QUEENSTOWN ADVERTISEMENTS.

PEACOCK BROS. NO WEIR,

E KOMANI

NGABATENGI abakulu Bokutya, benika awona Manani alungileyo. E Komani apa wakuke uyokuva into abayi kupayo pambi kobuba utengise nokuba kupina.

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BEECHAMS PILLS

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL, GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be " WORTH A GUINEA A BOX."

BEECHAM'S PILLS, taken as directed, will quickly restore females to complete health. They promptly remove any obstruction or irregularity of the system. For a

Weak Stomach; Impaired Digestion; Disordered Liver;

they act like magic—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System; restoring the long-lost Complexion; bringing bark the keen edge of appetite, and arousing with the ROSEBUD or HEALTH the WHOLE PHYSICAL, ENERGY of the human frame. For throwing off fevers in hot climates they are specially renowned. These are " facts " admitted by thousands, in all classes of society and one of the best guarantees to the Nervous and Dabilitatad is that *Beecham's Pills have the Largest Sale of any Patent Medicine in the world.* Full directions with each box.

Prepared only by THOMAS BEECHAM, St. Helens, Lancashire, England.

SOLD BY ALL DRUGGISTS IN THE COLONIES.

KWA KATA Kutengiswa Tshipu: ONGXAWU

ABA 2000,

Kuqalela kwabancinane (1 gallon),

Kuse Kwabakulu (50 gallons).

Inkoliso inendawandwana, ngoko zitengiswa NGEHALAFU YEXABISO LAZO, (zitshipu).

YIZA KUBONA.

W. O. CARTER & CO,

King Williamstown.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK lyeza Lesisu Nokuxazazo, 1/6 ibotile.

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Eka

COOK Incindi Yezinyo. 6d. ngebotile.

Oka

COOK Umciza Westepu Sabantwana. 6/ ngebotile.

Oka

COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Oka

COOK Umciza we Cesine. 1/6. Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

ISAZISO

KUCHOLWE i watch emmangweni entla ko Mnqayi (kwa Bhuluneli), i second hand yayo yapukile, isitshixo sikwa kuyo. Ke umniniyo uya kubhatala isaziso.

3tl83 J. B. YEKELE.

IYEZA LAMAHASHE.

CHAS. M. BONIFACE

SMITH STREET,

KINGWILLIAMSTOWN.

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

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

OLUKA

Gowie Uluhlu Lwezityalo.

Luka MARCH.

IXESHA LOKWINDLA.

KWISITIYA SEMIFUNO-

HLWAYELA Itswele, Imbotyi Ezibanzi, Turnip, Cauliflower, Amakapetshu, Brussels Sprouts, Leek, Broccoli, Parsnip, Spinach, Lettuce, Beet, Imigushe, njalo-njalo.

KWISITIYA SENTYANTYAMBO-

TYALA Bulbs of Snowdrops, Daffodils, Hyacinths, Sparaxis, Freesias, Narcissus, Babianas, Lachenalias, Anemones, Ixias, Ranunculus, njalo njalo.

HLWAYELA Pansy, Auricula, Carnation, Indian and Chinese Pinks, Laikapur, Stock, Daisy, Polyanthus, Verbena, Primrose, Snapdragon, Candy, tuft, Freesia, Gladiolus, Sparaxis, Ixia, Hypoxia, njalo njalo.

E FAMA —

HLWAYELA I Turnips zise Swede nezinye, Cocksfoot, Rye, Brome, nesinye intlobo zencha. Itswele, Ikapetshu, Clover, Rape, Kohl Rabi, njalo njalo.

W. & C. GOWIE,

GRAHAM'S TOWN.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zomiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, 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 selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yasa Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

Linoku zuswa kwinkoliso yaba gcini mayeza *kuyo* yonke Ikoloni.

EKA GRAY

Incindi Epitikeziweyo

—YE—

LINSEED NE HOREHOUND.

Lelona Yeza 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.

IMIBIKO

FUNANI.—Kubhubhe ngo 10 February, (e Xora, Elliotdale), 1891, u ROSETTE, Intombi etandekileyo ka Rev. Richard no Martha Funani, ebudala izinyanga 11, nentsuku 11. Emva kwe cawe ezimbini kubhubhe u MARTIN-HAYES, Unyana wabo otandekileyo, obudala buyiminyaka emitatu, nenyanga enye (3 years 1 month) ngokuzana kwabo. Izihlobo mazamkele lowo mpanga.

Umfundisi lowo unika imibulelo kwiramente yake ngokumtwala nokumvela kobubunzima.

3t263

MDOLOMBA.—Kubhubhe e Tamara ngo February 6, 1891, u HANNAH MDOLOMBA Inkosikazi ka Paulus B. Mdolomba. Emveni kokuba exelile ukuba wonke umsebenzi ange wenzile emhlabeni uwufozile, abantwana bake ubafundisile, akuseko nto angaba sahlalela yona apa; wemka eyalezo imibuliso kwizihlobo zako nabantwana bake.

3t263

BONISANI!

MAWETU ndilahlekelwo ngamahashe am mabini, yimazi egwangqakazi emayelana neminyaka esibhozo ubudala mhlaimbi ngapezulu ; litokazi elibomvu lintsundu ngezito zozine, lite cupe ngobuhlope elinye inqina langemva ezantsi, linekolwana ebunzi, indlebe zinde, liminyaka mitatu. Olandisiyo wovuzwa ngokuncomekayo, atumele ku

P. ROZANI,
Edutywa.

Ngcingwane, 5 March 1891.

Ikaya Labantsundu.

(Ebelilelika Mr. Paul Xiniwe.)

MAKOWETU ! Nangu umzi wenu, asingowabelungu. ABAHAMBI baya kukangelelwa ngawo onke amatuba ngenyameko. Amahashe sesona sitali sibabile 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, nintonina emsitweni ongowona mkulu weli lase Maxhoseni. Ikuba litengwa ngokubonwa !

W. D. SOGA, Umninimai.

E Market Square, e Qonce.

Abahlobo Babantsundu,

BESIWA BEVUKA NABANTSUNDU

1. KUQALA

O HADNOTT & Co. (Magqadazi),

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 botsalwa luhlobo abatengisa ngalo ezitorem 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.

ISEBENZA NGOBUGQI

I-RHEUMATICURO!

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.

IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

Z1SHICILELWA NGE GUNYA.

NGOLWESI-NE, MARCH 26, 1891.

ISAZISO

UBHALO LO 1891.

EKUBENE ngo Mteto we Palamente yale Koloni No. 4 we 1890, ekutiwa ngu " Mteto wo Bhalo, 1890," kumisiwe ukuba kuyakutatyatwa ingxelo ya Bantu, Impahla Ehambayo, Imveliso Yokulima, njalo-njalo, kule Koloni: Nasekubeni i Cawa, umhla we 5 ku April, 1891, umisiwe ukuba ube ngumhla wo Bhalo: Kuyaziswa apa ukuba iya kuba yimfanelo yo Mninindlu mhlaimbi umnini Fama, okanye abapatisiweyo, ukuti apo asliiywe kona amapepa ashicilelweyo o Bhalo, awazalise ngokuzeleyo, ngokunyanisekileyo, nangapandle kwemposiso, zonke indawa-ndawana ezibuzwa kulo nmapepa, aze awanikele lomapepa azalisiweyo ku M'bali, oya kuza kuwatabata ngo Mvulo, 6 April, nokuba kungemini elandelayo. Apo kungeko mapepa ashiyiweyo, kwangokukwanjalo iya kuba yimfanelo yomnini-ndlu or umnini Fama, ukupendula ngokunyanisekileyo nangokuzeleyo imibuzo eya kubekwa kuyo ngu M'bali, ukuba azalise lamapepa. Nawupina umntu ose ndlwini umelwe kunika incazelo efunekayo ukwenzelelela ukuba Umninindlu or Umbali azalise lomapepa.

Abantu abangena makaya, mhlaimbi abase luhambeni, okanye abase holideni ngalomhla we 5 April, kuya kufuneka beye nokuba kukuyipina i Ofisi ye Mantyi, ye Felkornet okanye yo Mbali, kwezo ndawo bakuzo, ukuba bazalise mhlaimbi banike ingxelo yokuzalisa lamapepa. Abantu abakwele ku Loliwe ngobusuku be 5 ku April, bona baya kubhalwa ngaba Pati bakwa Loliwe.

ISOHLWAYO:—*Isohlwayo sc £5 okanye, inyanga entolongweni* koto ngaboni akavuma ukuzalisa ipepa, okanye akavuma ukupendula umbuzo, okanye ngokunika ingxelo engeyiyo, nokuba kungokupazamisa nawupina Umpati wo Bhalo.

J. W. SAUER,
Umpati-Koloni.

Colonial Secretary's Office,
Cape Town, 25th February, 1891.

OLOLIWE BAKA RULUMENTE,-BELASE MAXHOSENI.

IHOLIDE ZE EASTER, 1891.

ITIKITI ZOKUYA NOKUBUYA NGAMANANI OHAMBO OLUNYE, Ziya kunikwa kuzo zonke Izitishi ngemigama engapezu kwa 20 miles ngo MVULO, 23 MARCH, nemihla elandelayo, de kube ngu MVULO, 30 MARCH, ekunokubuywa ngazo ngo MVULO, 27 APRIL, 1891. Kwimigama 20 miles nangapantsi, ezi Tikiti ziya kunikwa ngolwesi TATU, 25 MARCH, nemihla ilandelayo, de kube ngu MVULO, 30 MARCH, ekunokubuywa ngazo ngo MVULO, 20 APR IL, 1891. Ngolwesi-NE, 26 MARCH, Kuyakubako itreni eyakunduluka e QONCE ngo 7 30 p.m., ifike e MONTI ngo 10 30 p.m.

Ngo MVULO we EASTER kuya kubako ITRENI YABAHAMBI eyakuduluka e QONCE ngo 7 15 am. ifike e MONTI ngo 10 20 a.m. Kokwelwa nge 6s. kwi First Claes, 3s. kwi Third Class. Itreni Ebuyayo yonduluka o MONTI ngo 5 15 p.m. ifike e QONCE ngo 7 45 p.m. GQALAN1—Abapati abasiyi kutabati, kubata nalupina uhlobo lwempahla nge Good Friday ne Easter Monday.

T. R. PRICE, Traffic Manager. Chief Offices, East London Terminus, March, 1891.

ISAZISO SAKOMKULU.— NO. 222, 1891.

UMHLEKAZI obambole i Ruluneli, akuba ecebisene no Bhunga elipeteyo, ukolisekilo kukumisela u Mr. C. E. Allman, ukuba abe ngu Mkangeli no Nobhala we Lali Zabantsundu kumandla waso Mnyameni.

J. ROSE-INNES,
Isekela Lompatiswa-Bantsundu.

ISAZISO SAKOMKULU.— NO. 223, 1891.

UMHLEKAZI obambele i Ruluneli, akuba ecebisene ne Bhunga elipeteyo, ukolisekile kukumisela u Mr. G E. Nightingale ukuba abe ngu Mkangeli no Nobhala we Lali Zabantsundu kumandla wase Cumakala.

J. ROSE INNES,
Isekela lo Mpatiswa-Bantsundu.

ISAZISO SAKOMKULU.— NO. 228, 1891.

UMHLEKAZI obambele i Ruluneli akuba ecebisene ne Bhunga ukolisekile kunene kukumisela u Mr. S. B. Liefeldt ukuba abo ngu Mkangeli-Bantsundu no Mbloli wezi Kwati kwelase Dayimani, ngokweziqendu *ze* 6 ne 7 zo Mteto we 34 we 1888 ukususela kusuku lokuqala kulenyanga.

J. ROSE INNES,
Isekela lo Mpatiswa Bantsundu.

IZI zincwadi za Bantsundu abangaziwayo abaninizo, ezikwi Post Office yase

Qonce ngo 15 March, 1891.—

Adoni Nomaaqinga	Dzindela, Miss C
Dana, P	Dunizela, Miss J
Dyata, Mr	Joni, T Konki, R
Kaba, S E	Lufiza, J Meme, P
Kentani, Miss M	E Madwaba, M
Lavinia, M	Mbana, L Ndiki, G
Mamale, A	Ntsangani, J
Mroxe, L	Ncapo, Miss M
Mbanga, S	Ngozi, K Sqila, N
Nagel, A W	Yiba, Miss A
Ngqusi, V	Vayitom, P Xuda,
Nyewe, P	P.
Sixaso, M	
Selana, E	
Yuyi, E	
Wayiblo, M	

J. HALLOCK, Postmaster.

Isaziso sa Komkulu—No. 191, 1891.

*Colonial Secret ivy Office,
Capetown,* 2 *March,* 1891.

ISIKUMBUZO esilandelayo, esikutshwe li Bhotwe Lemfundo, sihlokonyiselwa ukwenzela ukuba Abapati be Zikolo baqonde.

HAMPDEN WILLIS,
Opantsi ko Mpatiswa Koloni.

Ibotwe Lemfundo licela ukuba Abapati be Zikolo, kwano Titshala bancedise elu Bhalweni Lomzi oluzakubako ukwenzela ukuba olo Bhalo lufezeke lunyaniseke ngangoko kunokwenzeka, ngokukodwa ngokupatelele kumanani okuhanjwa kwezikolo ngabantwana ngomini zo 23, 24, 25 no 26 March pambi kokuba zipumle izikolo.

Abapati Zikolo bayayalezwa ukuba baze bazivumele i Titshala zibe ngaba Bhali ngexesha eziyakufunwa ngalo ngemali ukuba zihambiso u Bhalo; ngoko ke i Titshala ezimiselwe ukuba ngaba Bhali zikululwo kumsebenzi wesikolo ngokwezomini nangapandle kokuba zibhalelo kwi Bhotwe Lemfundo.

LANGHAM DALE,
Umongameli we Bhotwe Lemfundo.
Kwi Bhotwo Lemfundo, Capetown, 12 March, 1891.

ISAZISO SAKOMKULU.

NGOKUPATELELE KUMANDLA WE KOMANI.

KUYAKUTENGISWA pambi kwe nkundla yomantyi wase Komani ngexesha le 9 kusasa ngolwesi Bini, 5 May, 1891, Ilungelo Lokuqesha, ngo Siqendu so Mteto X1I1 ngu No. 15 we 1887, umhlaba o morgen zi 400, kwisiqingata so Klaasmits, igama lawo yi Donker Harte Berg. Ixabiso lika Rulumeni £7 10s ; i rent £10.

L. MARQUARD,
Umpatiswa Kucanda.
Surveyor General's Office,
Capetown, 4 Feb. 1891.

ISAZISO NGOMHLABA—No. 14, 1891.

KUYUKUTENGISWA pambi kwe ukuyamatyala yaso Komani, ngo 9 a.m. 5 May, 1891, Ngezimiselo ze Siqendu H, so Mteto No. 15, 1887, umhlaba okwisiqingatana (Felkornet) se Zwaartkei, Lot 7,152, e kutiwa yi Klein Bull Hoek, olunge e Kamastone. I morgen 1,350, 547 square roods, 72 square feet, i upset £1,200; indleko zo nocanda £17 19s.; i taitile 12/3.

M ARQ.UARD, Umpatiswa-Kucanda

EDWARD T. JONES,

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

UNGU MTETELI-MATYALA,

Umbhali we Mvumelwano, no Mguquli-Magama Etaitile.

EKOKSTAD,

EAST GRIQUALAND.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa 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 ngemifuno engqinwayo 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 (Antispasmodic).
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 nguye 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.
E Rini-E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, E q.
Ikaya lawo e Fort Beaufort kwa Nogqala.

ISAZISO.

U MR. R. W. ROSE-INNES, Umteteli. Ematyaleni, njalo-njalo, usawuquba umsebenzi wake kwanjengokwangapambili. Ngumninawa wake, u Mr. C. Rose-Innes, ongu Mteteli enkundleni yase Monti, i Ofisini yake e Qonce nanamhla usakunyamekele 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 WHITLLE,** baye beya kuvuyiswa kukufumana impahla yentlobo zonke, eya kutengiswa kwakamsinyane ngalo mini ye fandesi.

UNYAMEKO KWA BAMNYAMA.

UKUTETELA Amatyala, Imicimbi Yemihlaba, Ukubhala Iminqopiso lwenziwa ngo

HOWARD & WEBB,

Emva kwe Zitola zo BAKER, BAKER & CO.

EQONCE.

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

IZINTSONKOTO ZAMAQALO.

[WAUCHOPE]

No. 2.

Lovedale,

INTSHAYELELO.

Kumanqaku awabonakala kwelika 5 December, 1889, ndaqukambela ngokuti "amanye amanqaku obuye abonakale." Kute emva koko ndawarozisa Amaqalo esi Xosa kunye nesi Ngesi sawo kwase pepeni. Ngoku ke sendivuswa ngaba mana bebuza ukuba apina amanye amaqalo. Kuleyo yokuqala incwadi ndatabata amazwi atile ndamana ukuwacaza — amazwi anje ngala-: ukuti umntu *yinyoka, yinja, yinkabi, yinkunzi, yinyati,* ndada ndeza eku *laleni ngenxeba* nase kuzi *pembeleni emoyeni.* Namhla ndolilomela abe mbalwa kulawo.

UMKALA WOMGXAM.

Tina ma Xosa besifudula sikwela inkabi zenkomo *ngapandle kwe sali,* sing tyabuki noko, kuba isali ibilulusu lwegusha lubotshwe nge ngqalu kotandayo, inkoliso ikwela nje. Umkala ke wona ubuko, nakuba ubungowomti, uze ube sempumlweni endaweni yomlomo. Owona mti ubutandwa ekwenzeni umkala ngumtati. Ibiko nemikala yomgxam, abefumana umntu enze noko ungomeleleyo, kube nje ngokubopa amaxonya. Ubusakuti ke lomkala womgxam wapuke, lize iqegu nalo limke nomkweli, lide liye kumlabla egqubeni. Ade ke wumbi umve esiti—"Yininale! ndite kanti *ndikwele ngomkala womgxam.' '* Lonto ke e Mlungwini kukusimelela ngengcongolo eyapukileyo ize ityumke imenzakalise umntu. Mininzi imikala yemigxam, madodana ; lumkelani amakolwane enu. Nani mtinjana ningapiki ne kata ne butsi, umkala womgxam uyafana nowo nitati. Kufuti u Mhleli elila nge Nkibitsholokazi (ukuba ke zinina ezo), azikona zona Inkibitsholo, abate abantwana babantu beyela ngokubona ikala ezimhlope ezide zaya kubandezela inkosi yekosi pakati kwemisundulo — izafufe ezindevu zininzi, kanti akuko nto? Yimikala yomgxam lonto.

UKUPOSELW' IGADA.

Ukuposelw' igada kunto mbini. Kukodwa ukuti nihleli ningama kwenkwe uve ngegada lisitsho entloko. Uti ukusuka kwako usuke sewupetela, ufuna ukwazi ukuba yiyipina lenkwenkwe yenze oku kuwe. Woti umtelekisi, into endala, eziMbala, ezintsula, aselependula esiti yila nkwenkwe; atsho exoka. Kanti ke niya kulwa apo litshone, kuba niposelwo igada. Lento iyenziwa nase zinjeni, xa zimana zivungamelana zingade zilwe—apose umntu igada zise zimisana. Eyesibini kukuti umntu esasela, nokuba kuse cibini, nokuba kuse sicekweni samanzi angase ndleleni, ummonele ngokuwagxoba lomanzi ngokuposa igada. Baninzi abafumene isikolobo ku Satana wabati mpa ngento eninzi yama gada abamana bebinza ngawo ezindlwini zabanye, bepazamisa uxolo nolonwabo lwabo. Baninzi abamana beposa amagada ezi ramenteni, pakati kwaba fundisi naba kokeli, pakati kwe titsbala naba zali, pakati kwengxoxo ezintlanganisweni nasezi MVENI. Aba kutiwa zizi Dibantini, into ezizandla zimdaka lutuli lwama gada; abatelekisi, abaxabanisi. Abatandi ukubona ubuhlobo nokuvana kwabanye, sobeposa igada. Hayi ubuciko bom Xosa ngeli qalo. Yintonina eli gada. Yintlebendwane. Nanko ukufa okuya kumbulala um Xosa. Ngala maxesha emfundo elowo unga kungaduma yena, kungavelela yena, kunganconywa yena. Uke waba nempembelelo etile, wal'a kuhletywa, kube ke kupeliswa yonke impembelelo onayo ezintweni ezilungileyo. Asipandlani, sesityapazana ngala magada. Azi umzi sewuya kukokelwa ngabapina.

ISONKA SENTSIPO.

Isonka Sentsipo simnandi, kodwa siya palala. Yonke impangalasane enjalo uti um Xosa sisonka sentsipo. Sitiwanina ke ukuze sibe nokutyeka kamnandi? Siyavutywa. Ihlabati lonke yimpalala yempangalasane enjalo, abe ngabopa amaxonya u Tixo ngo mteto nangaba porofeti, kwaba kokona kungena ukufa, wada watululela ehlabatini igazi lo Nyana wake u Yesu Krestu ukuze sibunjwe, senziwe *Imbumba Yamanyama,* singaneli kuba ngonyana nentombi zake, kodwa side sibe *zindlalifa* kunye naye. Ngati kuko imitandazo enyukela ku Tixo eti " Uze kusitshabalalisa na lingekafiki ixesha?" Ngani? Lupina umanyano? Lupina uviwano? Sisonka sentsipo esiya kude sibunjwe yintonina xa negazi le Mvana lingasibumbiyo? Amalinga oluntu okubumba esisonka ngawe mfundo, ngawe ntlanganiso zomzi, nawa mapepa endaba. Imfundo sendite kuposelwana kuyo amagada. Intlanganiso zomzi zinqumbululu zez'ceko ezizele zizabonkolo, ati oyileyo abuye esiti AKUYAWAVIWANANGA. Nantso ke lontambo yegama elide, kaniyicombulule niqonde into eyalata yona. Ngati kum sisonka sentsipo. Anditeti kona ngama pepa endaba; kuba kulapo kungxushwa kona ukugxogwana ngamagada. Sikwa sisonka sentsipo. Zontatu ezizinto zinto zokubumba umzi; kodwa kuko into efana nesiteto sama Latini esiti *" U Tixo uqale abagezise abo sukuba efuna ukubabulala.*

UKUBOPA AMAXONYA.

Ndipopa amaxonya. Intambo zipelile. Kade kutetwa. Sendivumbulula kwase ntetweni yenu ma Xosa, ukuze nihlale nisazi ukuba niya kugwetywa ngoyihlo, kuba banishiya nezi ziteto, enite nakufunda ukukumsha nazilibala. Qondani ke ukuba anikatiki engqondweni abebenayo oyihlo. *Akuko nkanga idubula ingeti.*

AKUKO NKANGA IDUBULA INGETI.

Akuko nkanga idubula ingeti. Yinguqunguqu obubom. Oku bekusaziwa nanga manyange ase Maxoseni. U Solomon wati "Konke kokungendawo," wabe uyise wayete "U Yehova uyampakamisa lo, amtobe lowa," waza u Yesu yena lenene yenguqu-nguqu yento zalomhlaba wayingena ngezwi lokukutaza wati—Abokuqala boba ngabokugqibela.

Kodwa ke noko kuma Xosa lizwi losizi eli. Xa umntu axetukileyo njenge litye ebeli pezu kwe ntaba laza laqengqeleka laya kuti zinzi ezantsi; xa umntu ahlukene namawonga abe uawo, nokuba bubutyebi, nokuba bubuciko, nokuba buburoti, waza waba lilulusana elipantsi ati umntu akulibona ahle ngeliti: Au, ulapa namhla nto ka nantsi, *Akuko nkanga idubula ingeti.* Lilelosizi nje eli lizwi lindlela mbini ukusetyenziswa kwalo; iyodwa eyokulila ngenxa yonce do abelulo lomntu upantsi namhla, oko ebese nguye; ikwa yodwa ehlaba kuye njenge ntshuntshe, kuba amalungelo ake abembange ukuba aratshe abe sisichi esingazi mntu, inginginya yento engacukunyiswa lusizi lwabanye,—kutiwe ke ipina namhla londyandyabo yako ubuzingca ngayo.

Zombini ke ezindlela zine sifundo, ziti —Pila ubom *boncedo,* oyakuti wakufikelwa ngamashwa ubotshwe amanxeba zizililo zomzi wakowenu, ukanyelwe, zifunyiswe inkoko zengozi yako zinyembezi zabayaziyo imisebenzi yako oko ibise nguwe, ukuze ke ngoko ube nabatwalisi bokukutwalisa umtwalo wako. Ziti—M'sa ukupila ubom obuxine indawo, oti ubutya babe bonke benga ungade uqwelo imbatu yabo ude ushenxele abanye; kumbula umlila wesaqwiti emva kwelanga, esiya kuvutulula indyandyambo yalo nkanga inguwe—yazi ukuba uyinkanga. Udla wedwa nje woze umiwe. O Mofu, no Mbendeni, no Sitwayi, bakute qu ngeliso uramncela wedwa nje.

Zimbini kade indlela zokudliwa kwobom—yeyo *kuzikanyeza (self denial)* neyo *kuzifikisela (self-indulgence.)* Akuko ipakati. Zikanyezeke, wolilelwa. Zifikisele, uxamle, wogxwalwa. " Makati lowo uba umi alumke hleze awe."

IPEMBA ESHIYA.

Upemb' eshiya. Into elulwimi, elunyawo. Into eti ntu apa, igxagxamise iye kuti ntu paya, napaya, napaya, ishiye Into engabhekiyo ngasemva kuba ingakatali. Hayi umfo omelele:

Yinto ka Mxhinini;
U Mbabala epamba izinja, Nditeta eza Manqhosini. Ndingateti eza kulo Nolingo,
Nditeta eza kulo kab' utikoloshe, Into eyoze incwatywe Ngecepe lenkala Mhlana ibhubhayo.
Ntloko yenkewu, hihi! Wayinyalela, hihi ! Azi kuhle esinge le Upemb' eshiya!

Hayi ubugcisa bama Xosa! kuba lo Mr. Pemb' eshiya yinto ehamba ne bokisi ye matshisi eziqwita emoyeni nase mvuleni. Yena uyakwazi ukulumeka isikota siluhlaza isina nemvula, sivute. Kanene kuko nokupemba nge parafini— akayifuni yena lo parafini yako. Injalo nje imililo yake ayicimi, nokuba sebeyipatele amahlamvu omdubu.

Atsho ke amanyange. Ati lonto intlebendwane ngumlilo, iyatshisa. Wapikiseni mpindini intsha, Ati umhlebi, umxabanisi, ngumtshisi. Pikani. Ukuba niyakanyela mpindini ye Bhayibhile nqikani ku Yakobi i. 26; apo kuti va ikolwa elingaluqoboshiyo ulwimi lwalo liyazidepisela. Kwakona, kwese sitatu, kwi vesi yesihlanu neyesitandatu, apo kutiwa ulwimi yintwana encinane kanti lwenza izanga, *lungumlilo.* O, hi—ngumlilo ulwimi? Seletshilo ke Amanyange ne Bhayibhile. Vela ke wona upikayo. Lomntu ke unjalo, ululwimi lungumlilo ngu PEMB'ESHIYA.

NGE MBUMBA.

Yibani yimbumba yamanyama. Watsho um-Ngqika kuma Ngqika—kum ke ; kanti noko kwaye kungekuma Ngqika odwa, kwaye kuse luntwini. Ndiba ngamazwi omyolelo ka Ntsikana kwi gcudwana lamakolwa okuqala, izwi elifana nomteto wesbumi elinanye owati mhlana walekwa ngu Yesu kubadisipile bake wati" Ndininika umyolel' omtsha, wokuba nitandane." Ndiba lifuzisa elexego u Yohane awacima eteta Iona esiti: " Lusapo tandanani." Yiyipina lentsingiselo iyiyimbi isiteleyo ati omnye umbhaleli we Mvo, kwakusitiwa masibumbanele yona? U Ntsikana ngumfo owayo yitiyile lento imfazwe. Lilapo na ke elilizwi? Msa. Asibubo na ubudlelana

bobu Kristu awayefuna ukuba sibaluleke ngabo ukuba silusapo lomzi omkulu wase zulwini? Kumke linjalo elilizwi, nakuba ngenxa yobunene balo ngamanye amatuba obu bom sinako ukulifaka kwinto zonke zobuntu betu esibubo.

Kutiwa lento inkuba'bulungo ayibumbi isuke ipikele ukuqengqa kusuke kubumbeke. Yosiqengqa side sibumbeke i Gospile. Imiteto engqongqo ye pasi zi *kufuti* zokusi *obola* (over) ukuze siqengqeke, siqingqeke, sibumbeke. Kumbula ke mlesi amanqaku ange *sonka sentsipo.* Uyazazi ke intsipo, ukuba ziseko nangoku noko zingafunekiyo, kuba zivela etywaleni. Ide ibe yiyipina betu into ede ilungexa ipuma etywaleni ? Amanyama akaseko wona, sewungawabhaqa apo busenzulu ubu Xosa. Kucime eyona nto inesifundo esihle, kuba ukungena kwetu ekukanyeni sixela inkala, siza ngecala, kuba siza sirola ezinto zingenaluncedo ezibulalayo, zisale emva ezinoncedo. Intombi zetu azisabonwa ngamaninakazi, kuba siti lonto ichasene nokukanya. Okunene kungaba kunjalo, kodwa ke intonjane namasutu, ezona nto zingancedi nto siza nazo elukanyweni esikulo. Asimdli umfana owone intombi, kanti noko sisabambelele emakazini. Zonke ezizinto zichasene nobumbumba esifanele ukuba bubo.

Masibumbane ke nto zakowetu. Masingamane sihlabana, sicunubeno. Makakululeke onezwi lokuteta nokuba kuse mapepeni, anganinwa anqwanjwe. Lento iqinga loncedo yinto evela nakumntu ongaziwayo. Abanye abantu ke abatandi ukuti boxoxa nto yimbi kunyukwanyukwane nabo. Sebesuke bambi bazifihle amagama abo, into ke leyo, noko inendlela elunge ngazo, enika ituba lokuba kumane kuxulutywana ngasese kuba kungaziwana. *Yibani yimbumba yamanyama.*

Umhlati wa Barwebi.

E QONCE (21 March), Amaqanda 6d ku 1/1 ngedazini ; lhabile 2/ ku 4/7 ngekulu ; Itapile 2/ ku 3/6 ngekulu ; Umbona 2/ ku 3/6 ngekulu; Amazimba 4/1 ngekulu ; Irasi 4/8 ku 4/11 ngekulu ; Ingqolowa 12/4 ngekulu ; Inkuku 8d ku 11d inye ; Amatanga 1/7 ku 3/ ngedazini ; Umgubo 12/ ku 16/9 ngekulu ; Imbotyi 7/3 ngekulu ; Inkuni 8/ ku 30/ ngeflara.

E KOMANI (21 March),—Inkuni 37/ ku 41/ ngeflara ; Amatanga 3/ ku 3/6 ngedazini Inkuku 1/7 ku 1/10 inye; Itapile 3/3 ku 5/ ngekulu; Amaqanda 1/3 ku 1/6 ngedazini.

FORT BEAUFORT.

March 13th, 1891.

INTSHAYELELO.

Lomzi wase Bhofolo ne Nxukwebe akudli ngakubonakala zindaba zivela kuyo ; kwaye kunjalo nje beko abamkeli be Mvo. Ke Mhleli nazi indaba, wada wafika umhla wevoti esasiwulindele.

NGOMHLA WEVOTI.

Ngazwinye, njengelokuvuswa komzi wase Nxukwebe yi Mvo, asibanga saziyeka ipeni zokubhala ukutumela kuzo zonke izibonda zakona, umzi wonke wamoya mnye, wangcemba ukuzinikela uStokwe. Asinamntu wasihluta ivoti.

UKUBHALWA KWA MAGAMA.

Ndawana ingavumi ukulungelelana tina apa kumagama asemqulwini, kukungapeledishwa kakuhle, esiti ke ngoko amagama siwafuniane ngokuwatelekelela. Ke asazi nokuba ligosa nokuba kukushicilelwa kwawo, kuba ukubhalwa kwawo kona ayalungiswa. Siyamncoma u Mr. Radas wase Mpofu obewupete lomsebenzi ngokuzola okukulu. Kambe Mhleli wokumbula ukuba ngexesha lokungeniswa kwamagama amatsha saka sakankanya ilizwi eliti — kube kuteni kungabanga njalo nje. Ke asingebe solula kuba sifumene ukuba kuko iqela lamagama esasiwangenisile, ke awabangako; kodwa sivuyiswa yindawo yokungena kuka Stokwe.—P. C.

IMPAHLA ESEZIKITI.

KOWASE KOMANI UMANDLA.

*Esidutyini (St. Marks),—*Ngomhla we 15 ku April kuyakutengiswa inkunzana emtuqwa yehashe, yenziwe inkonjane kwindlebe yokohlo, iminyaka mibini ubudala, ukuba ayikutshwanga ngumniniyo. Kwakona, kuyakutengiswa ngomhla we 13 April 1891, ukuba umniniyo akavelanga alikulule: imazi yehashe engwevukazi, epakamileyo, inesilonda emhlana, inokutyabuka entanyeni yintambo kwelasekohlo icala, iminyaka isibhozo ubudala. Kwakona, kuyakutengiswa ngomhla we 4 April 1891, ukuba akakululwanga lamahashe : Imazi ebomvukazi, iminyaka mine ubudala. Imazi emfusakazi bumtuqwa, ayinampawu, eminyaka mitandatu ubudala bayo.—*Emta (Hackney),—* Kuyakutengiswa e Whittlesea ngomhla wa 21 April 1891, ukuba lempahla ayikululwanga : Inkabi yenkomo empemvu emnyama, inamabala emva kwegxalaba lasekohlo, inomtshiso ongu D enyongeni yaso kunene inonyonga ngowase kunene ngati yaka yapuka, imalunga nesitandatu seminyaka ubudala. Inkabi erwanqa emnyama, ebumpemvu kancinane, yenziwe inkonjane kweyase kohlo indlebe, inomtshiso ongu D kwinyonga yase kunene, ite fakafaka ngamabala emilenzeni, iminyaka isesixenxeni ubudala.— *Kamastone,—* Kuyakutengiswa e Whittlesea ngo 21 April 1891, Imazazana yehashe ebomvukazi, inekolwana, inomcokozo ongwevu emzimbeni, iminyaka mihlanu ubudala, inomtshiso ongu J K, u K akaqondakali ; kwane nkonyana ebomvu, inyanga ne ubudala.

KOWASE QONCE.

Impahla eso sikiti sase Ncera eyakute ngiswa Exesi ngomhla wa 20 April 1891, ukuba ayibhatalelwanga, imasi emdakakazi yenkomo, inomtshiso kwindlebe yokunene A V, inopawu olu half-mantyi emva kwe yokunene indlebe, inekolo ebunzi, inesisu esimhlope, ihamba netole layo elimhlope elikwanomtshiso A V endlebeni yokunene, likwapawulwe kwange half mantyi ngasemva endlebeni yokunene. Inkabi emdaka inomtshiso A V endlebeni yase kunene, ikwapawulwe kwenziwa i half mantyi kwe yase kunene indlebe, imhlope esiswini. Itokazi elincokazi, linomtshiso ongu A V kweyokunene indlebe, likwanopawulwe nge half-mantyi kwindlebe yokunene. Zonke zinkomo ezilula. *Ngase Tyolomnqa,—* Kuyakutengiswa lempahla esesikiti Sakona (Welcome Wood) ngo 18 luka April 1891 ukuba ayidanga ikululwe ngumntu wayo. Inkabi ebomvu ebumpemvu, inomtshiso ongu M C kwinyonga yokunene. *Kwa Qoboqobo,—* Kuyakutengiswa ngosuku Iwe 17 ku April 1891 ngexesha le 11, ukuba alikululwatiga ngumninilo esikiti. Imazi yehashe ebomvukazi enekolo, itiwe cupe emva kweyokohlo indlebe kutsha nje, inempawu ezimnyama zokudliwa yintambo emikonweni, ityebile kanye. *E Berlin,—* Esikiti sakena kuyakutengiswa ngosuku Iwe 16 April 1891 ukuba alikululwanga :— Itoli'duna elimpemvu ebomvu. *E Qonce,—* Esikiti, kuyakutengiswa ngosuku Iwe 11 April, ukuba alikutshwanga mntu itoli'duna elimpemvu, limayela nenyanga ezi 18 lizelwe. *—E Debe,—*Kwesi sikiti kuya kutengiswa ngomhla wa 21 ku April, 1891, ukuba ayikululwanga ngapambi koko, Imazi emfusakazi yehashe, inomtshiso ongu G P kumlenze wasemva wokunene, inenkonyanakazi emfusa esandulukuzalwa.

E BHAYI.

IMVUMO.

Besine mvumo ezinkulu ngo June no December, 1890; komnye umvumo kwake kwako no Mr. Bokwe, imvumi yase Maxoseni. Mhla ngemini embi. Kwenye kwakuko u Mr. Mbongwe, wase Kimberley. Mhla ya. vuma intokazi ka Smith, imbongikazi yalapa kwalusizi, ngexesha le Tournament, asuke umntu ave selerole imali, kuba u Miss Smith lowo uyavuma. Kwavuma o Misses C. Selana, Pangeni, K. Matlala, D. Ncapai, D. Selana, M. Cetu, J. Mpahla, ngento esangeneyo kuba kuyavunywa apa elwandle. Umdlali wo hadi (Organist) ngu Mr. E. Ngcoza.

UKUNYIBILIKA KWE NTLANGANISO.

I Mutual Improvement Society yododana inyibilikile, ngokuswela umonde kwe kaba.

I HOI'ISI NO MQOMBOTI.

I hop-beer iseko, nomqomboti usenziwa zindlavini; noko bayabanjwa.

UGCAGCO.

Imitshato apa elihlazo yogcagco isate nqum ; inga ingapela, bati nabatshatisi bazi ukuba abizali bayalila.—Ngumbhaleli.

HEALDTOWN

TRAINING INSTITUTION

ANNUAL TEACHERS RE UNION

Will be held at Healdtown on

A CORDIAL Invitation is given to ALL MEMBERS and ALL OLD STUDENTS desiring to become members of the Union. It is requested that all who intend to be present will send a post card to the Governor of the Institution.

R. F. HOBNABROOK.

Healdtown Institution,
13th March, 1891.

Native Opinion,

THURSDAY, MARCH 26, 1891.

NATIVE CENSUS AREAS.

IF the forthcoming Census has not taken hold of the popular mind, it will be through no fault of the Government. No stone has been left unturned to popularise the Census among the various sections of the population. Of course, the services of the Press have been largely resorted to for this purpose ; although, whenever there is a business matter between the Government and the Press to be transacted, there is no more close-fisted customer to deal with than the Government. It is quite refreshing, however, to observe that the services of the Press are appreciated when, as on the present occasion, the sympathies of the people are to be enlisted.

The Census that will be taken on the evening of the 5th April next is, we believe, the most detailed that has been over been taken in this Colony. But in Mr. HENRY DE SMIDT, the directing genius of the Census, the Colony has an officer quite equal to the occasion. His plans to reach the people—and here wo speak of the Native people- have been the most liberal and feasible. The Government has been well advised in urging that in Native areas the work of enumeration should be done by official, semi-official agency, or by such unofficial persons as can be thoroughly trusted efficiently to do their work without causing need-less irritation to the Natives ; and a great step in the relation of the Government and the Natives has, in our opinion, been taken when the suggestion was adopted that school teachers, if suitable and competent, should be employed as enumerators. Our only regret is that in certain districts this has not as in King-williamstown—been generally adopted ; in others, policemen, and other white men of no standing, in the estimation of the people, have been entrusted with these delicate duties. What is sure to result from this is misunderstanding and bitterness, defeating the objects of the Census—a state of things which might have been easily avoided had more tact been shown in selecting agents ; and no difficulty would have been experienced in getting a number of intelligent young natives to do the work in a peaceful way among their own people, assisted by the headmen. As things are we are not so sanguine as we otherwise might have been that information from Native areas will be as complete as could be wished. The people are very suspicious of white men going among them, and by a great deal of patience in explaining could those of their own race succeed in dispelling suspicion and fear that no evil was intended. But it devolves upon all, enumerators or no enumerators, to help the Government in this matter by removing any misapprehension that may exist. Towards this end we are ready to contribute our share.

AN INTELLIGENT VOTE

THAT the Native vote is intelligent, is evidenced by the kind of gentlemen it assists in returning to Parliament. There is no getting behind the fact that, if a comparison were to be instituted between the representatives for whom Natives vote and those returned by other sections of the community, the member supported by Natives is invariably the better educated, the more enlightened, and in every way the superior of the rejected of the Natives. Why this should be the case is not for us to say. But it is just possible the Native of this country has bone-fitted in these matters by the long course of experience acquired under his own institutions where the system of sending representatives to the Councils of the Chief was not unknown. Then they under-stood well enough that it was not men of no calibre or position among other Councillors that they were to vote for ; but those who would add to, not detract from, the dignity of that august body. It is because they strive to maintain that ideal to-day that they are always to be found on the side of the most enlightened candidates; and candidates possessing education and manners which are sufficiently passable at Court. We welcome with deep satisfaction the good opinion of so influential and enlighted a journal as the *Port Elizabeth Telegraph* respecting our people. Our contemporary, referring to the elections just over, has the following observations on the Native vote:—

In the Eastern Province the feature of the election was the strong support which was given to Messrs. Peacock and Bradfield by the Natives. At Kingwillianistown, at Herschel, at Bensonvale, and at other polling places the Natives showed that they thoroughly understood where their interests lay. In the southern divisions of the vast circle they seem to have given three votes in favour of Mr. Peacock, while in the northern districts they gave almost unanimous support to Mr. Bradfield. It was, no doubt, felt that by this plan the Native voters could give their votes with greater effect. We do not doubt that there will be a good deal of soreness over this matter of the Native votes, and that the question of the franchise, which is to be discussed at the next meeting of the Bond at Kimberley, will be seriously discussed. But we think that the vast majority of the European voters are determined that nothing should be done which should tamper in any way with a franchise which the Natives have used intelligently.

This opinion is valuable, especially at the present time when the air is full of the idle vapourings of the superficial in the community muttering disfranchisement for the Natives simply because they have used their votes not only in their own interests but in the best interests of the country at large.

FARMERS CONGRESS.

THE Farmers' Congress has just held a four days annual session at Queenstown, under the able presidency of Colonel BRABANT —who has, we are convinced, been able to show the hon. Mr. BAILEY that he is something more than a mere military man, and a dweller amongst ticks. We always read the proceedings of this Congress with great interest; for the farmers and our people are very intimately connected. They live side by side in various relationships, and the welfare of the country depends upon rural Natives and Europeans understanding each other, and promoting each others welfare.

On some of the resolutions come to by the last Congress we can speak with considerable satisfaction. The police force, created by the SCANLEN Ministry, has, we are glad to sec, won the good opinion of the farmers. In earlier days there were some wars of words between police and farmers, arising principally from Commissioner DAVIES insisting that stock reported stolen was not always surreptiously conveyed away. Truth, which was on the Commissioner's side, prevailed finally ; and now we observe it openly stated in the *Gazette* that sheep reported to be stolen had been miscounted, and that cattle the owner did not miss had been driven home. For a short period it seemed as if the police were to be annihilated by the fierce blasts from Kei Road; but the force held on its way, and now has its efficient services recognized by those it was intended to serve. The Congress desires, however, to have both the Police and the C.M.R. (when doing police work) made more efficient by having detectives attached. This we have ourselves advised. There arc numbers of Native young men who can do such work, and we trust Government will now see its way to meet the wishes of both farmers and Natives by employing some of the latter to detect, and so put down stock thefts.

The number of these thefts is not however so large as some imagine. Mr, TAMPLIN in his recent address at Alice stated that " at the last Circuit Court at Umtata there were only seven criminal cases to be dealt with from among so many thousands of Native people." One of the judges quite lately, after going on Circuit, said every crime he had dealt with at the Circuit Court was due to drink !

Nevertheless, there are Native wrong-doers. All their crimes, from a monetary standpoint, are not equal to the results of the conduct of a few white bank directors or Company promoters, some of whom we expect to find C.M G.'s shortly. But the Native, being a retail " conveyor," as SHAKESPEARE has it, naturally secures punishment. " Lot right be done " is all we have to say. But we must not fail in this connection to thank Mr. HURNDALL of Zwaar Ruggens for his resolution ; or the Congress for endorsing it unanimously. The resolution is as follows :— As the absence of meat from rations of Native labourers is one cause of stock thefts, Congress would urge upon the Government and Divisional Councils the necessity of feeding their Native labourers with sufficient animal food, and make it imperative upon their contractors to adopt the same rule."
We, as of course, assume that the farmers will do what they urge the Government and the Divisional Councils to imperatively perforin. It has been suggested that every Judge and Magistrate trying a farm servant for theft should be bound to put to the prisoner these questions : What wages do you get? and, What food do you get ? For the legislation necessary for such interrogatories the country must wait. But for the present wo are content to express our accord with the declaration of the Farmers' Congress that the "absence of meat from the rations of Native labourers is one cause of stock thefts." When opportunity offers we may return to the proceedings of the Congress, which are interesting and valuable.

Notes of Current Events.

THE VICTORIA EAST VACANCY

WE note that Mr. Tamplin has had a good time at Alice; having secured a vote of confidence proposed by Mr. Dewey and seconded by Mr. Fairlie. Mr. Ballantyne does not show up very well in this connection.

NATIVES IN BECHUANALAND. A Native wagon driver was recently put over a tesselboom in Bechilana-land and Hogged. His case has been descussed in the House of Commons. We are pleased to find that Mr. Labouchere and others are not disposed to let the Chartered Company and its servants to do as they like in South Africa.

LAW IN JOHANNESBURG. WHITE people's law is beyond the comprehension of natives. In Johannesburg a China-man cannot be expelled from the country because he is married to a white Dutch woman !

JOHN CHINAMAN. THIS reminds one of the Australian Committee which accepted a tender for a building submitted by one Macpherson, who proved to be a Chinaman. John gave as his explanation that a Chinaman had no chance in Australia unless he was Mac something or other.

A SUGGESTION. WHY not punish the woman for marrying a Chinaman, and why not imprison a whiteman for buying from an Indian? If they must be got rid of why not try that kind of legislation ?

THE CENSUS. GOVERNMENT is very anxious to get a perfect census ; but it is going to be a great failure so far as natives are concerned. Every thing has been printed in English and Dutch; but no Kafir circulars!

SOME DIFFICULTIES. ONE great difficulty will be the ages of natives. A gentleman who took some part in the election was present at a polling place when, to test the census work, a native was asked his age. He replied ' I was circumcised a year or so before the battle of Amalinda.' How old was that man ?

THE FARMERS AND THE OUTRAGE. EVERYBODY is naturally angry and disgusted at the horrible murder of Farmer Pienaar's daughter near Alicedale; and no one will regret if the perpetrator of the ghastly deed is removed out of the way. It was to be expected, too, that the inhabitants of the vicinity of the scene of the murder should assemble to express sympathy with the family of the deceased ; but wo put it to our friends whether it was right to inveigh against all black men, and to propose vexatious laws for Natives generally, because of the heartless crime of a double-dyed scoundrel. No one would object to any legislation to deal with the criminal class ; in-deed, if consulted, Natives would be only too ready to assist in proposing such measures as may appear to them necessary to cope with evils of this kind. But it would result in more harm than good to punish the law-abiding Native because of the criminal, by the introduction of harsh laws, suitable enough for application to rogues, but scarcely just for well-to-do order-loving people, whether their colour be black, brown, red, or yellow.

THE "DISPATCH" AND SECTIONAL REPRESENTATION. THE *Dispatch,* chagrined at the return of Mr. Brad-field—and Mr. Peacock's also—can only say that they repre-sent the Natives. It thinks that their position would have been a prouder one if they occupied it by virtue of the European vote. We believe both these gentlemen obtained considerable European support, much more even than was given to Mr. Bailey, who is where he is by means of "plumpers," while Messrs. Peacock's and Bradfield's supporters had to split votes. Any one with a heart in the right place would feel proud to get so independent and discriminating a vote as the Native vote, which nothing but real solid merit can claim. It is childish to say that because Mr. Bradfield and Mr. Peacock have been supported by Natives an obligation rests upon them to originate some Native policy. It is for a Government to inaugurate policies, not for individual members ; and to show that the *Dispatch* has, for a moment, been dazed by Messis. Peacock and Bradfield's success, it stops short of asking Mr. Bailey to propound a policy for those who have put him in, possibly because it knows he would be lamentably unequal to such an effort. For our part we are content to think that Messrs. Bradfield, Bailey, and Peacock represent the Border, and not sections of communities therein.

MISS COLENSO. THE adventurous heroism of this kind hearted lady is most astounding. It seems that her heart is burning with advocacy of brotherhood and sisterhood of mankind irrespective of colour and descent. We quote the following lines which have been sent to us for publication : " The Zulu Defence Committee aims at obtaining justice for the Zulu chiefs and others who were charged before a court of special Commissioners sitting at Etshowe, in Zulu- land, while attempting to subvert the authority of the Queen, and offering armed resistance to the authorities, and upon whom the court passed heavy sentences, which, it is considered, are undeserved, and, if persisted in, must undermine the confidence of the whole Zulu people in British justice. It is considered that the business of most immediate importance is to arouse public interests in the subject, and especially to bring it before the attention of Parliament during the present session, in the hope of obtaining justice for the unfortunate Zulus. Contributions to the fund are acknowledged and further contributions are earnestly envited. The Committee is formed principally of M. P.'s., Sir R. N. Fowler Bart, M.P. is the Treasurer and Mr. H. R. Fox-Bourne of the Aborigines Prelection Society Secretary."

KWABAZA KUTSHATA

KANIPOS'AMEHLO APA

Nitini ngesisivato Somtshato esitungwe kwa

PASCOE (kwa " FOLOKOCO,")

Kingwilliamstown Yixeleni into embi kuso, ukuba iko.

ITYALI ZETU-UYEVA? ESPECIALLY ezabatshakazi. Ningalibali PASCOE (kwa Folokoco), ngezantsi kwetyalike ye Zikotshi, e Qonce, apo nom'bona kona SALUFU.

KUFUNWA.

INTOMBAZANA yokuncedisa kwi Sikula sa Bantsundu. Makabe nako ukufundisa ukutunga. Umvuzo yi £25 ngonyaka. Woqala kwi Kwata ezayo. Kubhalelwa ku GEO. E. BUTT,
2tl93 Aliwal North.

IMIBIKO.

MEKUTO.—Ngo February, 1891, kubhubhe e Mdizeni ka Jan Mekuto u LINTYI MEKUTO inkosikazi, wesika Mnyanda. Intokazi emkele eluxolweni. Ekuzeni kuhamba yayimema yonke iramente yase Mdizeni. Icele ukuba isiwe etyalikeni, yaza yakwaliwa lonto yabiza umfundisi ifun' ukucela umpako. Kute wakukov' ukutandazwa yati kwanele. uselehluti yimana, watsho wapuma umpefumlo.

W. D.SOGA,

UYAWUBULELA Umzi wakowabo ngokumxasa kwi Kaya Labantsundu. Useko ngakwa DONIAN.

Iveki.

IPEPA lase Bhai ekutiwa yi *Herald* iyamvela kakulu Unkosi Umdlangaso ngenxa yezipitipiti ezinihleleyo. Incoma ubume bake ekugcineni ilizwe lama Mpondo kakuhle, kwanokuba yena ukanyiselo aluzuzileyo uyalusebenzisa, nokokuba yinkosi engaseliyo ayinjengo Sigcau, kuba yena ebusisa ngamapakati angamanxila.

E LONDON, kwelama Ngesi, ute unobhala we Banki etile ominyaka 17 waya kwenye epete ngengxowana i £11,590 wangena wayibeka pezu kwe counter. Kute qata itsolo elitile legu bucala ecaleni lake labuza i Union Bank apo ikona, ute ke unobhala lowo walalatisa apo ikona lapuma kanti njalo lipuma nalongxowa inalomali. Nanamhla nya!

E DELAGOA BAY kutinjwe ngama Putukezi inqanawa yama Ngesi eyayisuka e Bhayi isiya ecwebeni lomlambo oyi Pungwe, ilayishe kunene imipu neruluwa zegqiza lama Ngesi la aye kwa Mzilikazi. Abantu ababehamba nayo babuye bakululwa, sebebuyele kwase Bhayi apo babevela kona. Umzi wasema Ngesini uyapitizela sesisenzo sinje.

U STEMELE oyi Utopia, obelayishe ama Taliyane anga 800, abesiya e Amerika ungqubene nomnye wasema Ngesini, lowo wama Taliyane ubehle watshona ekute nakuba kusindiswe inxalenye kwatshona abantu abangapezu kwe 200.

ILITYE lesikumbuzo lika Mr. Hope, owaye yimantyi yakwa Qumbu, no Messrs. Herman no Warren, seligqityiwe, lizakutunyelwa kwa Qumbu.

NGABUSUKU butile e Tinara lite i Lawu liquma laya kuhlala emnyangweni we hotele ka Mr. John Kelly ; ute umnini-hotele walibamba ngesixanti eligxota, laselimhlaba amahlanza ngemela lapos' enzaleni, kwapela. Lisentanjeni ngoku. Hai le kwepila.

KUTIWA igqiza lama Ngesi elixhobileyo likumbule ema Mpondweni ukuya kunceda u Sigcau, linduluke e Natal ngeziveki zipelileyo.

IZIPATAMANDLA zase Transvaal zibize i Jamani elingu Herman Munxlued okokuba liye kwelozwe kuba ngumfolomi wemali. Fan' ukuba yingcibi yayo.

INGQUNGQUTELA yamafama endawo ngendawo ebihlangene e Komani yonke le Cawa ipelileyo, pakati kwengxoxo zawo ebesingete nezindawo :—u Bhalo ezilalini zabantsundu ukuba maluqinisiswe, itshungu libulawe, kwandiswe namapolisa kunene, nezinye indawo.

UMPATI we hotele enkulu e Johannesburg usetyaleni ngokubeta kakubi umntu ontsundu, oselegulela e hospetileni, uhlauliswa £250.

KUBANJWE iqela logweva lisatengisa imbokotwe e Free State; uyatetwa elotyala ngoku e Boshof. Uvuye kunene umzi wase Dayimani yiyo lonto.

IFAMA elazekayo e Natal, lite liquma butywala latumela ngo Mtshaka okokuba aye kulifunela obunye kanjaqo, ute akubuya babambana ngetshintshi yemali, laselikupa ngesando Emtshakeni, lapos' enzaleni kwa lapo. Liqubnle umpu walo laya ehlatini, lisongela ukuba wonke umntu oke weraca liyakumdubula ngembumbulu. Libanjwe selisiya ema Mpondweni.

INTOKAZI etile e Bloemfontein ngomnye umhla yati inxilile yetywambalala pezu kwendlela kaloliwe kwi stishi sakona xa i train iza kufika. Umpati we stishi ute wenza ububele, wayalela okokuba ulolilwe ahambe ngomnye umgaqo. Wenna ke!

INTLANGANISO yo Manyano nge Mfundo iyakuba se Xukwane ngolwesi Bini, 31 March, 1891.

UMHLEKAZI U SIR HENRY LOCH ufike e Kapa ngolwesi-Hlanu, 20 March, ukuvela pesheya.

INGCINGO (Telegraph Department) siya fuduswa e Bhofolo ziza kuhlonyelwa e Qonce. Sokusakiwa ngakwi Poat Office yalapa. Umsi wase Bhofolo awuvutwa yilendawo.

KUKO imihlaba eya kutengiswa ngefandesi Entlambe nge 16 April, 1891. Siyihlokomisa kwelizayo. Isifama ezikwa Gcaleka.

E PRETORIA kuxelwa ezembhumbhiso yomlilo kwindlu zokushicilela zakwa Rulumente, Kute kuba kungeko zinto zakucima zatsha zenqu. Ilahleko itandatyuzelwa kwi £12,000.

KUTIWA e Sheshegu ilongo, inyongo, nesifo sokuxengaxenga amazinyo, zingene ezinkomeni. Into ke leyo ebele zanegxube.

NGO Mvulo wecawe egqitileyo inqwelo iwele umbhexeshi, yenzakalisi nabafazi abekwele kuyo. Oku kuhle ngase Nxaruni. Umbhexeshi lowo ubhubhele kwalapo.

U MR. WILLIAM HAY walapa e Qonce umiselwe ukuba ngu Mongameli we Ofisi Zokulondoloza Imali Yendleko ngenxa Yemililo apa e South Africa. Ngati uzakuya kuhlala e Kapa.

INDODA engu Fikeleni yase Zinchuka, ite inyatelisa ingqolowa yayo ngehashe elinye, suka intambo yayibopelela esinqeni kuyo, lasuka ihashe labaleka nayo, ekoko ukubheka ehlatini. Wafunyanwa selefile.

AMANANI avela e Kapa ami ngoluhlobo lulandelayo kumandla we Mpumalanga:—Bailey 5149; Bradfield 4825 ; Peacock 4367 ; De Wet 3475; Gray 1575; Van Heerden 735; Rogers 16.

E NATAL ute umfazi ontsundu kukudinwa zezinkatazo zobubom, wazileta kwindlela kaloliwe. Ute umqubi wamqobosha wamhambisa kancinane ukuze impumlo le imkwelelise.

E RINI ngomnye umhla ute uloliwe egqita ngase lokeshoni yakona kwagityiselwa ngelitye kwenye yezindlu ezinabahambi, kwenzakala elinye inenekazi. Lento iqelekile, ake kanjako amakwenkwana xa saye sikwele sisuka e Berlin, basuka bati kanti onkabi bagxulushe amatye ize kuti akuqala ukunduluka bagibisele. Lumkani ke kunene!

KUFUNYENWE incwadi zabantu ngabantu kwindlu ehlala amadodana abehambisa I letters ze posi e Dayimani. Lomadodana selapuma kulomsebenzi.

NGASE Somerset East ite inkwenkwana yaqubula umpu ingazi okokuba ungxashiwe, wasuka wadubula wenzakalisa enye inkwenkwana ebikufupi yaposa enzaleni.

KUNCONYWA inqwelo eziya kwa Mzilikazi zizele ngabantsundu belilizwe.

AMAJONI amabini ase Natal agwetyelwe iminyaka emitatu nemivumbo engamashumi omane, ngokuqekeza indlu efuna ukudlwengula inkosikazi yompati wabo ngobusuku bo Nibidyala.

INDODANA eyayidyodywe ngetela apa e Qonce, iputunywe yafunyanwa e Natal, ikoke, ityala layo lizakutetwa.

KUTIWA amasimi e Lusutu akasayikucuma nonyaka nje ngangohlobo lwawo, ngenxa yobuninzi bemvula kwanesihlava sakona. U Mr. J. Geo. Traser uncoma ubuhle belo, ngokukodwa ukukutala kwabantsundu.

UMBENDENI kwane mofu uyalaula kwisitili sase Gala.

E NEW YORK kuko umteto wokuba adliwe malunga ne £6 umvoti ongavotanga mhla kunyulwayo ngabavoti.

IMVO ZABANTSUNDU.

NGOLWESI-NE, MARCH 26, 1891.

ICEBO LOMMELI.

IPEPA lase Komani ekutiwa yi *Representative,* elingumlomo ka Mr. BAILEY, livelise icebo lokuba—makasikwe amagama abantsundu emqulwini wabavoti kuba bengamnanzanga u Mr. BAILEY kulomnyhadala ugqitileyo, koko besuke banyula u Messrs. PEACOCK no BRADFIELD. Nasi isikalaso omangalelwa ngaso umzi wakowetu ontsundu, liti: "Ngemigudu emikulu yomzi wase Mlungwini umanyene, kupumelele indoda yanye kupela esitatwini samadoda ebekufuneka eye kumela umzi kwi Ndlu ye Ngwevu, isibini ke sinyulwe ngabantsundu." Elipepa ke xa litshoyo liyilibele indawo yokuba kade likala ngokuti Zontatu ivoti zenu maziposwe ku BHELi," belifuna ke oku kakade. Kukaninzi kwalona elopepa lase Komani, kwanabunye abantu ababe ziduba intloko ngo BHELI, baye bexelelwa lipepa lase kay' apa I *Cape Mercury,* okokuba kufuneka isitatu samadoda Kwindlu ye Ngwevu. Kodwa yonke lonto ayikatalelwanga bani, basuka balilisela ngo BHELI kwakupela. Nantso ke into ebifuneka kweloqela, kuba lona belijonge indoda enye ukuba ibe yiyo emayinyulwe, elixesha bona abavoti abangqondo zivutiweyo besuke bayibona kakuhle indawo yokuba makunyulwe amadoda lamabini ango PIKOKO no BRADFELE, akufaneleyo ukuya kumela eli lase Mpumalanga. Bakwenzile ke oko bekufuneka. Eliqela libe likala ngo BHELI malibe lifumene itamsanqa elikulu kuba kaloku limngenisile umntu elibe likade limfuna. Ndawana ingummangaliso kukuba angabi ukabo le ko Messrs. PEACOCK no BRADFIELD, malibo eliqela belilisela ngokuba " Zontatu ku " BHELI " belilincinane mpela kunengxolo ebeliyenza. Sakukangela ukuma kwala madoda matatu o Messrs. BAILEY, BRADFIELD, no PEACOCK, sifumana eshiyene kancinane kangangokuba kunqabe ukuchana ukuba yiyipina eyakuba pambili akufika amanani evela e Kapa. Lonto yodwa ibonisa ukuba akunyaniso okutetwa yi *Representative* xa iti u Mr. BAILEY upunyezwe zivoti zabamhlope, ekubeni o Messrs. PEACOCK no BRADFIELD bepunyeleliswe ngabantsundu kupela. Eyona nyaniso yile, umzi ontsundu, njenge siqelo sawo, ufike umzi omhlope ubambene ngendawo yokuba ngo Messrs. PEACOCK no BRADFIELD, okanye ngu Mr. BAILEY na amabamele esi sitili e Palamente. Qondani ke, lamacala abambeneyo ngawase mlungwini omabini ; ufikeke umzi wakowetu wayilamla lento ngokuzinyulela icala ofanelwe lilo. Ute ke emveni kokuqonda izimvo zalamadoda matatu waselutyumba ngapandle kwamatandabuzo u PIKOKOno BRADFELE okokuba ngabo abakufaneleyo ukuya kumela eli lase Mpumalanga kwindlu yo Ngwevu kuno BHELI. Ekubeni ke o Messrs. BAILEY, BRADFIELD, no PEACOCK benyuliwe, kuyakuba yimfanelo ye Bandla ukugweba ukuba Abantsundu benza imposisona ekunyuleni lamadoda mabini, ekubeni abatshabisi bubo benga wonke umntu angakolwa ukuba kunjalo. Besingake lendawo ingalanyulwa msinyane pakati kwetu nelipepa lase Komani, ngokuti i Bandla lise libekela entloko malunga nelipiko. Kodwa kona ukuteta ngokukupa abantu ekubeni ngabavoti kuba besuke benza into emiswe ngumteto, ukuba banyule lowo bakolwa nguye, kuti ngati yeyona ncakam yobudenge. Elipepa lase Komani kwandawonye nabo libameleyo, mhlaimbi abazi ukuba tina elilungelo lokuvota salinikwa yi Nkosazana ingavumi yena i Palamente yalo Koloni. Akuko nanye i Palamente abangayibulelayo ngelilungelo; kuba okokuba bekuya ngokoninzi lwayo le Palamente ngesekudala sasikwayo emqulwini wabavotayo. Ekunikweni kwale Koloni ilungelo lokuzipata, yaba yenye yendawo ezipambili le yokuba namawetu maze abe nezwi entweni zombuso, kuba leyo iyeyona ndlela abangaba nako ngayo ukukuselu amalungelo abo. Nxako ngaba kukangelwa indawo yokuba elilungelo balisebenzise ngemfane lona, siyatemba okokuba I Ruluneli yosivumela kwindawo yokuba akuko qela liyisebenzise kakuhle, ngomanyano oluhle, nangokulipakamisa elilungelo liyi voti, njegommiselo wale Koloni, kunati Bantsundu.

Imposiso Zomqulu Wabavoti.

INCWADI yomqulu wabavoti base Qonce ebekuvotwa ngayo ngolunyulo lugqitileyo ityilo ubumenemene obungummangaliso. Amagama abantu abaninzi akabhalwanga, kanti abaniniwo baye bezifake ngokuqinisekileyo ngobhalo lo 1889-90. Akafakwanga encwadini ngohlobo olungaqondekiyo. Nokokubana zizipatamandla zesi siqingata, okanye ngabashicileli baka Rulumente e Kapa abanetyala, kufuneka kucikidwe kakuhle; kanamanjazo siya kubhinqela pezulu ukuba lendawo mayifezeke iqutywe ngu Rulumeni ide iqonda kale mhlope indlela yayo, ukuba ngaba kuyakufuneka ukuba u Rulumente ashukunyiswe ukuze enze imfanelo yake emhlope malunga nokukuqataniselwa kunje.

Apo lendawo isimangalisileyo kukuti ingabi kupela ibe kushiyeke abantu abaye beye kuzifaka kwi Felkornet, kodwa bade nabantu abaye beze pambi kwe Mantyi u Mr. CHALMERS ngomhla abebemenyelwe ukuza kubhenela ukungafakwa zi felkornet kwamagama abo encwadini yabavoti, nokumisa amabango emfaneleko zabo ukuba bangeniswe, bazake bapumelela kwabonakala befakwa, kodwa ngendlela engaqondakaliyo namhla abako emqulwini wabavotayo kuba amagama abo engashicilelwanga. Asikuko ke nokuba lentsebenzo ihambe ishunquka ekufezeni imfanelo yababhali-magama iyacapukisa. Siyakolwa ukuba uninzi lwamakowetu lwenzakele yilendawo ; nalowo ube lisango lamaqinga okusika amagama amakowetu emqulwini wabavoti ubefanelwe sisohlwayo esifanele onke amatshivela anje ngaye. Sinobunqhina obucacileyo esiqamele ngabo nxa senjenjeke ukuteta. Soka sitabate isitili sibe sinye; kubonakele ukuba i Felkornet zawabhala onke amagama abantu abafanelekileyo ukuba ngabavoti, zaza zawazisa pambi ko Mantyi epelele. Ke ityala lokungabonakali kwawo emqulwini lipakati kwababhali base Ofisini bo Mantyi nako Messrs. W. A. RICHARDS & SONS, bona bangabashicileli bakwa Rulumente e Kapa, nempengululo emayenziwe nokuba kutenina, ize ichane kakuhle abona bantu amabatwale lengxowa yelityala. Kuba ke lento sitshoyo akuko bantu bokudlala. ukanti bebulaleka nje babulalekela ilize.

Impawana.

ELASESWAZINI EPALAMENTE

I PALAMENTE yase England ibixoxa ngeveki egqitileyo ngemicimbi yelase Swazini. U Dr. Clark urorele ukuba libe elo alinikelwai nga ku tna Bhulu. Ipakati elingapantsi kwelikulu elipete i Koloni, lite kube kungeko nto igqite eyenziweyo ibingenziwayo. Baya kuvana ne Transvaal mayelana nokuncipisa intengiso yotywala kwelo. Elinye ipakati lombuso we Nkosazana u Mr. Goschen ute abanako ukuwanikela ku ma Bhulu ama Swazi, Ibandla livumelene nolaulo lwe Nkosazana.

NAHILWA!

IPEPA lendaba lakwa Komani i R*epresentative* alivutwa kanye yinto yokuba izihlalo ezibini kulomnyhadala ubuko wovoto zite zalunga namawetu. Liteta kambe kuba kupumelele amanene afumene ivoti zabantsundu. Sekukabini kumapepa alandelanayo lixoxa amacebo ukuba basikwe elungelweni levoti abakowetu. Anga amawetu angalunga ukumela imfanelo angayekeli amagwangqa akohlakeleyo ukuba enze ukutanda ngemfanelo zawo embusweni.

UBURALARUME BAM APOLISA ASE TRANSVAAL.

SIYATEMBA okokuba ipepa eliyi *Star* lase Johannesburg lijakuhlala lizingisilo ukuyaneka emhlotsheni impato embi yama polisa kubantu Abantsundu abasebenza kwele Golide. Sivuye kunene ukubona kwelo pepa lendaba lenteto:—" Isenzo osibi kunene, esibaliswa komnye umhlati sokupatwa gadalala komntu ontsundu ngamapolisa ama Bhulu, kutiwa senzeke kwi Cawa emandulo kufupi nomzana wase Boksburg. Umntu ontsundu ogama lingu Skop wabanjwa ngamapolisa amabini, kuba wayengenancwadi. Ubonakala ngati ubepetwe gadalala, kuba isidumbu sake safunyanwa endleleni ngomso olandelayo. Elotyala lisaza kupicotwa kamsinyane. Umteto wepasi ufike ungabutibi uburalarume bokupatwa kakubi ngamapolisa kungoko lento konakala kangaka; ezikalazweni zabantu abantsundu eziman' ukubako zibangwa ngulomteto kukuqutywa kakubi kwawo. Kubonakala nakwabamhlope abasebenzisa ngabantu abantsundu kule rawuti okokuba lempato imbi kangaka ide yaqandulelela ekwenzeni umoya ombi oveliswa yimpato embi ; ekungoko lento bafun' ukuti banqabe abasebenzi abantsundu."

NGABASEBENZI.

NGOKUPATELELE emicimbini yentsebenzo lifike ipepa laso Kapa ekutiwa yi *Cape Times* livumelane noluvo Iuka Hon. J. M. Peacock awalukupa mhla kwakwenziwe isidlo Somboniso e Komani kuzele tu amanono elozwe nawe ndawo ngendawo, xa wayesiti "Abasebenzi belilizwe abanakuqubela pambili kakuhle kude kube kuzanywe ngenzondelelo ukuzitshabalalisa zonke izinto ezibulala uluntu oluntsundu kwa nentlalo yabo ; kwanduleke kufundiswe abantsundu ukusebenza. Yena ngokwake akanankolelo ukuba banyanzelwe ngamandla emsebenzini, kupela mabakokolwe ize batabate ke isifundo. Ekubonakalayo okokuba kwixesha elizayo isimo selilizwe singachacha ize ke abantu bonke basebenze ngenkutalo enkulu kunene lonke ilizwe lingabi nasituba kupela lizale ngabasebenzi bodwa." Koluluvo ke ipepa lase Kapa lifike livumelane nalomoya unjalo, liqukumbele ke ngeliti " Ubulumko babemi belilizwe obona buyinyaniso kukuzitiba zonke izinto ezibulala ubuntu. Kwanazo zonke izinto eziyimitombo yokwenza amatyala, kwanobunqenera ize kuvele iziqamo zenkanyiso, kuzeke kwandul' ukuveliswa yonke intlalo eyakubangela bonke abantu bangafumane babe mbaxa, elowo nalowo asebenze, ati ongasebenziyo abe waneliswe koko akufuyileyo, ngapandle kokwenjenjalo achile alishiye ilizwe. Singesiba sinamatemba amnandi ukuba kwixesha elizayo bekuyakuqutywa ngohlobo olunje ngalemfundiso ukuba umnyulwa [u Bheli] ekubonakala okokuba naye wayengomnye wamanono awayeko apo ngalomini yesidlo, ubengayikucasana nokuba intengiso-tywala ipeliswe.

UNYULO KOMNYE WEMIMANDLA YELI PAKATI.

KULOMANDLA ebe matatu amadoda abebekwe elugqatsweni yi Mbumba yama Bhulu, emabini abekwe ngamadoda angengawo awe Mbumba (Independents) kulomnyhadala we Ndlu ye Ngwevu, oyisa ama Bhulu kwapela. Ukuba bekumiswe indoda yanye leliqela lingalunge kwi Mbumba ngeyipumelele. Oku ke kwenzeke ngenxa ka Rev, Dr. Kotze osuke wanamatidala xa sekuza kunyulwa, yabangela ke lonto ukuba liti eloqela lingelilo ele Mbumba lidideke. Siva kakubi kunene ngenxa yokuba gibe silindele amacebo abhetele kweliqela, kwanjengokuba, bete bawabonakalisa Emantla Empumalanga nakwe. zinye indawo Empumalanga, ngokuti Imbumba yama Bhulu ingavunyelwa ukuba yenze ngokutanda Amanani kulomandla emi ngoluhlobo :—P. R. Botha 1,602, A. J. Herholdt 1,479 ; .Rev. W P de Villiers 1,211; ngawe Mbumba ke la. Angengawo: Rev. Dr Kotze 1,169 ; D G de Villiers 936,

KWI MIMANDLA YELASE NTSHONALANGA.

KUYASIVUYISA ukuqonda ukuba kulomandla u Mr. J. H. Hofmeyr uyakungena. U Mr. Hofmeyr ngomnye wamadoda angavamiyo ukukokelwa luluvo lwe Mbumba, oko seleke wakubonakalalisa kwi Palamente zamandulo ; engati Indlu ye Ngwevu engeko ingabi nasengo mpela. Emantla Entshonalanga, umandla ke lowo amele wona, asemi ngoluhlobo amanani:—Mr. T. T. Heatlie 3,004 ; Mr. P. B. van Rhyn 2,703 ; Mr. J. H. Hofmeyr 2,439 ; Mr. J. D. Hugo 2,105 ; Mr. J. J. Joubert 1,463. Sesiwabhalile lamanqaku angentla kufike ingxelo ezizeleyo eziwamisa ngoluhlobo amanani :—Heatlie 3,214 ; van Rhyn 2,925 ; Hugo 2,260 ; Hofmeyr 1,726; Joubert 1,407. Kuyahlwampisa xa nje siqondayo okokuba nase Mazantsi Entshonalanga u Mr. Meurant uyakungena; nakuba engalunge kwicala letu ngokwase mbusweni ngokute ncam, noko unamava, nengqondo evutiweyo emenze okokuba atandeke maxa kute wa ngengxoxo ezinga Bantsundu. Asemi ke ngoluhlobo amanani: Mr.H J Mulder 4.392; Mr. L H Meurant 2,962 ; Mr. F J van Eeden 1,195 ; Mr. F J Bruwer 1,141; Mr P 11 du Plessis 998; Mr W A Joubert 330; Mr P L van de Byl 225. Sivuya kwakona ukubona ukuba kumandla wa Manila Empumalanga u Sir G H Stockenstrom '(Stokwe) uyintloko. Amanani emi ngoluhlobo :—Sir G H Stockenstrom 4,345 ; D P van den Hoover, owe Bond, 3,900; VV J Michau owe Bond, 2,230; F F Wienand owe Bond, 2,138. Emazantsi Empumalanga emi ngoluhlobo:—Bellingan 4,913; Wilmot 4,865 ; Dolley 4,307; Brister 4,255.

UMANYANO KANJAKO LWE TITSHALA E NXUKWHBE.

UMONGAMELI we Simnari yase Nxukwebe omtsha u Rev. R. J. Hornabrook, ufaneleke kwapela kuso eso sihlalo sokulaula i Simnari. Elibakala alivelisileyo, lokumema izityudeni ezidala ezafunda kona ukuba zidibane, lelengqondo. Zininzi kunene izityudeni ezafunda e Nxukwebe ezingasafundisiyo ngoku, ezinenyameko enzulu kunene kunozala wazo Inxukwebe, ezihleli zichopele ukuzalamanisa nalomzi zafunda kuwo. Kwabanjalo ke olu Manyano loba litamsanqa elikulu. Abafundisi abapete ezi Simnareni njengaba base Nxukwebe, xa benjenje benza ubulumko kuba bangxamele ukubavelela nabo bake bafundiswa ngabo. Olu Manyano ke luyakuba lilungelo kwi Simnari nakwi zityudini ezidala zakona. Siyatemba okokuba lontlanganiso ihlatyelwe kona ngomhla we 31 March 1891, iyakuba nombandela.

Abolungu abatatu, u Arthur Zieglar, Kidson, no James Clarke, balapa, base ntanjeni ngeuxa yokutyikila indodana engu Siebald yakwa lapa ngetela wonke umzimba, ngapandle kwemilenze yodwa, yazake yatiwa nqu ngentsiba zenkuku umqamelo upela. Kuhanjwe kuhlekiswa ngayo, kuvunywa amaculwana atile, pakati kwawo kuko eli: *" Will hang Johnny Siebald on a Sour Apple tree."* Ibiyinto eninzi yabelungu ingapezu kwe 100. Ute lowo ubotyikilwe ngetela akuba malunga ne lokopu wonda ngayo wazileta pakati efuna ukuba makancedwe kona. Lotuke kakulu idindala elibe livarasha kona, kuba lingabanga naku- qonda ukuba ngumntu, sisilo sinina lento ingenayo. Uvakele u Siebald esiti " kaukangele into endiyenziweyo." Limbambe ngesandla idindala lifuna ukukangela ukuba ngubanina. Lisuke ibubu elo labelling!! lamxwila lomka naye, lafumana idindala lakohlwa. Kuhanjwe naye ke kwada kwasebusuku ngo 9. Kwacingelwa okokuba malibo elibuto lelo Salvation Army kuba kaloku kuhanjwe kuvunywa amaculo. Ke alikagqitywa.

Untaminani opapileyo-wase Transvaal ulifumene kamnandi elinye lalamasela agqobozayo eba ubugoxo be silver no zinye izinto ezinqabileyo. Wati akufika o Durban waya kumzi wamapolisa, wamana ehambahamba pakati komzi; ute akufika malunga nezitiya zakona watana mandla nendoda ikude kufupi naye, imondele ukuba uzi kubhekisa pina ukuhamba; waselesuka untaminani eyondela. Lati isela elo lajikela ngelinye icala ukuze badibane. Kwanjalo ke. Lite isela elo :—uluna banina ulapa nje? Ute omnye, ngani, ucinga ukuba mandibe ndifuna bani? Ndiluna wena kanye. Lati isela nam ndibe ndisitsho, kodwa bubudenge bam obu kuba ndisuke ndagqoboza indlu ndeba, latsho lapololoza. Kanti liyazibambisa njalo.

Asikolwa ukuba nangexesha lika Nowa ukwendisa nokwenda kwaye kungangoku siva ukuba kuko kwi ramente yama Lawu ka Rev. Mr. Anderson e Tsurini (Oudtshoorn). Nge Sabata engapaya lo mfundisi ubize amagama *abantu abalikulu lineshumi linanye* abaza kutshata. Akumzuzti mkulu saka savakalisa kwa kwezi "Mpawana" enye inyambalala yemitshato kwakule ramente emagama ayebizwa oko. Nite iteta ntonina lento?

Omnye wabayiqwalaseleyo imo ye netevu ngokupatelele kumasiko amadala uti:—Bahlobo nina niteta ngolobolo msani ukufumane niziqekezo intloko ngokuteta ngolobolo, luyakuti ukuze lupele lubonakale ezingqondweni zabafundisi abantsundu ukuba alulunganga. Bengekaluqondi into oluyiyo ncama. Sonke isimo sohlanga oluntsundu siyaxela ukuba Ilizwi lika Tixo alikanikelwa, sakulamkela nati sobanjengama Amerika, zipelo ezinto simana sibuzana ngazo,—WM. WM. NKOMO.

U MR. J. TENGO-JABAVU, Umhleli weli pepa, usahambele kwelase Batenjini, apo aya kabako naye kwintlanganiso yaba Tembu namalungu abamele e Palamente, o Hon. J. L. Bradfield, M.L.C., no Mr. Orpen, M.L A., yokubafumbatisa izinto abanga zingabhekiswa e Bandla. Ulele pina owakwa Ngqika umzi, kutenina lento ulibele kucukucezana ngamakwele? Aba Tembu aba bavukile bona. Yinto embi ukuti owona mzi imfundo yatiwa gidle kuwo usuke ube ngosemva entweni zalentlalo. Vukani nahilwa, amafama anengqungqutela yawo e Komani. Zipina ke ezetu izinto esixoxa ngazo? I Palamente iza kungena kamsinyane.

INGQUNGQUTELA YEMFAMA.

Lengqungqutela yamafama amhlope yadibana e Komani nge 18 March, 1891. Yayonginyelwe ngu Captain Brabant, M.L.A., wnse Monti. Pakati kwezixoxo ezininzi ebezisingetwe lelo Bandla, siya kwenza imitshiti ngezibhekiselele kumawetu.

NGEBHULA.

U Mr. Fircham ungenise indawo yokuba umteto we Bhula mawunyanzelwe kuyo yonke i Koloni. Kwavunyelwana ngelokuba lomcimbi upatiswe o Mr. Frost, M.L.A., no Mr. Llockly, M.L.A., ukuze bawungenise e Bandla. U Mr; Robert Warren ungenise indawo yokuba lomteto uze upatelele napesheya kwe Nciba ukuze i Koloni isinde. Waxaswa shushu.

NGAMASIKO ABANTSUNDU.

U Mr. Busse ungenise indawo yokuba u Rulumeni makacolwe ukuba enze umteto ongqongqo wokubulala amasiko obuhedeni, " Abakweta, Intonjane," njalo njalo, watsho wati ukuba ezonto kuliwe nazo abantsundu baya kuhlambululeka kwizinto zOkanyo. Lento ingabakweta kulapo ubusela bukona. Uxaswe ngu Mr. Burger. U Mr. Dickinson ute yonke lento isebakweteni nase zintonjaneni, ngeyisohlwaywa nzima. Usukile u Mr. Gray wati, ngokomteto ochasene nezibhadubhadu, umntu ontsundu unokubanjwa nalilipina ifama ngapandle kokude kuyiwe emantyini, ucinga yena okokuba wona wodwa lomteto wanele ukuwanceda amafama. Umongameli (Capt. Brabant, M.L.A.) ute yena lomteto unga ungabuye usiwe kanjako e Bandla ukuze ubuye upicotwe, yena angawuxhasa, kodwa makubeko umgca kumiwe nge Nciba kupela. Intonjane mayingadityaniswa nalomteto. U Mr. Brown ute, lifikile ixesha lokulwa nalamasiko, osukuba enamatele kuwo makaye pesheya kwe Nciba. U Mr. Hall uvelise indawo yokuba umntu angabenzi utywala ngapandle kokubhatala i lasenisi. Kwavunyelwana.

UKWANDISWA KWAMAPOLISA.

U Mr. Harty (Dywashu) wase Qaco, Emgwali, uvelise indawo yokuba makwandiswe kunene ontaminani abantsundu, watsho warola incwadi yesitembiso ka Rulumeni okokuba wayete londawo wobuye ayikangele, xa amafama ase Dohne ayecela ukuba ancediswe. Ute ontamini akufuneki besiya kwamantyi xa kuko ityala. Mababhatalwe ngemali emayinikelwe kwinkosana zamapolisa. Utelelwe ngu Mr. Gray ote, kufuneka ontaminani bebe ngumkosi onamandla, babeko nako nompilinga. Uyazi yena okokuba banoncedo olukulu. Kwavunyelwana.

NGELAMA MPONDO.

U Mr. S. Brown (wase Komani) uvelise indawo yokuba elama Mpondo litatyatwe yile Koloni, ukuze kupele okukubulawana kungaka. Lihlazo ukuba i Koloni imelane nabantu abanje ukumana besenza imfazwe. Igazi ngoku malipele kwelozwe. Ama Mpondo ngamagwala, Kwadunywa. Uxhaswe ngu Mr. Harty; noko ke londawo iroxisiwe kuba ingayifanele intlanganiso.

UKUBALWA KWENTO YONKE.

1. Ubalo lwento yonke kwelipetwe bubukunikani bama Ngesi, luyakuqalwa ngo 5th April 1891.

2. Lomsebenzi uyakupatwa ngabantu ekutiwa ngaba Bhali (Enumerators), baya kuwuquba uinsebenzi kwizindlu zonke: ezidolopini, nasemizini yale Koloni.

3. Bayakuti ke aba Bhali abo bahambe beshiya amapepa kwizindlu ngezindlu ezisezidolopini kwanezingapandle kwangosuku olungapambili kolwe 5 ku April 1891, ayakuti ke umnínindlu okanye nokuba ngumgcini wayo, alizalise ngokufunekayo. Ukuba ko akanako afune mutu wumbi ukukwenza oko.

1. Umntu ngamuyo kufuneka elizalisile ngamanani ezinto ezifunekayo, njalo-njalo, azeke aqukumbele ngegama lake, ukuze ati efika Umbhali lowo ngo Mvulo, 6th April, nokuba kusemva kancinane kolosuku, alike selufeziwe.

5. Kwindlu angashiyanga pepa,Umbhali wobhala ngokwako alenze lizaliseke xa ato wafika ngo Mvulo, 6th April.

6. Kwelipepa kufuneka kubhalwe inani labantu abahleli kwindlu yomntu ngamnye ngomhla we 5 April, nokuba lusapo lwake, ngumhambi, sicaka, nawupina umntu ote walala ngobobusuku ; nemfuyo : inkomo, amahashe, inciniba, igusha, izinja, ihangu, inkuku, namadada, kwane mivundla, nenye impahla elolohlobo.

7. Umninindlu ngamnye kufuneka ehleli elungile kunye nentsapo, kwanabanye abantu abasendlwini yake, ahlale ko ezilungiselele ezindawo zilandelayo, nokuba yena ngokwako akasayikubako xa kufike Umbhali

(1.) Amagama abantu abakona ngokuzeleyo, ' (2). Iminyaka yabo bezelwo, alinge ngako konko anako ukuyixela. (3). Imisebenzi abapilo ngayo. (4). Ulilanga abalulo, nalapo bazalelwe kona. (5). Nokuba bayakwazina ukufunda nokubhala. (6). Nokuba baka bayakufunda na ezi Simnareni, okanyo bapele kwezase kaya izikolo. (7). Balunge kulupina unqulo. (8). Kwanokuba baziziguli na. (9). Inani lamagumbi endlu, nokuba yeluhlobo lunina, yeyamatye na nokuba yoyezitona, nokuba yakiwo ngalupina uhlobo.

8. Bonke abantu, ngokukodwa abafuyi, kufuneka beyibalile imfuyo yabo, kwanenjenge nkuku ngapambi kosuku lwe 5 Iuka April, ukuze kube lula ku Mbhali.

9. Nokuba na Umbhali lowo ufike ngo Mvulo 6th nokuba kungolwesi Bini nokuba kungolunye usuku olulandelayo, akufika kumelwe ukuba makaxelelwe inani lezinto njengoko kufunekayo, nobume bezinto zobusuku bo Mgqibelo, ngapambi kobe Cawa, kuba abantu beyakubalolwa ngobobusuku apo bebelele kona ezindlwini ngo Mgqibelo.

10. Ukuba ubani, olunge kwindlu etile ute wahambela, okanye walala napina, waya kusebenza, waza waba mhlaimbi akalalanga ndlwini ngobobusuku bobhalo wazake wagoduka wafika ngapambi ko Mbhali lowo ngo Mvulo, igama lake, kwanemfuyo yake, kumelwe ukuba nayo ibalelwe ekayeni lake mhlaimbi kwenye indlu, njalo-njalo.

11. Ubani ote engenakaya, okanye enalo, waza wahambela kwenye indawo, walalisa napina ngobobusuku bobhalo, akafikelela ekaya lake okanye nakuyipina indlu engatanga alifake igama lake ngexesha elifanekileyo emqulwini wobhalo, woti ke kamsinyane aye kumantyi, nokuba yi Felkornet, nokokuba ngu Mbhali, azeke efikile kubo anike ingxelo ngokuzeleyo yezinto-yinto ezifunekayo.

KUBAFUYI.

12. Abafuyi, kwanabanye abanezikonkwane, maze bazifungiselele kakuhle ukunika ingxelo yobukulu bomhlaba ongowabo, nemveliso yentlobo-ntlobo zeziqamo ngazinye, kwanohlob lonce-ncesho, kwanezinto zokulima, kwane mashini ezisetyenziswa ezifameni zabo ; nobuninzi boboya, ukudla, iziselo (wine) icuba, nezinye izinto ezilolohlobo ezite zako ngosuku lokupela ko March 1891.

13. Nakuba kuyakunqaba uku ??? kakuhle ubukulu bomhlaba oliny ??? noko abafuyi maze balinge kakulu ukunika umlinganiselo wenani le morgen abazilimileyo ngangoko banako. Imokolo imayela nekulu lenyawo ububanzi ngenxa zonke, ihalafu yayo ngamashumi amahlanu, njalo-njalo.

Kubafundisi, kotitshala, kwanabafundisa amashishini esi Simnareni

11. Yoba yimfanelo yabo bakuwafumana lomapepa alunge kubo ukuba bazalise ezondawo zifunekayo, ngasemva kwepepa.

15.Eyona ndawo iyintloko nebalulekileyo kubo bonke, Ababhali kufuneka bebachazele aba Bhali ababaqeshileyo kwanabanye abaqeshiweyo, ubukulu balento ilubhalo, baucediswe ukuba kunokwenzeka ukuba kuzaliswe elopepa;

16.Isohlwayo ke sokungavumi ukunika ingxelo enyanisekileyo, wodliwa umntu i £5, okanye ahlale entolongweni inyanga enye. Ke ugoko maze umntu alinge ukunika ingxelo eyiyiyo.

17.Umntu ohambe ebhengeza yonke longxelo, uyakohlwaywa kwangoluhlobo luxeliweyo ngentla.

18. Makwazeke kumutu wonke okokuba akusayi kwenziwa lubhalo nge Cawa.

J. W. SAUER,
Umpatiswa-Koloni.

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Imvo Zabantsundu.

(NATIVE OPINION.)

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ingatinina ukuzingenisa emngcipekweni we Dipu ezine Tyefu ? Akuko mfuneko.

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Uhlumisa uboya kakuhle.
Ulungisa kakuhle ngapandle kwengozi.

Awunayo kanye ingozi nomonakalo obangwa kuhlamba ngamayeza anetyefu.

AWUNANGOZI KANYE. AWUNATYEFU KANYE.

GQALA.—Awunangozi kumntu nakwi ramncwa ; ukuba kune imvula emva kokuhlanjwa, okanye kokusetyenziswa kwawo, akuko tyefu ingawela emadlelweni.

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(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 ETSHIPU E KOLONI

DYER NO DYER,

KING WILLIAMS TOWN.

f2310

KOKSTAD ADVERTISEMENTS.

V. DOLD AND CO.,

E KOKSTAD,

BATENGA yonke into NGEMPAHLA nange CASH.

Banempahla eninzi, enoncedo, e TSHIPU.

Pambi kokuba utenge kwezinye indawo akwuye kuvela kwa V. DOLD & CO.

Abatenga nge CASH bayapulelwa kakuhle.

KING WILLIAMSTOWN ADVERTISEMENTS.

Beauchamp, Booth Co.

(EBIYEKA J. J. IRVINE & CO.)

Ivenkile YE MPAHLA EZIBUHLUNGU NGAMAXABISO ANGATSHIPU.

ITYALI—Zintle kodwa ziyalahlwa, ziqala kweze 4/6 to £2 inye.
I PRINTI ezi "best" ezihlanjwayo 6d. yard.
Edluliseleyo itshipu i Satin Emhlope ne Cream i Muslin yokunxiba enemigca 4 ½ d. yard.
I Satin Ezimhlope nezi Cream, 10 ½ d., 1/-, 1/6 nge yard.
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, KINGWILLIAMSTOWN.

AMAFANDESI KA J. D. ELLIS.

UMTETELI-FANDESI u ELLIS utengisa e Qonce yonke imihla emva kwe Malike yakusasa—ngo Mgqibelo kuhlala kuko Impahla yokufuya etengisayo.

Amafandesi ake Empahla Ehambayo atako

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 kuyo ukuba ayitengise bangahlala besazi ukuba baya kufumana awona maxabiso alungileyo.

Kobhalelayo : J. D. ELLIS, Auctioneer, Kingwilliamstown.

Ifandesi lo Messrs. SMIT no VAN DEN HEEVER.

LIYAKUBA se DODOLORO (Dordrecht), kunizi we Sikiti omdala ka Mr. Timothy Harding, ngomhla wo

4th APRIL ozayo ngo 10 a.m.

250 IMAZI ZEGUSHA Ezityebileyo, ezingena Lukwekwe.
150 AMATAKANE EGUSHA Anyakenye.
16 INKABI EZIBOTSHWAYO EZIBOMVU, 5 iminyaka ubudala, ziqeqeshwe kakuhle.
15 AMAHASHE, Azimazi 15, Amankonyana 5.
2 INKABI ZAMAHASHE EZIFOSI, ziyabotshwa ziyakwelwa.

GQALA.—-Yonke Lempahla ingentla ayina manani emiselwe wona.

KWAKONA:

10 INKABI ZOKUTSALA, Soziqaliwe.
10 IDYONGOSI, Azikaqalwa.
27 IMAZI ZENKOMO EZINAMANKONYANA.
3 IMAZI EZIMITIYO.
25 AMATOKAZI ATYEBILEYO.

NINGALIBALI UMHLA NENDAWO,

4th APRIL, 1891, ngo 10 a.m.

E DODOLORO

Yizani Nonke!! Umntu unokunikwa Ngetyala Lexesha Elide.

SMIT and VAN DEN HEEVER, Auctioneers.

Dordrecht, 7 March, 1891.

LADY FRERE ADVERTISEMENTS.

J. W. GARRETT & CO,

LADY FRERE

IZITORA EZITSHIPU

Ingubo Zamaledi, Iswekile Nekofu, nento zalowomkondo, Izihlangu, Ingubo Zamadoda, Isali nempahla yalowomkondo, Ubugoxo bento ezifunwa nangumzi Obomvu.

Kunikwa amaxabiso angapezulu ngo BOYA, 1ZIKUMBU, UKUTYA, ne MPAHLA EHAMBAYO.

Kubo Bonke Abalesa ' Imvo.'

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

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 ne Brown, iqalela kwi 2 ½ d nge yadi. Iflanele 3 ¾ d nge yadi. Ilinzi ngeyadi. I Sunshades 1s inye. Ikwiliti 2s 11d inye. Itawuli 3d inye. I Cretomes 2 ¾ d nge yadi.

IMPAHLA. YAMADODA,

YONKE IYELUNGILEYO :

IBHULUKWE ZEKODI ziqalela kwi 4s 6d inye.
IBHATYI ZEKODI ziqalela kwi 10s 6d inye.
ISUTI ZETWIDI ziqalela kwi 14s 9d.
IHEMPE ZOKUSEBENZA ziqalela kwi 1s.
IHEMPE EZIMHLOPE 2s 11d.
IMINQWAZI iqalela kwi 2s 6d.
IKAUSl 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.

KING WILLIAMS TOWN ADVERTISEMENT.

LEMINYAKA. I 18 IGQITILEYO,

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

EZILUKWE NGOBUGCISA OBUBODWA, Igama lazo yi '' EXTRA NAVY or MATTROSS"

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

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

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

Kwivenkile enitenga kuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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

APO ZIPAKULWA KONA KUKO

PEACOCK BROS, and WEIR,

Ngabo bodwa abanokubhala lomfanekiso we Ngonyama.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.