture and variety of reading no other member can approach him. His interest in education is keen, and his support of our undenominational system sincere."

" ELOQUENT STATISTICS."

DEAR SIR,—Referring to a paragraph in IMVO, (February 5, 1891), the writer seems to think an average of one in ten (10 per cent.) very small as representing the result of evangelical work within the Colony. According to the figures quoted, taking the total of the six districts named, instead of ten per cent, it is only five per cent, or one in twenty!!! Leaving out Kingwilliamstown there is then nine per cent.

Assuming the above statistics to be correct, and leaving out Kingwilliamstown, there is cause to be thankful. We too frequently speak of Native Christians as though they had been bred and brought up surrounded by every means of promoting civilization and Christianity. We entirely ignore or seem to ignore the fact that fifty years ago a civilized native in the Eastern Province was as rare as black diamonds. How many Natives were here in this "civilized Christian Colony," only twenty five years ago, capable of holding such positions as Lawyers, Clergymen, Doctors, Teachers, Clerks and Interpreters? If any one could supply statistics under this head for the years 1865 and 1890 respectively, it would make a percentage of ten per cent, more appreciated than it would appear to be by some. No one but the Native Christian or (in some cases) his missionary can realise the difficulties, the trials, the temptations which beset a convert living or trying to live a consistent life either in a " civilized Christian Colony" or in Kafirland. Among the former community he's only a "nigger" or a "School Kafir," which is about fifty per cent, worse. His Christianity is a myth to most colonists. A Kafirland, if his conversion be genuine, he is ridiculed, or looked upon as a deluded individual by his own people. Humanly speaking, whether in the Colony or in Kafirland, he has nothing but his own moral determination to hold him up. In his new life he has no Heredity to influence him, and all his environments only tend to pull down that Christianity, that spiritual life which his better nature under the influence of Divine grace tells him he should adopt. With such a low percentage among his country men, his companions, it must be, and it is a hard struggle for the Native to continue faithful to the end. In conclusion I would ask those interested in Native progress not to take ' percentages ' or 'averages' as tests of the growth of that kingdom which "cometh not by observation."

Very truly yours,

C. FRED. PATTEN.

Queenstown.

Ikaya Labantsundu.

(Ebelilelika Mr. Paul Xiniwe.)

MAKOWETU ! Nangu umzi wenu, asingowabelungu. ABAHAMBI baya kukangelelwa ngawo onke amatuba ngenyameko. Amahashe sesona sitali sihabile intle, itshipu. Kwimpi Esebenzayo : Ukutya okuncamisa umxhelo, okomelezayo ngemali encinane. Ukutya, ukupumla, ukonwaba. Imali yake yena uya kuyichita kwase kaya, ekubeni ama Jamani eyichita kumakowabo. Angatengela atengisele nabanina, nantonina emsitweni ongowona mkulu weli lase Maxhoseni. Ikuba litengwa ngokubonwa !

W. D. SOGA, Umninimzi.

E Market Square, e Qonce.

ISAZISO.

INTLANGANISO yokucbasa Isiko Lokwaluka, elisebe leyase Ncemera, yobako e Sheshegu ngomhla we 6 MARCH, 1891. Yongena ngo 11 a.m.

D. SIHAWU, Umbhali.

3it53

Kufunwa Kwangoku.

UTITSHALA one Certificate, wokufundisa e 8. John Baptist's Mission, e Bolotwa. Abafunayo mabatumele kwangoku. Umvuzo ofanelekileyo uya kunikwa kumntu owaziyo umsebenzi.

M. A. MAGGS,
Bolotwa, Imvani.

Incindi Epitikeziweyo

LINSEED NE HOREHOUND,

LelonaYeza le NKOHLOKOHLO INGQELE, nazo zonke Izikuhlane zo MQALA ne MIPUNGA.

1/6 NGEBHOTILE.

2/- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,
KING WILLIAMS TOWN.

ABABHUBHILEYO

FRANS.—Ndiyazisa iziblobo zam ukuba ndishiywe yinkosikazi yam u SARI FRANS. Umkele eluxolweni olukulu.

SAMUEL FRANS.

Abahlobo Babantsundu,

BESIWA BEVUKA NABANTSUNDU

1. KUQALA:-

O HADNOTT and Co, (Magqadaza),

EYONA VENKILE INDALA E KOMANI YA BANTSUNDU, babenzela amalungelo anelisayo ngelixesha lobunzima, bonke abanezikweliti kubo ukuza ku June, 1890, ngokuti bavume ukutabata nokuba li 10s. endaweni yeponti, bangabizi nzala, kuzo zonke izikweliti zabamnyama ezihlaulwe ngapambi ko December ozayo, baze bamnike umntu ilasiti ene-stamp ngokufezekileyo.

2. KANJAQO:-

O HADNOTT and CO. (Magqadaza) batengisa koze nemali, ngamaxabiso ahliswe nangokugqite abekuko, waye otenge kubo ngemali esaneliswa kangangokuba enze impinda yokuya kutenga kubo futifuti; ngalendlela zindimbane ezitenga kubo betsalwa luhlobo abatengisa ngalo ezitoreni zabo apo abantsundu bafumana okwanelisayo ngempali yabo.

Apo nine Ledi, u Notyebisa, ukunitengela estoreni, ne " Mvo ' niyileselwe ngapandle kwexabiso.

HADNOTT & Co, (Magqadaza).

ISITORA SOMZI ONTSUNDU,
QUEENSTOWN.

Kufunwa Kwangoku.

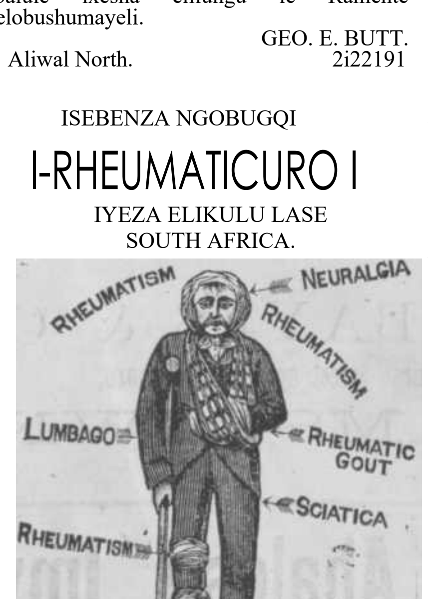
ITITSHALA enokuhambisa nobu Vungeli; Kufuneka amapepa esimilo ; ubudala . abalule ixesha elilungu le Ramente nelobushumayeli.

GEO. E. BUTT.
Aliwal North. 2i22191

ISEBENZA NGOBUGQI

I-RHEUMATICURO I

IYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

UNYULO

Lweye Ngwevu.

IZIMVO

ZIKA

MR. GRAY.

Kwa Bantsundu abemi kwi ziqingata zase Qonce, e Monti, e Komani, e Cumakala, e Qumra, e Gqili, na pesheya kwe Nciba.

Kwakamsinyane kuzakubako unyulo lwamalungu e Ndlu ye Ngwevu yeli lase Kapa. Ndite ndakuba ndiceliwe ukuba ndibe ngomnye wokuza kunyulwa kubo ndavuma. Niyandazi kakuhle, kuba ndazalelwa kwelilizwe, udakulela kulo. Ukuhlala kwam kukunga amaxesha onke ontsundu nomhlope bangazuzi ubulungisa njengenifanelo, ekute ngenx' enoko kwada kwavela amanye amagwangqa ati wona andingetunyelwe e Palamente, kuba ndibatanda kakulu Abantsundu. Okwam ukubona ndingakugixa ngoluhlobo : —

Ngendlela ezininzi ndifumana oko, kuba imiteto emidala ya Bantsundu abebezipete ngayo ngati yeyona yayi balungele kwimeko abakuzo kunengeniswe li Ngesi, nakuba kungasekwaluto ukuma kulo ndawo. U Rulumente angelemisa ngokuqinisileyo kwa Bantsundu nganya yomntu wonke— oko kukuti makazinike ingqalelo indawo ezininzi ezingabo, kuhanjiswe imiteto eyakuti imncedise ozamayo ozolileyo, nokuteleyo. Ukuba Abantsundu ngokwabo bayafuna ndiya kuwuxhasa umteto wokwala ukuba atengiselwe Utywala. Ngokwam lengxinano yandayo kwilali za Bantsundu yeyokutintelwa kuba lonto iyababhuxula abemi bezondawo ngakumbi.

Ngati tuna lixesha lokuba u Rulumente awuqinisele nge tayitile wonke umhlaba omiwe nga Bantsundu, aze kanjalo amise ukuba zitatyatwe, ukuze atintele abantu abangabuye baye kungena. Ukuba boze benyuswe Abantsundu mababekwe mgangatweni mnye na Bamhlope, babe nako ukwahlukana nomhlaba wabo xa batandayo. Ngomqolo wam wonke ndingawuxhasa umteto otintela ama Indiya ukuza kweli, kuba ngabantu abawonakalisiyo umhlaba ngezifo ezitshabalalisayo.

Ukwakiwa kwendlela, nomicancato pezu kwe milambo, ndingakuxhasa kuba yeyona nto ilincedayo ilizwe.

Ndiyavisisana nelokuba umpesheya kwe Nciba mawunikwe amalungu angapezulu kwalawo unawo okwangoku.

Kungandingabela ukulihambe1a ngenqu lonke eli linaba nyuli be Siqingata, endingavuyisekaye ke ukupendula yonke imibuzo engati ibhekiswe kum kwa nge Mvo ZABANTSUNDU ezi.

Nditemba ukuba ndoxhaswa ngabo bampumelelo, kwakunye neyo Mlungu, isekulaulweni okupilileyo.

G. GRAY.

Graydon,
near Komgha, January, 1891.

Iveki.

SEBEQALILE obuso - bubini ukuhambisa amapepa nezigitshimi pakati komzi, besalata ubuhlobo kwakwintshaba zamalungelo omzi, nibalumkele ; " nobazi ngezixakato zabo."

U MR. EDWARD NZAMELA uxela ezomfana omke ne Tsojana besiza entlombeni kwesika Elijah Ngudle, apo afundisa kona u Nzamela lowo, ngomhla we 31 January..

IPOLISA elintsundu u Fakafaka lite libe liye kulanda inkomo zika Damberman wase Camakala kunye natnanye amapolisa, latika umfulana wakwa Xaxazele uzele, layakala lisiti kwamanye " Bafondini, masingene, simelwe, kuba yimfanelo yetu." Ate amanye wona abanamatidala; yaziposa inkewu, ikwele ehasheni. Yangamaqukulubodo ukubheka ezantsi, lasinda ihashe, wafa umninilo. Indod' efel' emsebenzini wayo.

E DAYIMANI, U Stuunnan, umfo ontsundu, ubesematyaleni ngenxa yobudlwengu kwintwazana ye Bhastile. Kufikwe seleyicinezele entloko ngengxowa. Ebunqhineni kubonakele okokuba noko ube ngayidlwenguli, ubefuna imali yake i 2s., awayezinikelo intombi leyo ngenxa yomnqopiso, ote ko wakuba ungazalanga, waselehluta imali. Ufunyenwe enetyala lokubeta, wanikwa i 12 lenyanga.

ENYE indodana ngaso Dayimani u Kleinbooi ubaleke netyeyana yentlonze (portmanteau) ine £65 pakati kwempahla yokunxiba ka Mr. Lambart. Ibanjiswe kukusuke iti itumele ngentwanazana ukuba iyekumfunela utywala no sonka, yayinika i £1 ukuze iyiqekeze. Kubehle kwaranwa, kwase kutatyatwa inqina kwalapo, yafunyanwa seleyityete, sekusele i £9 leyo. Inikwe iminyaka ernine.

KWINDLELA esuka e Natal eya Transvaal kuhanjwa nzima kuyo ngenxa ye zihange ezitatu ezicophele ukupanga abahambi. Zike zapanga imali emalunga ne £100 kwiqela lama India.

KUFIKE echwebeni le Qonce e Monti ngo Mgqibelo umkombe wesibini wokukwelelisa intlabati ukwenza ubunzulu obaneleyo ukuba kungene inqanawa ezinkulu kwelizibuko lolwandle. Igama lawo yi *Sir Gordon.*

IMPI yenkanti nenye erweba ngotywala igqibe kwelokuba ixhase u Mr. Bailey yedwa—izifake kuye zontatu ivoti zayo uezabantu enokubahenda—ukuze nokuba kutenina apumelele kolugqatso. Ekubeni sibe sisoyikela ukungena kweBhulu u Mr. de Wet ngoku umzi umelwe yindoda yesibini eyomeleleyo yempi yo tywala u Mr. Bailey wase Komani

ELONA nani likulu laka larolelwa ukutenga inja likulu leponti (£100) ngombundlwana omhle.

ILITYE legumbi le Town Hall entsha yase Mgungundlovu libekwe ngolwesi Ne lweveki engapaya.

U SIGCAU nenkosana ezilishumi linane kutiwa bake bafunsa ngemikosi kweka Mhlangaso. Ngapaya kokutshisa izindlu boyisiwe, bashiya amashumi amahlanu amadoda afileyo, Elidabi liliwe kufupi nase Mfundisweni.

IKULI ebelisebenza kwindlu yembuto yamanene e Berea ngaso Durban lifunyenwe lizixhomile lafa ngo Mvulo wegqitileyo.

UMFO ongu Nicholas obevela e Bhai ufe ngapaya kwe Alicedale ngeveki egqitileyo ebehamba nge treni. Ute e Qora xa abetshintsha itreni kanti ukwela kwe buyela e Bhai, suka otukele ekutsebeleni pantsi ibaleka itreni enzakale afe.

U FATHER FULLER we St. Philip's Mission e Kapa unyulwe yi Synod ngomxhelo omnye ukuba abe ngu Bishop wakwa Zulu.

IMPAWU eziyakwamkelwa kuzo ivoti zabantu ngomhla wonyulo we March 3 kwindawo ezikolise ngabantsundu zidweliswe ngu Rulumeni kumhlati we zaziso zakomkulu kwelanamhla Unga umzi ungaziqonda kakuhle uhlale uzilungiselele.

UMNUMZANA ongu Capt. F. A. Muhlenbeck, obesakuba se Barkly East ubulele omnye umlungu ongu Thomas Searle e Johannesburg ngolwesi Bini (10 Eel,) Iwegqitileyo ngokumdubula ngompu esiswini Umfi ubelamla londoda isiti izakubeta intombi yayo.

KUKO inguquleko kwinto zevoti eyalata ukuba umzi awusakuwapumelelisa amadoda amatatu obuwafuna. Oyakuti uke wayilinga lonto ulahlekwe ngamabini, kupumetele ibenye kanti ute waseluzimisela kwamabini aseleneqela kwabamhlope ayakungona kakade. Apo icaciswe kona lenteto kukwisixeko esonganyelwe yinteto eti: " Ngokupatelele ku Nyulo,"

AMADODANA amabini alike akulula kule Coffee Shop ekulo yadi ka Mr. Kidson apa e Qonce kusasa ngo Mvulo, abiza ihabile ukuba apo amahashe awo, ate kanti akugqiba ayayishiya irengqa imi, yalilaba elinye ihashe lanqamka utnqala kwaba kuyapela njalo. Hayi ukuba lusizi ukubona into enjalo ingaliliwanga sisifo ngenxa yokuswela inyameko komniniyo.

UBUYE walibuyisa umva ixesha aya kubuya ngalo kwelama Ngesi u Sir Gordon.

I SYNOD, eyiyona ntlanganiso inkulu yabafundisi namadoda amakulu Eremente yase Tshatshi eSouth Africa ebidibene e Kapa ngeziveki, ivalwe ngolwesi Ne lwegqitileyo.

AMADODANA amakulu akowetu emizi ngemizi yelimele i Qonce ne Monti ayakuhlangana Emngqesha ku Mr. Tyamzashe ngo Mgqibelo ukubhunga amacebo evoti kwanokwamkelwa kuka Hon. J. W. Sauer.

KUKUTSHWE isaziso *ko* Mkulu ukuba iyakuvulwa i ofisi yase Ngqushwa ngolwesi Tatu nolwesi Ne lweveki ezayo (25 ne 26 February) ixesha lo Mboniso.

SEYIBUYE yawuta imilambo yase Free State *oko* ixesha eli ibingawelwa.

UMZI wase Bloemfontein uke ngenye imini apa wakwelikulu ivuso ngokuti inamba ebekubonisswa ngayo isebhokisini kufunyanwe ipume ngobusuku ayaziwa apo isinge kona. Ibuye yafunyanwa.

UMFO ongu Mpohlume olindele ukuxhonywa e Mgungundlovu, ute ngenye imini akubon' ukuba ukutshwa entolongweni ngamapolisa akwele emahasheni waka walinganisa ukubaleka, watsiba intango ebhuyiwe, tide wafikelelwa zimbumbulu ukuze abanjwe.

UMHLA wokuvavanya umcancato kaloliwe wase Norvalspout wabuyiswa umva kowe 10 February ukuba ube ngu Mvulo ogqitile. yo. Kukangelwe ukuba umsebenzi wokutwala impahla uqale ngo 1 March.

KUVAKILA ukuba ama Bhulu ayangena kwelakwa Zulu nakwakubeni ebexelelwa yi Ruluneli ukuba akuvunyelwa ukuba kungene abantu abamhlope kona. Abazimisele kulo kodwa kukumnqungula u Rulumeni ade uvume.

Imvo Zabantsundu

NGOLWESI-NE, FEB. 19, 1891.

NGOKUPATELELE KU NYULO.

KWEZEV0TI into ebaleleyo namhla kukuba umzi wase Mpumalanga ungayi kupumelela namadoda amatatu ukunyulela ukuya e Bandla. Kucace ukuba uya kuti uwazamele omatatu lamanene, suke kupumelele libe linye, asale ngapandle amabini. Kanti ke ungati nto waseluzifaka kwamabini kupela ivoti, aseleneqela wona kwabamhlope, apumelele kakade lawo. Lenyaniso iyengenakushukunyiswa. Isekwe pezu kopengululo olukulu nolufezekileyo lwamaqela akoyo evotini kuwo wonke umandla lo ujonge olunyulo. Lendawo inkulu kunene ; siyawubongoza ngayo umzi wakowetu. Sibeka kuwo ukuba into enefa kuti kukungenisa umntu omnve na sakuba sizamela abatatu ; nokuba kukutabata babini abawalingeneyo amandla etu, sibangenise sixole1e ukulahlekwa ngumntu omnye kwisitatu esibe sisiquba. Wonke onengqondo uyakuti imfanelo kukunkontela kwababini ekuqinisekileyo ukuba bayakungena; sesimncama omnye.

Make siwenzele umzi amanani emikondo emitatu yabavoti kwibala lase Mpumalanga; sichaze kancinane amatemba etu awabanga ukuba siti kuqala singawalingana amadoda amatatu ngevoti, kwanezitatu ezisityhalayo singatandi ukusinyanzela kwingqibo yokuba namhla silingenwe ngamadoda amatatu kupela. Kaupulapuleke. Siwenza amaqela amatatu umzi obavoti kwibala lase Mpumalanga, singati oma Ngesi uku 5,000; abantsundu 3,500 ; ama Bhulu 2,740 abavoti. Ukuqala konyulo bekubonakala ukuba umntu esingamoyikayo ngongungwe ngama Bhulu ; kuba njengokuba ekumawaka amabini anamakulu asixenxe, waye umntu emnye enevoti ezintatu, lonto iteta ukuba umnyulwa wama Bhulu uyakufumana ivoti ezi 8,220. Umzi oquba amadoda amatatu ongafikeleleyo kwelinani ngongapezu kwamawaka asibhozo lina Bantsundu asingawo amawaka asibhoxo ; singamawaka amatatu kupela — inani elingekoyo nasengqeleni ukupumelelisa amadoda amatatu xa kubanjenwe nama Bhulu. Ke xa saye sisiti umzi unokuwazamela amadoda amatatu saye sisiti angati lomanene afumane isiqingata csimnandi sevoti azabamhlope, ukuze sakuwaxum ngezetu abenokugqita ngenani nase Bhulwini. Kuti xa sikangele elotemba, kuvele icebo labatengisi ngotywala basema Ngesini ababone ukuba banako ukungenisa owabo ummeli oyakuvelela amalungelo abo. Suka lomntu ungu BHELI (Mr. BAILEY) kubonakala ukuba uhluta ivoti nezalamadoda sibe siwaquba ; kangangokuba itemba lokuba unokupumelcla u Mr. PEACOCK ngevoti zama Ngesi zodwa lipele kanye; lipele nelokuba singati u Mr. BRAD FIELD simnike uncedo olwanelele ukumngenisa ukongezelela kwibinza analo labamhlope belipezulu, xa sike eaziposa ku Mr. KOGERS ezininzi kuba engenabo abamhlope; kanti naye akasukungena engazinikwanga zonke ivoti zetu. Ivoti yama Ngesi ite sa kangangokuba ingabi naluncedo; kwaye kunjalo-nje umfo wenkanti enamadoda amsebenzela ngegazi elishushu azamela ukuba bonke abaxhasi bake elowo basebeziqongqotela kuye ivoti zake. U te ke ngoko wabonakala enamandla u BHELI angati efumene amawaka amatatu kuma Ngesi ayakumnika zontatu ibe lonto iyukumbeka nangapaya kwe Bhulu kumawaka asitoba. Babeke u BHELI ne Bhulu u DIVETE bayazihluta izihlalo zozibini, elixa tina sidyoba eludakeni loshiyiweyo sizama umtwalo onzima wamadoda amatatu esingasakupumelela nawo. Yiyo lonto siti mayicelwe enye kulamadoda matatu sibe siwaquba iroxe ukuze sibe nokunyula amabini dye siwafake. Emayiroxe yokubonakala ukuba ingati ukuze ingene zingene kuyo yodwa ivoti zomzi wakowetu ukuyibeka kwisiqingata so BHELI ne Bhulu, ibe kanti noko ayisindile kuba isayakubambana nabo esangweni; engasalayo noko. Umzi kuyakufuneka usewutabata amadoda anesiqanaqu sevoti zama Ngesi usewuwangenisa. Ukwenza enye into kukuyilahla nje ivoti yomzi. Xa sisenjenje ukubhala ngomzi kukuba sisiti uyakubambana kwezizinto ubonise ukuba untonye engenakutiwani bani. Siyityilile indlela ongazenzela ifa ngayo umzi wakowetu saye sisinga ungayihambisa lento ngokomntu omnye. Sizamela wona tina

UKURANJISWA KOMZI

SIBE singalindele kulunga kakade tina kumhlambi otengisa ngotywala. Uhleli usebenza imbu-bhiso yomzi wakowetu—eyomzimba nompefumlo ; kwaye kungeko nto inokuma endleleni yabelungu be nkanti ukuba bangayonakalisi intlalo yabantu bakowetu nangezinye indlela.

Ikomiti elapa e Qonce yabahamba benunusa ngo Mr. T. BAILEY wase Komani, kuba eyakumela amalungelo abatengisi botywala, ibhale inteto ebolileyo eyibhekise kumhlambi omhlope, ngokukodwa owama Jermeni. Lenteto ibandakanye umoya wokuvusa ubutshaba pakati komzi omhlope nontsundu yaye ingasekwe pezu kwenyaniso. Ibhalwe igama lika Mr. LEWIS II. KING ezantsi. Eyaleza umzi ngabukali ukuba ungabavoti o Mr. PEACOCK no Mr. BRADFIELD kuba bengamanene acelwe ngo Kafile ukuba bangene kulomdudo wonyulo. Iti babatembise into ezininzi o Kafile abayakubenzela zona; abakankanya pezu kwento bayakubazamela imihlaba. Iti bate o Kafile mabangasebenzi ukuba kubenzima pezu kwama Jermeni. Iquba ngalowo m'phunga lenteto ikohlakeleyo ukuvusela abantsundu ubumpi kwabamhlope. Okokwenjenjalo iti mabangaze babanyule o Mr. PEACOCK no Mr. BRADFIELD ngoku nangonapakade. Umntu omakanyulwe ngama Jermeni ngezizaitu ngu Mr. T. BAILEY ontliziyo izele yimicimbi namalungelo abamhlope.

Siva into embi ukuba kube kanti kuseko abantu abapantsi ngentliziyo kwabamhlope abanokuhlwayela inteto emdaka njengale, ukubambanisa umelwane. Ama Jermeni ngabantu ongazanga walilalisana kakubi umzi wakowetu nabo ngapandle kokusuke bati ngokutanda ukulima bangakatali nokuba bamelene nontsundu kubeko amaxabano angepi ngokukataza kwe mpahla emasimini. Ngabantu abawufundise umzi indlela yokupata umsebenzi, babonisa indlela yokunyuka komntu obengenanto. Namhla bafakwa umoya wobutshaba kuba kufunwa ivoti! Akunyaniso ukuba o Mr. PEACOCK no Mr. BRADFIELD bacelwe ngabamnyama kuba omnyama ubona ngabantu asebepambi komzi asuke alamle inkani ngokwalata abona bantu bobulungisa ; k w a k o n a u MT. PEACOCK ucelwe ngabamhlope aba 400; ba 30 kupela (ngabo Mgwali ka Ngqika) abamnyama abamtumelu izicelo; u Mr. BRADFIELD ucelwe ngabamhlope base Komani nase Dordrecht akuko sicelo sibhalwe ngabamnyama. Ayinyaniso apo ke lento. Abanamihlaba kanjako abayitembise o Kafile ngapaya kokuti baya kumela ukuba bangahlutwa imihlaba yabo. Lenteto inie ifumene amazwi atsolileyo ukuyohlwaya kwi *Cape Mercury* naku m'bhaleli welopepa ; esikolwa ukuba abaxhasi taka BHELI banosizi namhla ukuba befunyenwe bebetwetwisa inteto yoluhlobo.

Impawana.

ELIQELA labavumi njengoko ABAVUMI saye sitshilo isaziso, laqala BE ukuvuma apa e Qonce ngo S. A. CHOIR, lwesi Ne lwegqibileyo kwi Oddfellows' Hall. Sinosizi ukuba ngetuba lokuxakeka kungabangako uyakuba yindlebe ye Mvo. Into esibesingayitetayo ngabo ibiyakuba ngeneno Kanye kudumo abalufumeneyo aba bavumi kubo bonke, beciganga zonke entlalweni. Kunconywe ukuyola ukuvuma kwabo ngabantu ababeye bengalindele mvumo uqolileyo Baninzi abebeba yimfeketo lento, abaqonde bakuyiva ukuba yinto iko.

U P. G. Q. (Healdtown) uti:—Umfo oteta ngompiti kwele 15 January wokusoma EMVENI apa uyateta. Mayiqwalaselwe inteto yake, kuba elipepa alitatwa zizityudini zodwa, litatwa nangokwelemtini ukuze basinde. Iyavakala inteto yako I. G. Sishuba. Kuyafuneka amadoda anengqondo yovelo avela amanye ukuba amane epaula kwelipepa lomzi lide liti tse ngokoluti lomkonto. Ungadinwa mfo ukwenjenjalo kude kuvoko

Azitetwa inxwaleko zokungamkelwa kwepepa le Mvo ! Ngo Mgqibelo kubonwe ngempi eninzi yomnumzetu u Mbovane yase Tyunie seyigaleleka apa e Qonce ngobupekepeke, indululwa kukuba ive ukuba kufike u Hon. J. W. Sauer, Umpatiswa Koloni. Ikwa zindaba zo " naive " abangatabati pepa, bawaqonde ngokute nqo amaxesha ezinto ezisakuba ziqutywa zomzi.

Simncomile kanye u Koboni, umongameli womzi ka Mabandla, ukuti, akuyiqonda indlela emhlele ngayo inxwaleko, ebangwe kukungatati ipepa aseleshiya imali ukuba livulwe ipepa abeke engumamkeli walo ngenx' engapambili. Ngenxa yokuzama ukulondoloza i 13s. (1d. ngonyaka, intlaulo engeba izakuxhasa IMVO, bangafumane baxamleke abantu benkosi, kulahleke ixabiso esikolwa ukuba lifikile kwi £25 ngokuti lamadoda ashiye imisebenzi yawo intsuku ezimbini nezintatu, ngokuxhamla amahashe, ngokuwadlisa, nenye indleko yokuhamba!

Obeze neyakwa Mqolo ku Nomadolo impi uvakele selesiti ngeleba naye uyalishiya igama lake ukuba litunyelwe ipepa ukuba ebelungiselele. Ugoduke nelokuba uyakubhunga noyise. Ewe bahlobo, lento ipepa yinto ehlala ihlale ibe nemini yayo eli imncede ngayo umtabati walo. Ngokufcodwa njengo/tuba ibandla lase Mlungwini lisemapepeni nje bekungafanele kuko indlu, nokuba inye, enento eti lyindoda pakati, engahanjelwa yi koranti.

Ite indodana yesika Yantolo yakuti isaya kuvisisana noyise ngokwamkela ipepa samangaliswa, kuba sibesingasazi ukuba kuseko intsapo esabalulamele abazali kangangokuba ingayenzi into ingavananga nabo. Umzi ubumi nje ubusekwe pezu kokuba umntwana

engenakuyigqiba into nokuba angaba selebone ukuba isemandleni ake. Wonakalayo nje umhlaba kukuba abautwana sebesuke bashunqule bagqibe bengabanga sacinga ngokukangelisana nabazali. Zininzi inxwaleko engelusinda kuzo ulutsha lwetu ukuba belunalomoya wendodana yakwa Nomadolo. Oku kubola kwezimilo zekhaba ngekungeko. Yenzani ubuyo mhlambi.

Ndavuyiswa kakulu (itsho indodana ese Hewu), ndibulela nemizamo yo Mhleli ngokwandiswa kwepepa ebelilincinane ndingomnye wabakangele inteto yesi Sutu," Ayabulelwa amazwi ako enkutazo. Ngenteto yesi Sutu akubonakali ukuba kuko nto ingenziwayo mayelana nayo, kuba kungeko magama Abesutu afikileyo okubonisa ukuba bangalixhasa ilinga lokubapa IMVO ngenteto yabo, ebesingati sikwenza oko sibe sihlangabeza umnqweno wabo. Ukuhlambuluka kwa Besutu akukafiki kwisiganga sokuba baqonde ixabiso lamapepa; kuba nepepa elidala lenteto yabo *lliselinyane* alixhaseki kakuhle; namanye amalinga alandela elo awatembisi.

Ukuxhasa lenteto yetu ngokungawapapameli kwabo Abesutu amapepa enteto yabo singabeka pambi komzi lenteto yombhaleli ose Lusutu, uti: IMVO ZABANTSUNDU, asipopa litatyatwa bani kwisikolo esikulu kunene sase Mafeteng, nentshumayelo endizenzaye ngalo aziniki temba lampumelelo. Balila ngokuti : abaziva ilwimi ZALO. Mna ndibona isizatu sokuba umzi usesamva kakulu ??? zokanyo ; kuba nelipetshana lase Monti (Inkanyiso) liteta ulwimi lwalapa, ababangapi abalamkelayo apa. Ke IMVO yona andikolwa angaselesaziwa nguwe Mhleli, ongaba uyalamkela. Noko ndovuya bepumelele abambalwa ubatembisayo.

Ukubonisa kwakona indawo eti IMVO ibe noncedo kuzo singabeka elibalana silifumene kumhlobo wetu okwa Gatyana pesheya kwe Nciba, Uqala ngokuti:—" Uuga umsebenzi wako ungachuma wande kuba ngenxeni yelipepa kubonakala ngati singabantu nati, siyekile ukuba ngovazidlule. Kude kwati kona ngento yalemali iyigolide engayi kutatwa emva ko February, saqonda okokuba kulungile ukuba umntu awe evuka ne Mvo, kuba kaloku ayisatatyatwa tina apa ngabelungu bevenkile noko lungekafiki nje usuku. Kwakubi ngomnye umhla xa umfo otile wayebhatala ityala lake evenkileni suka umlungu akayamkela legolide inentloko yendoda, lamya. Ndati ko tina kaba le Mvo asisalunyukiswa kuba sesiyazi lento. Wayesand' uk itengisa ngehashe lake lomfo kumlungu."

Sekumzuzu abebala letu abase Natal bebambene kwipepa labo *Inkanyiso* ngeyona nteto emayibuse kuko isebe lenteto yetu ekutiwa Sixhosa nelinye lesi Zulu. Umfo ofun' ukuti acukumise owetu umxhelo ngote wazivutulula kumakwelana angewaluto—la utshoniswa ngawo umzi ontsundu ukuba umntu emke nentliziywana apa eqinileyo etanda into zomlityana ongowakowabo. Kuyakuba ninina ayakuti umntu wakowetu axele abelungu bona bazahlula ogebala labo kwezinye intlanga; ubu Ngesi nobu Datshimani, nobu Frentshi, nobu Jermeni buvela sebezincokolela bodwa konwatyiwe—kuxoliwe. Kodwa tina inkatazo zetu zivela kumaganyana angeni obu Xhosa, ubu Mbo, nobu Sutu, endaweni yokuba ibe libala into aqondwa ngayo owasekaya; okunye ukucalula kulandele.

Xa sitshoyo sigqwatulela lenteto ka Mr. T. B. Zulu obhale ese Mpolweni ukutumela kwi *Nkanyaniso* : — " Namhlanjena nginamazwana engingawakuluma pakiti kwetu, tina ma Zulu. Kukona indhlela yobulima yokuba siloku siketa ipela emasini, ngokuba sitanda ukulimaza ulimi lwakiti. Maningi amazwi angeko olimini lwesi Zulu ; umuti wokwelapa nomuti o isihlahla, asahlukanisi; ama Xosa ayahlukanisa, ati umuti wokwelapa liyeza, umuntu owelapayo ligqita; kepa ke noko sidhla ngokuti, akusilo elesi Zulu lelo 'zwi. Yebo, senziwa ngubulima, ukungazi Into, sisenziwa zinhloko ezingazi ; abafundileyo bayazi kahle impela ngenkulumo yasesilungwini ukuba yenziwa ini, ukuba ijiye izote ; kungokuba abaketi ipela emasini, bakuluma isi Ngesi, nesi Roma (Latin), nesi Germany, nesi French, nesi Greek, abaketi i Grammar yesi Ngisi ihlaluhlalula kahle lezo zilimi, iti lelizwi-ke elinkulumo etile. Maningi amazwi esi Xosa afanele ukuba afakwe esi Zulwini ; maningi futi awesi Zulu afanele ukuba afakwe esi Xoseni. nesi Sutu futi silungile. Ake nibonisise kahle ngenkulumo yesilungu. Akuko ulimi oluzimele lodwa ; zonke zahlukana zahlukane, zibuyo zihlangane kwenye indawo. Kungako singaqondi izilimi ezinyo zohlanga olumtiyama; bekufanele ukuba ama Zulu emkele IZIMVO ne *Nkanyiso,* ama Xosa emkele *Inkanyiso* ne IZIMVO , nabe Sutu bemkele *Inkanyiso* ne IZIMVO, nelinye elaselu Sutu ipepa. Bhekani abamhlope! Ungafumanisa pakati kwemizi yabo izihlobo zonke ezimhlope. Yekani ukuketa into eningayaziyo. Sikude ukuzwana tina luhlanga lumnyama, ngenxa yokuketa kwetu inkulumo. Ngisayeka." Hai, uyeteta.

NGELASE LUSUTU.—U manz' abomvu u ngenile, e Mafeteng sebelila. Isifo sabantsundu (u Rwixano) sokulwa bodwa siko nalapa e Lusutu. Eyam inkolo incinane kakulu ukuba soza sipiliswe esisifo kwabantsundu, kuba zapelayo nje inkosi zetu siso, (ukuba uyafuna ukuba ndicaze ukutsho kwam ndocaza ndimninzi kulonto). Esisifo salawula ngamnxesha obumnyama, nakula okukanya sisalawula. Buza kum ndokuxelela (1) ukuba ndimise umsebenzi otile (njenge venkile) uya kufike ati ontsundu, wakuti : Ndiya kudliwa ngumlungu Kanye kunokuba ndidliwe ngu Nantsi lo; ndiyabona ukuba ufuna ukunyuka ngam, akakuyifumana lonto mna kum apa. (2) Elipepa IMVO lipepa labo bonke abantsundu, laye libanceda bonke obelo bala, kodwa kuko o *Befil* noko abanga lingafa ; naba bapumayo babona le 6d bati kunyukwa ngabo.—M. M. M., February 5, 1891.

EMGWALI (KA NGQIKA).—Um'bhaleli usi tumela elinqaku ngofe ngebhaqo. Indodana ebihambele apa e Mgwali, ikaya lingase Monti, igama ngu Edward, itshona ??? beni bequbha, ibihamba nomnye bevela kulima ukutshona kwegala nge 10th inst. Wafunwa akafunyanwa kwasa ngengomso efunyanwa kwakweso siziba ezantsi eludakeni selefile sekuko indawo ezonakeleyo ngamaramnca omlambo.—U Mr. Hamani Myoli ubalisa ese Heckley Farm ngo 4 February, uti—Ndihlelwe lilishwa elikulu ngomhla wesibini evekini emva kwe dinala kakulu kune imvula eqalo pambi kwe dinala kungenzima noko ukuna kwayo, sabona ngatnanzi selegaleleka, lamanzi enze isikade esikulu kum, emka nembiza yedipu ekwixabiso eliyi £3, emka nesita sehabile, ngapezu kwezi zinto zonke ziko ezonakeleyo into enkulu apantse eza ezindlwini. U Tixo uvele xa sesi siba nempahla esendlwini wayibamba imvula. Ezizinto zisihla nje ndingoleleyo ndisifa. Izihlobo mazindivele.

KUKO umingimingi lokuba uqale pantsi kwakona u manzabomvu kwesi siqingata nakwesase Mpofu, e Balfour.

AMALAWU ase Tsurini (Oudtshoorn) awatshati, apule uluti. Nge Sabata engapaya u Rev. B. E. Anderson wase Dipente ubize etyalikeni yake amagama abaza kutshata amashumi matatu anantlanu !

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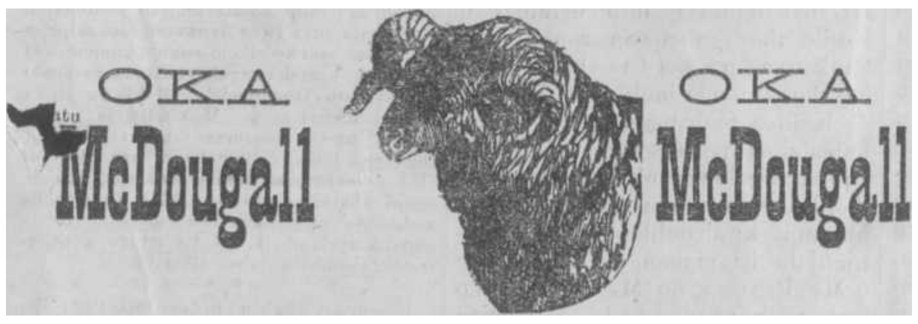

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Impahla Entsha, Amapini, Ibhola, no Net ze Tennis ezisand' ukwamkelwa.

IMPAHLA YE BHOLA.

IBATI, IBHOLA, IZINTI,—EZONA ZITSHIPU E KOLONI,-ZININZI ZENZIWE NGABONA BENZI.

GQALA.—I Club zitengiselwa ngamanani elungelo. Isuti zamadoda ezisikiweyo ziqalela ku 50s. (Iziziba nento zokuzimejela, zinikwa ngesisa kozifunayo). Intlobo ezihleliweyo zokucitshwa, ze Zitofu, ze Diagonal, ze Serj, Zezitofu ezitofotofo, ze Kodi. Umsebenzi, uhlobo, kwanokummila umntu,—Kungabekelwana ngako.

IVENKILE ITSHIPU E KOLONI

DYER NO DYER,

KING WILLIAMS TOWN.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

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Ivenkile YE MPAHLA EZIBUHLUNGU NGAMAXABISO ANGATSHIPU

ITYALI-Zintle kodwa ziyalahlwa, ziqala kweze 4/6 to £2 inye.
I PRINTI ezi "best" ezihlanjwayo 6d. yard.
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Ingubo Zabatshakazi ezenziwa nge zintsha ifashini.
Iflawa Zabatshakazi. Izigubungelo Zabatshakazi.
Ingubo Zokutshata Zamadoda, Izitofu zokwenza Ibhulukwe Zokutshata Ziyasikwa.
Ibhatyi Ezimnyama ezi "best" Zetwidi.

Yizani kuzibonela ezimpahla ngokwenu. Ngapambi kokuba nitenge napina yiyani ko

BEAUCHAMP, BOOTH & CO.

E-QONCE, KING WILLIAMSTOWN.

AMAFANDESI KA J. D. ELLIS.

UMTETELI-FANDESI u ELLIS utengisa e Qonce yonke imilhla emva kwe Malike yakusasa—ngo Mgqibelo kuldala kuko Impahla yokufuya etengisayo.
Amalandesi ake Empahla Ehambayo alako

E-MTONJENI, KEI ROAD ngolwesi-TATU Iwesibini ezinyanga zonke
E-TOLENI (DOHNE) E CUMAKALA ngolwesi-TATU lwesine zonke inyanga.

Kuyo yomibini lemisito Abatengayo banokufumana Igusha ne Nkomo.

Bonke abezisa impahla yabo kuye ukuba ayitengise bangahlala besazi ukuba baya kufumana awona maxabiso alungileyo.
Kobhalelayo : J. D. ELLIS, Auctioneer, Kingwilliamstown.

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Kunikwa amaxabiso angapezulu ngo BOYA, IZIIKUMBU, UKUTYA, ne MPAHLA EHAMBAYO.

IFANDESI LE MPAHLA

Kwa PASCOE (Folokoco).

Lifandesi Lentsuku ezi 14 kupela.
Liqala ngo MGQIBELO, 31 JANUARY, Lipela ngo MGQIBELO, 14 FEBRUARY.

Akuko nto ingayi kucitwa :
Ityali, i Printi, Iqiya, Ikaliko, Ilinzi, ne Kwiliti-

KANJALO :
IMPAHLA ZAMADODA:
IKODI, IBHULUKWE (Onzonza), IZIHLANGU (Ezizitende zide). Ngendlela emfutshane, —Into Yonke.

Abantu basemzini abangaba abayazi levenkile mababuze

Indlu ene Kati Ezidanisayo.

Ngalibali; PASCOE (kwa Folokoco) ngezantsi kwo Tyalike ye Zikotshi e Qonce, apo nombona kona SALUFU.

KING WILLIAMS TOWN ADVERTISEMENT.

LEMINYAKA I 18 IGQITILEYO,

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

EZTLUKWE NGOBUGCISA OBUBODWA, Iqama lazo yi " EXTRA NAVY or MATTROSS."

Kungeniswe. ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPAULE i BLANKETE ZONKE ngopawu esiluqinisele na Komkulu ngohlobo lwemifanekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENENE, kangelisa kunene ukuba inawona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo.

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

Kwivenkile enitenga kuzo-ke bizani Iblankete ezinomfanekiso wo Ngonyama.

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

APO ZIPAKULWA KONA KUKO

PEACOCK BROS, and WEIR,

E QONCE.

Ngabo bodwa abanokubhala lomfanekiso we Ngonyama.

GRAHAMSTOWN ADVERTISEMENTS.

BON MARCHE E-RINI.

Sineyona mpahla ininzi, nentle esi Xekweni apa.

ONKE AMAGUMBI ANEMPAHLA EKETIWEYO.

Ezona Printi zintle 4 ½ d ne 6d nge yadi. I Galatiya 6d ngeyadi. Ikeleko Emhlope no Brown, iqalela kwi 2 ½ d nge yadi. Iflanele 3 ¾ d nge yadi. Ilinzi 4 ½ d ngeyadi. I Sunshades 1s inye. Ikwiliti 2s 11d inye. Itawuli 3d inyo. I Cretomes 2 3/4d nge yadi.

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IBHULUKWE ZEKODI ziqalela kwi 4s 6d inye.
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IKAUSI ziqalela kwi 4 ½ d nge pair.

INDLU YAMANENEKAZI

Yonke Impahla yabaza Kutshata iko

Ilokwe Esezitungiwe, nabo bonke Ubuqheleqhele bamankazana, bunokwenziwa ngexesha elifupi.

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAMSTOWN

Kubo Bonke Abalesa ' Imvo.'

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BANGABA banceda kwa Ipepa lendaba labo abantu bakowetu ukuti, xa basukuba benento abafuna uku zitenga, bavelele, ngangoko banako, kuzo zonke indawo Ivenkile ezimpahla ihlokonyiswe ngezaziso kwi " Mvo." Kungalilungelo nakubo bengayifihlanga lonto kubaninivenkile.