

Rulumeni wati, abaselayo abasayikuba nabukosi, Iwapela ke utshintsho. Kutivoko ukupendulwa kwetu, kotanyelwa i Komishoni eyakuzakupenda lomcimbi. Site ifuneka nganina kuba iyakukwotusa umzi, zayo i Komishoni zingabambili njengo Frost zifike zihlule zifuduse. Kutivye iyafuneka kuba nama Bhulu enobango. Ke yona izakupulapula inyaniso kulamacala onke. Ke ngako oko inteto ayavayo ngoku abuyileyo ipambili kunendawo akuyo i Rulumeni. Le yokungafunayo nokufunwa kokando.

Kusuke u Rev. E. J. WARNER, obengumlo wentlanganiso ukuyibulelela kuba Hinywa, ngakumbi ku Mr. Tengo-Jabavu, kuba yena ongasakelele lungelo lake nabano lake, keko ilivelo kubantu bakawabo kupela.

Kusuke u Mr. M. TABATA oke, lento ibe itinywe lamadoda yinto ekudala kutetwa ngayo kulomzi, kudala ihlelwa, abanye sebete shwaka ekufeni abantu ekwakutyeni kanye nabu.

U Mr. H. KALIPA ute, zonke izinto ezintloko selegizibila u Mr. Jabr.vu; ke yena ufuna ukukanyisa lombuzo ezintloko ndweni zemlinganiso. Nangumlo bango obuzayo:—Ninencanolo na bantu bese Glen Grey zokuba lomhlaba ube ungenwfo?

U Mr. WARNER uvakalise usizi olukulu lokuba o Messrs. Mlanjeni, Malasi, Pelem bengeko apa, kuba u Rulumeni engekayipenduli naleto kupikiswele nokuba kuba kutivye ukuba i Rulumeni uyakufumana ituba lokungena ngessipitipiti. Lentlanganiso kwaku Bangindlala besinyayo, namhla ke umzi bekufuneka uhlangele, kuba bona abawungxameleyo lomhlaba behlangene.

U Mr. J. VANQA ucele amagama abantu abatumbele incedwazi zokuchasa abantunya, aza adizwa.

U Mr. TENGO-JABAVU ubonise inteto yokuba kuzanywe into enye kuyekwe ukusukelwa ababhali bezincwadu, kuba kungabonakali ukuba kwahlukwane ingeko nendawo yokuba kwabulankwe xa bonke abantu beyingeni i Glen Grey ukuba yeyabo ngokunjalo befuna ukulahlala kuyo.

U Mr. ZWEDALA uvakalise ukuba ama Bhulu ayilinde kakulu i Komishoni ezayo, eyilungiselela kanjalo.

U Mr. QAMBELE upindelele kwindawo yokuba abantunya abantu ngabahlungu okuba aye pina amadoda aseba Tenjibili lomzi kudlaliswa ngawo ngumntwananje u Malasi.

Kusuke u Mr. KWEYA wati, akukho nento le eyenzwa ngu Pelem usenzelwa intloko vake.

Kute kwakubalalo kwesuka ingwevu yase Macibini eliqaba, yati nakuba ihleli ngemva entlanganisweni yakandala yeza ngapambili xa iza kutela. Ivakalise usizi lokuba kubonakala ukuba akuko into yenziwavo zintlanganiso zabachasa abantunya, kupela kudibene izilumko ziso sha amagaba.

Kusuke into ka Mba ukuyibula ilizwi lakudala lo Mpatiswa-Micimbi Yabantsundu u De Wet awalitela ke wintlanganiso yaba Tembu e Lady Frere, wati, Batembu u Pelem uyakunilalisa, u Pelem uyakunilishonisa. Ke indlela yokuphila kwake uyakuphila ngani. Namhla ke silila nye lomazwi isiyawakumbula.

Kusuke u Mr. R. KOBUS wati, nanku u Dolofu isibonda esasiko ke wintlanganiso eyatuma abantunya, ikwanguye owayeko kwintlanganiso eyayikanyela abantunya. Ke makanike ingxelo ukwenjenjalo kwake.

Kusuke umfoka JABAVU wati, yonke lento mayyekwe, nokuba ngubani, otenina, makungangelwa ezonto, umzi maudibane ulungise ibango lawo. Akuvumelekile ukuba axele izincoke ezilike zingapandle kwintlanganiso abantunya, kodwa angati ako amancane azilungiselele ukuma kakuhle ngasentlalo lombuzo ukuba lingeniswe kakuhle kwi Komishoni. Makuzanywe ukungeniswa kwabo.

U Mr. MAHONGA uvakalise umbuloko emenzi, ukuba ute unyikelisheba wabuloko abantunya e Kapa, utatuma u Mr. Jabavu obelincedo olukulu nangokuyi efike ezane namapaki amakulu lombuzo yati ke lonto yama uba nendawo ezincedayo.

Kungenwfo kwindawo yokuba makunylwe amadoda okumisa amabango omzi. Yaza londawo yashiywa Rev. E. J. Warner kwanomzi ukuba uke ubambeke ufuna ingwevu ezilike ukubalisa ngokufuneka kuba Nonesi, nazo zonke inkosi ezawelayo, nangaba Tembu abasasa.

UHOLO LWE DIKE-NGQUSHWA

Kuyasivuyisa ukuba lingekapeli ite-mba lokuba abantsundu bakowetu base nokuba yinyandala ebotsihweyo, engena- kwapulwa ngabelungu, bayapulelele uku- tanda kwabo, kulevoti. Lixapeshu umzi wase Ngqushwa ukuya e Dikeni, kwa- n abanye abakwezinye indawo—kulungi- seletwa ukuba kubeko intlanganiso yomzi wonke—owase Dikeni nowase Ngqushwa ukwudibanisa kwinto enye. Uvuyo Iwetu lungapezuyi, kuba u Rev. P. J. Mzimba naye ede wazikatiza, aku- bona ukuba ubehzhlalele, ngokubona ingozi oselucopele ukubakuyo umzi ngokwahlukana. Isidlangalala sentlanganiso yabantsundu bodwa ikangelwe ngolwesi-Illanu Iwaleveki.

I Ruluneli Kwelipezulu.

HERSCHEL NE RULUNELI.

Ibingase mngweni wetu ukubalisa ku- lilexisha ngotyelelo lo Mhlekezi; kodwa abantu bakowetu bazitimela sekumtuzi zigqilile izinto, nale injalo, sesiyingena ukuzotalalisa amawetu ase Gqili anganawo zingaziya into azenzayo:—

Sanduluka apa ngomhla uku- ku March sisiza kubona i Ruluneli e Alvani, impi eninzi kunene, ndati mna kokwam ukuba bona ingaba mayela kwamawaka amabini, kukuba amapepa Amangesi esiti yayi 1,500.

UKUPITIZELA. Saza kulalisa pesheya kwe Tyumbu, njengokuba wena Mhleli usazi, kwako ??? nganiswa into ayoyokufundwa kombuliso ufundelwa uluntu lwako Iwase Herschel ukuba luwazi amazwi ayaku bulisa Ruluneli. Ndawana ndati nda- yipaula yama lake—nxa kwakufunwa umntu wokubhal' igaba lake omele i Herschel yonke, kwaboko isipitipiti nakuba u Mr. Gundwana wayeyichazile kakuhle inteto awaye yimkelwe yimantyi, kwa- bonakala ukuba akawina ngamawethu, njengokungati kufunwa ukubekwa i Nkosi. Amadoda amabini ema kugela ati—ngi Gundwana ofanele ukubhala igama lake ezantsi embulisweni, kwako ingxokozelo enkulu yokuba akukho wu- mbi ngu Mchloamakulu, wayeka oka Gundwana ngentobeko.

UKUNGENA E ALVANI. Malunga ngentsimbi yesitoba kwafika u Captain Fynn umpati wayo ukuzi kuyitata ukuya kuyingeniswa esixekweni, yati i Tyumbu emlanjeni, intloko epa- rabili yaba ingena e Alvani. Soloko ndazalwayo nje ndandigala ukubona abantu abangaka ubuninzi. Yati uku- ngena kwayo yamangalisa wonke umntu waye sesixekweni; wupama umzi oma Ngesi wase Alvani ukubeka i Herschel

nxa ingenayo. Pambili ndapawula lamanene: Messrs. S. Mlameli, A.Mbulie, J. Gundwana, I. Tshwete, no S. Mei; yakufika e Market Square ifike yafaliswa kakuhle ukuba umntu wonke abe noku- yibona i Ruluneli.

UKUBONA I RULUNELI.

Sema mzuwana utile seva isandi esi- kulu segubu libetwa ngamaqakamba ase Qonce ebeta ingomva ye Nkosazana, atsho ngento emyoli, kuba abanye babe- nka ukuliva soloko bazalwa, namamhla usuka ati umntu uyavuya umntu obhala apo kudlalwa lento, Salinda umzuzu wati umntu kutiwa nanko esiza, sawa- kupa sonke amehlo. Sabona kufika isireshe, umfo ondevu zasmangalisayo, mhle kanye; yavela Imantyi yabiza u Mr. Gundwana ukuba azo ki fondulaUm biliso wase Herschel, wafudana ngezwi lubadoda elipakamileyo kakuhle, wevi wa nangabakule, wenyukela pezulu kwindawo kapambayo apo i Ruluneli yenyukela kona. Ngawo It amazwi alowo mbuliso:—

Ku Mhlekezi uSir H B. Loch, K.C.M.G., Iruluneli no Mpati Oyintloko we Kolo- ni yo Mntan'omhle ye Cape of Good Hope e South Africa, nezibhaxana ne mimandla chungu kuyo, noyena Oliliso lo Nkosazana, njalo-njalo.

NGAMANA INGAMKOLISA UMHLEKAZI.

Tina, Zibonda nabemi abantsundu base Gqili siziva sinembeko enkulu ngokufu- mana ituba lokudibana no Mhlekezi Oliliso lo Mntan' omhle e South Africa, ne Ruluneli ye Koloni eyi Cape of Good Hope.—Xa sibhekisa ku Mhlekezi amazwi okubonisa ukutobela kwetu umbuso, singa singavakalisa kanjalo umbuloko wetu oshushu ngokuzola esati sanako sa- ti sangena nje pantyi kolaulo lo Mntan' Omhle Nkosazana lemnyaka imashumi matatandi igqitileyo.—Siyababulela ka- njako nababambisen- no Mhlekezi emso- benzini ngempato yabo engenakhete; saye sinetemba ukuba ngexesha elizayo kuyakubekwa ukuba sibulele ngapezulu njengokuba sine Ruluneli ekunoneleleyo ukahambela bonke abantusi kolaulo Iwayo ukuzibonela ngawo yamntu ukuyitwa kwenzinto. — Sinngwenelala Umhlekezi indlela-nle, save siqonono- ndisi kwakona ukutobela kwetu ulawulo lwe Nkosazana. EMEHLOMOKULU, his X mark.

I MOLTENO NE RULUNELI.

Kute kuba tina kwelilizwe pakati kwa Mabhulu kuko umahluko onje ngokuba Sityebi Nelitwempu, layawati i Bhulu— Nina Maxhosa iyani ngapaya; ndala mna, kuba ikwandimi lo watwala un- ngwazi welinye i Bhulu. Yafika inzwana enkulu—i Mayor n Mr. T. J. Pope, wayi- funda i address yomzi, no Rev. C. K. Hodges umfundisi wase Wesite, no Rev. F. Marais we Dutch Reformed. Enva koka yaya kulalisa kwa Mayor. Ndaye mna ndipantsi kwenyayo zo Mntan' omhle, ndamkangela ndamkangalisa njengo Sir H., Darkly ngo 1871, nanje ngo Sir B. Frere ngo 1877, ukuba andiposisi, e Fort Beaufort. Ndite ngokujikelela emva kwe- station—nantsi Imantyi yase Burghers- dorp seyimi iqumbile, njengekunzi ye esile ikonya. U m o n a k a l o y inyo? Uzimemile, suka i Komiti aya- mhlo? Suka kuti xa kwaye kuvulwa lithe elitsha, kwenzwe idlala ku- ngemva nge E.I, yena omadala akangena, suka gxagxa litile lazupata kakubi. Imantyi: 'Mka apa. Suka inkunzi yegxagxa yakulula ibhatyi yati—Yiza ukuba yag- andlala. Kaloku lona igxagxa alimkata- lele kuba akiko ematyaleni apo ateta ukutanda kwake ; kuba ishushu indoda leyo ngakontsoni, ti ayitombi namnye umntu ontsundu, ingakolwa nokuba ku- 'ko noko amnye olungileyo. Kuse Umntan' Omhle emka, umfo obuso buteta uxolo, Inkosikazi yake kunye nentombi zake zombini. Sabuka u General Cameron xa emana umzuzwana wonke eba ngati tshiki, abuye, ase selenika imbeko. Ewe umfo lowo ngumpati-ndebo yo Mhlekezi wenene. I.C.M.R. no Queenstown Volunteers zaziko zaba sibizo ngalomhla. Bhungane omakulukulu soke sizidle oko nati site sayelelelwa yi Ruluneli, saqo- lula ukuba u Bhungane amakulu kude ude wazala wazala, wada wasizalola ne Ruluneli.—CARO.

Ngomnyhadala we Dike-Ngqushwa

Kukumanganam okuqabela negevoti yezi zihlizi zibini ebangwe kukwapuka kwelinye lamalungu u Mr. Johnson ngetuba lokufa; abangwenelwala ngoko abanyuli-ngokuko- dwa kuba bajongwe ngamhlo akufupi na kude — ukuba banga bangabi bayicinge ngentloko ezipolileyo nezihluzilekileyo into abuya kuyenza mhla kuvotwayo. Siti mhla kuvotwayo ukuba yonke enye into obisenziwa mayelana nevoti ibingeyiyo nqobo yento— ibilueqesho kodwa lwanmahase ukulungi- selea ugqatso. He, liseko ituba ke ntoza- kowetu lokuba, nobengati uya kuhamba kakubi, abuye angene eluhlweni lwabaya kwenza umsebenzi ongasakuba ludumo lomntu omnye, kodwa oyakuti wakuba udule, uke ludumo lwetu sonke bannyma kwizizwe ezimhlope nezimnyama ezisiphali- leyo. Ngoko nabebetyekele ukupambuka mababuve, liselexsha.

Into ebange ukuba oluvoto lutsale amehlo abantu kangaka kukuba lungenwe ngumfo ka Heyi (Mr. William Hay). Isitunzi, ngakontsundu umzi, zombumunzwa uyu Hay, kamudada alise into zabonso, sibale- Iwa ukuba singalingana nesika Mr. Saul Solomon odumileyo nobekelileyo. Umgum- fo olonke entweni ngosiba; yayo yonke lonto ebete wayipuka ipela ukusebenzela umntu ontsundu onke omaxesha. Ngamaxe- sha obubi kwabantsundu ibinguye umbuzeli ngepepa lake elaziwa kulo lonke i Cape Mercury. Ate akukananywa kolunyulo lukoyo e Dikeni nise Ngqushwa, ngantliziyi nye omhlope nomnyama, utshaba nomhlobo, kwi Koloni yonke ute, ' Uncedeive namhla umntu ontsundu !

Hai ukurazuka kwentliziyi zabo bonke abalangaizelela ukuhluma kohlanga oluntu- ndu kwakuvakala ukuba, kwakwabantsundu, lomhlobo uxabiso lingakanana ufumene abachasi abangumliho e Dikeni !

Yo ! Yo ! Yo ! Azi lomzi wakowetu uya- kokonzwa ngubani, xa enje ungaloyikiyo ihlazo, nobubi bokutywaraza ebhusweni ngo- mva wesandla abahlobo nawo abahlungu o Mr. Hay !

Ngati siyakuba zinto zokudlala. Umntu ongasiveliyo uyakufika adlane ngati ixesha edle, aze xa afuna into yetu usiti sa ngobu lungisana obutshuphi sidesitomakalala. Ma- kungabi njalo mabandla akowetu ase Dikeni !

Makungabi njalo zinto zakowetu ! Maze nokuba kekwatwetwatwa ngami ngento ezi ngapambi komhla wevoti, kuti kona ngomhla lowo nime kakuhle ukumela imafelno ezi ngatshabalaliyo zohlanga lwakowetu.

Eli lise lixesha ukuba kubonisiwane, kuba umhla womngqosipiso ungekafiki. Sibhala nye umhla wevoti ukwakumelisa. Lo we 13

May nseogowokubahda amalung ayakube- kwa pambi komzi kodwa. Umhla wona omandla ungangevkezi ezayo ngapaya mhlaimbi; kusakubuye kwaziswe ngawo.

Elixa ose Dikeni umzi ontsundu ulungenise kwamakulu amaxala untundu lupela, ose Ngqushwa umi kakuhle : ujonge kwinkalo enye. Wona awasoboni nto kungaba kute- twa yona xa kufike ongang Mr. Hay umhlobo. Site silindele lento nankunzi wase Dikeni. Asikancami ukuba kuyakubanjalo- Kwenjwenjalo ukumiswa komzi ngamadoda. Ngqushwa, makumiwe kakuhle!

Ude wenza into entle lomzi wase Ngqu- shwa ukuti uzame ukuvisisana ne Dike, ukuze bafuqeze into enye kunye, ukupala- lana evotini kufike luto. Siyayibuka ku- nene into yokundululwa kwa Batunya bokuya kose Dikeni besuka e Ngqushwa. Siva ukuba kukutshwe o Rev. J. Sikwebu. Messrs. T. Mgandu, S. Kaulela, Mrk Mphah, no D. Bolani, ukuya kuzama imvi- sisirwane ne Ngqushwa. Ngamana banga- ndlela-nle kunawabo Abantunya. Kuli- lungelo ukuba sizame amalungelo etu njenga- bannyma negevoti zetu ; siwayeke awabe- lungu. Abelungu bafuna ukwaka ngati ngokwentaka clumkileyo eyaka ngoboya benye. Ukuba silumkile maybe siti esaka ngabo.

Umhleli welipepa, u Mr. Tengo-Jabavu naye wenjenjaya ukuya kuncediswa amawabo. Yena akanguye umntu wase mzini apo e Dikeni kuba ivoti eyapumelelisa u Mr. Innes neyaqala ikondo elitsha elutwente iwezivwe ezintsondu yaqalwa engalumdoda amele i Dike — em a Sheshegu, Gaga, Roxeni no Mxhelo. Yaba ngu Mr. Tengo Jabavu ngo 1883 etunywa li Dike e Ngqushwa ukuya kushumayela amanyano pezu ko Mr. Innes. Lwaboko nesiqamo salo sibaleke kuyo yonke i Koloni. Nifunzwa kwakulondawo mabandla ase Dikeni ! Ningaligxeki igama lenu enalilwela ngxen' engapambili.

Mayelana nomzi omhlope — apo ikona inkoliso yawo ise Ngqushwa. Kekaloku kona impi emafama lililisele ngo Mr. Joseph Wood ; bambalwa abelungu kona ku Mr. Hay, sekumandni ukuba unalempi yona iyituywa yomzi—sitieta abafundisi into zo Gidi (Bev. E. Gedye), babanumzana o Yongo (Mr. W. A. You G) Nalapo waka wangi uyavakala u Mr. Ballantyne akasene nyamye, kuba ungumfo onconywa ubuqalala entweni ezinjengengxoko zombuso. ufike wabushulisa umfo ka Wate; nababemtibisile lengazi ukuba kuseza awona madoda bapolelwe yinkolo, baninzi abati abasakuba savota.

Ngase Dikeni kwabamhlope sifumana ukuba bahlulelene kamanndi bobatatu—u Mr. Ballantyne angaba ubenzinana elite tyi, kodwa aligqite kuyapi kwelo Mr. Hay no Mr. Wood.

Into ebonakalayo okwangoku kukuba, ukubi iya kuzimiselwa ukuba ingadibani impi entsundu, njengokuba onye ipete u Mr Ballantyne enye u Mr. Hay, lamadoda aka- Sakupumelelele omabini. Kodwa kungenya u Mr. Wood. Ukuba kodwa njengokuba sitandazayo, saye sizama ukuba kwangama- na kunganjalo, ufike waluhluma umzi ontsu- ndu ku Mr. Hay, kakade uya kupumelela. Kwayo kuyakuba kupumelele oyena mhlobo wamawetu sine sileli sinaye kwangapa- mbi kokuba babeko no Mr. Ballantyne, kmanjako indoda eyakusiti jize ngodumo oluhle yokuba ingene e Bandla negevoti zetu

Elokugqibela ke mzi wakowetu, zimani ukuba ntonye. Nokuqela ukupalalana, ze izizwe ziyenze zi lala zanipata imbengwana Nokuba sekutini zimani ukubuyelana ngento enefa kuni nonke njengomzi ontsundu Uyanxokosia oti niza kupatwa kakubi emva kwevoti, nokuba oku maye nenze into engeyoyi yabuntwana kodwa eyobudda ngamaqi- nga apilileyo okumisa umzi.

Imvo Zabantu.

ILITYE LESIKUMBUZO.

NKOSI MHLELI.—Ndincede undifakele la mazwana kwelopepa lidumileyo. Sekungu-pezu kwemyana tima remente yase Ncemera apa salalelekawo ngubawo wetu wase Moyeni, u Rev. Richard Birt, ke namamhla sisalala. Ko namhla iremente igqibe eku- beni imimsele lithe Lesikumbuzo, lokwazisa ukuba ubelugora le Gospeli elisebenze ng- kukolekileyo pakati kwayo, lada lafela emsebenzini walo langawatyelwa pakati kwabo. Ekubeni ngoko le remente yase Ncemera kanye nezibhaxa zayo, u Zidenge, ne Zele, no Monti, izakwenza lomsebenzi ibone ukuba mayilubhengeze ulwyo Iwabo, ibe ngok wenjenjalo inika ituba kusapo lwalapa olukwezinye indawo, nakwizihlobo zika Mr. Birt ezikude ezingatandukwena into, ukuba zenjenjalo. Ke lomsebenzi se- lusenzwa epa. Kumiswe apa i Komiti yokuqhaka Imisebenzi welitve lesikumbuzo, yaye imiselwe ukwamkela imali ezinyanayo. Lo Komiti ngu Rev. W. B. Rubusana, Messrs Ntabeni Magabala, Nhele Adams, Memani Magwanyana, no Vena Sitshotwana Abatanda ukutimela into eyimali, babe ngokwenjenjalo bebeka ilitve kwingewabala lomfi lowo — bangayitamba nokuba kukuli- pina inene kulamanene abalulwano ngentla apa. Ingabulela i Komiti bete abatumela into bayitumela kamsinya kwakuyo lonya- nka imiyo.

W. B RUBUSANA, Unobhala we Komiti. Peulton, 3 May, 1892.

Umhlati wa Barwebi.

IMARIKE YASE QONCE.—Ngu Mgqibelo, 7 May Ibhotele Is. ne 2s. 4d. ngempoti; Amaganda Is. 9ld. no 2s. 2d. ngedazini; Ibhale Is. 4d. no 2s. 7d. ngekulu; Itapile 2s. 3d. ne 9s. 6d. ngexwaka; Utiya 4s. ne 7s. ngekulu; Amazimba 5s. 3d. ngekulu; Iriasi 4s. 9d. ne5s. 3d. ngexwaka; Inkuku 7 1/2d. ne 1s. inye; Amadada 9d. lilinye; Amatanga 2s. ne 2s. 8d. ngedazini; Um- gubu 17s. ngekulu; Itswele elikulu 12s. 6d. ne 17s. ngekulu; Imbotyi 7s. 3d. ne 11s. 3d. ngekulu; Inkuni 6s. ne 30s. 6d. ngefara; Umngqumbulo we cuba 4d. nge- panti.

TEACHER WANTED.

FOR an Elementary Government Aided Mission School to be opened at Stey- lerville. One who can assist in holding Divine Services preferred. Must have Testimonials and Certificate of Church Membership. Application to Rev. J. VAN ROOYEN, Uitenhage. 3/265

Native Opinion,

THURSDAY, MAY 12. 1892

GLEN GREY.

THE advent of the HOLLAND Commission does not appear to be looked upon with favour by the English inhabitants of the districts adjoining Glen Grey; that is, so far as one can judge from the tone of their Press. That this should be gratifying to the Natives is perfectly natural. The reason for such an attitude is not far to seek. The agitators for the turning out of the Natives are a pack of avaricious Dutch farmers residing on large tracts of land in Wodehouse, Albert, and Queenstown. Not satisfied with what they possess, they have for years demanded the eviction of the Natives, on some plea or other, which, by sheer repetition they got to believe in, while to the disinterested it has always seemed a hollow thing. Now, at the present moment the district of Glen Grey is supporting a population of 30,000 souls—a by no means inconsiderable item in estimating the commercial importance of the district, more particularly of the neighbouring towns of Queenstown, Dordrecht, and Lady Frere. The aim of the Boer agitators is to clear the district of its main source of wealth, and substitute for 30,000, who occupy beneficially, 3,000 at most owners of broad, fallow, acres. That such a policy is suicidal is apparent at a moment's consideration. But, translated into plain language, this is exactly the simple object of the excitement in Boer quarters that has culminated in the appoint- ment of the Commission now pursuing its labours in Glen Grey. It is no matter of surprise to us that such a monstrous thing should call for the most emphatic and determined opposition from reasonable men, both in and out of Parliament. By a decisive majority the proposal of a Commission was rejected by Parliament in 1889; and we have the best authority for saying that the present inquiry is instituted mainly for the purpose of demonstrating to those who are represented by Mr. VAN RENSBURG on the Commission the absolute futility of the course they have all these years championed with a devo tion worthy of a better cause. On this subject we are glad to see the *Frontier Guardian* (Dordrecht.) emitting no uncertain sound. We cull from the leading matter of our outspoken, intrepid contemporary certain observations which we trust will be duly laid to heart by those who have to deal with the matter. These remarks may well be closed with the extract from the *Guardian*, which writes:—

We had imagined that after the publication of the Census returns the Glen Grey Natives would have been allowed to remain in undisturbed possession of their ground, and thereby been spared needless worry and annoyance, for which those who are responsible have much to answer. These periodical agitations for the unjust and illegal dispossession and removal of the Glen Grey Natives are as unfair as they are discreditible. It is most earnestly and sincerely wished that the present "Commission will finally dispose of and settle the question, and refuse to sanction the perpetration of so monstrous an act of injustice as the further eviction of the rightful possessors of the soil, in order to satisfy the greed of certain landgrabbers.

FRANCHISE AGAIN. The attitude of this journal on the franchise question seems to be not quite understood in quarters where we least expected to be misunderstood. As a rule we value highly the good opinion of our contemporaries, and especially of discriminating journals of the high-class character as the *Port Elizabeth Telegraph*; and on this great question we have given the best consideration to arguments and opinions that have been advanced by such newspapers as the *Cape Times* and the *P. E. Telegraph*— newspapers which repre sent the moderate and liberal opinion of the country as distinguished from the reactionary and fretful journals which advocate changes for the mere sake of change. We are not aware that in our writings on the Franchise we have in any way proceeded further than what may have found expression in the newspapers we have named. Our attitude has been that of those who see no present reason for altering a Franchise under which every class seems to be fairly represented. So far the proposals of the Government, as sketched by Mr. SAUER at Aliwa North, recognise this position.

Therefore, we propose to deal " with the future," said the Colonial Secretary, and leave the pre- " sent alone." We remember distinctly that to this proposition the *P. E. Telegraph* assented; and we are, therefore, at a loss to understand the attack on ourselves by our contemporary which seems to

be intended in the following obser- vations occurring in the course of an article on the Victoria East contest:—

We should have thought it more consistent with Mr. Hay's past if he had boldly put his foot down and said that no reason had yet been shown why any change at all should be made in the franchise qualifications. Instead of so going ho has, we believe, expressed his readiness to support the raising of the franchise from £25 to £75. We should be sorry if Mr. Hay, with all his mental powers and hitherto independent character, should enter Parliament and become a mere Ministerial hack. Can we doubt for a moment that if Sir Gordon Sprigg had proposed a £75 franchise Mr. Hay, sitting as *Cape Mercury* editor would not have denounced him as a traitor to the Constitution, and would not the *Imvo*, which is now becoming a mere Ministerial organ instead of a reflex of native opinion, have been equally severe in its denunciations? But, as the propo sal comes from Mr. Sauer the circumstances are entirely altered. The Natives are told that it is really only out of the depths of his friendliness that Mr. Sauer proposes to disqualify so many of them henceforward. We hope it Mr. Hay is elected he will act with that independence and vigour of thought which nature has given him in abundance, and that he will appear in Parliament as the devoted retainer of his personal friends—Messrs. Innes, Sauer, and Merriman.

Mr. WILLIAM HAY we do not presume to answer for, as he is quite able to do that for himself. For ourselves, we beg to assure out- good contemporary that with us the question is not whet her SAUER or a SPRIGG has anything to do with the business; but whether the proposals advanced " square " with the eternal principles of justice The Ministry mean no injustice to those, whatever be their colour, at present on the Rolls of Registered Voters; and we have yet to see how their plan will work in regard to the future applicants for registration of whom we at present know nothing. Nevertheless we are not wedded to the Government scheme. But if, as we have said, time and again, there should be a party sufficiently courageous to table a motion that no reason had been shown why any change at all should be made in the Franchise qualifications, that party would claim our support. Failing this we have no option but to fall back upon the compromise which, maintaining the *statu quo*, proceeds to legislate for posterity of which we know nothing and care less.

(LETTER TO THE EDITOR). MR EDITOR.—With regard to the cor- respondence on Biblical Translation now occupying the columns of your paper I venture an opinion. It strikes me that it would be hard to find a subject of more vital, and as far as intelligent Natives are concerned, universal importance than this one, and more especially so to the Native Ministry. I shall not scramble far into the controversy on words and their application now carried on by the Revs. C. F. Patton and C. Bekwa in which the former should get peccavi. It is another instance of the indomitable courage of the Briton that he can, so to speak, endeavour to teach a Kafir his own language, shall confine myself as far as possible to the paragraph of Mr. Patten's letter in your issue of the 21st of April in which he says to Mr. Bekwa: " Uyayizama into Yesi Hebere nokuba yeyesi Girike?? Andikolwa !"

Topics of the Day.

THE writer in Capetown of A RADICAL " The Epistles to the Eliza- ADMINISTRATIVE bethians " in the *E. P. CHANCE. Herald*, has shown before now that he has his fingers on the pulse of the Ministry. The news which he gives in his letters, therefore, cannot but be taken as reliable. In his latest contribution he states that the Ministry contemplates introducing a Bill for eroding a Ministerial portfolio of Agriculture without increasing the number of Ministers. To effect this the Native Affairs are to be entrusted to a permanent secretary, who shall be under one of the Ministers, in the same position as the Department of Education. The change might be hailed as a perfect Godsend if it were to result in the appointment of a thoroughly competent and right minded official who possesses the full confidence of the Natives, of the stamp of Mr. Nightingale or Mr. Judge, while it might be worse than useless if an official not possessing a mastermind with a complete grasp of the Native question were simply ho sted as Permanent Secretary for Native Affairs to indulge his pranks on the Natives.

The interest in this THE VICTORIA election is increasing as EAST CONTEST, nomination day ap- proaches. A close examination of the current of feeling at the present time leads us to endorse a fore- caste of the result made by the *Port Elizabeth Telegraph* in the course of an article to the following effect:—" Mr. Hay, besides being the select candidate of those whom Mr. Hofmeyr delights to call barbarians, has also some supporters among the intelligent classes of the con- stituency, especially in Alice, where the Lovedale influence is powerful. Mr. Wood, although he aspires to Parliamen- tary honours principally as a farmer, will find that many farmers will give votes to Ballantyne, the local man, should that gentleman persevere in the contest. Mr. Ballantyne himself, though standing specially as a local man, will, it is said, divide the Native vote with Mr. Hay. The *Imvo*, we notice, ridicules Do possibility of such a thing, but the very language of that join ??? to the matter is suggestive that there is more in it than is quite agreeable to the *Imvo*. Turning from the interests which the candidates represent to the candidates themselves, there can be no question that Mr. William Hay, is for the ablest of the three. His training and experience on the Frontier in editing the *Cape Mercury* must give him a command of information which his education and natural ability will enable him to utilise to the utmost. We have no doubt that he will make his mark in the House of Assembly if he should succeed in winning the seat." We are well aware that Mr. Hay's candidature is being damaged by association with the Natives. But, according to the above, it is the Natives that are going to administer to Mr. Hay a slap in the face. Why then persist in dubbing him the Natives' candidate, instead of allowing him to fight untrammelled by such appellations.

THOSE who have had to ELCTIONEERING do with elections long TACTICS, know that it is tactics, pure and simple, that carry the day; and recourse to it has been had in the Victoria East contest. The plan adopted has been to split the Native vote, so as to nullify it absolutely. That this has succeeded to some extent there is abundant evidence to believe. The only question being whether it will last until polling day; as there are Natives in the two districts united for electoral purposes and out of them, who realise fully the gravity of such a step, and may be depended upon to pre vent it. In this connection we may mention that there have been floating rumours that it was the Rev. P. J. Mzimba that was being used by the pseudo friends of the Natives as the leverage to induce some of the Natives to vote for a man so incompetent as Mr. Ballantyne; and we

are glad to be the medium, on the highest authority, of contradicting these reports, which are only based upon Mr. Mzimba's neutrality or natural reserve, and not upon any obliquity of his actions.

For more tactics in TACTICS AGAIN, vogue in this Victoria East election we are indebted on our contemporary the *P. E. Telegraph*, which seems to us to be in possession of the best possible information on these matters to date from Mr. Hofmeyr who we believe that Mr. Hofmeyr is very anxious regarding the present contest, and that as a result of certain negotiations the Bond influence, such as it is in Victoria East, will be exerted in favour of Mr. Joseph Wood, and not in favour of Mr. Ballantyne. It would certainly be consistent with common sense if Mr. Ballantyne were to recognise the inevitable, and withdraw from a contest in which he has no possible chance of success. We have seen no published accounts of Mr. Ballan- tyne's views that would lead us to suppose, that he is likely to prove a valuable addition to our Parliament. On the other hand we have seen items of news which, if reliable, would go to show that Mr. Ballantyne has no claims of ability or position to warrant his being a candidate for Parliament. If he is wise-he will see the propriety of the constituency would give their support to Mr. Wood. " On the other hand it Mr. Ballantyne persists, and holds his Victoria East friends to their pledge, the result will be extremely difficult to predict. Each candidate v have strong support of his own, but relatively they will be pretty much on an equality. It will be a very close business, and we should be inclined to back the chances of Mr. Hay. Should he be returned the constituency will, at all events, have two members who think alike in respect to the Ministry of the day. This is an important matter. Nothing to our mind is more despicable than the lukewarm

UMHLABA E NGQUSHWA!

NETUBA lokuba ingafezwanga iminqopiso yo Fandesi lomhlaba womfi u JOHN NTUTU elalingo 30 March, 1892, kuyaziswa kwakona ukuba kuya kutengiswa kwakona ngo

MGQIBELO, 4 JUNE, 1892,
EMINI 12 O'CLOCK,

Lofam Yazekayo kunene Yokulima Nokufuya,
Engu Lot No. 14, ubukulu 200 morgen, 587 square roods ; upahlwe yile mihlaba : Lots No. 5, 13, 17, 18, 19, kubu Felkornet base Bira ;
I Quit rent yonyaka 12s. 6d.
Ngeminqopiso yokutengisa kubhalelwa ku

Peddie, May 1, 1892.

JESSE HILL, UmtEteli-Fandesi,
Opatiswe ukwaba Ilifa.

OKA

HAYWARD
UMQA OYI

DIP

*Augqitwa yeza ukuhla'mbu lula
Ibhula Ezigusheni.*

Yitshoni kwi Venkile
enimele zona ziniyale-
zele ko

BAKER, KING

AND COMPANY,

EAST LONDON-

OLUKA

Gowie Uluhlu Lwezityalo.

IXA Lokutyela i ROSES NEMITI YEZIQAMO,
kwane STRAW BERRIES, seliqalile.

Abafuna ukutenga bayakunjuzwa ukuba banokufumana ??? ngapa- ndle kwexabixo, Uluhlu olunamaxa- biso lwe Zityalo ze Rose ne Miti ye Ziqamo, lukwa namanaku kanjalo axela ngokulungiswa komhlaba na- ngokutyala.

Ezona Ertysi zintle, Itswele, ne Mbotyi Ezibanzi, zifunyanwa kwi mbevu chlawelwe ngalenyanga.

Hlwayela kanjako Ikapetshu, Let- tuce, Leek, ne Radish.

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UMTETELI-MAT YALA
Omlungiseleli-Mhlaba, njalo-njalo.
E QONCE.

ISAZISO

UR.W. Rose-Innes,

Uyawazisa Umzi Ontsundu ukuba ubuyile, nokuba usaya kuyinyamkela yonke Imici- mbi ya Bantsundu apatiswa yona njengo kwangapambili.

J. KUZANE.

Umteteleli Ematyaleni,

Amatyalu uwateta nakuyipina i Ofisi ya Pesheya kwe Nciba.

INGOMA! INGOMA! INGOMA!

NDIYAZISA ukuba ndiyavula ekuqaleni kwenyanga u A PRIL, e KAYENI LABANTSUNDU, indlu YENCWADI za MAXOSA, ne NGOMA (Tonic Solfa). Ku mjikelo wam kwelase England ndibe nako ukukhetha Ezona Ngoma Zimnandi emntonjeni wazo, neze *Jubilee Singers*. Intlobo zonke betu ziko, nezona Zintsha. Ndikwa Ngumtengisi no Mtengiseli wento- kutya (Produce ???), &c. &c., no Mlu ngisiceli wento yonke. N.B.—Abafuna ukuya ngazo, namnani, mabatumbele ne stamp.

PAUL XINIWE & CO., King
Williams Town.

ISAZISO.

U MR. JOHN KNOX BOKWE wazisa ababhaleli baka ukuba akasayi kuba se Lovedale ixeshana. Ababhaleli ukuya leza izinto kuye ngemicimbi yosapo, nomzi lowo,— banga ngezondawo bangatumela kumninzi—u Rev. Wm MOIR ??? bhaleli bobu Tempile, zingene ngo P. ev. P. J. MZIMBA, G. T. T., okanye ku Mr. Wm MPAMBA, ocelwe ukuncodisa ebuhlalini bama Tempile, Lovedale.

3 512

IFANDESI!
IFANDESI!

QUEEN LORDS COMMONS

IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

ZISHICILELWA NGE GUNYA.

INTSHUMAYELO.

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

Owe Ntshinga ye Knight Grand Cross, yo- didi olubaluleke kunene lo St. Michael no St. George, Owamatshawe adume kunene e Bath, i Ruluneli no Mpati Oyintloko we Koloni yo Mntan' O'mhle yase Cape of Good Hope, e South Africa, namazwana nezibhaxa zayo, ne S. ndla so Mntan' Omhle, njalo njalo.

NGOKWESIQUENDU se 5 somteto No. 16 we 1891, ekutiwa "Ngumteto Waba- kweta ongokutshila nemiyeyezelo ye Nto- njane, 1891," kutiwa lomteto uxeliweyo uyakuqutya kwiziqingata ze Koloni ngomhla eyakuti i Ruluneli ngentshumayelo kwi *Gazette*, iyixele ize iyimise. Ngokoke, apa ndiyashumayezwa, ndixela ndisasisa ukuba lomteto sexwelwe uyakuhanjiswa kwindawo ezininzi zale Koloni ezi zidweli- swe kulemgca ilandelayo, kususela, nase mva kwemihla exeliweyo apa.

TIXO SIKELELA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni yase Gape of Good Hope, ngomhla we 25 January, 1892.

HENRY B. LOCH,

Irluneli;
Ngomya'elo ka Mhlekazi i Ruluneli e Bhu- ngeni, P. U. FAURE.

No. 19. 1892.

INTSHUMAYELO

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

Owe Ntshinga ye Knight Grand Cross yo- didi olubaluleke kunene lo St. Michael no St. George, Owamatshawe adume kunene e Bath; i Ruluneli no Mpati Oyintloko we Koloni yo Mntan' Omhle yase Cape of Good Hope e South Africa, na- mazwana nezibhaxa zayo, ne Sandla si Mntan' Omhle, njalo-njalo.

NGEGUNYA nangamandla endiwanki- weyo ndiya shumayela apa ndisasisa ukuba Umnteto No 38 we 1891, ekutiwa ngu "Mteto Ohlaziya ongokuzingela we 1891," ukusabela ku 1st February, 1892, uya kuba- njawisa kwiziqingata ezininzi ze Mimandla Yaphesha kwe Nciba.

TIXO SIKELELA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 8th February, 1892.

HENRY B. LOCH.

Irluneli.
Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni, P. H. FAURE.

INTSHUMAYELO

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

Owe Ntshinga ye Knight Grand Cross, yo- didi olubaluleke kunene lo St. Michael no St. George, Owamatshawe adume kunene e Bath; i Ruluneli no Mpati Oyintloko we Koloni yo Mntan' Omhle yase Cape of Good Hope, e South Africa, namazwana nezibhaxa zayo, ne Sandla so Mntan' Omhle, njalo-njalo.

NJENGOKUBA kufuneka ukuba Isiqe- ndu Seshumi Elinanye se Sishumaye- lo No 154 sika 8th October, 1885, esisasa imiteto engentengiso yo Tywala kwi Zithi Zabantsundu, sigqulewe, kwamiswa enye indawo: Kengoko, ngegunya nangamandla endiwankiweyo, ndiya shilaziya esi Sige- ndu Seshumi Elinanye esi Sishumaye- lo sikanjanywe ngentla, ndaye kanjako ndi. sasiza ukuba lomteto ulandelayo uyakaba sendaweni yeso Siqundu Seshumi Elinanye, ongu wo lo :
" 11. Isiselo esibizwa ngegama lokuba Butywalaba Maxhosa siya kubalawla kwi ziselo ezinxilisayo ngamaxesha onke."

TIXO SIKELELA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 8th February, 1892.

HENRY B. LOCH, Irluneli.

Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni, P. H. FAURE.

NGEMIHLABA ESE CALA

ISAZISO.—No. 972, 1891.

Kwi Office Yompatiswa Mhlaba ya Komkulu, ye Cape of Good Hope, 27 November, 1891.

RUBENI u Ruluneli egqibe ukumisa ixesha malunga nemihla ebe icandele- lwe abantsundu kwelaba Temba, eesanzisi komda ekutiwa ngowabamhloko lokuba ba- yihlale imali yolocando-mihlaba ejonge ekukupeni iziqingata zayo-kuyaziswa ko kubo bonke abalunge nalomihlaba ukuba abatanga barole i £130 emnye pambi ko suku luka JUNE 30, 1892, bayakuyihlu- twa lomhlaba inikwe aboyifuna.

H. H. McNAUGHTON,
Umncedisi Mantyi.

Isaziso sika Ruluneni.—No. 337, 1892.

Kwi Ofisi yo Mpatiswa, Koloni, Capetown, 30 March, 1892.

INYAMEKO yabo *banke* Abafundisi bo Vangeli imenyelwa kulamazwi engo- sheliso esi siqendwana silandelayo, atetwa kwi Sahluko 21, Sommiselo wo Mntshato no Mntan' Omhle e Bhungeni, esibhalwe umhla we 7 September, 1838, ngokupatelele kwi ndawo ezibalulekileyo emazizwe ngu Mfu- ndisi mhlambini ngu Mshatshi wa Komkulu obhala Incwadi Yamagama Emithato ekusipina igcinwe ngemimiselo yesahluko eso, kakuba :— "Kuyakubhalwa ngu Mfu- ndisi mhlambini ngu Mshatshi wa Komkulu njengoko kufunekayo, *kwanangxelo yewonga, indawo ahla kuyo, nonsebenzi wake ngo- ku e nqa* Kwi " sumpulu " zenzwani ya- magama yokuqala eyodwa, neyesibini epi- ndwe kabini, kweyokuqala ekweso sahluko salo Mmiselo oseluxeliwe, lamazwi angapan- nsi *agononondisa* eyona ndlela yokufezekisa incazelo yehlelo lembedesho kwano Mfundisi, ngokuti :—
Kutshatshwe kwi *Tyalike* yase *Wesile e George Town*—ngoko sekutshwino, emva *kokubiza kwam igama* " A. B. " Umfundisi wase *Wesile*.

HENRY DE SMIDT, Umpatiswa-
Koloni Ononantsi

Isaziso sika Ruluneni.—No. 336, 1892.

Kwi Ofisi yo Mpatiswa-Koloni, E. Kapa, 30th March, 1892.

ITITSHALA ezinezikolo zika Ruluneni, nezishaswa ngemali ezipuma ebantwini, kwanabantu, mhlambini ngamabali abantsapo iya kwizikolo zolohlobo, bacelwa ngakunye ukuba baqondisise esisahluko so Mteto ongu Mpilo yo Luntu, 1883 :—
LXI.—Wonke umntwana ongeniswa na- kusipina isikolo esiya kuxhaswa, mhlambini sinesidwisi ngemali ezipuma ebantwini nezalupina uhlobo; maza aqo shunwe ngu Gqira we Sijiqgata, mhlambini ngu Mqapani omiselwe lomsebenzi, ngapandla kokuba abe lomntwana seleqatshuntwe.
Omantyi sebetunyelwe ukuba maza bazise o Gqira be Ziqingata ukuba batato ihungelo lokuti xa bejikoiezela ukuqapuna, mhlambini xa bahambele umsebenzi wabo, batyelelele indawo ezipakati ezinezikolo ngutaba loku- qapuna ngokukulikileyo.
HENRY DE SMIT,
Umpatiswa Koloni Ongapantsi.

ISHILOMELO.

1 Kumandla wa pesheya kwe Nciba.
2 Kumandla welase Mbo.

HENRY B. LOCH,
Irluneli.

Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni, P. H. FAURE.

Ngentengiso-Mhlaba. e Herschel.

ISAZISO.—No. 147, 1891.

Kwi Office yono Canda, Capetown, 19 October, 1891.

RUBENI u Mr. C. W. P. Cloete enze isicelo ngokumimiselo wesiqendu 14 so Mteto No 15 ka 1887 ngomhlayana wakom- kulu onxulumene nowake ekumandla wase Herschel : nakanjalo lomhlaba unokutengisi- swa ngokwezimiselo zomteto ungenila: ngokoke ngokulungelelene nese 15 isiqendu salomteto, kuyaziswa ukuba londawo u Rulunente uyakuy' kangela ngolwesi-Tatu, 20 JUNE, 1392 ; bonke be abantu aban- ento yokwenza nalomhlaba bangabhalela kulo ofice pambi komhla lowo, ezoti ezo ncedi zikangelwe ulungu nokungalingi nesicelo eso.

L. MARQUARD,
Unocanda Omkulu.

Ububanzi yi 200 mogolo, ngezantsi yifama eyi "Balloch," ngasentla ngowakomkulu; ukumandla wase Herschel.

Isaziso sika Ruluneni, No 99 of 1892.

Kwi Ofisi ye Nkulu-Mbuso, Capetown, Cape of Good Hope, 3rd February, 1892.

UMHLEKAZI Irluneli, ecebisebe ne Bhunga elingu Ruluneni, unga anga- zisa ukuba ukusabela kumhla we 8 ka Feb- ruary, 1892, ixesha lokuvula nokuvula, nelokuya ngomcimbi, kuzo zonke i Ofisi Zakomkulu kuyo yonke i Koloni liyakuba lelo limiselweyo ngokutshila, elikwi Meridian ye 22 1/2 deg. of East Longitude. Kumiselwe ukuba elona xesha kuya kusetyenziswa lona litunyelwe kuzo zonke i Ofisi Zocingo eziza- kule Koloni ngebushu be 7 ku February, 1892, nokuba ngemini elandelayo Intsimbi Zamaxesha kuzo zonke i Ofisi Zakomkulu ziya kwalata ixesha elimisweyo. Kuko nezilungiselelo ezenziweyo zokugcina ixesha elilungileyo kwi Ofisi Zocingo ngeminqondiso eya kumana isenzwa ivela kwi Royal Observatory.

C. J. RHODES.

W. O. CARTER & CO.

KING WILLIAMS TOWN.

ISAZISO SIKA.

TIZOLOSHE.

NGXATSHOKE MZI ONTSUNDU!

UTIKOLOSHE uya wubulela Umzi Ontsundu ngokumxuma kwawo. Uyawazisa okokuba akase- nanto nalamzi ka NGOMTE use Bhulorweni Umf'omkulu yena semelise Ivenkile yake e Koneni, malunga ne Tyalike yama Wesile pambi kwe Ntango ze Fandesi, apo ke afukame kona NEZISULU ZAKE, njalo-njalo. Impahla ekona ixenye yayo yiyo le :

AMAKHUBA, ngamanani alula, ONOXESHA BESALI, babodwa, AMAXAMBA ESWEKILE ne KO- FU, ngenamni elilula. UMGUBO, nento yonke. INTO YONKE ETYIWAYO uhleli enayo, zizisulu. IBHULUKWE, IBHATYI, njalo- njalo, Zonoxesha, ziyalala. IHEMPE, IMINQWAZI. ISALI, IMIKALA.

**Yizani kuzibone-
la ngokwenu.**

**ISEYILE, IDYOKWE,
IMIQOKOZO, I WATER-
FATYI, ITYEYA ne PLA-
NGA.**

AKUKONTO INGEKOYO.

A. J. Cross & Co.

E QONCE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange. lise lamayeza abalulekileyo.

COOK Iyeza Lesisu Nokuxaxaza.
Elika
1/6 ibotile.

COOK Iyeza Lukokhohlela (Lingamafuta), 1/6 ibotile.

COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile
Elika

COOK Iyeza Lepalo.
1/6 ibotile.
Ezika

COOK Ipiis,
1/ ngebokisana.

COOK Incindi Yezinyo.
6d. nebotile.

COOK Umcaza Westepu Saba-
ntwana.
6d. ngebottle.

COOK Umqutyana Warmhlo.
Cd. ngesiqunyana
Oka

COOK Umcaza we Cesine. 8/6.

G. E. COOK, Chemist,

E QONCE .

Ngawenkohliso angenalo igama lake.

AMAYEZA

ADUME KUNENE,
KA

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku nginelana kwawo nezo zifo enzelwa zona ; ngenxa yoku kaulaza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu- pantsi bexabiso lawo; ngenxa yokucoceka ekwe- niweni kwawo; ngenxa yokungabi nasikwa letyefu; nangenxa yokuba enziwe ngemifundo enginwawo ukuba ingamaveza.

UMPILISI WENENE (The Sure Cure).

Umcaza onganze ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu inkatazayo.

UM-AFRIKA (Africanum).

Umcaza ongenzi xesha ukulipilisa Izinyo. UMFUNO 'YEZA (Herbal Tincture).

Elingoyiswayo zingangqambo zendlebe, neze bunzi, nokubeta kwenitloko yonke.

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

UMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngase, ukungatandi kudla, lecesine nento ezinjalo.

UHLIKHILA (Embrocation).

Amafuta omti okupilisa ukugqamba komzimba, Ukuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

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

UMNCWANE WESHLAHLA (Confaction of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nesabantwana.

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

UMOMELESI WASE INDIYA (Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba batataka, nokungatandi nfo itiyawo.

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

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebenza bubebu- hle bugule ubuso.

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

Izalaliso zendlela yoku wasebenzisa zishicilelwe nokuzalisekileyo zatiwa nca kwi bhofilana nezi- tofilana ngazinye, ezithi zakulandelelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulunkela okungekheli.

Akandwa onziwa ngu **JESSE SHAW**, Igqira elisebenza ngemicaiza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile namagaxosa aka kwi- nkoliso yedotopu 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.

Enggusha—W. A. Young, E q.

Ikaya lawo o Fort Beaufort kwa Nogqala.

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA.

Alikaze liuqatylwe kupilisa Izifo Zamatambo, Isinqo, ingaqambo Zentloko. Linqingwana ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

ELIKA

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba shila bumini, ukule naso, nokuba shile ngayipina' indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezice Mbilini, Ubutatata Intswela butongo, Ubutatata be ngqondo, Izifo zesi Fuba, nent'eninzi yezilwelve zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele, namava amaninzi umninilo, uhlalazela nge- ngqiniseko eliyenza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele Iyeza elinga tata intsu- ku ezilishumi. Ibhottle nganye ihamba ne- ncwadi ene nento yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

U-FOLOKOCO

NGOKU AKATENGELI UYADYARAZA!

BANTSUNDU! BANTSUNDU!

NINA BASE

CALA NABESOSITHILI,

NANZO IGUTI NYUZI

U-FOLOKOCO (Pascoe) wase QONCE

UVUIE IVENKILE ENKULU

E CALA

Leyo ibisakuba yeka WEBB, kwiLala le Marike Manibe Nilungisa Amehlo. Impahla Entsha Iyeza.

KUNI BA LUNGE

E-MONTI NAKWESOSITHILI!

NIHLALEL UKUWELWA LITAMSANQA,

U-FOLOKOCO (PASCOE)

Uyakuba pakati kwenu ekupeleni kuka OCTOBER. Uyo- kuvula lovenkile ingakweyizihlangu yo SMALE & Co.

OXFORD STREET

Kwezindawo uyakuqhalala ofani-ngofani bempahla engazanga yabonwa

E-CALA nase ZILANDANA- Efikile u FOLOKOCO ayeihla kwaoko amanani empahla "shap, too."

Pakati kwako konke oku kugilana ninga mlibali apo akona

E-QONCE,

Apo nombona ngokwake (salufu).

NGE ZANTSI KWE TYALIKE YE ZIKOTSHI, KING WILLIAMSTOWN.

IZIVATO ZEMITSHATO!

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Izivat ze Satin emhlope 35s.
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Qondani: INGUBO ZOKUTSHATA ne-ZOKUTSHINTSHA ziyenziwa xa ziodoliweyo,

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Izihlangu Zekid Ezimhlope.

Izihlangu Zekid 4/-, Ezibotshwa ngemitya 5/-

GIBBERD BRYANT

Igusha Igusha

(Ilelona yizi Lokwekwe Ezigusheni),

LIGQITA ONKE!

ALIBENZAKALISI UBOYA.

I-GALLON ENYE, izanyiswe kwi 150 i-gallon zamanzi abandayo zinokuhlambulula 500 ne 600 EGUSHA emva kokuba kucetyiwe.

I arente E-Qonce ngu

GEO. WHITA K ER.

Yile Dipu ekuhlanjwa ngayo kwitanki zela ma Mfengu.
J. WIGLEY, Nomaheya. R. J. BUDGE, Kotana

NDICELA AMEHLO.

NDILAHLEKELWE ngamahashe ma- matatu YINKABI EFOSI eneko lo enkulu, nebula elimhlope esweni ngase kohlo, kwanebala elimhlope lomqobosho kwangase kohlo Likuminyaka emhlanu.— (2) YINKUNZANA EBOMVANA ayina bala, yaka yoruneka — izihlala zozibini zikulu, itshola lifutshane kukuchazwa Iminyaka mine — (3) YINGWEVUKAZI ELUHLAZA, amanqina amhlope omane, nakuba awangapambili engegqitanga ezi- hlahleni, linebalana elimhlope emhlatini wasekohlo, indlebe zimfupi ; iminyaka mine

Lamahashe alahleka ngomhla 24 April 1892. Ondilandisayo ndomvuza ngokwa- neleyo — DAVID K WASA. 2 512

Kubatungi - Zihlangu.

U MR. MARK MPAHLA wase Peddie ufuna umcedisi kwelishishini onga- tabatiyo kwicala lendiyala. Kubhalelwa kuye. 6 May, 1892. 1

OCELA AMEHLO.

NDIBELWE Inkabi Yehashe IPONI EBOMVU OKUMTUQWA, inomtsi- so enyongeni kwicala lase kunene emlenze- ni, nangu umshisa : N.L., I nopa kwindle- be yase kunene Olifumeneyo makabhalele ku Mr. THOS. NGUDLE, e Cala.

ISAZISO.

O MISSES WELLBELOVED balapa e Qonce, e Market Street, bahleli beku chopele ukwenzela Abantsundu ilukwe ngal- amanani alandelayo apantsi ILOKWE ZOKUTSHATA, 10/ kuso kwi 16/; I PRINTI NEZITOFU 5/ kuse kwi 10/.

ABAZELWEYO.

MACI.—Encemera (Peelton), nge Cawa, 1st May, 1892, u Mrs. A; H. Maci nbeleke INKWENKWE pezu kwentombi ezi mbini. 2,125

IMIBIKO .

M ATSHOBA—Ngo 3 May, 1892, kamzi ka Mr. Tengo Jabavu e Qonce, kusit- tele ngumkohlana e ROBERT MILLWARD BARRINGTON, unyana otandweyo ka James no Martha MATSHOBA base Kamastone, Queenstown. Ubudala : inyanga 9 nentsu- ku 13 Izihlobo ezikade m izixoliswe sesi sazi.

Iveki.

UMALUSI ucol' idayimani ngase Prieska, e Rooi Sloot.

ISIPOMPOTELA esidumileyo u Deeming ugqwetyelwe ukuxhonywa e Australia.

KWAPUKE U stemele kule igqitileyo e Kapa, akwafa bantu noko.

Banyuli base Dikeni nabase Ngqushwa nyulani u W. HAY.

KULEMALI intsha Inkosazana ayitwele sitsaba ; inesivato free sentloko.

I PALAMENTE yase Free State ivulwe kuleveki ipelileyo ngolwesi-Bini.

UMPATI mngxuma e Rautini udliwe 45 ngokusebenzisa abantu nge Cawa.

INKWENKWANA yomlungu inyatelwe nguloliwe ngase Salt River kule ipelileyo.

Dike ne Ngqushwa, ninga- mlibali umhlobo omdala. Nyulani, u W. HAY.

AMAHASHE aselefile kwizipalukana ezi- lunge ne Xesi no Qoboqobo ngesisifo aku 2,500.

U REV. SAMUEL NCAPAI wase Elands Lagte, e Natal, okaya lise Ngqushwa, ububile.

Sheshegu musa ukulahla imbo yako ngo poyiyana. Maku- nyulwe u W. HAY.

SIBE sikulu isivuno sengqolowa e Lu- sutu. Kulike ingxowa ezi 3,000, e Monti ezivela kona.

U MR. WILMOT uvelise indawo kakuba ugqirash wase Rini kufuneka elungisi- we, mncinane.

OVELA kwelipezulu uti. intombazana sebezilalela estishini ukuba zingati rabi

Ngqushwa ne Dike ningapu- lapuli abahendi, kodwa nyulani u W. HAY.

UMPATI-Post yase Bechuanaland usa- misive kulomsebenzi ngobugqwidigqi- di ngasemalini.

ULOLWE weyele emlanjeni e Missouri xa awelayo, kwenzakala abantu aba 26, kwafa isixenxe.

Dike ne Ngqushwa u W. HAY a hleli esaziwa ngamadoda ebandla. Uyindoda yokunywula.

U REV. A. GRANT wakwa Komani, seleza kuwela "emfuleni wenja," ushiya u Dr. Berry esagxambuzo kuwo.

AMAGWANGQA alinga indlela zokutsha- balalisa umqikela nenkumbi kulo lonke eli de kuye kuma nge Free State.

INTOMBI sizicela ukuba zipose amehlo kwisaziso esingokusikwa kwelokwe ngo Misses Wellbeloved balapa e Qonce.

Dike ne Ngqushwa umntu a- ngakuhlizeli ukuya kuyifika ngo- kwako ivoti yake ku W. HAY.

ELASE Rautini liyinzonzobilana etile ngezimini; ukuginyelana nge kart, nemi- nye imidaniso emasikizi ingabaqwa kona.

INETEVI E Cala, zibeke pambi ko Col. Griffiths, M.L.A., indawo yokuba maze avakalise ku Rulumeni imfuneko yeku- mshale le Jaji.

INENE ebelite tshwate ezintombini e Pretoria lile limka kuzo laba selihle- kwe yi £130 ebelinayo. Ziyaranelwa ngesosenzo.

Ngqushwa ne Dike ze nilu- qonde kakuhe usuku lokovota. Ninylwe u W. HAY.

YINTLANGANISO yezizwe nezase Ngqu- shwa e Sheshegu emini ngolu lwesi Hlanu ngomcimbi wewoti.

KUKO inteto yokuba lizakupeliswa isebe lo Mpatiswa Bantsundu Embu- sweni, endaweni yalo ibe lelokulima.

KULEVEKI ngolwesi-Hlanu yimini yokuxelwa kwamalungu kwi ofisi ka Mantiyi kwisitili se Dike ne Ngqushwa.

Dike he Ngqushwa mhale ni- wubekele mdebe umhla wewoti oyakubuya uxelwe ninylwe u W. HAY.

KWISIBONGOBONGO semfazwe ebise China kutsha nje, kubulewe 8,000 aba- banjwa, kwatshiswa iwaka ebelisadl' ubom.

AMAGQIRA alumkileyo akalazela ukun- gabinantlaha kwentombi ezisizikuleni. Ati kufuneka zipiwe inyama namasi kakulu.

IKABA lase Nxukwebe elingabasebenzi elimalunga ne 150, belenze ifaleni e Nyara, lipetwe ngu Mr. Herholdt. Liya kwaloliwe.

Dike ne Ngqushwa lumkelani into engekhehli ngokunyula umhlobo otembekileyo n W. HAY.

ABABANJWA base Kapa bazakuxamla oluka mnebeso ngokuqutywa ngekari emnyama ukusiva ematyaleni, enta-

O HON. J. L. BRADFIELD, M.L.C., no Mr. J. M. Orpen, M.L.A., bakuba ne- ntlanganis nabanyuli be Glen Grey e Macubeni ngolwesi-Hlanu.

EMTYAYINI wotywala obuse-Talika ku- tsha nje, kutyilizelwe emhlatini umfazi lelnye ixalabude elahlituli. Umfazi lowo utsho kakubi kanye.

Dike ne Ngqushwa kungali- hlazo ukutshikilela umhlobo owa- ziwa lizwe lonke. Nyulani u W. HAY.

IZATSUTSEKA ebezinxiba ngokwama- dodda zide zabanjwa ekugqibeleni e Amerika, zinto ezinzi yeposi ezapangwa zizo. Ngati ziyakuxonywa.

IKULA ligqwetyelwe iminyaka 7 e Winburg. ngokuqatanelisa i netevu ebih- tengisa ngehashe ngokuti liyinike i 7s. ezenziwe igolide ngobumemene.

"YINDLEZANA" u Lobengula ngobu- bele. Kwiqela lamapolisa ahlangene nalo kwinqina ebikwelo lake, ulelele ukuba lihlale naye intsuku ezintlanu.

Dike ne Ngqushwa ukurazu- ka pakati kuyakuniselisa ama- ndla nezini isitonga esinye pezu kokade enilwela amadabi ngexa elibi u W. HAY.

UNGOONGO umteto kwesika Khama inkosi ya Mangwao, wokuba otengisele i netevu utywala woba sicenge sokudli- wa £50; alahlekan mpela ne ladensi yake.

EKUVULWENI kwetyalike yase Rabe e Maritzburg Natal, kusasa nge Cawa, kufunyenwe pezu kwetafile yomtende- leko iqela lebhofite zotywala ne gilasi, nekali zi zite sa.

UMLUNGUKAZI, e Komani utshishilize pantsi ukwala oku okokuba i netevu ingeniswe kwinqwelanu abekuyo. Into zakomkulu zite akuko ndawo, ziyipose pakati, yanyanzeleka.

UNOBHALA obalulekileyo wase Kimbili abati ngu Ogilvie, utiwe ntsi ngeminyaka e 5 nokuba ahlale £250 ngobusela be dayimani. Nenywe intwana ebinguno- bala kwalapo isentanjeni.

INQEBERWANA ezitile zite zanzunqa icuba zaliti di ekofini ka Father Agostino, e Naples, osiqelo sikukutata intwana pambi kwe nkonzo. Uncedwe ngabanye ababingeleli ngeyeza sekumadakadaka.

Dike ne Ngqushwa abavoti mabayamane ngamacala akuze ba- pumeliselise umhla wobulungisa ngakwi zizwe ezintsondu u W. HAY.

KWITYALIKE yase St. George's e Kapa kwenziwe into yobugqi epezu komshu- mayeli, eti akushumayela iwapose ama- zwi omfundisi ecwebeni, nakwimizana engapande. Ngobubugqi i Dean ishu- mayele kwinto ezinzi nge Cawa egqiti- leyo.

Imvo Zabantsundu,

NGOLWESI-NE. MAY. 12, 1892.

ISHESHEGU NE VOTE

NGOMHLOBO wetu obeke wegxada kulomzana sivile ukuba iyinene into yokuba impi emawetu inembambano ngalevoti ihlalele ukubako. Enye inga ku- ngangena u Mr. BALLANTYNE, emcingela ukuba uyifanele ngapezu ko Mr. HAY i Palamente. Sifu- mene ukumangaliswa sakuyiva lo- nto; safuna ukuba bangaba bayi- bone ngamehlo aujanina lento abatshoyo. U Mr. HAY ngum- numzana odume kulo lonke ngo- moyya omhle ngakwibala letu, na- ngokalipo ate wahlala eyimele ngalo imfanelo ngakontsundu, elixa o Mr. BALLANTYNE bebekongqele bengatani nokuba kuyintonina. Nalunonlelo bangaba balubonisile lolwexesha abebecinga ngo Pala- mente. Unanamba nje u Mr. BALLANTYNE e Dikeni uyokubula into zamaxesha awaye ngumteteleli wabantsundu u Mr. HAY ngama- xesha ka Sir G. SPRIGG, ukwalata ukungafanelwa kwake yivoti yaba- mhlope. Hina madoda kaqonda ase Sheshegu.—Unokushiywa enya- nyeni ngabantsundu na xa kunjalo umhlobo wohlanga u Mr. HAY. Musani. Isityolo esimandla se- nshaba zaka kuluba kusitwa nto

akasakumela ukuba impi yezitembu ivote. Kekaloku lento ikwayile no Mr. BALLANTYNE atete yona kanye kwintlanganis zabamhlope. Ko- dwa ke u Mr. HAY walenza mhlope ukuba yu kumela ukuba asebe- ngabavoti namhla bangapatwa; inteto yake yonke isingisele kwaba- ngaba bayakuba beqala ukungenu evotini kwiminyaka ezayo. Waye erale into evakalayo ukuba banga- botshwa ngabandeny abantu aba- mnyama abazama ukuhlambuluka, nabazimisele ukuhlala ngentlalo yasebuqabeni.

Siva ukuba kuko amadoda ama- bini, matatu apo e Sheshegu, anga angazenza umbulelo ku Mr. BAL- LANTYNE ivoti zawo ngamalunge- Iwana atile esiqu. Ukuba Jibe li- nokusatyelwa icebo letu: lento inendlela clula engagqitywa ngayo. Lamadoda mabini, matatu, ange evunyelwa emhlotshem ngumzi ukuba azenze umbulelo ivoti zawo ; uyekwe wona umzi omninzi uhlambe igama lomntu omnyama kwihlazo eliya kusambata ukuba sifike um- hlobo wentlanga ezintsondu, odume njengo Mr. HAY, samyekela ukuba ahlaziswe, aviswe ububi kwangabo aviswa ububi ngamawabo ngenxa yabo.

Amacapaza

SANELA ukuvakalisa ABATUNYWA amagama abapicoti BASE ngapambili, asaxela nto GLEN GREY, malunga nemvo zala- madoda ayakusigata umcimbi onomhlaba waba Tembu, ngo Messrs. B. H. Holland, Imantyi yase Qonce, Frost, M.L.A., no Van Rensburg, M.L.A. Lo wokugqibela umele i Bonti kakade; aba babini u Folosi no Holani asibagqibi kakuhle icala abamele Iona—kuba u Folosi oku- mbula amawetu okokuba ngulowa wayefudusa amawetu pantsi ko Rulu- meni ka Sir G. Sprigg, ke ngoko kunqabi- le ukuba amawetu abeke intonga kuye. U Mr. Holland ngongazinike mzimba uduinweyo ngemicimbi enamawetu pakati. Kutsha nje kona ude wanamisa kulomandla wase Qonce. Yinto yoku- lilwela ke le yokuba i Netevu zingenaye nowokubika kwabatunywawa ezingati uyakuzikangelela kakuhle umcimbi wa- zo, ukuze ubekwe kakuhle pambi ko- luntu, kwa ungekaqutywa nje umsebe- nzi lowo.

INTO iginyisa amate OKUGINYISA kulomcimbi inye qa, AMATE. kumawetu: abapicoti abebesakutunyelwa kwela Batembu ngenx' engapambili bebesakuba namagunya okutabata umhla- ba ebantwini; aba abanamandla olholo- bo lokugxota noko amnye, oko bakupa- nda bakufunjatiswa Abatunywawa e Kapa. Umcimbi wabo kukuva amabango aba Tembu bodwa, namabango abekwa nga Mabulu amelene ne Glen Grey, kulom- hlaba. Ingxelo seyiya kukangelwa ngu Rulumeni ne Palamente. Kekaloku kwingxoxo ze Palamente ka 1889 eliba- ndla labonisa okokuba licasene nokupi- tizelisa abantsundu; ekwada kwahlule- Iwana. I Palamente siyatamba ukuba ayisakuba sazikataza nga Bapicoti kwa- nangodaba abayakuxela. Nokuba ke bangaba bangabangamkelekiyo kwi Ne- tev u abapicoti sesizituzela ngokuti i Palamente ayisayi kusiyekela sibe sisice- nge sokudlel' indlala, kuba lelo itemba letu kulo Rulumeni upeteyo.

U TSHAMBULUKA uke u TSHAMBULUKA walapa e Qonce kwezi NABANYULI vekzi zigqitileyo. Aka- BAKE banga nantlanganis nabanyuli bake e Qo- nce- usuke waya kuyenza e Mtonjeni. Akubangako nto amandla ayitileyo ngapande kokuba uyakulinga ukwenza zonke izinto ayalezwe zona ngabo. Selekupela koshukumayo kwicala lake, besicinga ngokuti uyakufika aqwenge u Rulumeni ngawo onke amandla ake, nakuba ke inteto yake ibingasayi kwe- nza nto kuba apela lomandla, ngoku selenjengodanduluka enkanjala. Ngati uyakuza kuhlala apa e Qonce yakuva- Iwa i Palamente. Eyona nto ipakanyi- swayo yi Watchman ngoku ibikukuzi kubona izihlobo zake ezidala.

OKWANGOKU, akakapu- MPATISWA mi u Mr. Innes kwi BANTSUNDU wonga lokuba ngu ONGAPANTSI. Mpatiswa- Bantsundu- Ongapantsi. Kodwa ke yinto eacileyo okokuba u Mr. Stanford (Undabeni) uqondwa ngabo bonke aba- nento nento zolaulo abamazayo ukuba sibe singafanela yena esisihlalo, esisi- homo usifumene ngokujonga kwake inyaniso nokwenza okufanelekileyo. Asinto yandileyo ukuba umpofeti abe nodumo ezweni lakowabo, u Mr. Stanford ulufumene yena kuba elase Kokstad ipepa i Advertiser iti ngaye :— " Intloko ye Mantiyi zetu ebekekileyo ifanelwe lulo lonke udumo ngokusebhe- nzela elase Mbo. Ukuba uyakulifuma- na iwonga lokuba ngu Mpatiswa-Onga- pantsi uyakuba noncedokazi olukulu Embusweni ngenxa yolwazi lwake olwe- ndeleyo kwimicimbi engaba Ntsundu. Nakuba iyakuba yilahlako enkulu kwe lase Mbo ngokumka kwake, abantu baya kukuvuyela ukupakanyiswa kwake."

ISIQINGATA sase Ngqu- NGOMHLABA shwa sanikelwa kuma Mfengu ngocebano o- NGQUSHWA. Iwenzwa yi Ruluneli u Sir Peregrine Maitland

no nokosi kunye nezizwe ngapambi kancinane kwemfazwe ye Gwatyu (1845). Kwango ezibongazo u Rulumeni ukuba anganiki ngalelo kubo kuba bentu- nyelwa komhlaba, ngokunganyanisi kwe mantyi. Ute ke umhlaba wamano uku- mka kungeko upekusayo, ekude kwati kutsha nje gi Unkosi Tyefe waya kuyi- beka lendawo pambi ko Rulumeni, e Kapa. Bawutete imini ezimbini lomci- mbi no Mpatiswa-Micimbi- Yabantsundu u Foli, obonakalise umnqweno woku- nqaba ngemfanelo. Ekugqibeleni ku- ggitywe ekubeni 'kuqondwe imida kakuhle, kuti ukuba kuyabonakala kutu- nyelwe unocanda oyakutelekisa imida ekoyo ngoku nje nebaliweyo kwi Mvu- melwano lye. Siyamncoma u Mr. Faure ngesigqibo, saye sitemba oko- kuba uyakujokisa ngendlela elungileyo, kuba kukupela kwento kade engamnika udumo olungawiyi umpati wabantu.

LOMZALAVANA, obesebe- UMPHANGA nza kwa Jonono e Natal, ulishiye elilizwe REV. SAM. NCAPAI. ngechesha leshumi ku- sasa nge Sabata, (8 May, 1892) kumzi abekuyo. Umbiko lo uyakotusa into emnzi yezihlobo zake ebezizangaze zive nokuba uyafa; ko- dwa kwezisegazini beke zafika pakati ko April ezokuba ubanjwe nzima ngu- mqala ongasamvumeliyo nokuba aginye into eziselwayo. U Mr. Ncapai, obudala mabube bukwi 25, wakme- lelwe ukulingelwa ubufundisi base Westile yi Konferens yase Maritzburg ebese Bai, walatela umzi wakwa Jon- no abehlalele ukugqiba unyaka kuwo estilela kukufa nje. Ibyindodana ene- ngqondo entle, ebiyakwenza into ezintle ukuba ibibekiwe. Kuyikohlisile Inkosi ukuba imtabate; akunakutiwani ke. Sesisihyikelwe kukuti, mayenzek' inta- ndo ye Nkosi. Siyavelana kunye ne- nokosikazi yake nosapo lwakowabo oluse

Impawana

Lutoto amapepa angobalo aman'ukuwa- kupa u Mr. De Smidt. Besesde olunge mishato makube leloukugqibela, kanti ke akunjalo, kuba emva kolo ukupe elingobu- dala babantu. Kufumaneka okokuba kule Koloni ba 1,709 ababudula Impahla kwe minyaka e 85 ne 89 ; abakuminyaka e 90 ba 1.673; abagqibe ikula ba 183, ikakulu ngabamnyama; abapakati kweminyaka, e 101 ne 115 bu 100, ekubeni kuko i Netevu ezintatu—i Mfengu nama Xhosa amabini— ekuliva mazibe zikwi 120 iminyaka ubuda- la. Ngalexelo ingapezulu apa kubonakala ukuba i Netevu zibudla ngapezu kwama- gwangqa ubom.

Amangesi ayayibona ngoku inyaniso esa- soloko silinga ukuyandlala yokokuba wonke lomcimbi walevoti ka Mr. Hofmeyr uyintye- la wona awusayi kwenzikalisa, uzixelelehe kodwa i Netevu, siitsho kuba u Mr. Dolley, e Tinara, uyaleze kakulu ukuba Amangesi enze imbumba yamanyama kwangoku kuba i Bhonti kade ilaula, izinto ebizifuya ite yazifumana. U Folosi upimisele ngokuti entetweni yako nyenze e Komani ngokuti kufuneka bona Mangesi bamanyane bacha- se i Bhonti ngokomeleleyo, wabonisa ngo- kuti ama Bhulu ngokwenza imbumba ate

Sonke sazi ngokumhlope okokuba uma- nyano yeyona ngobo. Kwi Xhosa lwaya- lezwa ngu Ntsikana unyano, u ku Sutu waluyaleza ngo u Mshweshwe, de ngati nangapezu ko Ntsikana kuba yena wada watata intassa ezibuzina wati kunyana wake makapule lube lunye kuqala, emva koko mbini, ntatu zada zanela kangangoku- ba zingabi nakwapuka. Ute ke xa nite namanyana bonanya bam niya kuqina njengesit nasana, ukanti xa nite nasadule- lana niyakuba njengolowa lwapukileyo. Bamanyane kambe abe Sut, abakachitakali ke.

Asimnqweno wenu ukubonisa kakulu ngalondawo kuba yinyaniso engena kupikwa bani nekade siyiyaleza ukusandlala; kuba nakule voti yase Dikeni kuko ukungavani ngo Mr. Hay ezithili ngezithili zife kwangokungadibani. Kusuke kubangwe amawonga, nokuba una- ntsi uyakuduma. kanti umsebenzi uya ko- nakala ngelotuba. Ngokutshona kuka Mr. Hay wonke umzi kude kuye kuma nge Herschel nasa Mzimkulu, woba ulahlakelwe. Umntu ontsundu uyakobangati kuluhlelo njo akabazi nabona habhlobo bike kwabo mbuso Kanjalo unokutelwa sa inkozo zobulele nangobe ngumendisi wake, abe selebanjisiwe. Ebenga amawetu akufupi ne Dike angahlaba abahlolo bawo abase Dikeni ubabonise ngezindlela.

Ngelibango lamawonga, kungakangelwa umanyano ngomsebenzi, umzi ositi usaza kulahlakwa ngamatamsanqa kuba ingozi isekungapumelelini komsebenzi, umntu isiqu akananto ipi. Xa sibhala lamanqaku sifike sikumbule ngenye intlanganisobiseyifuna ukuqola suka kata pakati ibango lamawonga yiya ke intlanganis, kwasukelwana nezi- ??? Zida zenzakalana ke iziwi ??? pakade. Kwenzakala intlanganis kaloku e Mkangiso apa aba 7 kupela ama- lungu ekubeni ekufupi nekulu- siteta intlanganis yo Manyano nge Mfundo.

E GLEN GREY.

ABATUNYWA NABATUMI. Lontlanganis ibiso Agnes nge 29 April. U Mr. K. Makasi, Umgcini-Sihlalo, ucelele indaba kubatunywawa. Kusuke u Rev. J. Mahonga wati, bona batunywawa banyula u Mr. Tengo-Jabavu oyakwenza indaba. U Mr. TENGO-JABAVU uvakalise usizi lokuba kutiwe indaba mazenziwe- nguye kuba engazi ukuba woba nako ukwaolisa intlanganis, nokuba izwi lake lobu nako na ukuyakala kuyo yonke intlanganis netubha lobokutlu bayo, ayalezwe ukuba intlanganis itnku- mbuze xa ingevayo. Ute, ekubeni kwa- fikelela izwi e Qonce lipuma kwintlanga- niso yaba Tembu limtuma ukuba baha- mbe nabahlolo bako o Rev. J. Mahonga, no Mr. Kalipa baye e Kapa, akaba ??? nakwala kuba engazimisele kwala naye- pina into xa sukuba kubonise ukuba anganoncedo. Ute, ihambo yabo ukuya nokubuya ibe yentle kakulu. Bafika bamkelwa ngobubele zi Rulumeni, bak- molwa njengabatunywawa baba Tembu, nakuba belike sekulele incwadi ezimbini zocingo ngapambili ezivela ku Pelam no Malasi nakwala kuba engazimisele kwala naye- pina into xa sukuba kubonise ukuba anganoncedo. Ute, ihambo yabo ukuya nokubuya ibe yentle kakulu. Bafika bamkelwa ngobubele zi Rulumeni, bak- molwa njengabatunywawa baba Tembu, nakuba belike sekulele incwadi ezimbini zocingo ngapambili ezivela ku Pelam no Malasi nakwala kuba engazimisele kwala naye- pina into xa sukuba kubonise ukuba anganoncedo. Ute, ihambo yabo ukuya nokubuya ibe yentle kakulu. Bafika bamkelwa ngobubele zi Rulumeni, bak- molwa njengabatunywawa baba Tembu, nakuba belike sekulele incwadi ezimbini zocingo ngapambili ezivela ku Pelam no Malasi nakwala kuba engazimisele kwala naye- pina into xa sukuba kubonise ukuba anganoncedo. Ute, ihambo yabo ukuya nokubuya ibe yentle kakulu. Bafika bamkelwa ngobubele zi Rulumeni, bak- molwa njengabatunywawa baba Tembu, nakuba belike sekulele incwadi ezimbini zocingo ngapambili ezivela ku Pelam no Malasi nakwala kuba engazimisele kwala naye- pina into xa sukuba kubonise ukuba anganoncedo. Ute, ihambo yabo ukuya nokubuya ibe yentle kakulu. Bafika bam

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(NATIVE OPINION)

Authorised Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXALISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, MAY 12, 1892.

[Vol. VIII, No. 394

DYER AND DYER

LEMNYAKA I 18

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