QUEENSTOWN ADVERTISEMENTS.

PEACOCK BROS. NO WEIR,

E KOMANI,

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

Thabile, Ezinkozo, Inqholowa, Irasi, Imbotyi, Lertyis, Umbona, Amazimba, bahlele benawo.

q! 31090

UNKATULA

UYA wubulela kunene umzi Ontsundu ngokumxuma. Uya wazisa umzi omele, kwanose KOMANI okokuba IZISULU zempahla zikona.

Iblankete, Izibhalala, Ityali, Izihlangu, Isali, Imiqokozo, ne Dyokwe, njalo njalo, zihleli zodwa. Kanjako amanani ake okutenga Izikumba, Umbona, Amazimba, no Boya, njalo-njalo, angafanelekileyo ; zaye zonke ezizinto zitengwa nguye ngemali; waye enika awona manani alungileyo.

J. LAMONT (NKATULA),

E BHULORWENI, KWA KOMANI.

Gqalani igama lake—NKATULA—yena uya "nkatula" kanobom nxa atengela Iswekile ne Kofu, njalo njalo.

A. Wonderful Medicine.

BEECHAM'S 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 Drcams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINFTES. 1 his is no fiction. Every sufferer is earnestly invited to try one Box of these Pilis, 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 back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the WHOT.K FHVSTCAT. ENFBOY of the human frame. For throwing off fevers in hot climates they are specially renowned. These arc " facts " admitted by thousands, in all classes of society, and one of the best guarantees to the Nirvom an 1 Debilitated is that *lleechaiHt Pills hare the Larged Sale of any Patent Medieinf in the irorld.* Full directions with each box.

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

SOLD BY ALL DRUGGISTS IN THE COLONIES.

ICAM, ICAM, LEZIHLANGU!

U W. L. NEILL, Uzimisele ukufuduka e Qonce, ke yonke Impahla EZIZIHLANGU yake uyayitengisa ngamanani alulu kunene.

IZIHLANGU (Intlobo zonke), ne FELSKUNI, (Ziyalahlwa).

Akuko nani angalitabatiyo, wonke umntu one CASH uyammema. Yizani kuzibonela ngokwenu.

E CAMBRIDGE ROAD,

NGAKWA NYUWENI.

"THE AFRICAN and AMERICAN WORKING MEN'S UNION"

BAYAMENYWA bonke abantu abanqwenela ukuba ngaba Bambi Bezahlulo (Shareholders) kulo Manyano lukankanyiweyo ngentla.

Izahlulo (shares) zingafunyanwa ngepoilti sisinye (£1 per share). Inani Lezahlulo (shares) elifunekayo ngamawaka amahlanu (5,000), yi Ponti Sisinye Isahlulo (share) ukwenza imali efunekayo engamawaka amahlanu eponti (£5,000), ukumisa indawo zama Shishini e Colony ; ngomgqaliselo wokwenza nokupakamisa inkutalo kwelilizwe, njalo-njalo. *Kufuneka abantu Abantsundu kupela.*

Bonke abafuna Izahlulo (shares kule Nkomponi, bangazifumana ngoku. tumela i Post Office Orders eziya kuhlaulwa ku Mr. MOSES D. FOLEY, Port Elizabeth. Wonke umntu Obamba Isahlulo (Shareholder) wotunyelwa Ipepa (Shareholder's Form), kwakunye ne *receipt* yemali etunyelweyo.

QONDA.—Imali Zokungena (Entrance Fees) kule Nkomponi yi Sheleni Epontini (1/ to every pound). Ezimali (fees) zenzelwa ukuhlaula indleko. Izahlulo (shares) zinokufunyanwa kulenyanga u May kude kube lusuku lokugqibela ku November, 1891.

Secretary GEORGE A ROSS, *Trustee* MOSES D. FOLEY, 2811 *Treasurer* OZIAS HENDERSON, *Manager* HENRY J. PHIPPS.

KUBAHLOBO BE 'MVO,'

A BAHLOBO betu abangekayi hlauleli i Kwata epele ngo 31 MARCH, 1891, bayacclwa ukuba benjengalo kwango May lo. Eli likwa lixesba lokuhlaulela i Kwata ka JUNE, lingekenyuki ixabiso.

J. TENGO-JABAVU.

May, 1891.

KUBABHALELI.

NDAZISA abebhaleli bam ukuba sendifudukele e Rode, Mount Frere, East Griqualand. 3t27 B- MAMA,

EDWARD T. JONES,

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

UNGU MTETELI-MATYALA,

Umbhali we Mvumelwano, no Mguquli-Magama Etaitile.

EKOKSTAD

EAST GRIQUALAND.

ISAZISO.

U MR. R. W. ROSE INNES, Umteteli.

Ematyaleni, njalo njalo, usawuquba umsebenzi wake kwanjengo kwangapambili. Ngumninawa wake, u Mr. C. Rose-Innes, nngu Mteteli enkundleni yase Monti, E Ofisini yake e Qonce nanamhla usakunyamekele ukukangelela Imicimbi yaba Ntsundu ngononelelo lonke.

ISAZISO SIKA

TIKOLOSHE.

NGXATSHOKE MZI ONSTUNDU

U TIKOLOSHE uyawubulela umzi Ontsundu ngokumxuma kwawo. Uyawazisa okokuba akase- nanto nalamzi ka NGOMTI use Bhulorweni Umf' omkulu yena selemise Ivenkile yake e Koneni, malunga ne Tyalike yama Wesile pambi kwe Ntango ze Fandesi, apo ke afukame kona NEZISULU ZAKE, njalo-njalo. Impahla ekona inxenye yayo

Amakhuba, ngamani alula, Onoxesha Besali, bahleli bodwa, Amaxamba Eswekile ne Kofu, nge nani elilula,
Umgubo, nento yonke,
Into Yonke Etyiwayo uhleli enayo, zizisulu.
Ibhulukwe, Ibhatyi njalo njalo, zonoxesha, ziyalala.
Ihempe, Iminqwazi, Isali, Imikala.

Yizani kuzibonela ngokwenu.

Iseyilo ne Dyokwe, ne Miqokozo, ne Water-Fatyi, ne Tyeya, ne Planga.

Akukonto Ingekoyo.

A. J, Cross &Co.

E QONCE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika

COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe,

9d. ibotile.

Elika

COOK Iyeza Lepalo. 1/6 ibotile.

Ezika

COOK Ipils- 1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d.ngebotile.

Oka

COOK Umciza Westepu Sabantwana.

6d ngebotile.

Oka

COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Oka

COOK Umciza we Cesine. 1/0.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

KWA

KATA

Kutengiswa

Tshipu:

ONGXAWU

ABA 2,000,

Kuqalela kwabancinane (1 gallon),

Kuse Kwabakulu (50 gallons).

Inkoliso inendawandawana, ngoko zitengiswa NGEHALAFU YEXABISO LAWO, (zitshipu).

YIZA KUBONA.

W. 0. CARTER &CO.

Kingwilliamstown.

IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

ZISHICILELWA NGE GUNYA.

NGOLWESI-NE, JUNE 25, 1891.

INGQESHISO YOMHLABA

E BATENJINI.

ISAZISO—NO. 64, 1891.

Kwi Ofisi Yonocanda, Capetown, 8 *May,* 1891.

NGESIQENDU se XIII Somteto we 15 we 1887, kuyaziewa kubo bonke okokuba lemihlaba yakwa Rulumente ingezantsi iku Mandla wase Dodoloro iyakuqeshiswa kuye wonke umntu ofunayo; kuya kugqitywana ngendlela yengqesho, njalo njalo, pambi kwe Nkundla ye Mantyi yase Dodoloro, ngosukulwa *25* JULY, 1891, ngexesha le 10, kusasa :—

Lot No. 1, ngumhlaba ongase Dodoloro okwi Tambookie Location, okwangu Lot No. 4 Block 1, ubukulu bawo buzimokolo 1,185 ne 100 equare roods; ngentla ute ga ngo Lot 5, Block 1, ngezantsi ngu Lot 3, Block 1, ngase mpumalanga ngumlambo oli Cacadu, ngase ntshonalanga ngu Lot 2 Block 1. Uxhonywe nge £20, irente £30.

Lot No. 10, ngumhlaba oku Mandla wase Dodoloro, e Tambookie Location, okwangu Lot No. 10 Block 2, obukulu bawo 1,688 morgens, 437 square roods ; ngentla ute ga nge lots 12 no 14, Block 2, ngezantsi ngo Lot 8 Block 2, ngase mpumalanga ngo Lot 14 No. 15, Block 2, ngase ntshonanga ngu Lot 14 Block 1. Uxhonywe Dge £20 irafu £30.

Lot No. 13, ngumhlaba okwakulo Mandla wase Dodoloro okwayinxalenye ye Lot No. 5 Block 1 obukulu bawo 1,400 morgens, *" wa- hlukile kowentokazi engu Sarah."* Ngentla ute ga ngo Lot 8 Block 1, ngezantsi ute ga ngefama ka Vengler nange lots 2 no 4, Block 1, ngase mpumalanga ngomhlaba oli dlelo elizakubandakanyelwa kowedolopu yase Lady Frere, ngase ntshonalanga ngu Lot 6 Block 1. Uxhonywe nge £40 irente £50.

Ingxelo ezingapezulu zinokufunyanwa kwi ofisi yo Mantyi wase Dordrecht.

IMIHLABA ELAHLIWEYO-

Esase CUMAKALA.

ISAZISO SAKOMKULU,—No. 292, 1891.
Office of the Commisseoner of Crown Lands and Public Works,
Cape of Good Hope, 1 *April,* 1891.

KUYAZISWA apa kumntu wonke, ngokwe Siqendu Sokuqala so " Mteto we Mihlaba Elahliweyo," No. 3 we 1870, ohlaziywe ngo Mteto No. 21 we 1887, ukuba ezi ziziba zemihlaba silandelayo, eziku Mandla wase Cumakala, kutiwa iyelahliwyo, nokokuba u Rulumente uya kuyitabatela kuye nge 20 OCTOBER, 1891, yoti ukuze ingatatyatwa kube kufiko abantu abati yeyabo, nangokuti bahlaule imali elityala ku Mantyi weso Siqingata, njengoko kufunekayo kwesi Siqendu sikankanywe ngentla salo Mteto.

u MCNAUGHTON, Assistant Commissioner.

Imihlaba e Mgwali, e Cumakala, ekutiwa iyelahliweyo.

Oka Nangu, Isiza No 49, Intsimi No 263 kwi Sikolo ease Mgwali, Ityala £3 15s.

Tsoba Lambisa, Isiza No 70, Intsimi No 264, kwi Sikolo sase Mgwali, Ityala £3 15s.

Jonas Camangca, Isiza No 90, Intsimi No 291, kwisikolo sase Mgwali, Ityala £3 15s.

Martha Tshauka, Isiza No 138, Intsimi No 313, kwi Sikolo sase Mgwali, ityala £3 15s.

Samuel Bacela, Isiza No 130, Intsimi No 341, kwi Sikolo sase Mgwali, ityala £3 15s.

Samuel Faba, Isiza No 6, Intsimi No 222, kwi Sikolo sase Mgwali, ityala £3 15s.

Adonis Fana, Isiza No 91, Intsimi No 228, kwi Sikolo sase Mgwali, i yala £3 15s.

ISAZISO!

NGAMAGUNYA endiwatwesiweyo ndiya shumayela, ndivakalisa kubo bonke okokuba lemiteto ibhaliweyo ngezantsi, yokutintela i Bhula kwimpahla ezigusha nebhokwe, iya kuyalwa ukuhanjiswa ngomda vokuqala ku JULY, 1891, kulo lonke eli Pesha-kwe-NCIBA ndawonye nelakwa GCALEKA.

1. 1 Ruluneli iya kumana imisa umkangeli okanye abakangeli be Bhula nokuba kukusipina isiqingata salamazwe akankanyiweyo ngasentla amaxesha ngamaxesha, kanjaqo iyakuba nokubakupa emsebenzidi abakangeli abo, nalowo mntu uyakumiswa ukuba abe ngumkangeli uyakuba negunya lokuzikangela impahla ezo zizigusha nebhokwe nokuba zikusipina isiqingata aya komiselwa kuso nalapo zikona igusha ezo, eyakuba uegunya lokubambisa imfanelo zake zonke eziza kukankanywa ; ayakuti ke ubani ote akamvumela, nokuba nguwupina umkangeli Bhula ukula angene emhlabeni, edlelweni, nokuba kusemzini wake ukula azikangele igusha ezo, undi??imbi amtit tile umkangeli Bhula ukuba azikangele, okanye angavumi ukumicedisi ukungeli Bhula nxa afuna uncedo olutile,—umni onjalo ke uyakumingalelwa aide i £10; ngagqitiswa ukudliwa.

2. Umkangeli Bhula wozikangela kanye ngenyatigu ezintandatu. Ukuba umkangeli ute wizibona intlontlo zebhula womnika umninizo i license yeuyanga ezintatu yokugcina ade azidipe ngeyeza nangeukutalo enkulu; eloti ke lakupela eloxesha ziti ukaba azikapili abuye ayihlaziye i license leyo, njalo-njalo, zide zipile.

3. Ukuba lite lapela eloxesha alinikiweyo lokula azidipe ugeyezi, umkangeli uya kumbuza umnini mpahla, ati ukuba ukazikutalelanga, amangalelwe adliwe i £5 ngokokuqyla ; i £10 ngokwesibini, i £20 ngokwesitatu ngewaka legusha elo nxa | linebhula.

4. Umnini gusha yoba yimfanelo yake kwaoko ukumazisu nxa kuko ibhula emhlambini wake kwangapambili umkangeli bbula, pezu koko??/ pe ngenkutalo enkulu; oteke akakwenza oko uya kudliwa i £5 ngewaka legusha, umkangeli bhula woti kwaoko aye kuzihlola kanjaqo, aze ke abuyei asbije i license kanjaqo yokuzitintela, njenguko sekukat k??nyiwe kwi siqendu sesi???mi.

5. Umnini fama uyakuba negunya loku mmangalela umntu ozigusha zinebhula xa zite zagqitela efameni yake, pezu kwendleko yamatyala uyakugwetyelwa ama £20.

6. Igusha inye ifunyenwe inebhula emhlambini, wonke lomhlambi wobizwa ukuba unebhula.

7. Kuyakumiswa ngu Mpatiswa-Bantsu. amasekela exeshana ayakuncedisisa ekukangeleni i Bhula, abanegunya lokuquba imifanelo njenge Siqendu sokuqala salomteto.

8. Akuko uyakuziquba igusha zuke ngapandle kwemvume yom Kangeli.

9. Amayeza ekuyakunyangwa ibhula obonwa kwipepa eliyakunikelwa kutu Kangeli njalo-njalo.

10. Izibonda namapolisa ayakutintela yonke impahla enebhula ukuba inayihambe, Kanjaqo izibonda ukuba zifutnene kuko ote wankaniza zoti ke ziye kumxela ku Mkangeli-Bhula.

11. Akuko nabanina oyakudlisa e ??? spanini nasedlelweni igusha ezinebhula, ngapandle kokuba afumane imvume ku Mkangeli; umntu ote wapula lomteto wodliwa i £5 ngakanye.

12. Nokoke sekumisiwe kwiziqendu ze 3 nese 4, umntu ngokokuqala wodliwa £1, ngokwesibini £2, ngokwesitatu £5, nokuba zingapina igusha. Bayakudliwa ke ngu Mantyi.

HENRY B. LOCH,
Iruluneli.

Ngomyalelo ka Mhlekazi e Bhungani, P. H. FAURE.

IMPAHLA EFUNYENWE IBHADULA KUMANDLA IVAKWA

QUMBU.

EMPAHLA icazwa ngezantsi ifunyenwe ibhadula kulomandla, iyakutengiswa ukuba ayibhatalelwanga kwangapambili ngabaniniyo, pambi kwe nkundla ye Mantyi ngomhla we 18 JULY, 1891 itengiselwa u Rulumente. Imazi yehashe emhlopekazi, iselindala, ubude bnzizandia 13-2, inamabala ezilonda. Inkabi efosi bumpemvu, iselindala, emanqina amhlope angasemva, inamabalana angwevu emva kwendlebe zombini, inempawu zokuqotyoshwa emikonweni, ubude buzizandla ezi 14. Iseyibhokwe ezi 11 ; Inkunzi yegusha eyenziwe inkonjane kweyo. kunene indlebe.

W. T. BROWNLEE,
Umantyi.

Kwi Ofisi Yemantyi
yakwa Qumbu, 5th June, 1891.

ISAZISO.

KUYAKUTENGISWA ngomhla wa 20 JULY, 1891, nge yure *yo* 10, amahashe amabini afunyenwe kwabantsundu bengetancwadi zawo, Itokazi elibomvukazi lehashe, linekonjana, liminyaka mine ubudala; neuiazi emtuqwakazi yehashe, indlebe zimnyama emancamini, kuko impawana zokutiwa cip cip kweyokohlo indlebe.

J. GLEN LEARY,
Umantyi.

Mount Fletcher, 25 May, 1891.

IMIHLABA ELAHLIWEYO

Esase BHOFOLO.

ISAZISO SAKOMKULU, — No. 403, 1891.
Office of the Commissioner of Crown Lands and Public Works, Cape of Good Hope, 8 th May, 1891.

KUYAZISWA apa kumntu wonke, ngo kwe Siqendu Sokuqala so " Mteto we Mihlaba Elahliweyo," No. 3 we 1879, ohlaziywe ngo Mteto No. 24 we 1887, ukuba ezi ziziba zo Mhlaba zilandelayo, eziku Mandla wase Bhofolo, kutiwa iyelahliweyo, nokokuba u Rulumente uya kuyitabatela kuye nge 30 NOVEMBER, 1891, yoti ukuze ingatatyatwa kube kufike abantu abati yeyabo, nangokuti bahlaule imali elityala ku Mantyi weso Siqingata, njengoko kufunekayo kwesi Siqendu sikananywe ngentla salo Mteto.

H, H. MCNAUGHTON, Assistant Commissioner.

Imihlaba e Healdtown, e Bhofolo ekutiwa iyelahliweyo.

Thomas Ngcongela, Intsimi No 7 A, Isiza No 7 H, e Nxukwebe; Ityala £3 2i 6d.

John Kambi, Intsimi No 7 I, Isiza No 8 B e Nxukwebe; ityala £3 2s 6d.

John April, Intsimi No 15 Ba, Isiza No 3 Ba, e Nxukwebe ; Ityala £3 2s 6d.

Uinabope Verbas, Intsimi No 4 Ga, Isiza No 1 Ea, e Nxukwebe ; ityala £3 2s 6J.

Qakalana, Intsimi No 47, Isizi No 1 B, kwa ??? ; ityala £3 2s 6d.

Malito Mweli, Intsimi No 52, Isiza No 8 E, kwa Zazela; ityala £3 2s 6d.

Jeremiah Mafani, Intsimi No 16 8, Isiza No 1 I, e Nxukwebe, ityala £3 2s 6d.

Isaac Qaba, Intsimi No 14 K, Isiza No 8 J, e Nxukwebe; ityala £3 2s 6d.

Sarah Mazimela, Intsimi No 9 B, o Nxu kwebe, ityala £2 10s.

Bangani Gqeba, Intsimi No 120, Isiza No 1 4 I, kwa Nobanda ; ityala £3 2s 6d.

Bombela Myenye, Intsimi No 13, Isiza No I 3 U, kwa Zazela ; ityala £3 2s 6d.

UKUTENGISWA KWE "ERF" E

MOUNT FRERE.

KUYA kutengiswa ngo Fandesi imihlaba

Yakomkulu ezi Erf ezi 28 e Mount Frere kulomaudla, ngoko Mteto 15 we 1887, i pambi kwe Nkundla ye Mantyi yase Mount | j Frere, ngo 10 kusasa ngo Mvulo. 6 JULY, 1891. Uhlobo eya kutengiewa i ngalo lemimhlaba lungabonwa kwi Ofisi yo I Mpatiswa-Nocanda e Kapa, kwi Mantyi Enkulu e Kokstad, nakwi Mantyi yase | Mount Frere. Ngencazelo ezeleyo kangela kwi Saziso Sokomkulu, 18/91, esinokufu-nyanwa kwi Ofisi ze Mantyi.

W E STANFORD,
Chief Magistrate. Chief Magistrate's Office,
East Giiqualand, 22 April, 1891. t25

EKA GRAY

Incindi Epitikeziweyo

LINSEED NE HOREHOUND,

elonaYeza le NKOHLOKOHLO NGQELE, nazo zonke Izikuhlane zo MQALA ne MIPUNGA.

1/6 NGEBHOTILE.

LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

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. Ikubu litengwa ngokubonwa !

W. D. SOGA, Umninimzi.

E Market Square, e Qonce.

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 okungawenzakalisi umzimba; ngenxa yobupantsi bexabiso lawo; ngenxa yokucoceka ekweniweni kwawo; ngenxa yokungabi nasikwa letyefu; 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 inkatazayo.

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 bubebu- hle 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 A 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.

SEBENZA. 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.

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

KWABAZA KUTSHATA:

KANIPOS'AMEHLO APA!

Nitini ngesisivato Somtshato esitungwe kwa

PASCOE (kwa " FOLOKOCO,")

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

GIBBERD and BRYANT.

Ifandesi Elikulu!

AMANAN' ATOTYIWE

ITENGISWA NGOKU.

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

KOKSTAD ADVERTISEMENTS.

V. DOLD AND CO.,

E KOKSTOD,

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.

Ololiwe baka Rulumente belase Maxhoseni.

INGUQULO KWI TRENI ZABA HAMBI,

KUSUSELA kwi 1st JULY, 1891.

Inguqulo ezinkulu ziya kwenziwa kwi Treni Zabahambi ukususela kwi 1st JULY, 1891. Ngencazelo ezeleyo kangelani kwi Zalatiso-Maxesha (Time Tables) ezishicilelweyo ezinokubonwa kwi Zitishi zika Loliwe.

T. R. PRICE, Traffic Manager.

Chief Offices, East London Terminus, June, 1891.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISIWEZILWELWE

Ezibangwa kungcola kwa Gazi, nokuba sihla bumini, ukule nano, 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, nialo, njalo.

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

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsunda 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 ihamba necwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo knpela ngu

G. E. COOK

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka JUNE.

JXESHA lokutyala i Imiti ye Ziqamo, Fruit Shrubs, Roses, Idiliya, lilo eli, ngazwinye yonke imiti evutulukayo ebusika; i Strawberries, Rhubarb Roots, Horse Radish Roots, njalo-njalo, nazo lixesha lazo.

Abafuna ukutenga bayakunjuzwa ukuba bangafumana kuti, ngapandle kwexabiso, Uluhlu lwezityalo ze Rose ne Miti Yeziqamo yelixesha, kunye namaxabiso ayo, ekukwako namanqaku axela ngokulungiswa komhlaba nangokutyala.

HLWAYELA i Ertyisi, Imbotyi Ezibanzi, Amatswele, Lettuce, Radish, njalo-njalo.

I Pansy, Stock, Pinks, Snapdragon, Candytuft, nezinye intyantyambo ezilukuni zisenokutyalwa.

W. & C. COWIE,

GRAHAM'S TOWN.

Telegraphic Address;

" OATLANDS."

Isikolo Sentombi.

I SHAFTESBURY HOME and Gills' School, Peelton, iya kuvulwa kwakona ikuqala umsebenzi nge 23 JULY, 1891.

L. STURROCK.

IMFAZWE, Imfazwe, IMFAZWE

KWA KOMANI.

IMBHUBHISO ENKULU EMANANINI !

YONKE into itotyiwe, kwaye kufuneka itengiswe insinya. Buzani kubo bonke abatengayo bayakuti —Itshipu, itshipu kakulu. Ke ngoko sindisani imali yenu ngokuya kubona

0 HADNOTT & Co (Magqadaza),

QUEENSTOWN,

Ukuba nifuna Iblankete Ezintsha, Ityali, Izibhalala, Idyasi, Iprinti, Iminqwazi, Ihempe, Itshefu, Izihlangu, Isali, Imikala, Ihaltire, Ipuluwa o No 75, njalo njalo.

Kananjalo sesona Sitora silungileyo, sitshipu apa e Afrika esinika awona manani apakamileyo ngo Boya, ngobe Seyibokwe, nge Zikumba, njalo-njalo.

Kengoko ningalibali igama nendawo

Magqadaza, e Queenstown.

Bahambi; buzani, kuba wonke umntu uyayazi lendawo. Esona Sitora siyinceke. Umhlobo wenu omdala u Mba Nyaru uya kunitengisela.

UMHLABA

OTENGISAYO.

KUYA KUTENGISWA NGE MVUMELWANO, Leyo Fam Ilunge ' Kunene ekutiwa yi

ELLIOTDALE;

Kufupi nomlambo oyi Cicira, malunga ne mayile ezintlanu ukusuka kwidolopana yase Mtata. Le Fam ubukulu bayo bukwi 1,100 acres, yaye inendlu efanelekileyo yo kuhlala Oyitengileyo wofamana ukuba yeyona Fam ilungileyo EZIMPAHLENI nase KULIMENI kulo Mandla. Ngohlobo lokutengisa, njalo-njalo, kobhalelwa kwi Ofisi ye "Mvo Zabantsundu," okanye ku

E. J. KLETTE, 3t27 Umtata.

YIYANI KWA

C. A. JAY & CO,

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe
Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla yendlu yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

Umanyano nge Mfundo.

(N.E. A)

INTLANGANISO yo Manyano iyakuba se Debe lika Njikelana, ngolwesi Ne evekini, ngexesha le 10 kusasa "sharp," ngosuku lwe 7th July, 1891. Kuyakufundwa amapepa ngo Messrs. N. C. Umhalla, J. K. Bokwe, no Mr. K. M. Ncapayi. Kuya kubako ne Motion ye Union yabasebenzi base Bhai.

KENNETH McA. NCAPAY1,
Secretary N.E.A.

IMVO Office,
King William's Town, 22 June, 1891 227

ST. MATTHEWS—KEISKAMA HOEK.

LE Sinala iya kuvulwa kwakona ngolwesi NE, JULY 21. Abafuna ukuba ngama Bhoda kwesama Bhoyisi nokuba kukwe Sentombi Isikula, mabatumele kamsinya kogama lingapantsi kuba zimbalwa indawo ezivulekileyo.

CHARLES TABERER,
Principal.

June 20, 1891. 397

IMIBIKO

WAUCHOPE.—Kubhubhe ngostiku lwe 7 June, 1891 e Belera (Tinara) u POPY inkosikazi etandekayo ka William Wauchope. Ishiya inkedama ezine. Izihlobo mazimkele lombiko. 3t27

Iveki.

U MR. SIVEWRIGHT, oko ebesifa, " ungcono."

NGELI liqwa leveki egqitileyo kuti kanti kuwa ikepu kozi Nkonkobe nangase Skapu.

ABANTU base Sidutyini babhala umtandazo wokuba babandakanywe ne Mvani ngocingo.

ILITYE lokuqala lomcancato owenziwayo pezu ko Mzimkulu libekwe nge 12 June ngu Mr. Thomas Hancock.

ISIPOMPOTELA e Tsojana esidlwengule intombazana saza sayirwitsha emva koko silivmile ityala, saza salindiselwa i Jaji.

I WOOL WASH yo Messr. Skinner no Mosel base Tinara itshe yenqu ngo Mvulo ongapaya, itshiswa ngumlilo ongaziwayo apo uvele kona.

KUTIWA kude kwangamaxesha amashumi matandatu kuvakala ukunyikima komhlaba ngolwesi Ne lwegqitileyo e Strajgung kwelase India.

IBUYE yana kunene imvula ekuveleni kwaleveki. Zifun' ukuti zixokozele izifuba ukuba azi yobakona ehlotyeni njengokuba iziminyela ebusika nje.

ZiseKO inkumbi kwimimandla epakati kwe Colesberg ne Philippolis. Ziyitye incha kangangokuba kungaziwa ngabemi belo ukuba iyakupila yintonina impahla ngobu busika. Hai yona ibhosisi iluhlaza bekutenjelwe kuyo.

UMLUNGU ongu Alahan oyigadi kwa Mgibisa e Kimberley uzibulele ngokuzidubula. Ushiye inkosikazi nentsapo engapandle ko mxelengeli wesonka namhla.

U MR STEPHEN JOHNSON, M.L.A., ilungu le Dike ne Ngqushwa licelelwe imvumelo ukuba liugabiko e Palamente nonyaka ngenx' enokuswela impilo entle.

UMONGAMELI weposi ucele abantu base Barkly East ukuba bayinike gama limbi londawo kuba kuko ukupitizela ekuhambeni kwencwadi ngenxa yenye i Barkly ese Ligwa.

SIGQIBELE ukuva kufunyenwe imizimba yabantu ekumashumi asixenxe bekumashumi amane anesibhozo abangekafunyanwa kobugoxo bokwapuka kwe treni e Switzerland.

U RULUMENI uvukalise ukuba uyukurola £300 ukuba kwakiwe umcancato owemka nomlambo pezu kwe Komani. Likangelwe i Bhunga elipete imicimbi yomzi ukuba lirole kwa eloxabiso.

IMANTYI yase Nanda e Natal igwebele kunyaka onenyanga ezintandatu isibonda somzi ontsundu wakona, ngokuvumela ukuba abantu balwe bodwa, abantu aba 206, badliwa ixabiso eliyakuba kwi £2,280.

KUFIKE indaba zokutsha komkombe oyi "Ludwig" elwandle ngokuti kubonwe selesitsha odwa amalahle ese siwafumene e Natal eso sikepe. Abantu bonke abebe kulonqanawa, eyesuka ngo February e Natal isaya e Australia, basindiswe kukwela ezikitshaneni.

KULENYANGA ifileyo kwafunyanwa isidumbu se netevu emlanjeni oli Ligwa, sangcwatywa. Kubeko amare okuba lomntu wayegoduka nemali eku £70 amakabe ubulewe zihange. Ubuye wakumbiwa ukuba kungqinwe lonto, kwafunyanwa ngu Dr. Smith ukuba okunene kunjalo.

ISIDUMBU sika Owen Shine, igwangqa ebelingumsebenzi mdala wendlela kaloliwe e Aliwal North sifunyenwe efameni ye Bhulu ngapaya kwe Burghersdorp, kubonakala ukuba sinexesha salala kona. Sifunyanwa ngokuti kubonwe ngumninimzi ngepistoli ivele ebhosini, ati eti uyayichola aqubisane nesidumbu, ekutiwa makabe uzidubule. Isizatu asaziwa.

E KIMBERLEY kusaseloko kuvakala isiwili sentswelo pakati kwabamhlopo ngokuswe leka komsebenzi. Umsi wenza ingxokozelo ukuba uncedwe ngu Rulumeni, lengxokozelo ipenjelelwa ngu Sir Thomas Upington nehlelo labo e Palamente ekubeni esiti u Rulumeni akuko sahluko e Kimberley kunakwezinye indawo, into efunwayo kukuba kuhlutwe u Vesile umhlaba wake.

Imvo Zabantsundu

NGOLWESINE, JUNE 25,1891.

AMACEBO OBUGQWIRA.

IMPEMBELELO Yamabhu1u iqalile iyasixela isiqamo sayo kweli lise Mazantsi e Afrika, ekuyakufuneka abahlobo betu kwela Mangesi bevule amehlo. Siyayikupa i Natal kwindawo ezipantsi kwesitunzi gama Bhulu kuba iyindawo emiwe ngabamhlopo abavela kwela Mangesi ipela. Ukutsho ke sitsho kuba oko lwati lwabako Ubhalo apa olukulu kwahlala kuko umingimingi lokuba babhujiswe abamnyama. Maube awukuyilibali umzi inteto yomnumzana odumileyo kwihlelo Lamabhulu u Hon. J. H. HOFMEYR awayenza e Kimberley ngo March, esiti mabuvulwe utywala buzibulale intlanga ezintsundu ukuba kungaba kunyanisiwo ukuba kufuneka ele lilelomhlope. U Hon. J. X. MERRIMAN upalaze uluvo olukwanjalo lenteto ayenze e Bhai ngexesha lo Mboniso wokugqibela owaye ukona. Inteto yoluMobo sibe siqele ukuyiva kwipepa Lamabhulu i *Zuid Afrikaan,* ebiti inganamzwa bani. Sibe singalindele kodwa ukuba ingatelelwa lipepa ebesilikhumbulele njenge *Star* yase Johannesburg. Amanqaku elipepa lidumileyo ngamacebo okurodomsha amawetu epela. siwabeka pambi kwabalesi be Mvo, saye sihamba sihlala ngamfakamfaka indawo ezingamandla. Kuxa ibibhala ngenteto ka Mr. MERRIMAN nge Afrika i *Star* ukwenza kwayo lamacapaza :

U Mr. Merriman ube nobugwala ukuyi teta mhlope eyona nto amelwe kucinga yona amadoda apete ezombuso, eyile :— Macebo manina afuneka enziwe angati ngokutshetsha, kodwa ngendlela engasayikuba lisikizi *amkwelelise ebusweni bomhlaba umntu omnyama,*

Emva koko silesa kwakona indawo eti : -

Kuyabonakala ukuba umntu omnyama weli lizwe akenzakaliswa yintlalo yase mlungwini. Okwehla e Hayti, indawo alinganise ngayo n Mr. Merriman, kuyibonisa mhlope lonto. Oko elo laye limiwe ngabase Spain bafika bababhubhisa abantu ababafu. mana kwelo ngokukamsinya kanye, *ekupela kwesenzo sohlanga olunokubulelwa nokukunjulwa ngaso ngab*antu *bezimini.* Abamnyama banda ngokupindiweyo kunabamhlope, yaye into esijongene naye namhla *ikukuba sitame amaqinga oseniloko okungqumza oku kwando,* ekubonakala ukuba kuyakucima ukukanya kungatanga kucinywe kuko.

" Lamaqinga okungqumza " lifike elipepa liwatyile kwinteto elandelayo : —

Kumhlope ukuba kufuneka tina bamhlope [silinge macebo wambi okuyilwa lemfazwe yomhlala pantsi. Kuqala masahlukane nokuzenza abatanda abantu, senze amaqinga andoqo Ixesha eli lonke umgudu wetu ' ibikukuhlangula abamnyama etywaleni, simpepisa omnyama kuzo zonke izinto ezibonakala zicaseni nempilo yake entle. Lonto mayipele. *Kusetywaleni apa esinokufumana eyona nto inokumggiba ontsundu.* Kulula ukuyigiba lenteto, kodwa no Mr. Merriman ngo kwake uyazi ukuba iyinene. Lifikile ixesha ukuba sityalusele ukuteta. Ewe, amadoda apeto Ibandla angafike ayifihle into okwanamhla, kodwa mzuzwana kobehle kufumaneke ukuba ukuyifihla budenge.

Injalo ke inteto yabatile kwabamhlope. Ngumnumzaua obefudula emoyamhle ngakuhlanga esilulo, u Mr. FRANCIS DORMER, ongu Mbhali we *Star* Kanti ke akuko tuba ukuba amawetu angenelwe yintaka ngetuba lenteto ezinjengezi. Okunene bona utywala bungambhubhisa, amakubulawe ngamandla ongu lungapilu luhlume uhlanga lwakowabo. Kodwa buko Kumangesi, Kumabhulu, kwakweli lizwe abangasakuyamkela lenteto yobugqwira siyanekileyo : nangapezu koko uko, awufile, umzi wase Mangesini pesheya kolwandle ongazanga wayipupa into enjengale ishunyayelwayo kweli namhla. Yintonina ke esingayitukutezelayo ?

IZIKOLO ZABANTSUNDU.

U MR. LEVEY, Imantyi ebekeke kunene yase Gala, kutiwa wenze inteto ebukali ngale ngxoxo ingentla. Isimo sake, amava anawo, kwanenkutalo anayo ukulutundezela pambili uhlanga lwakowetu—ezindawo ke zonke zimbangela okokuba into angayitetayo ngokupatelele kulomcimbi ibe yenokubekelwa indlebe. Okokuba ke lenteto ibe ingenziwanga ngumntu onjengayo singesingazikatazi ngokubonisa imposiso ekuyo. Kutiwa ke ngamapepa endawo ngendawo wenze lenteto elolulobo-:—" Mna " ngokwam ndiyicinga ukutiti " imfundo yeziko1o zakalokunje zabantsundu ba Pesheya kwe " Nciba iputile ayinaluto. Lento " ingumsebenzi ayihoyiwe nakancinane kwezo zikolo, kuba usapo luti xa seluvela kwindawo zemfundo lubaye lungazinto ngokusebenza kunoko belumke lunjalo."

Asinantloni ukuti lenteto iyimposiso. Saye ke sisiva kakubi kanjalo ukude umnumzana obekeke kanga ko u Mr. LEVEY abe wenze inteto elolulobo. Elixesha umnzi lwabantu luwakole umkanya umzi ontsundu, Sisiva sinyanzelekile, njengabayaziyo inqubo yezizikolo kweli lizwe, ukuba siyikanyise mhlope indawo yokuba usapo olufundayo *aluze luwashiye amakaya alo.* Kuyimposiso ke ukuba kutiwe, lubuyele emakaya lungamava lungenaluto kunoko belunqekayi."

Ukumiswa kwendawo sokufundisela, kuketwa indawo engumbindi emzini ukuba kunokwenzeka, ukuze usapo lonke olufundayo lumane lufunda lubuyela kwasemakaya imihla yonke. Usapo ke olungenjenjulo lolufunda kwizikolo ezikulu, ekungade kuzekeliswe ngalo ngokutiwa lumka ukuya kufunda lubuye lubuyele kwasemakaya Onokuti lento ingumsebenzi ayihoyiwe kwezondawo zemfundiso asingeze siziqekeze intloko yetu ngaye, ngokukodwa njengokuba u Dr. STEWART ode wabhala incwadi ekutiwa yi Lovedale *Past and Present,* ebalisa ngododana olwafunda e Dikeni, ecazu umsebenzi owenziwa lulo.

Kanjako masiyikanyeze mhlope, kwabo bangasinto ngokuma kwezinto, okokuba usapo lonke olufundayo kwizikolo zabantsundu zangapandle luti, pambi, nangasemva kokuya ezikolweni, kelusebenze kunene njengolunye usapo. Okoke kuyinyaniso, ngangokuba ngamaxesha okulima nokucheba ungafika kunqabile ukufumana usapo luhamba ezikolweni kakuhle. Umntu ke oteta ngolosapo lunjalo siti uyaposisa xa ati alupati nento le xa lufundayo; kupela luqeqeshelwa ekufundeni nasekubhaleni njengokungati kupela kwezinto eziluncedo kububom. Malungana ke nalendawo ezizikolo zangapandle zipakati kwabantsundu kupela ziqeqesha ixesha elincinane imihla ngemihla, azigqibi mini yonke, nanjengokuba ke ikukudala izikolo ezimi pakati kwabantsundu asikolwa ukuba ziko pakati kwabo ezinjengezo zitetwa ngu Mr. LEVEY. Ewe, luko usapo olungavumaniyo nokuya emfundweni pakati kwezondawo zinezikolo zabantsundu, oluti ke ngenxa yokutyesha kwakazali balo lusuke lube ngamadungudwane angapati nento le, kunolo luhamba emfundweni, oko ke asikutandabuzi siyakungqina. Indawo kodwa esimelene nayo yilenteto ka Mr. LEVEY elahlekisayo nengenasiseko, ngetuba lokokuba akuko bantwana bafundiswayo balolohlobo lunjalo, benziwa yimfundo abanikwa yona, baye abasisiqamo semfundiso yanamhla beveliswa kukuti abazali batantamisane ngosapo kunye nofundisayo. Lamanqaku siwenza nje noko akatinteli ndawo zingalungiswayo ekuhambise1eni pambili imfundo, kodwa okwakaloku nje imfundo isaquba kakuhle, nongaba uyayikalazela uyibeka isisihla esingayifaneleyo.

OMKE NE NGCISININDE.—Ngo 8 June, ngalomvulakazi kuinke indodana ne Ngcisininde yakwa Lutuli xa ibibuya e Tsomo ngokufika lizele, ihambanomyeni wodade wayo, osinde naye seleke amlala walahlekana nehashe, yemka indodana leyo. Into ede yagqitisa ububi akakafunyanwa nanamhla, akukabonwa nomnqwazi ombala, ngapandle kwebhatyi { enkulu awayengayifakanga ngemikono. ' Lusizi kubazali bake, yinqaba nokuza kufuna kuba i Tsomo lisazele. Ingcisinide nnngumfula asinguwo mlambo.

INDABA.

SIVA ngonorauzana ukuba JUBILEE YE LOVEDALE. kuko elipantsi lokuba kubeko into ebalulekileyo eyenziwayo uku Khumbuza i Jubhili ye Lovedale eyakuba ngawo lonyaka. Kuvakala ukuba kuse kulindelwe ukufika kuka Dr. Stewart ukuba kugqitywe kwekugqilywa kulo. Onyana nentombi ze Lovedale asitandabuzi ukuba baya kuyivuyela nokuba yintonina eyenziwayo ukukhumbuza elixesha libaluleke kunene lebali lesikolo sabo esidala, esingavuya tina oko kwenziwe ngendlela eyakuba yencomekayo kanye ifanele ubuhle nobukulu be Lovedale.

SIYAKUVUYELA ukuxhaswa UKUGXOTWA KOTYWALA NGABA NTSUNDU. lipepa lase Rini i *Grocott's Penny Mail* kumcimbi wotywala. Eli pepa liyalitakazela icebo letu lokuba ukuvalwa kotywala ingabi yinto yabavoti bodwa; kodwa abahlauli berafu babenezwi nabo. Into yokuba bunikelweku bavoti utywala — ukubugxota nokubuvala — ingalunga kwabamhlope bodwa ; inengozi kwabantsundu. La ngamazwi e *Penny Mail:*— " IMVO inyanisile kweli lokuti ukuba ayakulunga kubavoti bodwa amandla okuti mayivulwe inkanti kwindawo ezilunge kwabantsundu, okanye ngabo bodwa abanokuti mayivalwe ukuba ifunyenwe ukuba iyonakalisa, alisakuba nto yaluto igunya lontsundu, kuba bembalwa abasemqulwini wabavoti. IMVO iti yona makuti emcimbini wotywala bonke abaraii banikwe amalungelo abavoti, babenelungelo ukulaulwa kwimicimbi yotywala kwindawo ezikufupi nabo, Elicebo lelifanele ukuqwalaselwa ngenyameko."

AMANANI alike amoyisa AMANANi no Mpatiswa - Mihlaba ASE ukuba, oko ebenga anga- GLEN GREY. shinta umhlaba wase Glen Grey xa kucandwayo, aselencamela abantu bakona adweliswe kwi pepa lase Dordrecht, elati lakuyiva into yolushinto lakaba ngamanqina omane, ngamazwi ati, " Silangazelela ngokushushu ukuba banga bangati bonke abantu bobulungisa, natemfanelo, nabacinga kakuhle, bamahlelo onke ombuso, bayikalimele lento yempango ekwabubutshijolo. Ayintoyimbi ngapandle kokukohlisa abanini mhlaba abawumi ngemfanelo, abangabantu abakuteleyo, boxolo, nabaqubela pambili, abantu kanjaqo abahleli ngosiko, abanqubelo pambili ngokukodwa kuleminyaka ipelayo, pakati kwengxakeko ezinkulu, ite yayebalulekileyo. Olubalo lusand' ikugqita luvelise ukuba umahlulo we Glen Grey unabantu abantsundu aba 39,815; imfuyo yabo ezinkomo namahashe ikwi 83,436; ezigusha ne bhokwe i 262,211. Nyakenye ezinetevu zivune 130,116 ingxowa zombona namazimba, 41,335 ingxowa zezinye into ezityiwayo (ingqolowa ne rasi) ; 255,002 izitungu zehabile ; elixa imihlambi yazo ivelisa 801,911 iponti zobunzima boboya. Ezinyaniso namanani awanakugqitwa bantu. Siqinisekile ukuba u Mr. Graham uvakubeka pambi ko Rulumeni ingxelo enyanisekileyo, efanelekileyo, nengeyiyo yakete, emva kokupioota ngenyameko; baye abantsundu bengahlala ngetemba ukuba amalinga okubahluta imfanelo ayakukalinyehva ngomsindo aliwe ngama Ngesi anesitunzi azingca ngokutanda imfanelo engateni naludidi nabala."

INTO eyoyikewayo yi OKOYIKELWA YI HERALD."*Herald,* ipepa lend aba lase Bhai, kwicebo letu "lokuba kumteto omtsha wotywala kuvote nabahlauli berafu, kukuba " nabani olike kuqala unokuyifumana ivoti yontsundu nokuba ngofuna bumi nokuba ngofuna buqetulwa utywala." Eletu kulenteto kukuba elipepa alimazi kakuhle umntu ontsundu xa liteta ngalendlela. Sibe siba seleqondiwc umntu wakowetu kwinto zevoti ukuba akafutnane afunyanwe nokuba uqutywa ngezotuso'nokuba kungemali, Mayibe ikulibele i *Herald* okenziwa ngamawetu ase Qonce ngovoto olukulu apa ekwaye kubambono ilungu lika Rulumeni, elaye lihamba lizitsho ngewonga lalo, nangesitunzi salo, amkela u Mr. Solomon owayengabatembisi luto, kuba enyanisa kwinto zobulungisa obuqondakalayo kuwo. —•

LOMNUMZANA ungu Mpa- u MK. J. X. liswa - Ndyobo kumbuso MERRIMAN wase Kapa unenteto ende KAMA ayenze kwi Bandla Lama- AFRIKA. dodana Lobukristu lase Kapa ugozizwe zaso Afrika, ngokukodwa ezatinjwa kweli zasiwa e Amerika. Ubonise ukuba impato embi yabantu itika ibe nexesha ekuti ababndezeli babhukuqwe kwangabantu abebebabandezela, ate kufuneka bona njngohlanga olupatiswe abantsundu ngu Mdali bazipate izizwe ngemfanelo basinyamezele.

I " HERALD " yase Bhai INZIMA yalata into ohleli ungaya- ETWELWEYO. zi umzi omninzi oyaktua ukuva ukuba uhleli nje utwele nzima. "Umntu omele elipetwe e Kapa uyisela ngosizi ikofu yake, kuba erola 12s. 6d. ngekulu leponti layo, ekubeni owase Natal erola ngekofu ekwa-ngako 1s. 2d. Umntu wase Kapa uyirola lemali ngokunyanzelwa yi Bonti ukuzo utywala bungarafelwa. Lento ayina kupikwa, yaye isalata nbukulu besitunzi se Bonti yase Ntshonalanga enyanzele ifama lase Mpumalanga ukuba liyilandele. I Bhulu lase Ntshonalanga lilenze ifamalase Mpumalanga ukuba lirole iratu ezinkulu ukuze ibrandi ikululeke; liyazi ifama leli ukuba ibrandi etshipu iteta ukonkala kwezicaka, ingumtombo wobusela bempahla. Lento ayina kuma imi ixesha elide, umangaliso kukuba kude kube namhla iko." Kambe lemali ilishumi lesheleni eline liafugolweni kutiwa siyi-afa ngo l00lbs ihlaulwa emazibukweni enqanawa ukufika kwe kofu kweli lizwe.

INKOSANA yama Sodati u INQUBO Lieut-Colonel Knollys YOMBUSO (Nolisi) ikwa nesipiwo WAMAZANTsi sokubhala ngobugeisa e- E AFRICA. mapepeni. Yaka kwezinyanga zigqitileyo yabhla kwi *Blackwoods Magazine* ngohlobo olwabeta washukuma umzi upela welipetwe e Kapa ngendlela ebuhlazo agcinwe ngayo amaqenqa akwisiqiti ekutiwa yi Robben Island. Namhla ubhale kwa-

kwelo pepa lenyanga nga Mazulu, ati ngabantu "ekufuneka bekuselwo, baye bekufanele." "Utieyona nto ivelelcyo kwi nqubo yempato yelise Mazantsi e Afrika yimpango-mhlaba nogonyamelo lwa Mabhulu." Siti tina uchanile.

UKUMIWA KWELA KWA ZULU AMAFAMA amhlope ase Natal asayiquba ingxokozelo yokuba anikwe inxalenye yomhlaba wa-Kwazulu. Enze intlanganiso kwimimandla ngemimandla alungekuyo zisenzelwa oko. Zisaqukumbeleke ekubeni kutunywe iziteti ku Mhlekazi Iruluneli yakona u Sir Charles Mitchell ukuya kwandlala ololuvo. Impendulo Yomhlekazi ibonise umoya ofanelekileyo wokuvelana na Mazulu. Ute indawo eyintloko anyanzelekileyo ukuba ayilungiselele u Rulumeni we Nkosazana ngamalungelo abantu bakwa Zulu. Umbuso we Nkosazana uhleli usaziwa ukuba awunakumbi ngakwabantsundu; umele ukuba omhlope nontsundu bawafumane ngokufanayo amalungelo abo. Wona ujonge imfanelo zabantu bonke nangapezu kwezo rebe bomhlaba abakamise imilomo engazaliswayo, Ukuba yonke indawoo ???lwe ngamawetu iya kupelela ekubeni inikwe amafama amhlope ayingxalangeleyo, iya kusuka iye pina lenyambalala yabantu abantsundu? Iya kuswela indawo kwilizwe lokoko bayo.

UMSEBENZI weveki yesine ihleli i Palamente awaba.

IBANDLA LENGWEVU luleke nganto kweli Bandla. Lihleli ngo *Mvulo* 15 *June* kuvelele imibuzo nempendulo ebekungeko nto ityhulu kuzo Kuqulunqwe kwagqitywa umteto wababhaki bobisi; kwawezwa kwinqanam lesibini ohlaziya owokulu ngiswa kwamafa. Yahlukene inkundla ukubuya idibane ngolwesi *Tatu,* 17 *June.* Ibe kwayimibuzo nempendulo ngento ezingamandla, esinye isiqingata semini satatyatwa ngo Mteto Wamagqira obucikidwa e Komi, tini. Lahlukene ibindla ukuba libuye lidibane ngo Mvulo.

OWELI Bandla umsebenzi IBANDLA ELINGEZANTSI ngeveki epelileyo ngo *Mvulo* ibikukuqoshelisa Umteto wa Bahlolokazi. Kute xa Zcwabiwa imali Inkulu-Mbuso yavakalisa ukuba u Rulumeni akazimisele ukuyicita i ofisi yabantsundu. U Sir Thomas Scanlon walate ukuba eyona nto ebingalungayo kukuba abantsundu balunge ne Nkulu emibusweni. Kwamkelwe imiteto ye Jury *ku* Sir T. Scanlen, kwagqityolwa ngokumisela ukurafisa izindlu zakwa Rulumeni. Ngolwesi *Bini,* 16 *June* ibe yingxoxo enkulu, atete iyule ezimbini u Sir T. Upington, ngokupela komsebenzi kwele Dayimani, u Rulumeni utete ngo Mr. Merriman ute akanoni nto anganceda ngayo. Isakubuya iqutywe ingxoxo. Ngolwesi *Tatu,* (17 June) kukangelwe umteto we Bhula obungeniswe ngu Mr. Orpen ekubonakelo ukuba awuqondwa. Ingxoxo yaroxiselwa ku 1 July. Emva *koko* u Sir Gordon wenze uxwebhu lwenteto eyalata iziposo ku Rulumeni ngendawo-ndawo ezingaqiqakaliyo. Nalongxoxo ibuyiswe umva. Ngolwesi *Ne,* kwehle ingxoxo ngemicimbi ye hambara yase Lusutu, injuze ingu Sir T. Upington. Into eveleleyo linqaku lika Mr. Fuller, ote xa apendula u Mr. Schermbrucekr akutetileyo bekungafaneleka xa kupuma kwi Lawu lentaba lakude le. U Mr. de Waal ungenise ingxoxo engokuba zivalwe izikolo zabamnyama kwelingase Kapa xa kufike amaxesha omsebenzi ezifameni. U Mr. Sauer wayigqiba ingxoxo ngelokuba sezivalwa kakade ngomyalelo wo Mongameli-Mfundo. Ngolwesi *Hlanu,* 19 *June* kuqongqotwe itambo lengxoxo ebindululwe ngu Sir Gordon yokwalata amadlala kwi Nkulu-Mbuso ngokukodwa ngemicimbi yelase Zambesi. Kutelele u Sir Thomas Upington. Kwicala lika Rulumeni kupendule u Mr. Merriman no Mr. Sauer wavala u Mr. Rhodes. Kuwizwe kwinqanam lesibini Umteto ka Mr. Laing wokubiya, noka Mr. Orpen wokuvulela amagqira eziqingata amalungelo okuba ngamalungu ama Bhunga. Ngambalwa unjalo umsebenzi weveki.

Impawana.

Liyanda kumawetu inani lamadoda aliqonda kakuhle ixabiso lokuba nemihlaba yeziqu. Baninzi abebomana benenm enjengemali abayigemayo abanako ngoku ukutenga imihlaba. Kwabalunge eba Tenjini ke boludidi, siyakolwa ukuba iya kugilana amadoda nge fam enkulu ka Mr. E. J. Klette ese Cicira kufupi no Mtata ehlokonyiswe kwi " Mvo" ukuba iya tengisa. Isaziso siyintshumayelo eyaneleyo sisodwa.

Siyavuya ukubona ukuba ide yamiswa e Glen Grey i Komiti eyakuba Liliso Lomzi wakona. Ibandakanye nabamhlope, waye Ummemi—u Mr. Barrable— ikwango mhlope. Iquke o:—Revs. E. J. Warner, J. Start, no Messrs. D. S. Barrable, G. A. Fincham, J. W. Garret, W. J, Hughes, Mlanjeni, Makasi, Matwa, Kalipa, Zwedala, Juqashe, M. Tabata, D. Malasi, D. Matsolo, Rev. J. Mahonga, Messrs. Frans Ntshanga, Plaatje Nzabe, Kobus, G. Dalaniba, B Mbengo, B. Noboza, Mboko Komana, J Vat qa, B. Muxuma, K. Nqiningana, no J. M. Pelem. Intlanganiso eyalate le Komiti ib??a Bangindlala, yayivumela ukuba ibe n??nya lokongezelela emananini. Sibe nodano ukubona ukuba Abatembu aba pesheya kwe Ndwe bashiywe ngapandle. ukuba bazilwelwe, kanti ukubabandakanya bekuya kwalata ukuba umzi oba Tembu uyimbumba enye.

Sagqibela umzi wase Peelton ungavutwa kanye luhlobo eyaxatyiswa ngalo imihlaba yakona ngu Mr. F. W. Landrey, ngokupatelele kwimicimbi ye Bhunga Lesiqingata. Kuvakele kwintlanganiso yokugqibela yeli Bhunga ukuba uyingenisile u Mr. Landrey ingxelo yake, ekugqitywe ukuba abarorayo bapulapulwe ngolwesi Ne lweveki yokuqala ku August. Ibinga ingeposwe lolosuku impi yase Peelton ukungenisa inteto yayo.

ITRANSBOKTE BLOEMFONTEIN.—Zifun' ukuti zibeko inqwelo, aye amnxabiso ngo 19 June uknya e Johannesburg, 7s. ngekulu Pretoria, 8s. 6d., Kimberley 2s.

UBUPANTSI BOMLUNGU. — Ipepa laso Nyara libalisa ngento engumangaliso eliyibhaqe knlomandla walo :—Umlungu, obazali bangabantu abafanelekileyo, ohleli intlalo yo Kafile obomvu ngangokude abe nesitembu ondliwe ngabafazi, etyambalele ebuhlanti imini yonke. Yinkohlamutu.

UMZI NOZILO.

U Rev. P. J. Mzimba usitumela ingxelo yabatunywa ngo " Zilo Emgwali,'' ayitshayelela ngalenteto :—

Ndinga umzi wonke wakowetu wamahlelo ngamahlelo ungaqonda ukuba ubu Tempile obu kukuti umntu azile utywala aze azilungiselelo ukuba apumo umkosi wokuba abulwe ngenteto yamazwi, nangendlela yokuzipata.

AKUBALULWE MAHLELO !

Asinguwo msebenzi wama Rabe odwa, kufuneka sonke sidibene kunye nabase Wesile, nabase Tshatshi- Ndivuyiswa kukwazi ukuba kuko esidibeneyo nabo ngobu bu Tempile, abanye bengama Rabe, abanye bengama Wesile; anga ama Tshatshi angangena kwanamanye amahlelo.

MAKUNGALALWA—LIFILE.

Umzi Ontsundu mawungalali lifile. Kute kwakutatyatwa i Census namhla kwaflkwa abantu belilizwe bebaninzi kakulu—ngapezulu kude kwabamhlope. Sekukoke abantu abamhlope abati masibulawo ngetyefu yotywala. Kungxanyelwe ke

ICEBO LAKWA FARO,

Ndiyazi kodwa ukuba ama Kristu amaninzi abantu abamhlope into enjalo abasakuke bayivutne. Kodwa ko yazini ukuba namhla imbumbulu nezikhali ezibulala umntu butywala ; intambo nemigibe abambisa ngayo Umtyoli, eyelisele uhlanga esihogweni—butywala.Lifile, qubulani amakaka nilwele uhlanga madoda nani bafuzi.

BRO. THE REV. P. J. MZIMBA, R.W.T.— Nkulu Yendlu Enkulu,—Singa singakwazisa ukuba, tina bamagama alandolayo, sanduluka emakayasifunzele ukuze ngomhla we 2 ka May sibe se Mgwali wakwa Ngqika, apo wawusitume kona

NGOMCIMBI WOZILO.

Kute sise sendleleni saziva indaba zokuba silindelwe kakulu, seva ukuba umfundisi wakona kunye nabapati msebenzi abancedisana naye, bayicacise kakuhle indawo yokuhamba kwetu, nokuba bawuyalezile umzi ukuze uzokuzipu-lapulela ngokwawo ilizwi esinalo. Sigalelekile kona ngo Mgqibelo ukutshona kwelanga, sifumene kunje ngoko besive ngako ezindleleni. Safika bekulindelwe ukuba soba batandatu mhlaimbi sibe sibhozo; kwaza ke kwakutshwa abantu abaya kusigcina ngezo ntsuku. Sati sigaleleka kwa mfundisi aba efika amadoda aze kukangela ukuba sibangapina, ; kwaza kwaba lidano nakuti nakubo sakuba batatu kwakupela. Tina babeko sasiwa ngendawo ekubonakele ukuba masibe kuzo.

Lendawo yokuba sibatatu endaweni yokuba sibe batandatu, ike yanga iza kusixaka, koko omnye wetu uvelise elokuba indoda mayipate umbolombini ukuze izikoti zibe zitandatu nokuba tina sibatatu. Sivumelene kwelo noko sasikulilela ukuba yayingeko ikanunu eyayilitemba letu, umfo wa Pantsi-kwa-Mahlati. Kekaloku ngokuhlwa ngo Mgqibelo siqube kumfundisi indawo ositume yona wena Nkulu Yeudlu Enkulu, saxela ukuba ute maze nge Sabata sitete ngomcimbi wokuzila utywala; kuze ngo Mvulo kusasa senze

ITEMPILE, samkele abafuna ukuzimanya no Mhlambi Obekekileyo Wabazili Benene, ukuze ke sibuye sigoduke kwango Mvulo' lowo. Umfundisi usipendule ngeliti ubanzi umsebenzi abaza kusinika wona; basikupele usuku lwe Sabata nalo lonke olo Mvulo, bosiyeka sigoduke ngolwesi Bini. Site ke kwelo, kuba sivile ukuba kuxheliwe nokuxhelwa, asabasalibaleka.

NGE SABATA.

Kusilo nge Sabata, indawo yokuqala esiye kuyo ibe sisikolo se Sabata, satika kuko iqelana labantwana, ate Umfundisi wasicela ukuba senze amazwi kubo. Okunene siwaposilo amafutshane, yaba ise ingena inkonzo yokuqala. Ute kaloku umzi wase Mgwali wavusa esidala esalamaxesha abantu bebesenoluvo lobuntu base Maxhoseni; oko bekusakuti kwakuyalezwa ukuba kuko ilizwi eliza kuqutywa, ange ulowo angazivela ngendlebe zake. Londlu inkulu yetyaliko, uyaziyo wena Nkulu Yendlu Enkulu, yazala sasuka samangaliswa. Ayabako nalendawo yokutumela ngosapo njengokungati indaba zivakala ngosapo. Site sakuposa amehlo asawadinga amadoda I aqinileyo omzi, singasateti kwicala lama nkazana.

Bekubonakele kuti ukuba

ILIZWI OSITUME LONA maliqutywe kule nkonzo yokuqala ngu Mfuudisi u Mr. Makiwane, enze intshumayelo ngoselo. Okunene wenjenjalo, washumayela kumazwi ati, " Anazi kusinina ukuba amanxila akayi kubudla ilifa ubukumkani buka Tixo? " Uyiqube inteto yake kubantu abayipulapula ngenyameko into etetwayo, kwabonakala ukuba nendawo eyakusilelelayoba kwelo mshumayeli icala, abantu bona beyibekelo indlebe inteto yake. Kute ekupeleni kweyoktiqala inkonzo umfundisi wase Mgwali wahlokomisa ukuba maze abantu babuye babeko bonke kweyamva, abatunywa basayakuquba amazwi abapatiswe wona.

Ingene okunene eyesibini. Baza abantu banjengeyokuqala nangobuninzi nangokupulapula. Singene kaloku sabatatu kumazwi okubonisa

UKULUNGA KOKUZILA nengozi yobungcatu, savelela ukugqitisela kokutempila, sazama ukutyila into okuyiyo ukutempila ukukwahlula kwezinye intlobo zokuzila—noko saye sizincoma nazo. Sishiyene kwelokuba kusasa ngomso kuyakubuya kungene intlanganiso yozilo kuze ekupeleni kwayo singenise abafuna ukuba ngamatempile. Umfundisi uyaleze kwakona ukuze bazame bonke abantu ukubako, wahlokomisa nelokuba emva kwedinala ngo Mvulo siyakusinga e Cwengcwanasiqube kona intshumayelo zenguquko, kuti ngokuhlwa ngo Mvulo size kuquba intshumayelo kwase tyalikeni.

Ngokuhlwa nge Sabata sikumbule esikolweni somtinjana waza umfundisi osongameleyo, umntu obubele busikumbuza ebesibazela encedeni oko besisengamakwenkwe sisalusa impahla, wasipa ituba lokuteta nomtinjana ngozilo nokutempila. Senjenjalo ke okunene sobatatu, wabake uyapela owalomini umsebenzi.

Kusilo ngo Mvulo sisinge kwase tyalikeni, wayawaba mninzi umzi wase Mgwali : sakupaula ukuba bako nabakude. Sibuye

SANGENA EKUBONISENI NGOZILO sangena silandela amazwi ashukumisa intliziyo ayenziwe ngumfundisi wase Mgwali. Sigqibile ukuteta sicele ukuba owase Mgwali onezwi alipose, kwesuka kumadoda namankazana bateta ngokuvumelana nokuvuyisana nendawo owawusitume yona.

Kubantu abatetileyo kusuke nentombi ka Ngqika, udade bo Sandile, osuke wati: Ndiyavuya ukuba namhla kuzokutetwa ngotywala Emgwali.

UTYWALA, UMTSHABALALISI, umdungudelisi. Tina Maxosa singasena cala nje namhla, sapangwa butywala. Lemfazwe ka Ngcayecibi iiika kungascko mzi apa, kungaseko bani onokubona into elitamsanqa, abone ulonakalo oluzayo. Yinto ebekusiti xa umntu ebesinge e Cumakala, baza utywala bambulala endleleni, abaputume lomkhosi bamngcwabe Kwase caleni lalendawo bamfumene kuyo, bati begqiba oko babe besela ibhotile abenayo u??i, besiti badungudelisa usizi. Ewe, umhlaba tina Maxosa siwupangwe butywala: nenzalo yetu siyipangwe bubo. Kuko abangandaziyo ukuba udandizele, kanti ndandinaye umntana wase budodaneni. Namlila andimazi nalapo akona, wemka notywala. Ngubanina ongade avelise ntonina elungileyo yotywala. Ngoko ndinga angati Umxosa omnye osokeyo kutetwe naye ngokuba makahlukane notywala umonakalisi owacita umzi wakowetu.—Itsho le ntokazi yase Matshaweni yadala usizi; yawenza lamazwi iwaleka kwelokuti

SITANDAZELENI tina bantu bazama ingqoboko singabase bukosini, kuba indlela yase bukosini inezilingo ezikulu zisebuntwini. Uti usacinga nge Nkosi kutike into ikukumbuze ubuntu, uze unge u Kristu ungamxuba nobuntu, kanti kuhle ukuti akukolwa umntu aqube ngokucacileyo; njengoko u Kristu anga kungakuko.

Kobe lusizi kuti ukuqonda ukuba noko itnnandi intlanganiso siya kumelwa kukuyi nqamlela ngenxa yokushiywa yimini. Site ngoko mabapume abanye kusale

ABANGA BANGANGAMATEMPILE.

Yinto kaloku esisuke sakohlwa saman'-ukukangelana, kuba kusuke kwazinikela umzi wonke, sabona into ebesingazanga sayibona. Amadoda, abafazi, ulutsha, ngokukodwa umtinjana. Kufuneke ke ukuba sibangenise ebutempileni aba bantu, bendawonye nomfundisi wabo. Sikugqibile oko siseke ngabo itempile, sati sakubala safumana ukuba isekwa ngabantu abamashumi asitoba anesitoba (99). Asinabo ubuciko bokuquba ubukulu nokumangalisa kwento esayibona kulomzi—ngokwamkela kwawo uzilo.

Sipume kuse kubonakala ukuba asisenakuya Ecwengcwana, kwase kuvakaliswa eyangokuhlwa intlanganiso, esite kuyo saposa amazwi okuyala

ABANGEKAKOLWA

ukuba bamkele u Yesu. Ekupeleni kwale nkonzo kubeko abeze kusililela ngendawo ebezibaxake emini ezibangele ukuba babe abangenanga ekutempileni, basikedamela kakulu ukuba singabashiyi besengapandle. Sidesavuma, sabayaleza ukuze babeko kwakusasa ngolwesi-Bini.

IMINDWAKELA.

Okunene ngolwesi Bini kute kwakupuma abafuni sangenisa itempile, samkela amalungu alishumi elinesitandatu, ukuba ko ngoko ibe likulu elinancinye elinesihlanu.

UBENJALO KE, Nkulu Yendlu Enkulu, umsebenzi obusitume wona ; saba siya guquka ngolwesi Bini emva kwexesha leshumi. Kekaloku kuko amazwi amabini namatatu esinga singeyeke singawenzanga. Elokuqala kukuncoma

UKWAMKELWA KWETU ngumzi wase Mgwali. Sitabatela kuba fundisi nabesikolo Sentombi kude kube kongakanani ongowase Mgwali. Sanga sizinkosi, sada sati hlelinje lento yobukosi inqwenelwa kangaka ngabantu iyole kangakana.

Elesibini ilizwi nelona singa singabandezela kulo, lelokuti sakuqonda mhlope ukuba

UKUPUMELELA KOMSEBENZI wozilo Emgwali akubangelwangayintsebenzo yetu. koko kusisiqamo somsebenzi womfundisi wakona u Mr. Welsh; umsebenzi wake neremente yake. Sati ngoko siyavuyisana naye umfundisi lowo nelobandla lake. Sakufumana ukuba sekulixesha elide ikutalelwe lendawo yozilo. Kumnandi kuti ukufumana ituba lokuvakalisa ukuba umsebenzi wokulima, nokuhlakula, nokuvuna siwubalela ukuba ngowo mfundisi nebaudla lake ; owetu ube ngowokuncedisa ukuzisa ekaya. Kube yinto esiyincomileyo nokuti amatempile ase Mgwali avumelane ngokuba itempile yakona ibe ngu " Alex. Welsh."

UKUQOSHELISA.

Amazwi etu, Nkulu Yendlu Enkulu, selemaninzi, asisoba sateta nto ngendawo ezibucala nalo wawusitume yona— ezinje ngenguquko yabantu esayibonayo ukuba iko sakukangela iqela labafuni— ezinje ngesikolo somtinjana — nokuya kosapo esikolweni se Sabata — nezinye indawana ezinjalo esazipaulayo. Mase sisiti siugabatunywa bako abatobekileyo, —ELIJAH MAKIWANE, R.W.C., MBEM NJIKELANA, PETER MARAWU.

Imvo Zabantsundu.

NGESIGWEBO SOMFAZI.

MHLELI WE "MVO ZABANTSUNDU,"— Ndifuna ukuba 'ke ndibhekise kwimvo zama Kristu ukuba 'ke zikangele kwesi sigwebo sigwebe u Sarah Danise ukuba asilunganga, silungile sinina. U Sarah watshatiswa kwatiwa baya kwahlulwa kukufa. Ngubanina ko ongavumela utshaba lwake ukuba lumkupe endlwini yake—lube ngapakati yena abe ngapandle? Enye indawo, namhlanje onyana betu bazakuti ukuzipendula intombi zetu zakubanqanda esonweneni — Nizakuxonywa nipi Ke nati nje. Xa kuzakuba nje ipina ke inyaniso yomtshato, kuba u Sarah Danise wala nento yake, umyeni wake ngemfanelo. Make nditshone nditi tu ngentloko. Ndim,

PATULENI KAKAZA.

Qitsi. June 10, 1891.

Umhlati wa Barwebi.

IXABISO ngoboya kumsito wase London lise lelanelisayo kubatengisi ngokocingo lokugqibela.

IZIFO ZEMPAHLA—Ipepa Lakomkulu Labalimi liti indawo asaxelwa kuzo Umbendeni li Dike ne Cumakala. E Herschel apo ebeke wabukali unqumame nokungena kobusika.

" USIYAZI" WEMPAHLA.—Kutike ngo 5 June kweli lizwe u Dr, Edington omiselwe komkulu ukuza kupicota imbangi yezifo empahleni. U Mr. Sauer wayeke wati isigxina sake soba se Qonce. Okwangoku ipepa la Komkulu Labalimi liti uzakucikida umanz' abomvu, namanzi entliziyo ezigusheni, kwanesifo samahashe.

IMARIKE YASE QONCE (20 June) —Ibhotolo, 1/3, 2/7 ; Amaqanda, 7d, l1d ; Irasi Eluhlaza, 1/3, 1/10; Ihabile, 2/4, 5/; Ihabile Ezinkozo, 9/ngekulu; Itapile, 3/, 8/ nge l00lbs; Umbona, 4/5, 4/1; Irasi, 4/3, 5/6 ngengxowa ; Inkuku, 9d, l/l; Ikwakwini, 6/3; Amatanga, 1/, 3/6 ngedazini; Umgubo, 17/6 ngekulu; Ingqolowa, 12/6; Imbotyi, 6/, 8/3 ngekulu ; Inkuni, 11/6, 49/ ngeflara.

IMARIKE YASE BINI, NGO JUNE 20.—Irasi 13/ ngengxowa ; Isemile 6/6, 7/3 ; Ibhotolo 9d, 1/10 ; Amaqanda 9d, 1/4| ; Ihabile 5/6, 7/3; Inkuku 1/; Irasi eluhlaza 1/, 1/3; Amazimba (ngengxowa) 7/6, 10/6; Umgubo (ngengxowa) 27/, 30/; Umbona (2001bs) 10/, 12/6 ; Ihabile ezinkozo 10/6 ngengxowa ; Amatanga 1/, 3/6; Itapile 6/, 10/6 ngeknlu ; Inkuni 12/, 35/; Ingqolowa nge l00lbs 16/6, 18/6.

IMARIKE YASE KOMANI.—(Ngo 20 June) Inkuni 34/, 68/; Irasi eluhlaza 1/3, 1/10; Ikwakwini 5/6, 8/; Inkuku 1/, 1/5; Amatanga 1/6 ngedazini; Isemile 3/9; Incha 3/ ngeknlu lezitungu ; Itapile 5/9 ngengxowa ; Umbona 3/9, 7/9 ngengxowa; Umgubo 13/6, 14/ ngekulu ; Ihabile 12/6, 14/ ngekulu le itungu ; Amaqanda 1/6, 1/8; Ibhotolo 1/3, 1/9.

Native Opinion,

THURSDAY, JUNE 25,1891.

SCHOOLS SEASONS

--------------------->--------

ONE of those discussions on Native matters in which the country members are wont to take part came off in the Legislative Assembly on Thursday last. On such occasions the floodgates of bucolic eloquence appear to be thrown open, although somehow the speakers manage to say the same thing, if not in pretty much the same words, at all events, with slight variations in language, they often convey the same ideas. An opportunity offered on Thursday last for a debate on a motion by Mr. DAVID DE WAAL for the closing of Native Schools —the distinction being emphasized— during the ploughing and reaping seasons. The object is to enable farmers to secure labour from the children attending these Schools. It is clear that the proposal has to do with the Schools of the coloured classes of the West although no effort is made to distinguish between Natives of the West and those of the Eastern districts of the Colony. A very sensible suggestion has b^en prominently thrown out in the columns of the *Cape Times* pointing out the absolute necessity of differentiating in referring to Natives between the Frontier peoples and the coloured population of the West; the circumstances of these classes differing so. This, however, by the way. Mr. DE WAAL argued that farmers had no labourers, all the children being drafted into schools. lie proceeded to enunciate the old Boer belief that GOD had ordained that u the black "should be the servant of the far- "mer, the 'baas.' " Mr. LE ROEX supported the resolution in the same strain. Fortunately it was not in this dogmatic spirit that subsequent speakers addressed the House. Mr. DE VOS, whose speeches arc always characterised by sound common sense, remarked on the wants of the various districts not being the same, and saw difficulties in practically carrying out the motion. It would be hard to gainsay a proposition laid down by Mr. DE VOS that " To be "a good farm servant one should " have learnt to labour in his youth. " If children were left at school "till their fifteenth or sixteenth " year, they turned out good-for- " nothings " [on farmsj. To the point also are ISIr. BASSON'S obser-vations that " if it was considered " that the coloured people were our " labourers, they should be educa- " ted as labourers besides enjoying " school education." Mr. HOFMEYR demonstrated the impracticability of making a distinction between white and coloured children, and proceeded to give what really is the key to the whole question. " It " was going too far," said the member for Stellenbosch, " to close " the Schools for such a purpose " when so many children were run- " ing idle in the streets." It is surprising, after such a statement of the case, Mr. THERON should have still deemed it worth while to refer to very exceptional cases of Natives playing cricket and lawn tennis as if all Native children were so occupied. Still the fact remains that for every Native child in School a thousand are not in the school room ; and the question is not as to how to harass the small number in school, but how to utilise the raw material that does not go to school. School-going being a matter involving four hours at the outside, it is not exactly correct to say those who frequent schools do no work at all. We are ready to subscribe to the statement that farmers are the best teachers of work ; there being wealthy well- to-do Natives, who served their apprenticeship under farmers, whose lot is being envied by their fellows ; but the real difficulty is how our people can be brought in contact with the farmers; but it certainly will not be by such measures as the Srop Bill or using language such as Mr. DE WAAL'S.

Topics of the Day.

LEGISLATIVE COUNCIL. THE present summary relates to the Fourth Week of the sittings of Parliament. The Council sat on *Monday, 15th June,* and disposed of questions, none of which were of great public interest. The Dairies Bill is passed and the Estates Bill, the second reading of which is moved by the Attorney- General, is advanced that stage, when the House adjourns until *Wednesday, June Vlth.* On this day questions and answers were again prominent; not so, however, as regards their subject matter. The principal business was the Committee stage of tho Medical Bill. Progress was reported at 4 45, and the Council adjourned for the week.

LEGISLATIVE ASSEMBLY. THE activity of the first Chamber stands in singular contrast to the uneventful annals of the Upper House during the fourth week of the Session. *Monday, loth June,* sees the Widows' Bill pass through committee. The House then goes into Committee on the Additional Appropriation Bill, in the course of which tho Premier states the resolution of the Government not to abolish tho Native Department in view of the creation of tho Agricultural Ministry. Sir T. Scanlen thinks Natives should be under tho immediate direction ot the Primo Minister, seeing that so many questions of policy are connected with their administration. Afterwards the Jury Bills of Sir T. Scanlen, which are generally approved, pass the second reading. The sittings close with the accepting of the principle of a Bill by the Premier to make Government property pay local rates. The next day (16tA *June)* was taken up by Sir T. Upington to air the grievances of tho Diamond Fields, speaking for two hours. Mr. Merriman followed for tho Government, saying it was not a case in which Government could specially interfere. *Wednesday, 17th June* —To-day the House, after adjourning a debate on Mr. Orpen's Scab Bill, is taken by surprise with a long speech on a motion to go into Committee of Supply, by Sir Gordon Sprigg, in the course of which an attempt is made to attack tho Ministry. There being hardly any material for such an attack, tho effort is as vain as beating the air. On the following day another no confidence debate is led by Sir T. Upington on the Basutoland Customs Convention, which, being unassailable, survives the attack, some of the arguments by ex- Ministers being described by Mr. Fuller as only worthy of tho intelligence of some Hottentot in the far interior. 'Pho phrase will die hard if ever it will. Air. de Waal raises one of those discussions, palatable to the country members, on the closing of schools for coloured children during busy seasons on farms. It ends in the matter being left to Sir L. Dale's discretion, who had done already what could be done to help farmers in this respect. *Friday, June* 19. The reply to the attack on the Premier by Sir Gordon Sprigg was resumed by Mr. Merriman, who was followed by Sir T. Upington, and answered by Mr. Sauer. Mr. Hofmeyr and Mr. Laing also spoke briefly in supnort of the Premier, and then Mr. Rhodes replied in a calm magnanimous spirit. After his address the real business of supply was entered into. Mr. Laing's Fencing Bill and the District Surgeons' Enabling Bill by Mr. Orpen, are read the second time.

TiiE JUBILEE OF LOVEDALE. WE hear that it is in contemplation to celebrate the Jubilee of the Lovedale Institution which falls some time during the current year; and we believe the announcement of the scheme for suitably marking so important an event in the history of the Institution and of the Natives only awaits the arrival of Rev. Dr. Stewart from Scotland early next month. Nothing more could unite in a common emotion the hearts of the sons and daughters of Lovedale than a proposal to mark in a manner worthy of the place and its history such an occasion ; and all arrangements with this end in view have our best wishes.

AS TO SIGIDI. WE had before now announced the withdrawal by the *East London Dispatch,* ot certain remarks by a correspondent impeaching the loyalty of Sigidi which appeared to have been founded on imperfect information. At the special desire of our contemporary we reproduce the following further explanation on the matter appearing in its Saturday's issue: —" Wo have received a communication from Kingwilliamstown touching a paragraph respecting tho Chief Sigidi which appeared in our columns two months ago, questioning his actions. Our regrets at being the vehicle of any mistatements concerning tho Chief were expressed promptly on the receipt of a letter signed " Teritas " and written in defence of Sigidi. Subsequently we refused correspondence taking the other side of the question. If repetition is of any value we repeat the regrets referred to, and need only say that our object is to serve the public interests and not print malicious statements regarding anybody, white or black. Perhaps IHVO will take over this statement, as we understand it took over some of flic original matter."

NATAL NATIVE PROVISION. WHEN Responsible Government was granted to the Colony of the Cape of Good Hope the only provision made for the Natives was, beyond tho Civil list of about £15,000 per year, that they shohld enjoy the Franchise on the same terms as the whites. In connexion with the introduction of the same form of Government in Natal, the restrictions as to the Franchise remain as at present but the liberties of the Natives are, we think, even more effectively provided f®r by limiting the powers of the Legislature in which they are not represented as regards the enacting of provisions for people, other than those of the European race. Such Legislation is not to be proceeded with except with the sanction of Her Majesty's Government, and on the honour of that Government our people have long ere now learnt to depend with confidence.

NATIVES SIGHING FOR THE DUTCHMAN. THE Bloemfontein *E.c- press,* one of the most extreme Boer organs in the land, is not prepared to go the length of the Johannesburg *Star,* Mr. Hofmeyr and Mr. Merriman in the matter of getting rid of the Natives of Africa with tho object of making this a white man's country. It says that this is going to an extreme. The following on this subject is culled from our contemporary : —" NATIVE OPINION calls upon Exeter Hall to be prepared for heavy work in South Africa. Tho *Star* has discussed the problem of ' getting rid of tho blacks,' and has declared ' alcohol as the only efficient means of sapping the fund of seemingly infinite vitality,' speaking of the extermination of the Natives of Hayti by the Spaniards as ' one of the few claims to the grateful remembrance of posterity that nation posses '—a singularly muddle- headed remark, by the way since the Natives of Hayti have been replaced by about the worst crowd of blackskins under the sun, who treat the whites as an inferior race. We cannot say that we hold with the brutal *Star'* in the direction its statesmanship has taken in this matter. But we are by no means astonished. There has never been an intelligent, fair, and continuous Native policy by English Colonial statesmen. They always indulge in extremes. Today the blanket vote and artificial nigger nurseries, to-morrow ruthless and merciless extermination ! The golden mean of a sensible policy, which apportions to the Native his fair share in the social, ethical, political and economical relations of this Continent, has never been acknowledged or practised. Extremes lead to reactions, and the reaction will come sooner or later, and it will then be too late for the Natives to acknowledge who, after all, were their true friends. They will sigh for the Dutchman one of these days."

THE AFRICAN CHOIR. WE notice that this body of amateur singers, which was started by certain enterprising gentlemen in Kimberley on the lines of the Jubilee Singers, is being referred to in England as a Choir from Lovedale which has been sent home to show what those trained at that great Institution can do. How Lovedale and those who consider her as their *alnta mater* will like being identified with a Kimberley movement which they do not and cannot control, because it is beyond their power to do so, we cannot say. But it will be admitted on all hands that Lovedale Singers *minus* Mr. Knox Bokwe may be compared to the play of Hamlet with the Prince of Denmark left out.

DUTCH CONSIDERATION FOR NATIVES. THE Natives are ever-ready to welcome any generous or humane sentiment Dutch Farmers may let fall respecting them in the Legislature. We were pleased the other day to find in Mr. Le R®ex's remarks on the Ballot certain expressions which showed that, in this matter, at any rate, he was not prepared to see what he deemed the liberties of the untaught Native tampered with. A short time previously Mr. Venter had, on tho labour debate, expressed an opinion " that the introduction of white labour would contaminate our blacks." With the *P. E. Telegraph* we are pleased " to see such a growing consideration for the Native among our intelligent Dutch farmers."

A FARMER ON NATIVE POLICY. IT is unusual to look to a meeting of farmers for any just or generous feeling towards the black man ; but perusing a report of a Farmers' meeting recently held at Bedford, it was very gratifying to find, among the well- known diatribes against everything Native, that two gentlemen were not afraid to stand up and maintain the cause of justice and fairplay so precious to cultured Englishmen and other en-lightened men. The subject under discussion was Natives on Juries ; and we are particularly struck with the liberal views enunciated by Mr. F. King, in which may bo found tho real secret of a successful Native Policy. In the course of his remarks Mr. King observed "The Natives were very numerous, and should be made and kept friendly and not converted into enemies by harassing restrictions. A Native man of education and good position has a right to demand to sit on a jury." Later on Mr. Ainslie ex-pressed a view that " the law stated that Natives could serve as jurors. There were intelligent Natives." It is to such level-headed gentlemen among Colonists that our people naturally fall back on trustfully when mutterings of suggestions of getting rid of the Natives till the air.

THE GREEN-EYED MONSTER. " TATTLER " in the Kimberley *Independent* writes about the attentions wearers of the black skin meet with in the mother country, and of course begrudges the Natives of these civilities. He writes: — " I have met the English pampered Kafir many a time, and knowagood deal about them. Here in the Colony, people cannot believe that the possession of a black skin, insures the happy possessor in England, the most flattering attentions. Our black brother not oniy has equal rights, but he is allowed to put on insufferable airs of superiority. Nothing is more annoying for a South African to meet one of these gilt edged Kafirs lolling about in English drawing rooms, with pretty well brought up English girls, waiting on them hand and foot. This reminds me that a friend of mine was once on a visit at St. Mary Cray, Kent, and being young and foolish, he fell desperately in love with a fair young girl. She would have none of him however, preferring a dandified Kafir from tho West Coast, who was studying at the ' Rectory.' It appears that ho was a Prince up Cape Coast Castle way, and no ordinary white 'Mr,' has much chance against a prince in England, no matter what his colour."

NATIVE VOTE: FAIRPLAY. IN a readable article on the rejection of Mr. Orpen's Ballot Bill, the *Oudtshoorn Courant* refers to the Franchise Question also in so far as it affects tho coloured voters. It is refreshing to observe that in large and populous European centres like Oudt-shoorn there is no sympathy with the movement to deprive Natives of a privilege which it cannot be said they have ever abused. Tho *Courant* says:—" And what is this objection [to the Ballot] ? It is the expressed fear, that secret voting will return a different set of mon to Parliament; the ' nigger vote' is the key of the situation. This will doubtless be made abundantly clear before the close of the session, for we gather from Hofmeyr's speech that the Bond party intends to introduce some measure dealing with the franchise, and wo may be sure that its tendency will be in the direction of still further reducing the coloured vote. We are fully alive to the shortcomings of tho natives, and their very limited capacity for intelligently fulfilling their part in the work of governing the country, but on the other hand there are not a few white voters equally incompetent to discharge their duties as citizens. So long as people are equally taxed without distinction of colour the franchise should be in like manner equally bestowed on all, and we have no sympathy with those who seek, under specious pretences, to secure, not purity in elections, but the triumph of a particular party or class. If the arguments that will be adduced hereafter in and out of Parliament for restricting the coloured franchise were the genuine expression of honest conviction, the men who have wrecked the Ballot Bill would have been its strongest supporters, for it might easily be made the means of eliminating the illiterate voter. But this is not their end."

TEACHER WANTED.

WHO will bo willing to act aa Catechist. Competent, and with good character. Churchman. Apply Rev. 8. W. Cox, English Church Mission, Herschel. 3t27

WANTED.

A CHRISTIAN TEACHER, who would also be willing to asaiat aa Evangeliat, for a beginnera' achool in Mount Ayliff District. No Government grant. Apply, stating references and experience, for further information to Rev. P. L. HUNTER, Mount Ayliff. 3t27

TEACHER WANTED.

1AOR Nyolula, Dingiswayo's Location, Fingoland. Grant £30 a year and School Fees. SEWING MISTRESS, £8 a year. To a Certificated Teacher, whose wife has a Lovedale Certificate for Needle-work, this is a suitable place. Only members of a Christian Church need apply. To begin work on 13th July, Apply to W. 8. CALDECOTT, Missionary Superintendent, T'Somo.

ELIPEPA LIPUMA
NGOLWESI-NE
IVEKI ZONKE.

Lijonge Ilungelo Lomzi kupela.
Limele imfanelo ya Bantsundu ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

Imvo Zabantsundu.

(NATIVE OPINION)

Lirolelwa 3/6 nge Kwata (itunyelwe irgekapeli) 4s ipele i Kwata ingarolwanga.
Unokuhlaulelwa wonke unyaka ekuveleni kwawo nge 13s 6d.
-----o-----
Izaziso Zabazelweyo, Abutshatileyo, Nemibiko, irolelwa 2s 6d. zingenekanye; 3s 9d kabini ; 5s katatu.

Authorized Medium for the Publication of Government Notifies addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.l — KING WILLIAMS TOWN, NGOLWESI-NE, JUNE 25, 1891. — [Vol. X, No. 347

KING WILLIAMS TOWN ADVERTISEMENTS.

DYER AND DYER

KING WILLIAMSTOWN.

IMPAHLA EZINTSHA,

(Ngo Stemele bonke).

Ibhulukwe zamadoda ze Flannel emhlope ziqalela kwi 7s. 6d. nge par.
Ibhatyi „ Zolanga zelinene „ 7s. inye.
Ibhulukwe „ „ » 5s nge par.
Ibhatyi „ Zehlobo ze Holland „ 4s. 6d. inye.
Ihempe „ ze Tennis » 2s. inye.
Ihempe „ Ezimhlope „ 3s inye.
Ihempe „ Zokusebenza „ 1s. inye.

IMINQWAZI YOBOYA, IMINQWAZI YE STROYI, IMINQWAZI YE STOFU Intlobo-ntlobo-yamanani onke.

Zonke intlobo zengubo Zamakwenkwe, Zabafana, nezamadoda.

Ibhulukwe zekodi ezisikiwayo ziqalela kwi 6/6 nge par.

Impahla Entsha, Amapini, Ibhola, ne 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 ezisikiwayo ziqalela kwi 50s.

(Iziziba nento zokuzimejela, zinikwa ngesisa kozifunayo).

Intlobo ezihleliweyo zokucitshwa, zo Zitofu, ze Diagonal, ze Serj, Zezitofu ezitofotofo, ze Kodi.

Umsebenzi, uhlobo, kwanokummila umntu,— Kungabekelwana ngako.

IVENKILE ETSHIPU E KOLONL

DYER NO DYER,

KING WILLIAMS TOWN.
f2310

BALIMI: KANGELANI APA!

SIXESHA LOKUTYA LO 1891.

INOVUYO olukulu ekwaziseni ukuba sizimisele ukutenga amanani amakulu, kususela kwingxowa enye kude kuye kuma waka amahlanu, xa isampulu zizezilungileyo, INGQOLOWA, IRASI, IMBEWU YEHABILE, UMBONA, AMAZIMBA, IMBOTYI, ITAPILE, njalo-njalo,
Ngamanani Apakamileyo ase Markeni NGE CASH *Ipetshana elixela ubunzima namaxabiso, liya.kanikwa umtengisi 'ngamnye.*

ISEBE LOKUTENGISELA

Kuya kusivuyisa kunene ukutabata umsebenzi wokutengisela nabanina INKUNI, IHABILE, UMBONA, okanye nantonina kwi Marike Yakusasa. Sokupa nomntu oyaziyo idolopu ukuhamba ne Nqwelo. Sibiza imalana encinane ngokutengisela umntu.

GILBERT FOX and SON,

MARKET SQUARE, KING WILLIAMS TOWN.

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 kwamsinyane ngalo mini ye fandesi.

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, IZIKUMBU, UKUTYA, ne MPAHLA EHAMBAYO.

KA "SIKWA"

ANOKUFUNYANWA KUPELA
KWI ARENTE YAKE
—u—

KING WILLIAMSTOWN ADVERTISEMENTS.

Beauchamp, Booth Co.

(EBIYEKA J. J. IRVINE & CO.)

Ivenkile YE MPAHLA EZIBUHLUNGU NGAMAXABISO ANGATSHIPU.

1TYALI—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 anemigca 4 ½ d. yard.
I Satin Ezimhlope nezi Cream, l0d., 1/-, 1/6 ngo yard.
Ingubo Zabatshakazi ezenziwa nge zintsha ifashini.
Iflawa Zabatshakazi. Izigubungelo Zabatshakazi.
Ingubo Zokutshata Zamadoda, Izitofu zokwenza Ibhulukwe Zokutshata Ziyasikwa.
Ibhatyi Ezimnyama ezi "best" Zetwidi.

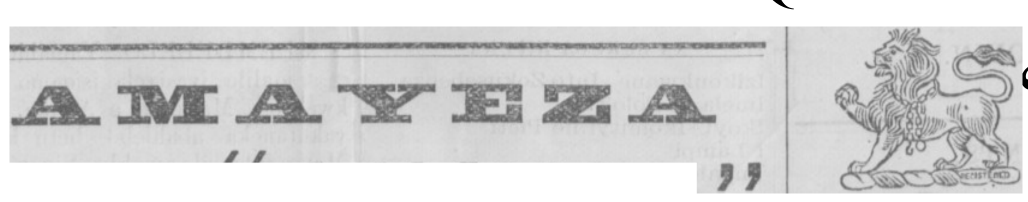
Yizani kuzibonela ezimpahla ngokwenu. Ngapambi kokuba nitenge napina yiyani ko

BEAUCHAMP, BOOTH & CO.

E-QONCE,
KINGWILLIAMSTOWN.

ALWINUS BOCK,

E MARKET SQUARE. E QONCE.



"THE ARCADE.''

PEACOCK BROS. & WEIR,

NGOKU BANEMPAHLA ENINZI EKETIWEYO

Yabo BONKE Ubuqheleqhele
BAMANKAZANA.

IMPAHLA ZAMADODA,
IZIHLANGU,
I SHOES, njalo-njalo.

Lempahla ilungele Abantu Bonke, Amaxabiso Onke, Nendidi Zonke.

NGOBUHLE NANGOKOMELELA AYINA KUDLULWA NAYIYIPINA.

Abo bangaba banento abayifunayo elunge nezi zinto

zingentla boba baya zinceda ngokutyelelela

"THE ARCADE,"

E KOMANI.

Kubo Bonke Abalesa 'Imvo.'

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 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 2d nge yadi. Iflanele 3 ½ d Nge yadi. ILinzi ngeyadi. I Sunshades 1s inye. Ikwiliti 2s 11d inye. Itawuli 3d inye. I Cretomes 2d nge yadi.

IMPAHLA YAMADODA,

YONKE IYELUNGILEYO:

IBHULUKWE ZEKODI ziqalela kwi 4s 6d inye.
IBHATYI ZEKODI ziqalela kwi 10s 6d inye.
TWUTI ZETWIDI ziqalela kwi 14s 9d.
IHEMPE ZOKUSEBENZ ' ziqalela kwi 1s.
IHEMPE EZIMHLOPE 2s 11d.
IMINQWAZI iqalela kwi 2s 6d.
IKAUSI ziqalela kwi 4 ½ d nge pair.

INDLU YAMANENEKAZI

Yonke Impahla yabaza Kutshata iko.

Ilokwe Esezitungiwe, nabo bonke Ubu qheleqhele bamankazana, bunokwenziwa nge xesha elifupi.

JOHN W. BAYES & CO.,

Kwi Kona yo Bathurst Street ne Church Square,

GRAHAMSTOWN

fll290

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, kangelisu 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,

E QONCE.

Ngabobodwa 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.