

QONDANI!

KWABO BEBEPANTSI KWA MAGOSA.

KUKO inguqulo eyenziwayo ekuhanjiseni kwemicimbi yeli pepa lendaba, Imvo Zabantsundu.

Bacelwa bonke, abebe pantsi kwa Magosa kwindawo ngendawo, ukuba bayitumele ngokwabo, ngokute nqo, bangabi sayihlala ku Magosa imali yendleko yepapa, Itunyelwe ku Mr. J. Tingo-Jabavu, Office of Imvo Zabantsundu. Kingwilliamstown. Omali ifikileyo woyifumana kwaoko i Lasiti yake

Intlaulo ye "Mvo":—Ko mele i Qonce: 2s. 6d. nge Kwata xa irolwe ngenyanga yokuqala yayo; 3s. nge Kwata ifike emva kweloxesha.

Apo liya nge Posi: 3s. nge Kwata xa irolwe ngenyanga yokuqala yayo; 3s. 6d. nge Kwata ifike emva kweloxesha.

Otandayo angawuhlaulela awugqibe unyaka, ngokuquka i Kwata ezine.

WILLIAM WELLS, Umobhala.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

KWABATETA isi Xhosa sithi, "Posani amehlo apa." Kwabo bateta isi Bhulu sithi, "Kyk hier soo." Kwabo bateta ulwimi lwe Nkoamas sithi, "Look here."

KWA PASCOE,

NIYA KUBONA IZIMANGA BEININZI!

Impahla zetu zobusika zifikele, "Ityali setu" especially ezabo Takakasi, zihleli zodwa emhlabeni lokwe sokutshata esisungulwe, nesinokwenziwa kwofunayo. Amagqabi izigqubutelo, izibhanga (ezizitondo zide), i printi, i kaliko, i linsi, ese hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenakazi nantsi apa:

Ingubo samadoda sokutshata ecutangwe kade, nesinokwenziwa kwofunayo.—Umsiki wetu uphila pesheya e Ngilane. Ibhayiti, ibhulukuwa, ne suti zitabisa ngenyanyiso. Ihempe, i kalala, amaqhila, iminqwazi, izibhanga, njalo-njalo. Kulapo batangwa kona onsona.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu:

Amadoda afi nga "SIGINGQI" Abafazi bati nga "SILINDI"

Umsiki wetu ngu "FOLOKOO" Umteketisi, ngu "FOLOKOO"

Inkumbi yakwa Pascoe ezantsi kwetyaliko yama Skotsi, apo wofika umbono kona u Mr. FOLOKOO ngokwako (amafu).

Amayezha ka Cook Abantsundu.

UMZI oantsundu uceliswa ukuba ukange- lise lamayezha abalulekileyo.

ELIKA

COOK Iyasa Lesisa Nekuzaraso. 1/8 ibottle.

ELIKA

COOK Iyasa Lokukhela (Kingsamfuta). 1/8 ibottle.

AKA

COOK Amafuta Ezilanda Nekwewe 9d. ibottle.

ELIKA

COOK Iyasa Lepala. 1/8 ibottle.

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COOK Iyasa Lepala. 1/8 ibottle.

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COOK Iyasa Lepala. 1/8 ibottle.

ELIKA

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyavonkile. Ungumteketisi wento zouke ezibutatake nezitshata. Zitengiswa ngamazibho alula, ndlelwenza ezazwaba.

Imfala, izikumba, umbona, ingqolowa. Ndisirolela amazibho apesulu.

Kwelinye ipiko kuno nomfo otwana izi bhanga zomhlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

WILLIAM J. DEALY

I Arente yokutengisa e Market, nokutumela kwesinye indawo.

UTENGA zonke izihlobo ezizigama somhlabane nge "cash." Utengisa zonke izihlobo sokutya okuzinkozo, itapile, njalo-njalo, ngokuvuzwa ngo 12. epontini yo mali (5 per cent.). Imali ifanyanwa ngokukalaza.

I Address:— Market Square, Kingwilliamstown.

Umaki Ofezekileyo.

NDIYAZISA kuba bonke abantu abemi e Transkei, makwezinye indawo ukuba ndingwe Maki Ofezekileyo ngamatye nange zitena, nokuba ndibiza inani elise nantsi, nditabata ukuphila ebambayo. Ondifanyo wobhala ku Mr. A. Gontshi, ezi Koxweni, Ngqamakwa.

LEVI S. MBANGE. Tynine, 10 March, 1888.

Kubandakani be Mvo bonke.

Siyababongoza abamkeli be Mvo ukuba ulowo nalowo, makati, xa anga zifumaniyo "Imvo," atumele kam sinyane ukusaxisa, ukuze londawo siyilungise ukuba kunokwenzeka.

W. O. CARTER & CO. MACLEAN SQUARE, E-QONCE.

nokusela, okudlula emgceeni. Inye nambini zityiwe ngumantu xa ayakulala koma soletanda ukuya emsebenzini wake.

Ezi Pilisi, kuba ziyoyjwe nge awekile, zimnandi ekutyiweni. Uburara obukoyo kwezinye i pilisi bagu-kiwe.

ZITENGISWA ZIZO ZONKE IZINDLU ZAMAYEZA.

NGABANINI O: A. J. WHITE, Limited. London, England.

AMAYEZA

ADUME KUNENE.

JESSE SHAW (U-Nogqala)

E-BHOFOLO.

Enziwa nzemiti ekula apa e South Africa kupela.

AMAYEZA aya yalwa kakulu namuniniwo. Inzuzo yoku ngqinelana kwawo neziso enziwa zona; ngenxa yoku kaula uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bezabiso lawo; ngenxa yokucoceka ekwenziseni kwawo; ngenxa yokunabi nasikwa wetyal; ngenxa yokuba enziwe ngamifuno enziwayo ukuba inamayeza.

UMPILISI WENENE (The Sure Cure).

Umiza onganazo ungakupilisi ukuluma kwe nyoka, nezinye inuano.

ELONA (Specific).

Rhona yeza lesifo so Xaraso lwe gazi nezinye iziso ezikazayo.

UM-APRIKA (Africanum).

Umiza ongenzi fecha ukupilisi Isinyo.

UMFUNO 'YESA' (Herbal Tincture).

Elingoyiwayo siingqamambo sendlebe, nose bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO' (Eye Lotion).

Oyena mpilisi wamehlo abalulayo.

UMGEDI ORABAYO (Herbal Alkaline Aperient).

Elingilekileyo ukunceda ukungayi Ngasoo, ukungatandi kudla, licozisa nento esinjalo.

UHLIKHILA (Embroccation).

Amafuta omni okupilisi ukungqamba komzimba, Ukutshi kwa malungu ukuzakha, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omni okupilisi ukutshata, ukutyabuka, esinye.

UMGOWANE WESILAHLA (Confection of Rhubarb).

Incindi yoku goda iziswata ezikazayo sentsona, nezabulwana.

UMATINTELA (Antispasmodic).

Umiza wokupilisi ukungqelwa nesitshata nezinye iziso.

UMOMELESI WASE INDIYA (Indian Poni).

Iyasa elilunge kuncede kwizifo zokutshata, nokungatandi nto itywayo.

UBUGQI (Magic Healer).

Amafuta okupilisi nezinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine).

Into elunge kuncede etanjilwayo ebama bubebhile bupande ubuso.

UMGUTYASA (The Powder).

Lizetyenziswa neli kutshiwa "Lelona" xa izifo sokuhamba izifo sendle.

Izidloko ezilula yoku wazenzisa zikhicilelo ezokuzalulekileyo ezilula nca kwi bhodlelwa pesi- tofisa ngasinye, emali nakulandela ngokufanelekileyo akaso anawelisi lamayezha. Ngokungqalayo, nandi, namahleli ngamawo lamayezha ezilwelo ezokuhamba okungqalayo. Akandwa esinye nge JESSE SHAW, Isinyo elizenzisa ngokufanelekileyo, e Shofolo, elingqamambo ngawo bhokile nange bhokile zamagqaso ake kwizihlobo ezilwelo zise Koxeni, e Natal, e Free State, e Transvaal, nez e Indiya.

AMASOBA ALAZATHEA—

E Qonce—Dyer & Dyer, Milcomess & Co., D. Drummond & Co.

E Ngqamakwa—Mr. Savage.

E Koxeni—R. G. Lennon & Co.

E Sani—E. Wells.

E Sani—R. H. H. H.

E Sani—R. H. H. H.

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and vegetable matter. This hardly affects the Kafirs in the rural districts, but it does in a considerable degree the Kafir Locations in towns. It applies most of all to the towns themselves, including the European portions, and the streets occupied by coloured people. You have only to go through the streets on a dewy evening to be convinced from the horrible smells, that we are not far beyond the dark ages in the application of sanitary rules. The effect of these putrid exhalations is to fit the blood to breed the germs of typhoid or enteric fever—not typhus—they do not actually generate the fever but render a person liable to catch it as tinder does a spark. Professor Tyndall found on the high Alps the inhabitants living amongst dirt, and yet fever was unknown, because no one had brought the germs there. These germs are not far to seek here, and they are frequently present in the putrid exhalations referred to.

The remedy for bad ventilation in Kafir huts opens up a large question, which cannot be taken up in this connection. Suppose you introduce a chimney—the best ventilator—a hut becomes intolerably cold from the draught up, and from the wattle and daub walls being so thin; and you find you must have a house of raw brick, with two or more rooms. This is what every educated Native should make up his mind to have, and could they but know from seeing the thing done, what an easy business building in raw brick is, a good many intelligent Kafirs would try it.

People should never sleep in the same hut with persons having infectious diseases, or in the advanced stages of consumption. Doing so endangers the lives of the whole family. Persons who are ill may have much greater comfort by being cared for in a separate place till they recover.

The ventilation of Native churches and schools is important. A church can be best ventilated by having a window at the highest possible place in each gable, opening and shutting with a chord. Hot air is lighter and should be allowed to escape at the top. If there is a ceiling, there should be openings in it to let the heated air up, which would then be carried off by a blow through between the windows in the gables. The windows in the walls can be opened at the top or the side of the church away from the wind. Schools can be ventilated on the same principle. Every care should be taken, however, to avoid draughts, from which Africans especially suffer.

PILISI zika-Nozala u-SIEGEL.

ZOKUQHINA KWE SISU, NE SIBINDI, NJALO-NJALO.

ZIFANI nominye imitshokisane, kuba zimceda umntu zingakange zimvise zintlungu ngakumbi. Zisebenza ngendlela engenamatyotiyoti, pofu ifezekile; azibang' intlanzo kwanzintlungu zirenyayo esiwini.

Kule mihiza yaziwayo ezi Pilisi ngowona ufanele ukugcinwa zizindlu zonke. Ziwegcisa amatumbu zonke izinto ezizakanisayo; ziwashiye ehlambululekile.

Ngowona mihiza wokuzisa izinto ezona impilo yomntu—ukuqhina kwe sisu, ne sibindi.

Zilucango lokutintela isesine, nazo zonke izihlobo zezifo, ngokuzisa amatunjini yonke into ebusa ukufa. Zisebenza kakuhle, ngokukalaza, pofu ngapandle kwe utlungu.

Ukuba uke wabuzisana nengqela, wabe sewusiva ukuba akuba ncedelwa yi cesine—kuboblungu intloko, umbhala, zemilense, ezi Pilisi sika Siegel aityiwe kanye nakabini soyichita longqela, ziyagande isesine leyo.

Ulwimi olunokhawetu, nokulom' crava, zibangwa kukunohala kwesisu. Untyityiwa kwezi Pilisi amezashe amabala, kuyasibhambalula isisu, kuzakuburara emloyeni, kwanze amatu atande ukutya, izinto ezine mpilo ke ezo.

Ngamazosha afati isifo, nokuba kukutya okubolileyo kubangela intlanzo, nokuzisa. Angabi amatumba egeowe oho kuobola nge Pilisi sika Siegel sithabe zonke ezinto, kuzenge isipilo. I Pilisi sika Siegel ziyakunganda akuzapili okubangwa kakutya.

Ikaya Lendwendwe LIVUCHIWE EKOMANI. R. T. NUKUNA & CO. QUEENSTOWN.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawateppa pesheya nabo amayeza. Bona amayeza ama Bhulu amayezisa yama Xosa, Bawubongoza amzi ukunke nqwalasale kulawo alandelayo, abhalwe ngo nteto yesi Xosa.

Oka LENNON Umiza Wokholokohto

Eka LENNON Incindi Yamazinyo.

Oka LENNON Umiza we Stepu (wesifo sentsona).

Oka LENNON Umiza wamehlo.

Aka LENNON Amafuta ezilonda.

Ezika LENNON Inggatana zomshokisane.

Oka LENNON Umiza wozazazo.

Oka LENNON Umiza wepalo.

Oka LENNON Umiza wengozu.

Oka LENNON Umiza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Ameblo Mzi Ontsundu!

NICELA amehlo kuni mzi wakowetu ngomfana ontsondwan, amagama ake Jim, Mbeki, akayise Abraham Gobongwana Kinasa. Wagqibhela eze Kapa ngo 1882, naku Mr. John James, ukwaba- nye abafundisi bamhlabo ngamhlabo apo e Kapa nakwesinye indawo. Ondilandiseyo angatamela kwi editor y Mvo, nokuba kokum. Indleko sako zingabuyiswa ndim.

M. A. G. KINASS, M. Office, Mount Ayliff.

23 June, 1889.

J. G. NICHOLSON,

Iggweta elise zincwadi zakomkulu nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Ungqela amagama e Tayitile. Uquka izi kweli zi Bhatlwe kwa ngoko.

Yonke into ayi pakiweyo ifezwa ngokukalaza. Uli Gosa la Colonial Mutual Life Assurance Society.

Ikaya Labantsundu.

INDAWO elingileyo emkhwini nase ramweni.—Isindlu enkulu sininzi. Amasabi okutya nababho ilula. General Agency.

PAUL XINIWE.

Ikaya Lendwendwe.

U JAMES MADALA uye Indlu Yezipungo (Coffee Shop) e Malay Camp, eyazeka kakuhle kwabantu kuse Wesile, kulapo abahambi abavela kama Bhayi, Pesheya kwe Nciba, e Natal, nge Lusutu bangabizana kona izihlobo zabu.

JAMES MADALA. Kimberley.

ELIKA

ORSMOND

YEZA ELKULU

LASE AFRIKA.

Yincindi yengqambu semiti yeli- lwe.

UMPILISI WEZILWELWE

Esibangwa kungcolakwe Gasi, nokuba sitha bumini, akule naso, n-kuba sithle ngayipha indlela, ezinjenge Hasho, izifo ezise Lufeleni, Ukujaduka, Ukusiqi kwe sisu. Izifo ezise Mbilini/Ubutataka, Intawela—utongo. Utatataka bo ngqondo, izifo zesi Fubant' eninzi ziyitwelwe zama Nkaxana, njalo, njalo.

Kangela Enowadini abapakiweyo nondle- la olizetyenziswa ngaso, abhalwe ngosi Ngesi, Jolimeni, e Bhulu nesi Xhosa.

Emva kokuba ebuzisane izifo elide selo- namaza amanzi umindilo,

le Dike ne Ngushwa, neta Peshoya kwo Nela, ako namanye owoyifumana inteto yawo yayame ukukukusela, kodwa ekungoko nalinye kuwo elanvulwa ngawe. Pulupula inteto zo Siverwright ngomnye wamalungu ahamba esaneka izandla, etemba ukuba ayakwenza onantsi nonantsi, ayamele ukuba kumalwa i Felikorneti imantyi zokugweba amatyala ezicaka zamafana, ezingabantsundu, njengoko waziyo nawo ukuba, zona kanye i Felikorneti zityiyene kanye nontsundu, oko ukulona ukungo kulungilona, wayetembise njalona Embo. Kum kubonakala ukuba abantsundu akafanele ukuyotolwa, unike umlungo lokuya kuxhosa i Bondi yama Bhulu. Undixolele ukosi yam, ngobude benewadi, woti nawo zama abantsundu. Ngetemba elikulu ngayo lomwadi ukuba ndoyibona epepani elizayo; ngombuliso omkulu; ndingomnye wabanyuli. Queenstown, 17 August 1888.

MAX. GAZO.

UKUTYIYKA KWABAFUNDILEYO.
Nkosi, -Ndikucela ukuba ufake epeni lomzi ontundu lendawo. -Kumbhali wengoku elucuma ukutyiwa kwabantu abafundileyo ngamadoda amadala, atsho ancome iratshi elibonwa kwabafundileyo ngabadala abantu. Ke uditi kwinteto yakule, ndivile ncedule xa kwinteto yoku ngokunge kwabafundileyo nabantu bezikole; kanye indingqasha u.Mxosa obomvu kwabantu bezikole, atsho umlungu fut-fati. Ndiyiva lanteto, ndiqube ndaqubi ndikangela lenteto itetwayo ngabelungu, ndamama ndikangela oko kutsho kwabe, ndada ndanakana nam kaloku into ezibanga ukuba sityiye ngababungu. Kute ukupuma kwamadoda ezisimamane ati bhukuq ama-mene amhlophe kwabanasha, awafaka ezitweni zawo, kusizipatishi zawo, ukunsha nakumagqisa nakumagqira, zonko ezondawo zanamadoda afundileyo. Ke kuwo onke lawo ndiwabonileyo ngawam amehlo skuko nanye eyatwala indwe ekupumeni krawo kwenzawo. Eba, abhala lwadabonisa, ukutwala emise-bantini aboyhuna, auxilia, aseziqinjini, agweywa. Ap amanye esenza ezinye imvutlunkazicukuphisayo ku Mangesi ezizingeniwe ngabantu abafundileyo. Yiyo ke into efinchikela kuyo ukutyiwa kwabantu abafundileyo nga Mangesi. Mayelana ni mpi indala nokutya umntu ofundileyo, ayiko lonto ibifanele ukubako ngayo yonisebenzi ebonakala kuyo kuni bafundileyo. Sikohlwekukunika bona ngokut singabazali, oyibho, onyoko. Bonakuba umntu ofundileyo ayimantisa, e hkeni kuzele amadoda nentombi e Nkwebe, kanjalo e Nxaruni, e Rini, e Mxaku, nakwezinye isimari, kuzele abantwana babantu abadala; bebafora ukubabe ngabantu abafundileyo ke. Batima ke ukuxasa into abangayitandiyo bakaka umntu ofundileyo? Ndisapumliyo Ndiyeza, mbonukuk ywa kofundileyo. -Iim, NDIWE NDABONA.

INGXOXENGABAFUNDISI.
Nkosi yam MLELI WE MVO, -Nditukile kanene ukona kwipepe lako le 23 ka August lo, ima le Bhayi libalelwa pe ati kwiziqatsha ezingawanyiso naba fundisi bazo. Ato le ndimelwe kukuyi-kenyeya, umimbi ukufuna incazelo ngayo. Ndiyayaka mine epellilayo apa e Bhayi, ndiwehlanisa ngoku. Kwi minyaka imi bendimane ukucelwa yiramentela yala ukuba ndihlale omnye umnyaka kwa kwamahlia. Audazi kungovani kwi neramente endiyipati-siweyo; inyitilo endiyaziyo, nayo ayingeingiswapatweni yam, kaulalo nayo lonkatsiyela mu kanyo kwexolelwana, yayib hopbeer, yaziwa ngu-mntu wonke ywe Mr. Editor uyayazi. Kugala i hopr yachaswa yintlanganisio yabakohlali, ni Quarterly Meeting, nayi District Meeg. Nawe Mr. Editor wayibhala injlo ka Dr. Hahn epepani lako, exela uba i hopbeer yase Bhayi ibutywala, ndiqubo ka Rulumente yoku mayingqiswala ngapandle kwe License; ezot zimhlophe kuye wonke umntu. Um wama Westle nguwolo (C) 8 Ukunji (yinto eyaliwalo). U. Ukubutwala intenzisa ngayo itwala obushushu. B. Nokusela ka bangabushushu ngumhlane, oko kuti, xa bebusoleli ukubhala. (F) 18. Ukuteng izinto nokutengisa ngendawo yavunyelwayo yimiteto Yimiteto yelo oko kukuti izinto ezifun- gungokutengisa ngendawo nge License. Ke ukwenzokutengisa, nokutengisa, nokusela i hoper kukwupula yonke lemiteto inge, ke abapuli balemiteto xa bangaba i tshibe abangeza babalelwe ukuba ykabanayo u Mfundisi ne Ramente ngayo ngokwupula lemiteto iyapela igatsho Ramente. Nokuba sebesifinisa inkubizwa ngokuba yi Ramente nabe than the man in the Moon. Enye into ibantu balapa abazango bakutshwe bupa ngokwabo. Kanjalo enye into uqi ufanyanwa yintlanganisio yabakohlali unetyala, ize isigwebo siwi ngu Mongameli wosi Qingata. Ka kwisi Qingata saso Rini skuko bongili abantsundu, ugokoke into ebekiswafundisi besisi Qingata ngokugwebatwala e Ramente itshaye pantsi, enye kupela ngumona nekwele, gqibikele kanjalo lento yokut kwabubako o komnye wabafundisi abantsundutenye sevirgiba ngelili yenziswa ngsonke kukuwela imbeko kubafundisantsundu kupela, ekubonakala ukubafundisi abantsundu balilshwa luuzi wamanjina apa e Africa. Okunjenje ndifuna umkanyenzi wam e ezibhale ngokama lake ize lesali infa izokubhaxekwa on the right horse, taka sako, SAMUEL NTSIKO, Umfundisi wase Bhayi.

NQLANGANISO.
MLELI ipa lamane namanenokasi. -Ndidingapendula i letter etinyelwe intlanganisio yane Koloni ebisebeho eti, masihlangape omva konyindawo ngendawo sixoke ngento zomp. Ke lamadoda alshabe okangele kwakuba wona eyintlanganisio engadlwe nokuba axoze izintlo sekamantlanganisio ebamba ngamatsho zo zombuso. Ngamama ma-bonikazami k wenza intlanganisio ekutshelwa yokutshela imfanelo zenu? Ipephya Nela alinakudibana ne-ntlanganisio ngebusuku eyoyi- lona nemikodwa yona inteto yona, mayelana ni ntlanganisio yonyaka ilungile li ukuba beningoyiyo le ntlanganisio abafundisi, etsho ngento seramentsi biko. Kaulungile ma-wetu. -Ompeshoya kwe Nela M. J. J.

UKUNGVAYISWA NGU RULUMENTE

NKOSI MLELI WE ZIMVO ZABANTSUNDU. -Uncede info ka Jabavu undifakele kulonvula yakomkulu lemigcaka ingepi imbawala kanye. Ndiya ndinemihlali kazi emikulu kuneso, undakuya kusitwa u Rulumente lo kanti uyanqwena ngelipe- pa le Mfo, ukungo angewa imvo za-antsundu-ndaqonda ukuti shakuka sipile kanti. Tina Ebatenjini apa besiba lomntu ungu Rulumente sisidlwengu, kanti unguumntu njengabanye. Yiya ke bawo Apa ke sibona izinto ezimbi esingazivi- wayo zimantyi zetu, ngomteto wako ke; mhlana kwatengwa umhlaba we dolopo wase Mita kwabonlanwa ngawo, kuie ke mihla u Rulumente ati uyawulungisa ongowake, wada nowetu, wawongeza ke owake ngowetu, wesuka wema ngezi- mbana waqwela wema ngama Qwaqwe, nanko eyakuti ngu ngo Lutshaba, le bo, kude le. Asazi nanto le ngalowo mhlaba- kazi, uku Rulumente siteta uje, singama- koboka na? Sati mihla saxelela into saxelela ukuxhosa, sati he, kunganza- nje ke, sahanzaniswa tina Batembu, saphendulasa, hai, awuko umteto wokun- xhosa Ebatenjini apa. Saliunda, ayibona sibona sekuxhonywa. Lento zoku- ngeviswa neyokungaboniswa ingumteto na, we Queen Victoria. Apa Engoboo- Tombuland, siva sekuko unda esingaz- waziyo emhlabeni wetu. Azike iyawazi, sinina i Major lewomda siwuvayo apa. Enye into esingazaziyo nantsi, ivoukile zalapa, namagqisa alapa, lompi ke ivoule u Faku, nomhlaba weziqul- sele (titles), sas iwa tina. Ngwe ke Rulumente oti masenziwe amakoboka, izinja, seuzi nonina? Kade kunyanya, kusile ngoku uje. Inxhosa zalo Rulume- ne zizele iyintafwe yodwa, asiyiluni ke tina apa, sinina ukufela kwi Nkosazana. Mandyike grebe, ndavinjwa namanz. Ndingu LUMEK ISIBANE.

25 July 1888.

NGEMFUNDO.

NKOSI EBENKHELELO. -Kandipe inda- wo kulonto ubo uselwa zizikulu; ndituna ukuposa amagawa, ndibangelwa yi-nteto ka Mr. Botoman entlanganisweni ye mfundo ebise Debe, ndipaula lendawo ati, kuyafuneka ukuba kubhatlalewo wonke umntu omele isikula ngomntwana wako. Yinyaniso lonto madoda entlan- ganiso, itetwangu Mr. Botoman. Abantu bakuti luyafuneka uyanzelo kubo kwinto ezilungileyo, kuba abakwazi qandi amalungelo abo kulombuso wase Mlan- gwini, basazimalele into zokutwala. Emveni konyanzelo boqonda kamva. Eli linga litwala ngumfo ka Botoman ndiyakolwa ukuba amadoda okukanya ayalin-ndipala kanjalo amanee entlan- ganiso oyifutsha le teto ide iyekufika ezindibeni zo Dr. Dale. Ungeno entweni lo ka Botoman. Ngati izikula zabantsundu zingaba nabantwana ngale- ndlela, kuba skuko mntu ungafumana atande ukrola imali ngomntwana kanti akafundi. Abantsundu basafuna uku- qutwala ezizinto asikacaci kubo. Siva- qonda ngoku nje i Transkei into eyiso xa siyilnganisio ne Colony, kwilulo zangqabelo pambili, ikhabile, i Colony ingasomva. Yintonina eyenza lonto? Lunyanzelo, bafike bona o Captain Blyth benze imiteto yonyanzelo kubantu ba- kuti, zonke izibonda o inkoliso yazo namhla e Transkei inezikula ezininze- kileyo, kuko ne lesisi, imiboniso, nezinye izinto ezikanzanywayo, kumadoda ase Transkei. Kugala iwaliwunyanzelo, ku- bo kuyinto embi, namhla kumadodi ludumo, kupuma iziqomo ezilibe. Aba- fundisi no Titshala bezikula sangapandle bangapumla nakulenkatazo, yokutsho abazali babantwana ngabantwako ukuba babatimalele esikuleni, nemali ka Titshala ingagqiniseka kunoluyekolelo. Uyarumo ka Rulumente awanole ku Titshala onomfazi. Kunzima ke kubo, iyafu- nika i Compulsory Education yona kuti luhlangala oluntundu. Lentlangani- so yo Titshala maxa inezinto ezizimite- o elungileyo epuma ngemizamo yayo, iya kutsalana nobe ngacingi nento ngayo. Amalungu ayoke anga angomelela. Siyatentela ukuba u Mr. Bottoman ipepa- hake lentlanganisio ezayo nxa kulungile- selela, azivelele zonke inkalo zalomcimbi. Ewe yindawo ebanzi, kodwa amadoda anje ngo Mr. Makwina nabanye, aka- kuyiyekilele lengxoxo njengokuba sey- ingene ifumane ipalele emoyeni. Ngati i progress yetu apa e Koloni ngoku ngu ngomboti nolwaloko. Qlisisani izikula; zombisa ezizinto. Into ebamba ke ma- doda entlanganisio yile yokuba kuli emapepani asukuba eleswa ngamanye amanene, atetelwe kakubi ngamanye, kanti umntu sazake onze imizamo; endaweni yokuba akutazwe, yintshwabulo. Mandishonelo okwanamhla, iticaka esi- tobileyo, CHARLES MJONI, St Matthew's, Keiskama Hoek, August 4th, 1888.

ABALIMI NA BARWEBI.

MANKENI.
E QONCE (Aug. 25).
Irazi elabala-8d to 1/2 ngodazini
Ihabile-3/7 to 5/ ngokula
Itepile-5/6 to 3/5 ngenzhwa
Umbona-4/ to 5/6 ngokula
Amasimbe-5/ ngokula
Izemile-3/3 to 3/11 ngenzhwa
Amatanga-2/5 to 3/ ngodasini
Ungubo-8/ to 9/ ngokula
Imbotyi-5/ to 6/6 ngokula
Inkani-5/ to 14/ ngokula

E RINI (Aug. 25).
Irazi-10/6 ngenzhwa
Izemile-3/5 ngenzhwa
Ungubo-15/3 to 15/ ngenzhwa
Umbona-10/ to 11/8 ngenzhwa
Amasimbe-9/ ngenzhwa
Ihabile-1/9 to 3/9 ngokula
Itepile-5/9 to 3/9 ngokula
Inqholo-4/3 to 4/8 ngokula
Inkani-10/ to 20/ ngokula

E DAYIMANI (Aug. 24).
Izemile-5/6 to 7/ ngenzhwa
Irazi-12/ to 13/6
Imbotyi-7/ to 12/ "
Ihabile-9/ to 12/ "
Amasimbe-10/ to 12/5 "
Umbona-12/5 to 14/6 "
Ungubo wombona-18/ to 23/6 "
Itepile-14/ to 20/ "
Inqholo-14/ to 15/ "

Native Opinion.

THURSDAY, AUGUST 30, 1888

MUCH irritation has been occasioned among the Natives of the division of Kingwilliamstown by the imposition of the Dog-Tax. The Divisional Council has to do with its imposition; but Natives cannot be expected as yet to know where the powers of the Government end, and where those of the Divisional Council begin. Thus then the feeling that has been stirred up by the vexatious Dog-Tax is levied at the Ministry of the day, who must bear all the unpopularity that is engendered by this impost. It is, perhaps, as well that it should be so; for we consider Govern- ment should never have consented to the devolution of its functions, as the guardians of the ignorant Natives to practically irresponsible bodies such as Divisional Councils are. There is no guarantee that these Councils, whose proceedings do not appear to be of interest to anyone but the Secretary, and the Road Contractor, would not abuse their powers, and carry out other- wise harmless laws in a manner calculated to irritate the ignorant and the weak. The rigour and want of tact with which the Dog Tax is being collected in the King- williamstown District is a case in point. Dogs have been shot down whose owners were still calling for more light. Under these circum- stances there is no telling what a hasty act may not do. The Secretary for Native Affairs will have to keep his eye on the ad- ministration of the Act if his term of office is not to be associated with oppression in the minds of those for whose benefit his department exists. There is talk of having the Act proclaimed in Peddie. We should exceedingly be sorry if this were done; for the tax is not worth the trouble of collecting, while it is the source of much bad blood among the Natives. They argue, not with- out much truth and force, that in the country places they have no police force to watch their persons and their stock by night; and the dogs have shewn themselves to be as effi- cient as a vigilant police force. Of- ten, in the words of OVIN, have they commended them to PALES, the deity who is supposed to watch over a pastoral class such as our people mostly are:—
Pelle proci morbos. Valant hominesque gregesque
Et valent vigiles, provida turba, canes
This not without strong cause when it is borne in mind that the people were years ago despoiled of their guns by the Government, and may, without dogs, be an easy prey to thieves; for it must be re- membered that to escape the 2s. tax per dog, a great many of that faithful tribe must be sacri- ficed. We understand the enormity of the plague of dogs in towns where there are police; and how important it is that it should be put down by all means. We fail to see that there is any demand for stern and summary measures against dogs in the country where people are not policed.

"NEVER prophesy un- less you know," Lord BRACONFIELD is reported to have said. A short while ago we ventured to prophesy that our friends of the Afrikaner Bond, having failed to secure a verdict in their favour in the Supreme Court in the matter of the Glen Grey Parliamentary Registra- tion, would move heaven and earth to discredit Mr. EGERT GARCIA, the Civil Commissioner of Queenstown, and that proposals would be made to have him removed. We knew the men we were speaking about when we made this prophesy, and happen to know, moreover, the nature of the relations that subsist between the present Ministry and the Bond. When, then, we ventured to prophesy in respect of this case, it was not because we did not know. Already the *East African* has taken the matter up, and thus interprets the mind of the Bond concerning Mr. GARCIA:—
Mr. Bamberger is removed from his post

as O.C. and R.M., at Hanover, and put into an inferior office, because he kept the savage element of the colonial population, an element causing much trouble to the farm- ers, in order in a manner displeasing to the weak-minded philanthropists. Mr. Garcia, C.C. and R.M. of Queenstown, who made use of his official position to secure the majority at elections in his district to barbarians and "blanket friends," and who, according to the Attorney-General and the committee on the Queenstown Registration, has thereby contributed to an infraction of the law, is praised by that same Attorney-General as an excellent officer and will probably be left un- molested in his lucrative office in which he assisted at the violation of the law. The officers in the Civil Service could not be told more plainly that they may fearlessly defy Parliament and our farming population, and aid the triumph of barbarism; but that the least violation of the feelings of those who entertain the Exeter Hall principles, or who, for party reasons, profess to entertain them, is promptly punished. "Boers take care," is our advice and answer hereto.

This is what the Attorney-General had said in his place in Parliament of Mr. GARCIA:—"He had known Mr. GARCIA for many years, and he knew him to be a man of the most upright character, and one who would not on any consideration do what was not right." All who know Mr. GARCIA could, we feel sure, honestly endorse the opinion of Sir THOMAS URINGTON regarding him, and would hold, besides, that no mean or un- worthy motives actuated him when he had the Registration Cases before him. And yet on the sole dictum of the Bond such a gentleman is to be spotted for a sacrifice to propitiate the anger of the goddess Bond over the Glen Grey Native Registration case!

It remains to be seen whether the Ministry will prove pliable enough to carry out the orders of the Bond.

Editorial Notes.

ELECTIONEERING has been taken up in earnest by a section of the community that holds the opinion that Kingwilliam- town has been misrepresented in the last Parliament. And the way canvassers talk of what their special nominees will do for the constituency, if only he is elected, would lead one to suppose that Parliament exists only for Kingwilliamtown. It seems to be forgotten that in that Assembly is represented the remotest division of the Colony, and that a gentle- man, however esteemed among us, has to impress some seventy-five others, who come from other centres with his ability, integrity and pluck before he is listened to seriously. In the House the fact of a member residing among his constituency or not does not count. What is he capable of is the question. The best of causes has before now been lost in that Parliament simply because it was placed in the hands of a man who had lost caste and was not taken seriously by the House, although he could electrify his admiring constituents.

If it is permitted to estimate votes in sections, we have no fear in asserting that there is no vote in this Colony that is exercised with more discrimination and judgment than the Native Vote. This may be gathered from a study of the men it has helped to send to Parliament. In deciding upon a representative in Parlia- ment our countrymen do not bother themselves with the childish idea about the residence of a candidate being a necessary qualification for a member that is respected and listened to in the House. They dismiss such nonsense as unworthy of the consideration of sane men. With them the primary consideration is will their member command respect, take a creditable part among the men of light and leading who are being sent by other places to Parliament. Of course the locality that rears a genius is entitled to all credit it can receive for that fact; but people are apt to make a huge mistake by supposing that in the heat of debate members care a dump about the place of residence of the member for a particular constituency.

When then at end of the career of a Parliament stock is taken of the members sent by constituencies, it is most gratify- ing to us to find the men whom the Natives were instrumental in returning creditably mentioned as they are in the following extract from the *Cape Argus*:—"The only members of the old Opposition who have 'got on' with the House are Mr. Sauer and Mr. Innes. Mr. Sauer has improved his position, both personally and politically in the House. Some old scores have been completely forgiven, and his really able handling of the apparently hopeless Junction question won for him the regards of what in Parliamentary phrase we now call 'an important section of this House.' He has saved his constituents from the permanent injury of a ruinous railway scheme, and that without sacrificing any general support he might hope to secure. Mr. Innes, too, has shown that the real way to the hearts of the country members is not by a shameless surrender of conviction, in order to meet a frequently false estimate of their views. The *young kerkis* first favourite with the back benches, and will enter upon the work of the next Parliament with far better prospects than those with which he began his Parliam- entary career."

SPEAKING of Mr. Innes, who is alluded to in such flattering terms by the *Cape Argus*, reminds us of the fact that there is a possibility of his being absent in the next Parliament, since the constituency for which he sat appears disposed to dis- card a gentleman who is popular with all sections in the House, and prefer another man who does not possess the ability to achieve a tenth of the distinction he has secured. Instead of glorying in the fact that they are represented by a man of weight, influence and talent; the Victo- rian electors are sulky and fretful, and

this not because they are opposed to him on any question of principle? We are aware that Mr. McGlashan, of Alice, has written to the *Watchman* and denounced us for having made "an untruthful statement." In saying that the sitting representatives of Victoria do not possess the confidence of the electors. "Upon what grounds (asks Mr. McGlashan) does it [Innes] come to the conclusion that the electors of Victoria East consider their present representatives unworthy of their confidence? Simply (he goes on to say) because some five or six are pro- posing to offer themselves as candidates, and this before they know whether or not any will be wanted. If it is upon such flimsy grounds that the Editor of the *Argus* draws his conclusions, then his readers are to be pitted. Our two repre- sentatives have both worked steadily and consistently for the interest of the division, as well as for the Colony generally. True the election of our senior member having been carried by the Native vote was rather distasteful to some of the European electors, but that has been proved to be an unfounded prejudice. Advocate Innes has risen higher in the estimation of the constituency every session. True, he has sometimes opposed the Ministry, but he has often voted for their measures. There has been no log-rolling with him, and he has always voted according to his convic- tions, and this cannot be said of some of his colleagues." It must no doubt do Mr. Innes' heart good to read Mr. McGlashan's sentiments respecting him, but we cannot be expected to take what that gentleman says for gospel; and must tell Mr. McGlashan that until heard those who have become Mr. Innes' sup- porters in Alice come forward as men and ask him to contest the seat, we prefer to stand by the views we have already ex- pressed and which he has only attempted to refute.

"If says the *Alice Times* the present [sic] candidates all mean to stand [for Victoria East] then it is just as well for the progressive or Colonial party to throw up the sponge and look on." Who comprise the progressive or Colonial party may we ask?

In a lengthy article the *Cape Times* comments, we are glad to observe, the policy propounded by an esteemed contributor to our columns, "S," for the final settlement of the land question in Native reserves. The subject is new ripe for any Government that is anxious to do some real benefit to our people and to the country.

WE are requested to state that the date of the Peelson Jubilee has been altered from Wednesday, the 19th, to Friday 21st September next.

THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN.

NO. II. BREATHING PURE AIR.

The air consists of four parts of nitrogen and one of oxygen. When we breathe the oxygen we draw into the lungs turns the dark coloured; blood to a bright red by uniting with it. Oxygen supports life and for that reason used to be called vita- air. It enters into union with the blood and is not breathed out again. What we breathe out is carbonic acid, a poisonous gas. A burning candle in this strongly resembles the human body. It takes in oxygen in order to burn, and gives out carbonic acid. If a glass cover is put over it, the candle will soon become dim, and is then extinguished for want of oxygen, to support the flame. Something of the same kind takes place when a number of people sleep in the same Kafr hut with- out chimney or means of ventilation. The air they breathe out is poison, and they go on the whole night breathing in this foul gas, and thus poisoning their blood. Were the walls and door of the hut sufficiently air-tight, they would die, just as the candle is extinguished for want of oxygen. They certainly do not die im- mediately, but this bad arrangement brings death to too many in the long run.

The world is always growing older, and experience throws light on the effects of sleeping in crowded, badly aired apart- ments. In Europe during the middle ages the plague came round every few years, and no wonder when the sleeping apartments, used even by people of rank, were such stifling dens as are still to be seen in old castles; and in our modern cities typhus fever, of which the plague is only a more malignant type, haunts the crowded abodes of the poor. Typhus, however, is little known among the Kafra. The germs of this fever cannot breed here; the air is too pure and dry, and the people are out all day breathing it. The effects of breathing foul air take a different shape. Another germ takes the place of the typhus germ—the poison- germ or bacillus which causes pulmonary consumption. When these germs enter the lungs of pure-blooded people, they are either thrown out by mucous ex- pectoration, or they are killed by excess of oxygen. This action of oxygen explains why people with a consumptive tendency frequently recover by leaving an open air life. When the same germs are inhaled by persons whose blood is impure from breathing foul air, they find in them a fertile soil to breed in, and beginning slowly, they soon develop galloping consumption.

Smoke and damp air, are also very deleterious to the lungs. In Manchester, a damp and smoky city, almost a third of the deaths is due to chest diseases. The action of smoke, however, is indirect, and one can hardly say that smoky huts are an appreciable cause of consumption among the Natives. There is another source of impure air different from those mentioned—exhalations or gases from putrefying animal

Iuvo Zabantsunna.

(NATIVE OPINION.)

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

IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, AUGUST 30, 1888.

[No. 198

Umnyadala we Palamente Entsha.

Kwintlanganiso ebingepuzolo e Qonce apa kwi "Barkly House," kugqitywe ngazwinye okokuba icala elinelve ngalomanene ebehlangele limise ngapambili amagama amadoda amabini, ayakuma, ayakuti u Mr. W. J. Warren, M.L.A., abe ngomny-wawo, nokokuba abanyuli bacele ukuba bangangqisani namntu ungoyena bayakumayula ade onke amadoda ayakuma abe pambili kwabo. Nokokuba u Mongameli afake isaziso kwelinye lamapapa alomzi, ngayo lendawo Nokokuba i Committee yamanene ingati yongezelele yakubona amanye amanene nokutabata onke amanyatelo okuquba izigqibo zale utlanganiso.

F. DYER,
Chairman.

23 August.

A. W. REID, UMTENGI WENTO YONKE,

e Downing Street, King Williamstown,
nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.

EVANS & CO.

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya

Banayo yonke impahla efunwa nga Ba-Ntsundu umntu uziketela kwinto eninzi yaz.

Ngabatengi bo Boya, Izikumba, no Kudla, njalo, njalo.
E Marikeni, Kingwilliamstown.

Baker, Baker & Co.

ABATENGISI BENTLOBO ZONKE ZENGUBO.
E-QONCE (Kingwilliamstown),

Batengisa ngoku
Idyasi Zobusika, ziqala ku 13s. 6d. zinyuke.
Isuti Zobusika, ziqala ku 11s. 9d. zinyuke.
Ezobusika Ibhulukwe, ziqala ku 3s. 9d. zinyuke.
Ezobusika Iblankete, ziqala ku 1s. 6d. zinyuke.

Nezinye ingtbo zobusika
Ngamaxabiso akwanjalo ukuba pantsi.
ZILUNGELE EZINGQELE ZIKOYO.

Yizani kuzibnela imfumba
Yebhulukwe Zekodi ziqala ku 5s. zinyuke.
Imingwizi Etambileyo iqala ku 1s. 9d. inyuke.
ISANDUKUFIKA LOMPAHLA.

Baker, Baker & Co.

E-QONCE (Kingwilliamstown).

Inyama ne Zonka

Nente einjenge kofu ne swekile zitongen. ko

BOURKE NO MARSH,
e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

ABABHUBHILEYO.

MAQUBELA.—Kubo bonke abazalana nam, nakubo bonke abazalana nenkosikazi yam, u Mrs. MITJIE H. MAQUBELA, kuyaziwa ukuba yena ushiyile ngo 31st July 1888. Ugole inyanga ezimbini. Wasi shiya neswi elimnandi, noko kusima, lokoti zeningandilileli nizilile okukokwena. Ke ubhubhe abadala bako xa bukwiminyaka emashumi mane anesine, asenyanga sozize-nxe, ekuseni, mayelana nozoba lelatu. Ngomqungo omkulu wabazalana naye, sagweba ukuba aye kuschwatywa e Bwarwa. Wanchwatywa ngo 25th July, 1888, ngu Rev. E. Makiwane. Banga bonke abazalana naye banawamkela lompenza.

HAIHAI MAQUBELA.
Bolo. 9c13.

ABATSHATILEYO.

SIKWEBU—RUBUSHE.—Kutshatise e Sauererville, Peddie, ngo Mvulo, 20 August, 1888, ngu Rev. J. B. Sakuba encedisana no so-soke, u Thomas into enzi ka Rev. J. Sikwebu, no LOUISA (Louie) intombi sikhulu ka Mr. John Rubushe wase Sauererville (Tyityaba) Fort Peddie. 9c13.

KUBABHALELI BAM.

ABALOBO nababhaileli ndiyabakisa ukuba ndifudukile e Fort Alfred. Ikaya lam lizakuba se Fort Elizabeth ngomhla wokuqala ka September, 1888. Nala uhlobo lokundibhalala:—
E. NQUKA,
R. M. Office,
August, 1888. Port Elizabeth.

KWABAFUNA UKUTITSHA.

Kufunwa Otitshala Ababini (2).

(1) E Mount Fletcher, Griqualand East, kufuneka ititshala enokwinqonda umsebenzi. Isikhala sinabantwana abamashumi matandatu (ngamanye amaza nangapuzulu). Umvuzo ngamashumi omase eponi ngonyaka nendle, namasimi. Osifunayo makatumele kogama lingapantsi, atumele inewadi ezibonisa ukwalingana kwake umsebenzi njalo. Makabhalele isicelo sako ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.
Mount Fletcher, Griqualand East.

(2) E Khetekete, Griqualand East, nakona kufuneka ititshala enokwinqonda umsebenzi, abantwana bakwa ngamashumi amatandatu. Umvuzo 240 ngonyaka nendle namasimi. Osifunayo makatumele kogama lingapantsi, abhalele isicelo sako ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.
Mount Fletcher, Griqualand East.

KO TITSHALA.

KUFUNKA kwi Sikolo sase Ndwana, i District yase Cals, i Titshala enokufundisa isi Bhulu nesi Xhosa, kunye nesi Ngesi. Onjalo angabhalala u

REV. E. J. WARNER,
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igqisa uMniciza.
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KUYACELWA kubo bonke abatabati be "Mvo" abase Bhayi, abampapapabopama ngo Mr. J. B. Adams, okweli lase Maxhoseni ngokunje, ukuba bafakamale i address sabo kwakantonyase.

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UMHLABA ongu Lot I, omi e Dobe, abakela bawo si acres esi ngama 31 ne pole ezingama 23. Imida yawo: ngase mpumalanga-nyentle, nangantel, umi ngandlela yongwelo; ngase mpumalanga-nyentle, umi ngo Lot II; ngase ntshona-nyentle, umi ngo Lot K, umhlaba elinye. Owafunayo angabhalala ku

GEORGE WHITAKER,
Kingwilliamstown.