

Deficient nutrition, and breathing-spill and foul air from sleeping in a crowded hut, have been already spoken of as predisposing causes, and this need not be repeated.

In reference to the variety of the causes to which consumption is due, they are not to be regarded as acting singly. The result is due to a combination of two or three of them. When the constitution is overstrained, it gives way at the weakest point, and that with Africans, especially with the Hottentots, seems to be the chest.

It will occur to medical men, that chills, deficient nutrition, overtaxing the brain, and other merely secondary causes, cannot develop tubercular consumption, and don't do so in Europeans. The reply to this is, that consumption in Natives and Europeans is frequently not the identical disease. With the natives, it begins at the bottom of the lung and behind; with Europeans, at the top of the lung. In natives, there is commonly a low inflammation, and the lung goes into cavities.

There is one other cause of consumption, last but not greatest, the giving way to vicious indulgences, including drunkenness. Whoever receives the Christian religion as a doctrine only, and lives an unholly life, will find it to be the savour of death.

WILLIAM J. DEALY
I Arente yokutengisela e Markeni, nokutumela kwezinye indawo.

UTENGA zonke intlobo zesiqamo zombha. ba nge "cash." Uteogisela zonke intlobo zokutya okuzinkozo, itapile, njalo-njalo, ngokuvuzwa uge 1s. epontini ye mali (6 per cent.). Imali ifuanyanwa ngokukaula.

Address: — Market Square, Kingwilliamstown.

KWA PASCORH,
NIIYA KUBONA IZIMANGA BEINIZI.
Impahla setu sokonisa, isikhala, "Iyidi setu" especially etsha Takabasi, zibhili zokuba emhlabeni. Iloko setu setu, nesinokwaziwa kwofunayo. Amagqabi zigqibetshile, isikhala (ezintende side), i pini, i kaliko, i lina, eze hamp, njalo-njalo. Yonke into ofunwa ngamanani, namna nenekazi nantel epe. Umaki iyabo somadoda sokulala esitungeni kade, esinokwaziwa kwofunayo. I-hamp, setu uzama pambaya e Ngilana. Ibhathi, ibhathwe, uge 1/2 itshiba ugenyaniso. I-hamp, i kaliko, amagqabi, iminqwazi, isikhala, njalo-njalo. Kulapo bakanga kona ozonza. Yizani kunqwenisis amehlo enu. Ningswathali amagama etu: Amadoda ari ngu "SIGINGQL," Abantel bati ngu "SILINDI." Umakelise, ngu "FOLOKOO," Umakelise, ngu "FOLOKOO," Umakelise, ngu "FOLOKOO," Umakelise, ngu "FOLOKOO." Intumba yakwa Pascorh esantel kwesilika yama Skotabi, apo wotika umbono kona u Mr. FOLOKOO ngokwako (ezaluf).

DYER & DYER

Ingubo Zobufundisi.

Kwimpahla yetu yentlobo zonke, sonwezelele ingubo ezintuhlungu, ezizive intwanantwana Zabafundisi.

Amanani ezontwanantwana, nentlobo, zinokutonyelwa nakuyipina indawo kwelilizwe, kofuna nkuva ngawo.

- Imingwazi yo Bufundisi, 7s. 6d. umnye.
- Eyona idluliseleyo kwa yobufundisi, 10s. 6d. umnye.
- Ikolala zobufundisi, 7s. 6d. nge dasini.
- Ibhatyi ne ndulubhatyi zobufundisi, 52s. 6d.
- Ibhulukwe ezimnyama ze diagonal, ziqala 10s. 6d. de kube 22s.
- Ibhulukwe ezimnyama zelakana ziqala. 13s. 9d, de kube 20s.

KUKWAKO NE SEBE ELISIKAYO INCUBO.

Ingubo zabafundisi ziyalinganiselwa zitungwe ISUTI IPELA 60s.

DYER & DYER,

Abatengisi Bentlobo zonke ze Ngubo nantoni ofunwa ngumatu.

E-QONCE, KING WILLIAMSTOWN.

Umnyadala we Palamente Entsha.

Kwintlanganisio ebingepozelo e Qonce apa kwi "Barkly House," kugqitywe ngazwinye okokuba icala elimelwe ngalomanene ebehlangele limise ngapambili amagama amadoda amabini, ayakuma, ayakati u Mr. W. J. Warren, M.L.A., abe ngomye wawo, nokokuba abanyuli bacelele ukuba banganqopisani namutu ungoyena bayakumayula ade onke amadoda ayakuma abe pambi 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 ntlanganisio.

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.

Umhlaba Otengisayo.

UMHLABA ongu Lot I, omi e Dobe, ubakuln bawo zi acres ezi ngama 21 ne pole ezingama 28. Imida yawo: ngase mpumalanga-ngentla, nangesantel, umi ngendlela yengqelo; ngase mpumalanga-ngentsel, umi ngo Lot H.; ngase etshonalanga-ngentla, umi ngo Lot K, umhlaba olinywayo. Owufunayo angabhekisa ku GEORGE WHITAKER, Kingwilliamstown.

Inyama ne Zonka
Nento esinjenge kofu ne swekile sitengen: ko
BOURKE NO MARSH,
e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcautcatweni.

B. G. LENNON & CO.,
Abatengisi, bamayeza nabenzi bawo

E MONTI.
BONA bawatenga pesheya awabo amayeza. Bona bamayeza ama Bhulu nemiciza yama Xosa. Bawubongozwa umzi ukuko ugwalelele kulawo alandelayo, abhalwe ngo nteto yesi Xosa.

- Oka LENNON Umiza Wokholokholo
- Eka LENNON Incindi Yamazingo.
- Oka LENNON Umiza we Stepu (wesifo sentswana).
- Oka LENNON Umiza wamehlo.
- Aka LENNON Amafuta ezilonda.
- Erika LENNON Inqanana zontshekisanene.
- Oka LENNON Umiza wozarazo.
- Oka LENNON Umiza wepalo.
- Oka LENNON Umiza wengozu.
- Oka LENNON Umiza weccesina.

UMTENGISI
E. BLANCK, Cegmani, Transkei.

Amehlo Mzi Otsundu!

NDICELA amehlo kuni mzi wakowetwa ngomfana ontsundwana, amagama ake Jim, Mbeki, akayise Abraham Gobo: ngwana Kinass. Wagqityelwa eze Kapa ngo 1882, naku Mr. John James, zakwaba nye abafundisi bamahlelo ngamahlelo apo e Kapa nakwezinye indawo. Ondilandisayo angatamela kwi editor ye Mvo, nokuba kukum. Indleko sake zingabuyiswa ndim, M. A. G. KINASS, R.M. Office, Mount Ayliff.

23 Juno, 1888.

Ikaya Labantsundu.

INDAWO elungileyo emntwini nase ramaweni.—Isindlu zinkulu zininzi. Amanani okutya nebhilo alula, General Agency.

PAUL XINIWE.

G. Frauenstein
KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibatata nezilakuni. Zitengiswa ngamxabiso alula, ndisenzela amaxesha.

Imfele, izikumba, umbona, ingqolowa, Ndzirelela amaxabiso aphezulu.

Kwelinye Ipiko kuka uomfo otunza izi hlangu zentlobo zonke.

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

ELIKA ORSMOND IYEZA ELIKULU
LASE AFRIKA.

Yinolndi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungoola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezize Lufeleni, Ukujaduka, Ukuti nqi kwe eku, Izifo ezize Mbilini. Ubutatata, Intswela tutongo, Ubutatata be ngqondo, Izifo zesi Fuba, nent'eminzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Eetwadini abapiliweyo oendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli ebezizisa ixesha elide sele namava amaninzi umninilo, uhlalazele ngomnikelo eliyeka ukuba liyazi pilisa inkoliso yezifo zabantsundu base Afrika, kwantle Fiva (eesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngobo. Kawolling please. Lishipu, ibhotile zisheloni zontatu, izelo liyexa elingata tata intuku ezilishumi. Ibhottle ngonye ihamba ne-nwadi ene nteto yesi Xhosa.

Idlungiselwa umninilo kupela ngu
G. E. COOK,
KING WILLIAM'S TOWN,
Linoku zurwa kwinkoliso yaba gcini maye-kuyo yonke Ikoloni.

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

ISAZISO SE DOLOPU, No. 12.

NGOSUKU lo MVULO umbha wo 1 OCTOBER nangama kwawo i Malike yakusasa iyakutshelwa ngo (six o'clock) sitonga se 6 ku aza. Kocuba njalo kude kubuya kwasiwa.

L. J. FURIE, Town Clerk. Kingwilliamstown, 1st Sept, 1888.

KUFUNWA.

20 AMADODA antsundu okupela. Makaye kumyaso yentyanzambo e Cambridge ngase Monti.

JOHN L. MAFONGQO, Head Town, Fort Beaufort.

KWABANTSWA OKUTSHALA.

Kufunwa Otshala Ababini (3).

- (1) E Monti Fletcher, Griqualand East, kufuneka hitshala ezokwawonisa umsebenzi. Isikhala sinabantwana abanashumi matandathu (ngasanyo amane ngaphezulu). Umvuzo ngamashumi amane eponti ngonyaka nendle, nemasimi. Oisifanayo makatemele kogama lingapantel, atumele inowadi ezibonisa ukwuhlogana kwake umsebenzi onjalo. Makabhale isicelo sake ngesi Ngesi.

STEPHEN MAKHOBOTLOANE, Mount Fletcher, Griqualand East.

- (2) E Khetekheto, Griqualand East, nakona kufuneka hitshala ezokwawonisa umsebenzi, abantwana bakwa ngamashumi matandathu. Umvuzo £10 ngonyaka nendle nemasimi. Oisifanayo makatemele kogama lingapantel, abhalo isicelo sake ngesi Ngesi.

STEPHEN MAKHOBOTLOANE, Mount Fletcher, Griqualand East.

KO YITSHALA.

KUFUNKA kwi Ekele ase Ndwana, i District yase Cala, i Tishala ezokufundisa isi Bhulu nesi Xhosa, kunye nesi Ngesi. Onjalo engabhalala u

REV. E. J. WARNER, Mount Arthur, Lady Frere.

KWABANTSUNDU.

NDIVULE Haya lo Ndwendwa. E-MONTI (Barnard Street). Ndine sitali ezinkulu. ENOCK MABENGEZA & CO.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu abe kwindawo ezingena e-Ndondondwa, abantwana bakwa amayeza ngo Feb'88 babhalise kam batumela i-impahla ezintsha yi mali abantu ngapela i-pool (F.O.C.) kanti yawo yi 2/6 litaya, nge-pool ka-Edwin Duma (Sara Ours) oyi-1/2 abantu abantu ngapela igqibele yo-impahla ezintsha.

JESSE SHAW, 11, Spring Street, The Laboratory, King Williamstown.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingwa Maki Ofezekileyo agamatye nange zitena, nakube udlalisa inani elise mntel, nditabata nempahla ebambayo. Oodifanayo wobhala ku Mr. A. Gantabi, esi Xoxweni, Ngqamkwa.

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

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangolise lamayeza abalulekileyo.

- COOK Erika
- COOK Iyexa Lesizi Nekuzaxaso. 1/6 ibottle.
- COOK Erika
- COOK Iyexa Lokukhela (Lingamafuta). 1/6 ibottle.
- COOK Aka
- COOK Amafuta Ezilonda Nekwewe. 3d. ibottle.
- COOK Erika
- COOK Iyexa Lepalo. 1/6 ibottle.
- COOK Erika
- COOK Iyeli. 1/ ngobokizana.
- COOK Eka
- COOK Incindi Yezinyo. 6d. ngobottle.
- COOK Oka
- COOK Umiza Westepu Sabantwana. 6d ngobottle.
- COOK Oka
- COOK Umgutyana Wamehlo. 6d ngesiqunyana.
- COOK Oka
- COOK Umiza we Cezine. 1/6.

Niqondiso ukuba igama ngu **G. E. COOK, Chemist, E QONCE.**

Kuba ngawonkchiliso anganelo igama lake.

KUTENCISWA NGOKU.

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu ze ujobhba ziqalela kwi 4/6 kuse kwi 6/6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipo, ezona zilungileyo, ziqalela kwi 3d kuse kwi 1/.

Izityisi zamaledi zentlobo nama-bala onke.

I Printi kongona sitshipo kunent'engapambili.

W. O. CARTER & CO. Kingwilliamstown.

IZIHELEGU ZO TYWALA E CALA.

Umbaleli ose Cala uti:—“Matatu amatala okubalala alinde u Meja. Kwesika Kasana, linye; kwesika Adonis Toyise, linye; kwesika Thokotsha u Stephen—u Thokotsha ngokwako, isibonda, sibekwa iyala lokuba sibulele umntu kwawako. Yonke lento ndingati isizekabanu bu-tywala. Yinto yanyanyano. Saye site onye nemantyi umntu owenze utywala buninzi makadiwe. Pezu koko sibona inkululeko yabo; kuvela ezinxwaleko nje.”

EZABABHALELI.

IMITSHATO YA MAKRISTU

MHELELI WE PEPA LO HLANGA.—Kaundifakele lombuzokazi wam mhlobo wam, kumhla udikukatazayo ngepepa lako mnumzeto. Lemitshato ya Makristu antaundu luhlobo lwamanina ezintlotyeni? Ndingowaziyo owasebuhedenini kwanowasezikolweni. Make ndenze amanaku ngowobuhedeni (bugaba). Ukuqutya kwawo—ndibekole entloko—kuti lwakufika uduli kumenywe abafuneka beze emtshatweni. Esligake sili uduli olu kukubizwa kukubizwa kwe-gama. Lufike usuku lomtshato zize zonke izihlobo ekududulwana nazo, ezikude nezikufuphi, yenziwe yonke imigcobo enokwenzwa. Lili xa litshonayo ilanga ubono kaloku kupitizelwa ngabathisa kugoduka, abafana bohlanganisa odade babo esigwini paya beti mabagoduke okunene nantso lompi yonke intaba igoduka usapo lwabeheni ke oio ukuba kulo abasalayobaba ngoyiso kanye. Hatsho oyise ukuti godukani kubafana nentombazana—Mandikwondise mfundi ukuba ngumtoto otenqi kubo lo wokuba umfana nentombazana bengazanga balala emtadini nokuba sekutena mabaye kukangela impahla emakaya, mandipeze apo ngalowo. Owama Ngesi—kufike kubizwa igama kwesukuba libizwa kuwo, ze kumenywe izihlobo zixelwe imini yomtshato, ze yakufika lomni zizo, zifike zenze yonke imigcobo eziyenzayo sebevula kutshata kumtshatshi nobabasayana abatsbati emva kwenzoto ke umtshatshi nomtshatikazi bakamkela kwangalomini, ikakulu ke nezihlobo zasekaya sesesala zizivuyisa beunkile bona. Into eninzi yabamenywa izakugoduka yonke kuti ukuba kulo ezizakulala izihlobo kanti zilungiselele indawo zazo njongokwento abo—kambe izihlobo zabamenywa azinakuhlutwa ngabangame-nywanga. Nabamenyiweyo abazikuvu-jikajika lomzi ngokutanda kwabo, bazakucela konke abakufunayo:—

Makesitate eyamawetu (Ama Kristu) Ayabizwa na kona amagama omtshato i Cawa zontatu—paula mfundi, — kwamhla aqalwa amagama, abafana balemizi balala kulemizi yakulo batshati bobabini —Bavuma jingoma hatyityimbe, kuse kushilwa, hai umninimzi nomnikazimzi abatselinto elke bakupe indlu nentsapo isebenze kwallowombenzi. Kuyaqutse-ziwa ke kulemizi yomibini ukumema abazihlobo. Lude lufike ke usuku lomtshato beze ke abadala nabathisa, kudlule zonke intlobo zemidlalo ekutiwa ngomntshato, no letumama, no askuku, njalonzalo ngabamenyiweyo nabangame-nywanga, kudlule kakulu nokuba ngowomntu olinhlwempu kodwa usakufana nowesityebi ngezidlo nengubo zabatsbati nokuba angade u sontombi ainkwe zisamant mihla wagqina umtshato yintwana leyo uxolile, nomfana ngokunjalo, noba lomfazi uyakulamba kwangalomini ilandelayo ugqilile umtshato akatoni okunye kanti akanayo nemosa mhlambini isitulo paya endlwini yake nengubo betu hai, akunanani xa eke waduma namhlanje —kuhlwe kuse kudlula kwesilwa, xalitshonayo ke ilanga, paula, bogoduka oyise nonina bashiye intombi nonyana babo apa, bazishiyi zikwezizya ziqu zingena lulaulo zidlala nabamenyiweyo nabangame-nywanga, bangatsko nokuti abazali lusapo godukani inhlambini babuze no- kuti nipiwe indawo yokulalana ekayapa hai babashiyile ezincobeni zenchuka no dyakalasho, kanti nomninimzi akazikuzi- katana ngokuti bapina abantwana babahlobo bam, bayokulala pina? Hai onwabo nje? Bambi abatsbati bati ngomntso godukani umtshato upelile. Bambi abazi. Abazikatezi nangalonto basuke bati usapo lwetu lugwenwaba ninina, kanti unyanisile uza kuluyeka lonwabe lwenze ngokutanda kwalo pakati kwalontzi wake angalufuneli ndawo yakulala neyo kuhlala luzibonele lona into olungayenzayo, zekuti ngokuhlwa ubone bengena endlwini behlala pezu kwenkoko aba zintombazana, izo abafana bakike bahlele okanye bangqenge pezu kwezi ntombazana—postu kuko noko umfo okutiwa ngu inkokeli mhlambini ngu mpafi mtshato kwaknyo lendlu. Yiti ke kuse njalo upumele pandle, wofika kuko abase matanzisi ezindlu apa, into eziti wakuti—ningobani? ziti, ubahleke ngubani; nabalelo pantsi, nabali iziqhwana. Abanye endlwini apa baman ukusuka benzibe izidanga betyityimba, amadoda- nentombazana zibeta izandla. Lonto emaqabeni kutiwa yintlobo, kulo ke akutshivo kuba umntu uxhentsa onxibe ibhulukwe zake; abo kumaqaba ebhinqa ingubo esinqeni. Kude kuse, kusiwo umtshakazi kulosoka, benke kwa bonke, benze kwa ezanto zonke. Lentsapo iya kugoduka emva kwentsuku ezintatu nezine uwonke lomsebenzi. Intombazana nabafana beika ekaya, hai unina uluza indaba nje wonwabile. Angabuzi nokuba indawo yokulala niyifumane na, pina, kuba kaloku abantwana bako bakolwe kakuti—kodwa kaumqubile yona lowo mzali uti kuye lento niba- hambisa bodwa abantwana nenziwa kubantwana, uyakusuka ati, yo, mnta- kanantsi wasakutini wakwa Dlamini kuko ukutamba umntana ngezimini zango- ku? Kaupaula ke mfundisi ukuba oku- kuteta kuyavumelanana nesenzo salom- zali. Kanti koti kwakuhla inxwaleko kule ntshato ubono abafundisi nabadala or abakokeli beramante sebede batsho ngamhlobo atolo bebuza lomntwana nato mzali indlela ohlo ngayo into leyo, kodwa bebeliyona lento yonke, koko bebelinde ukuba ke kuhle lento. Ndti asiko kwa- lusa lonto. Ndti lomtshato nguwupina? kuba uyelelene nowa Belungu, pu unga- bi ngwawo; uyelelene nowa Maxosa, uzo ungenawo nowo.

Qanda ke kunjenjenge, nalu apa oluna- tabana luhamba ezikolweni lubonela lupulapula konke okwenzwa apa, kwa- kubo apa silindelele inkululeko; abafundisi, neltshala, bakupuma ezikolweni apo. Njongokuba lyinto eseyihloli lindlelepo

kuye wonke umntu oyitshala, le inkululeko. Ntiti yenzwa zinowadi? Napakade.

Ndti bazali, bafundisi, —ngokukodwa abantsundu, bona bazali kakuhle ezi zinto, —ningaba fundisi nje owona mtshato wobu Kristu utiwa nani? Abafundisi abakundipikisa xa nditi oluhlanga lwakowetu ikakulu lusafuneka lon- ganyelwe ngomnye umntu nakwonyo nto belufanele ukuba nguma Dipontu kuyo, kude kube sealgwini kuye. Makube kangakanina ekugqesheni intshapo yabo etl ukuteta koyise nonina, hlalani niti tu anazi nto ngencobeko yase Mlungwini, sili esaziyo. Ndti bo zinowadi, or bubu Krastu na obuncipisa igunya lobuzali kubantwana? Ebuhedenini intombazana zigcwa njengomhlambi wegusha ngonina, mhlambini ngapuzulu. Kambe andizilanduli ezaba hedeni intle- lelo. Andiyiboni inkohlakalo engaba- ngwa kukugcwa nokufundiswa kwe remente nolutha ngabafundisi nangama Krastu enene —uhlobo emayiqutywe ngalo imitshato, kwanohlobo emawuqutywe ngalo kanye wonke lomcinabi wokwendiselana. Kwapaya ekulihleni kuko indawo ezixutywe kakulu nobu- hedeni, yayeke lento umxube or umpitikezo lyinto eyonake ngapuzulu kwento embi, kodwa iyodwa. Musani bafundisi ukubetata abantsundu ngohlo- bo lwaba mhlopeziintyonzke. Bafun- denti nani, nihakululo ukuba bazipata kwinto abasebekwazi ukuzipata kuzo. Kodwa umtshato wona abakwazi kuzi- pata kuwo kanye. Musani ukuyekela ekutini ngumcinabi wasendlwini, hai, kuba isizukulwana sibonela sizekela kwa- bapambi kwawo. Zifundisani i Remente zenu umtshato wobu Kristu kwapela ukuba yinto ekoyo, ukuze bangadaniwa abafundisi yinkoko yokuti Itzili we Nkosi emizameuni yabo ahivelisi ziqamo kolu- hlanga.

Ndiziqiba ngesicelo egameni lobulungi- sa kuwo wonke ubani owazi kwaseku- keni umcinabi wokwendiselana kwasebu- krestwini ukuba asize umzi wakowetu kwituba usemva kulo. Nokuba beel- ya kubona umfo olumkileyo selesenza incwadi ngomtshato besakuvuya ngape- zulu.

T. M. D.

[Ababaleli mabazame ukuzifutshanisa into. Ipepa lincinane.—Editor Imvo.]

ABALIMI NA BARWEBI.

MARKENI.

E QONCE (Sept. 8).

- Iraasi elabaza—7d to 1/1 ngekulu
Ihabile—3/ to 3/1 ngekulu
Ihabile—12/ ngezobhwa
Itapile—3/5 to 12/ ngezobhwa
Umbona—3/9 to 4/ ngekulu
Amazimba—5/ to 5/9 ngezobhwa
Imbotyi—4/3 ngekulu
Inkuni—5/6 to 21/6 ngefara
E DAYIMANI (Sept. 8).
Isemile—6/ to 7/ ngezobhwa
Imbotyi—7/ to 12/
Ihabile—10/ to 10/6 ngekulu
Amazimba—10/ to 11/ ngezobhwa
Umgubo—17/ to 21/
Umbona—12/ to 13/
Umgubo wombona.—16/ to 20/
Ihabile—14/6 to 15/
Itapile.—10/ to 21/
Inqholowa.—13/ to 14/
E KOMANI (Sept. 8).
Inkuni—34/ to 41/ ngefara
Imbotyi.—8/ to 12/6 ngezobhwa
Isemile—3/ ngezobhwa
Umgubo.—7/ to 7/3 ngekula
Umbona.—7/3 ngezobhwa
Iraasi.—5/6
Ihabile.—5/ to 6/ ngekulu

Native Opinion.

THURSDAY, SEPTEMBER 13, 1888

THIS age is wondrously prolific in societies, guilds, associations, and the like. The theory of co-operative effort is zealously proclaimed, and every day sees the advent of some new enterprize on such lines. That some of these companies or movements are monstrous swindles does not invalidate the worth of the principle of co-operation. Foremost among the many associations designed to ameliorate the condition of mankind is the now well-known and much discussed Temperance movement. It is essentially a product of modern days, yet has, during its brief existence, wrought an incalculable amount of good. Starting as an agency for the reclamation of inebriates it has now addressed itself to the propagation of certain principles which will prevent the wholesale corruption and ruin by intemperance of society. "Prevention better than cure," might fitly be inscribed upon the banners of the Temperance Reform legions. But there is a growing universal desire to carry the preventive idea to a point beyond its public and private advocacy. Attempts are being persistently made to influence the legislature of a country in the direction of a better control of intemperance, and he would be a rash statesman who would endeavour to disregard the

clamorous appealing of those earnest men who are deeply solicitous that this open sore, which saps the life of the community, should be healed. In the political language of the age, the principles of the Temperance movement are now brought within the domain of practical politics. The vision upon which the believer in this cause loves most to gaze is not as fabulous and impossible as Utopia, but is rapidly approaching activity. To indicate what we believe to be some excellent methods of work for the accomplishment of that end is the purpose of our remarks to-day.

Our readers will probably have seen the reports of a recent public meeting in this town, convened in order to discuss the drink question, in face of the coming Parliamentary elections. The speakers were well-known public men, and their addresses were free from dreary platitudes and anecdotal senility. Some remarkably plain things were said about the existing incompleteness of the laws relating to the liquor traffic; but the meeting from beginning to end was characterized by a seriousness of discussion and moderation of speech that, unfortunately, is not always associated with such gatherings. There was no gush, and the inevitable "awful example" was given a well-earned holiday. There was no intemperate advocacy of temperance. The meeting was practical, and the influence of it will undoubtedly prove beneficial. All credit is due to those who engineered the meeting to so successful an issue. We regard it as a welcome departure from what we term gaseous temperance. To wear regalia, to sing comic songs, and to occasionally form processions, do not constitute the whole duty of temperance men. Nothing tangible results from frothy declamation and that species of oratory which is expressively termed "spread-eagle." Members of the temperance host are doing noble work when soberly and seriously educating public opinion in the direction advised by our respected Commissioner at the late Licensing Court, i.e., to agitate for legislative restriction of the traffic over the whole country. We assert emphatically that it is a monstrous thing that the platform of the present Ministry should be supported by the brandy-casks of their Western Province, lords and masters. We vehemently protest against the aggrandizement of the brandy-grower at the cost of the health and morals of the teeming Native hosts of this country. Let the electorate offer a practical and impressive protest by refusing to support any candidate for their suffrages in the forthcoming contest, who declines to pledge himself to support the restriction of this destructive trade. Visionary schemes of confederation, an extension of the railway system, and uniformity in custom's tariff, must all give place to the supreme need of this land at the present time, viz., the creation of a sober, intelligent, and industrious Native community. Alas! that we cannot substitute preservation for creation! The evil is patent to all; and in the direction just described lies, we are convinced, the remedy. Our Native voters are a powerful factor in the electorate; let them not be misled by specious promises or by a suavity temporarily assumed by the candidates who will soon appeal to them; but let them secure a pledge that interests vital to themselves should be attended to, and a check imposed upon the cupidity of those brandy-growers whose moral nature appears to be warped.

OF the gentlemen mentioned in connection with the representation of the Cape Division, says the Cape Times there are special reasons for selecting one as not only worthy of support but as entitled to a general and generous support. Mr. INNES is one of the men to whom honesty and principle have outweighed every consideration of private advantage. He loses his

present seat by the truckling and "at the same time vindictive policy of his distinguished relative (Sir J. G. SPRIGG); but the loss to the constituency is far greater than the loss to him, though now the electors may be too blinded by prejudice to see it. There is no more intelligent member in the House of Assembly than Mr. INNES, none more clearly marked out for eminence. Such a representative would be an honour to the Cape Division; and we trust that there will be no delay in securing his consent to become a candidate and in making his election sure." On this matter it is most gratifying to us to observe that the press is agreed, and so are the public men of the country. The distinction that Mr. INNES has achieved in the political world throws great credit and lustre on the Native Vote which was the first to recognize in him the makings of a solid and eminent statesman in this country. Nothing would have given the Natives greater delight than to return him again, if not for Victoria East, at least for some other constituency in which they can exert some influence; and we regret he has not allowed them to again do themselves that honour. It is, however to be hoped that Mr. INNES' success will lead those who regard the Natives as thoughtless beings to concede that they possess sufficient perspicacity to appreciate in men the qualities that are necessary in him who aspires to be a public man. Mr. SAUER is one of the gentlemen whom the Natives have from time to time indicated by their votes as possessing the elements of true statesmanship. He is proving to be exactly what the Natives believed him to be: for he is now mentioned as the most probable leader of his party in the event of Sir THOMAS SCANLEN's election as Speaker, should Sir D. TENNANT not be returned for Piquetberg, which is not improbable. Our people are satisfied that, notwithstanding the nonsensical cry that Mr. R. SOLOMON has been a failure he will yet prove one of the ablest politicians in the land. All he wants is a sufficient term of probation. We refer to these instances to allay all fears that the Native vote is likely to be exercised in a manner derogatory to the interests of the country and to the dignity of Parliament, seeing that the people have shown already the faculty of discerning the qualifications for public life.

Editorial Notes.

We are desired to contradict a rumour that has been circulated by some designing persons in Kingwilliamstown, that Rev. Charles Pama was on Mr. Schermbrucker's Election Committee, and had undertaken to use what influence he had to get the Natives to vote for him.

The Cape Times remarks that the Kafir is naturally a politician, and deeply impressed with the idea of good government, whereas the coolie has no political feeling whatever, and no conception of government except as a machinery for securing him payment of his wages, and a certain measure of protection in the daily routine of life.

The Cape Argus understands, that the Legislative Council is not to be dissolved after all, until it has run its full term of seven years, at any rate, is not to be dissolved at the present juncture. The seat of Mr. Schermbrucker is, says our contemporary, thus secure, and he is under no obligation to seek a haven at Kingwilliamstown or anywhere else, not at least unless some impulse should egg him on to try a most unnecessary fall with Fortune. This goes far to confirm the remarks we made in our last based upon Mr. Bidwell's message to his journal at Uitenhage.

It is, then, as certain as it is possible to be so that a bitter contest, which Mr. Schermbrucker's standing for Kingwilliamstown would have occasioned, had been averted. We, for one, have never been able to understand the reasons which prompted his supporters to put him forward. We confess we had hitherto not developed any hot opposition to Mr. Schermbrucker's candidature, since, after parting cable with the Bond, as his supporters were assuring us again and again that he had, we were in ignorance as to the principles he represented, for we knew that when the Ministry, of which he is a member, was deserted by the Bond, it was saved from being in the minority, and thus kept in office, by Mr. Solomon and those who usually act with him. Under the circumstances, it was not clear to us wherein the difference between Mr. Schermbrucker and Mr. Solomon lay; for both in the last session

had worked together against their common enemy, the Bondmen or Republicans; and we are not so young in politics as to lash ourselves into black—the writer being a native of course—heat over a question of mere personal preference as regards candidates of similar views. Over and above this, moreover, we could not see the advantage of dispensing with the vote of Mr. Solomon a popular member in the House, though at present he may not be popular in the estimation of a fickle constituency, seeing that Mr. Schermbrucker's influence and vote was not lost in the Council, where, as a matter of fact, he had achieved what distinction he now enjoyed in the politics of the country. For these reasons, the way the promoters of his return proceeded to work, has all along smacked to us of jaunty impertinence, and nothing more nor less. It has been to us with no small amount of anxiety that we have observed an attempt to throw an apple of discord among the community over a matter not involving any principle whatever; and we are glad now there is a likelihood that we shall be spared a really bootless conflict.

The released chiefs passed through town bound for Centani in Galeskaland yesterday morning, having arrived here on Monday. The Native people were simply thrown into paroxysms of delight over them, and their stay has literally been one continued "at home" with those of their colour. On Tuesday evening they were entertained at an informal tea-meeting, which afforded an opportunity to a great many more who might have had no chance to see them to do so in the School-room at Browlee Station, and an enjoyable evening was spent. It is still under consideration to hold regular meetings of Natives in various districts to pass resolutions of thanks to Government for the clemency shown to these unfortunate chiefs.

The Kokstad Advertiser has again within nine months changed hands. It is gratifying to observe that the change is for the better. The first leading article that has seen the light under the auspices of the new management is on "The Pondo Resident," and the subject is treated in a spirit that is fair and satisfactory both to our Government and to the Pondos; and we are bound to say that, judging from the tone of this article, our contemporary bids fair to revert to the position it occupied before the first change, as a safe and reliable authority on Native affairs.

THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN,

NO. IV.

CONSUMPTION—ITS CAUSES.

A registration of the births and marriages, and of the deaths with their causes, is a necessity of every civilized government. In the absence of registration in this country, the number of deaths by consumption among the Natives is uncertain, but judging from a single section—who have been connected with Lovedale—it must be great, especially among the educated portion. The occurrence of so many deaths from consumption, in a country which is a health-resort for consumptives, can be explained only by supposing that there is a complication of causes leading to this result.

Here, as everywhere, a hereditary tendency is the foremost among these causes. It does not properly account for consumption, but merely throws back the real causes on a former generation.

Many cases of pulmonary disease are traceable to infection. It does not now admit of dispute that consumptives breathe out the germs of consumption, and it is no contradiction to this that many persons are unaffected by them. They are simply strong enough to throw them out. The infection is usually caught from breathing the air of an apartment which a consumptive has occupied for a number of hours; and also from sleeping in the same hut with one. The infection is more virulent when the patient is in the last stages of the disease.

Typhoid or enteric fever is another source of consumption. The African form of the malady is accompanied by liver and chest complications. When the fever has left, inflammation in the lung sometimes develops into consumption.

One of the most frequent causes of consumption among the Natives is a chill, caught from sitting in wet clothes after being drenched with rain, or from having the underclothing soaked with perspiration, without shifting. Chills are also got from sleeping on the floor of a hut, and from the want of warm clothing, and of fire in winter. Going out into the night air with a weak chest is another source of danger peculiar to this country. During a hot-wind day, the temperature between one and two o'clock in the afternoon has been observed to stand at 105°, with 35° of difference between the dry and wet bulbs, which the same evening at 8 o'clock there was not 1° of difference. This means that the air had a dryness of 54°—the number of degrees between 105° and the dew point—and within six hours was completely saturated. We have here the one weak point of the South African climate—the rapid change from extreme dryness to extreme humidity. 14° of dryness is considerable for the English climate—not 54°. Too much brain work on the part of young men and women at Native Institutions is another cause of consumption. They work very hard to gain Government Certificates, and their brain is not inured to it. A sedentary life at a desk or in the printing office has the same tendency.

Iuvo Zabantsundu.

(NATIVE OPINION.)

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

[KABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, SEPTEMBER 13, 1888.

[No. 199]

ISAZISO SIKA RULUMENTE, NO. 506, 1888.

I Ofisi yo Mpatiswa-Mhlaba Nemisebenzi, e Kapa, 16 June, 1888.

EKUBENI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so "Mteto we Mhlaba Elahliweyo," wesi 8 womnyaka we 1879, njengoko ubuyekwezwe ngo Mteto wama 20 we 1887, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaniniyo ngoluhlobo luchazwa apa, okokuba:—

"Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlambi ngempahla efunyenwe ku Rulumente, engabhatalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlambi lomphahla yayekwa, yalahlwa, waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kuujalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenzo isaziso ngalondawo, mhlambi ngalompahla, ixele ukuba ilahliwe kwi *Government Gazette*, nokuba kukulipina ipepa eyoqonda ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kuti ukuba pakati kwezo nyanga ntatu zesaziso akafikanga umniniyo, mhlambi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wako ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, koti ekupeleni kwezo nyanga zintatu sikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize iyisebenzise nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesha; kodwa ke, amazesha onke, ukuqutywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahlukwane ze sibhoze, nese sitoba, nese shumi, zo Mmiselo wesi 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivumelane nalowo mteto."

Apa ke kwaziswa bonke abantu ukuba le Mhlaba ibalulwa ngase zantzi apa ekwi siqingata sase Qonce kutiwa iyelahlweyo ngabaniniyo, njengoko sekutshiwo; ko u Rulumente uya kuyitabata ibe yeyake ngo 16 October, 1888, ukuba ayimomwanga kwangapamba kwelo xesha, zaze zahlawula irafu ezinamatyala ku Manti weso siqingata, njengoko kubhalwe ngoko kw-ri siqingata salomtoto,

F. SCHERMBRUCKER, Umpatiswa.

Umhlaba okwisi Qingata sase Qonce (Kingwilliamstown), oku tiwa ushyiwe ngabaniniyo.

No.	Igama lomniniyo Ekuqaleni.	Ixesha lokunikelwa kwe Taitile.	Ipepa kwi nowadi Zakomkhulu	Ukuchazwa Komhlaba.	Ubekula.			Irafu ese lityala.	Le rafu ilityala iqala ngo.	Wagqityelwa ukweli gama.	
					A.	R.	F.				
1	Sindapi Busoshe	13th July, 1869	1828	Building Lot 2 AA, Perie M.S.	...	7	2	32	0 12 6	1st January, 1888	Sindapi Busoshe.
2	do	do.	1829	Garden " 131 do	...	...	...	...	2 10 0	do.	do
3	Busoshe	do.	1826	Building " 1 AA, do	...	...	...	32	0 12 6	do.	Busoshe.
4	do	do.	1827	Garden " 130 do	...	6	...	...	2 10 0	do.	do
5	Kwebulana	do.	1944	Building " 4 EE, do	...	...	...	32	0 12 6	do.	Kwebulana.
6	Simon Ndayi	do.	1882	Building " 9 CC, do	...	...	...	32	0 12 6	do.	Simon Ndayi.
7	do	do.	1883	Garden " 69 do	...	8	...	139	2 10 0	do.	do
8	Franz Witbooy	do.	2180	Building " 3 E, do	...	6	...	...	3 0 0	do.	do
9	do	do.	2151	Garden " 149 do	...	...	...	...	2 10 0	1st January, 1883	William Yapi.
10	William Yapi	do.	2143	Garden " 123 do	...	6	...	...	0 12 6	do.	John Boezak.
11	John Boezak	20th Feb, 1868	234	Building " 5 C, Mount Coke	...	6	...	32	0 12 6	do.	do
12	do	do.	233	Garden " 58 do	...	6	...	...	2 10 0	do.	do
13	Jeremiah Masingata	5th January, 1869	331	Garden " 3, Masingata's Village	...	6	3	39 61	3 0 0	1st January, 1882	Jeremiah Masingata.
14	Dyibi Tanga	20th Feb, 1869	314	Building " 20 B, do	...	...	...	32 11	0 12 6	1st January, 1883	Dyibi Tanga.
15	do	do.	313	Garden " 63 do	...	6	3	...	2 10 0	do.	do
16	Kweya Gquso	24th April, 1869	1819	Building " 2 E, Buchanan	...	...	...	24	0 12 6	do.	Kweya Gquso.
17	Nyoka Mtyingili	do.	1642	Building " 9 B, do	...	...	...	21	0 15 0	1st January, 1882	Nyoka Mtyingili.
18	do	do.	1643	Garden " 20 K, do	...	5	...	...	3 0 0	do.	do
19	Zachariah Tweyi	7th Nov, 1876	2676	Building " 7 C, Penleni	...	...	...	33 865	0 15 0	do.	Zachariah Tweyi.
20	do	23rd do	2500	Garden " 6 BB, do	...	6	3	196	3 0 0	do.	do
21	Stephen Tintelo	7th do	2681	Building " 5 D, do	...	...	...	33 865	0 12 6	1st January, 1883	Stephen Tintelo.
22	do	23rd do	2823	Garden " 8 CC, do	...	...	...	...	2 10 0	do.	do
23	Daniel Nderu	7th do	2704	Building " 4 H, do	...	...	...	33 865	0 12 6	do.	Daniel Nderu.
24	do	23rd do	2875	Garden " 20 II, do	...	...	...	...	2 10 0	do.	do
25	Shadrach Tintelo	7th do	2733	Building " 3 L, do	...	...	...	33 865	0 12 6	do.	Shadrach Tintelo.
26	do	23rd do	2770	Garden " 3 JJ, do	...	5	7	1466	2 10 0	do.	do

BONISANI!

A MELO mzi wakweto, needani sinkoni, ngabeshe lam libiwe okanye ilahleka e Toloni kwesika Captain Blyth ngomhla wamaqhuni amabini amabini ku Mpaula, August 1888. Nantel imbela yalo yi ngwawe elibisa kaanya ngocasa yehobha ekwe intsimbi ku manjisa angapambili esontshiso ayongeni yokunene S.D. iminyaka isesibonweni ubudala. Olandisayo makabalele kwi Mvo Zabantsundu nokuba kuku JONAS G. DLAMBULA, Lufuta, Cala, ngokwenzajalo. wovuswa ka nobom

Ndim,
JONAS G. DLAMBULA,
Lufuta, Cala.

3.9.88.

KU BAXHELI.

Kufunwa. Kufunwa.

UMHELI ogumntu outunda, oqaneni. Iyo nowaziyo mpela namabeni lowo. Olandisayo waya ngawo, okanye abalele kwi ofisi yo Mvo.

Umvuzo ngama 30s. ngenyanga no kutya. Wonyuswa umvuzo skuqondwa emva kwe nyanga esintatu.

Intlanganiselo yo Tithala.

UMBUTO ingentla kuyakubako intlanganiselo yokuyisaka e BENSONVALE, Herchel, ngo 3rd October, 1888.

JONATHAN JAS. JABAVU.

ISAZISO SE DOLOPU, No. 13.

UMHEKAZI I RULUNELI nge cebo LABA PATI, aba pete kunye nayo, ubeke isandla ngalomhla wa 30th August, 1888, tyila kwi *Government Gazette* yomhla olandelayo kwipepa lama 390 kulemteto ilandelayo, yenziwo ngabapali bomzi wase Qonce.

IMITETO YO TYWALA BOM XHOSA.

(1). Akuko namnye omi kwi lokeshoni oyakwenza umhlayimbi atengisa utywala, iqhulika, nayipina enyoto enzilisayo, ngapakati kwi lokeshoni, umhlayimbi pakati kwi dolopu. Utywala, iqhulika nezinye iziselo ezinxilisayo ezinganti efananywe nokuba kukuyipina iudla naphi-naphi kulo lokeshoni umhlayimbi kumhlaba we dolopu yase Qonce, bangapangwa nezitya ezintatu; buzo buhobitwe ngu mkangeli wo lokeshoni, umhlayimbi nalimbi i polisa.

(2). Woonke umntu owapule lomteto ungentla nge banjwa nangapandle kwenwadi, onika igunya aze ati akufunyanwa enetyala adliwe inani engengapuzulu kwo E5 anikwe inyanga ezingengapuzulu kwo nyanga ezintatu esebenza nzima xa angena mali.

L. J. PIRIE, Town Clerk.
Kingwilliamstown, 5th Sept., 1888.

ABABHUBHILEYO.

REMI KALAKA.—Kubhubho e Morija e Luuuta u REMI KALAKA, iukwenkwanana obitandeko kuene eadlwini ya kowayo. Ibi iminyaka mitatu ubudala. Ibhubho ngo 19th July, 1888. Izihlobo naze nkele lo mbiko.

D. KALAKA.

DIKWENI.—o Caadu, ngo 6th Septem-ber, 1888, kubhubho u Jos. W. Mbirini DIKWENI. Wayakugqala ku nyana wako kwelo, wada wabhuhela kwelo. Umzimba wako watotywa waza kunchwatyelwa okayeni lako Emqokakwebe ngo Mgqibelo.

MAQUBELA.—Kubo bonke abazalana nam, nakubo bonke abazalana nenkosikazi yam, u Mrs. MIRTH H. MAQUBELA, kuyaziswa ukuba yena usibiyile ngo 21st July 1888. Ugole inyanga ezimbini. Wanti shiya neswi elimnandi, noko kunzima, lokuti zeningandlileli nizililele okokokwona. Ke ubhubho ubudala bako xa bukwiminyaka emashumi manco anesino, anenyanga zozixenze, ekuseni, mayelana nexesha lezintatu. Ngomnqwano omkulu wabazalana naye, sagweba ukuba aye kunchwatya e Ewarwa. Wanchwatya ngo 25th July, 1888, ngu Rev. E. Makiwane. Banga bonke abazalana naye bangawankela lompano.

HAIHAI MAQUBELA.
Belo. 9/18.

ABATSHATILEYO.

SIKWENI—RUBUSHE.—Kutobatiswa e Sanerville, Paddis, ngo Mvulo, 20 August, 1888, ngu Rev. J. E. Sakala ecece- zisana no-... u Thomas (abo onke ka Rev. J. Sakala, no Lovisa (Lova) isesibonweni ubudala ku Mvo Zabantsundu wase Sanerville. (7/18/88) Part 7066.

John J. Irvine & Co., Baker, Baker & Co.

KINGWILLIAMSTOWN.

ABATENCISI BENTLOBO ZONKE ZENGUBO. E-QONCE (Kingwilliamstown).

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI " " —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe " " —4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwewu (zokutshata)—
16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1s 6d, 2s

Ihempe ze fulaneli—1s 6d, 1s 9d, 2s, 2s 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d, 3s 6d

Kuko i Bhulukwe ze kodi ezitile (ezona zohlobo) 7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqokakwebeni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi
Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi
Ilinzi—4d, 5d, 5½d, 6d nge yadi
Izitofu ezibugqi—6d, 7½d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.,
u-ALUVENI.

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 ingubo zobusika
Ngamazabiso akwanjalo ukuba pantsi.
ZILUNGELE EZINGQELE ZIKOYO.

Yizani kuzibonela imfumba
Yebhulukwe Zekodi ziqala ku 5s. zinyuke.
Iminqwazi Etambileyo iqala ku 1s. 9d. inyuke.
IBANDUKUFIKA LOMPAHLA.

Baker, Baker & Co.
E-QONCE (Kingwilliamstown).

EVANS & CO.
(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya
Banayo yonke irapahla efunwa nga Ba-Ntsundu umntu uziketela kwinto eninzi yazo.

Ngabateni bo Boys, Izikumba, no Kudla, njalo, njalo.
E Marisani, Kingwilliamstown.

THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN.

NO. III.

PURE WATER.

Bad water is water containing putrefying organic matter, with sometimes also the germs of fever, and of tape-worm.

Some instances will show the effects of drinking bad water. Fifty years ago a visitation of fever in Edinburgh meant a thousand cases; now, it means only twenty or thirty cases.

Wet seasons in Europe are always the most unhealthy, but in South Africa the driest seasons are the worst.

practically to influence Parliament to do him justice. Those men with whom I should most like to work, such as Captain Brahm, Mr. Innes, Colonel Griffith, and the like—are not powerful enough to effect any good in Parliament, excellent men though they are.

I can, dear Sir, your obedient servant, W. DARLEY-HARTLEY.

For ourselves we should like to be secured by Sir Gordon Sprigg himself as regards his intentions in the future, before we take him as he was when we denounced him in Dr. Darley-Hartley's company.—Ed. Imvo.

AMAYEZA

ADUME KUMENE, KA JESSE SHAW (U-Nogqala), E-BHOFOLO.

Basiva ngenzile okule apo e South Africa kupela. I AMAYEZA ayis yal-ruwa kakulu ngaminyaka.

UMPILISI WEMENI (The Sure Cure). Umculo onganenge ungasuphili ukulama kwinyaka, acinyane inyani.

ELONA (Speeidi). Hlona yasa ledile zo Xaxaso livo pal nesinye izisu ezintathathu.

UM-AFRICA (Africanum). Umisa onqenqane zokuba ukuliphila linye.

UMFONO YESA (Herbal Tincture). Elingulawayo elingangamho zondibe, nezobuni, akubona kwelidlo yenza.

UMHLEMBI YISO (Eye Lotion). Uyisa uphili wamculo abalawo.

UMGQDI ORABAYO (Herbal Alkaline Apertion). Elingulawayo elingamela abangayi Khasa, ukungalandi kuba, lozane nento ozinjalo.

UMHLEMBI YISO (Sambroccation). Amafuta emi okuphila okugqamke komzimba. Ukuhl-qi kva nalinga ukusazisa, njalo, njalo.

UMHLEMBI YISO (Soother). Ayi-ndi emi okuphila akotela, ukutyabuka, eminye.

UMHLEMBI YISO (Confusion of Nourish). Inzindl yoku-gele ulawana ezintathathu zontsana, nezantwana.

UMHLEMBI YISO (Antispasmodic). Umculo wokuqhekeka ukungqalwa nezinye izinye.

UMHLEMBI YISO (Kudisa Tonic). Iyisa elingulo kuneso kwidlo kokuba butabaka, nokungatandi nto kinyaka.

UMHLEMBI YISO (Magis Healer). Amafuta akuphila malinye ukusazisa nokulondola njalo njalo.

UMHLEMBI YISO (Emollientine). Into elunge kuneso elingulawo ebona bububhila bogade abaso.

UMHLEMBI YISO (The Powder). Ilingulawo nalo kufwa "Lizana" xa iziso lokubamba izisi ezintathu.

Izaxiso Kubabhalelani. ABABHALELI ababheleleli bantwana e Bura bababhelele ngoku kubabhalelani kum.

JOHN L. MAROTHO, Health Town, Fort Beaufort.

QONDANI!

KWABO BEBEPANTSI KWA MAGOSA.

KUKO inguqulo eyenziwayo ekuhanjisiweni 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. Tengo-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, Unobhala.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

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

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zeta zobasika sikhile, "Ityali setu" especially wabe Tshakasi, zihleli sodwa emhlabeni. Iloko sokusikata esaitungirwe, nesinokwenziswa kwofunayo. Amagqabi isigqubutelo, isihlangu (ezintathathu), i printi, i kaliko, i linsi, eze bemphe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantel apo: Ingubo somadoda sokusikata esaitungirwe kade, nesinokwenziswa kwofunayo.—Umsiki woku upuma pesheya e Ngilana. Ibhayi, ibhalekwa, ne suti sithipha ngenyaniso. Ihepme, i kalala, amaqhila, imingqisi, isihlangu, njalo-njalo. Kulepo batungwa kona onsonza.

Yizani kunqwenisa amehlo enu. Ningawahlali amagama etu: Amadoda aisi ngu "SIGINGQI" Abafazi bisi ngu "SILINDI" Umntakiso, ngu "FOLOKOO." Inkumba yakwa Pascoe emantla kwesilika yama Skotshi, apo wofika umbono kona a Mr. FOLOKOO ngokwako (mal).

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucoolelwa ukuba ukungqalwa lamayaza abalalekileyo.

COOK Iyisa Lelisa Nkhasana. 1/8 ibhotile.

COOK Iyisa Lelisa Nkhasana. 1/8 ibhotile.

COOK Amafuta Elandi Nkhasana. 3d. ibhotile.

COOK Iyisa Lepalo. 1/8 ibhotile.

COOK Iyisa. 1/ ngebekhazana.

COOK Incindi Yeminyo. 6d. ngobhotile.

COOK Umiza Westepu Sabantwana. 6d ngobhotile.

COOK Umqutyana Wamehlo. 6d ngobhotile.

COOK Umiza we Gesino. 1/8.

Niqondise ukuba igama ngu G. E. COOK, Chemist, E QONCE.

Kuba ngawonkohliso ngamelo igama lake.

KUTENCISWA NGOKU.

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu ze njolobha ziqalela kwi 4/6 kuse kwi 6/6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezithipha, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo nama-bala onke.

I Printi kongona sithipha kuzenzengapambili.

W. O. CARTER & CO.

Kingwilliamstown.

G. Frauenstein

KWA QOBOQOBO.

UMAZIOLA sonke isihlobo sako esi ntsundu okokuba size kuposa iliso kule nkumba yakhe eyivonkile. Ungamntakiso wento sonke ezintathathu nesilukuni. Zitengiswa ngamazabiso alula, ndisenzela amaxosha.

Imfela, isikumba, umbona, ingqolowa, Ndisirolela emazabiso apozula.

Kweliyo Ipiko kuko nomfo otanza izi hlangu zentlobo zonke.

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

WILLIAM J. DEALY

I Arento yokutengiselisa e Marken, nokutumela kwenzinye indawo.

UTENGA sonke intlobo seziquamo zombila. ba nge "cash." Utengiselisa sonke intlobo sokutya okusinkozo, itapile, njalo-njalo, ngokuzwama nge le. eponitini yo mali (5 per cent.). Imali ifanyanwa ngokukaulenza.

I Address:— Market Square, Kingwilliamstown.

Umaki Ofezekileyo.

NDIYAZISA kubo boke ebantini abemi e Transkei, nakwesinye indawo ukuba ndingqi Maki Ofezekileyo ngamitye nange sitona, nokuba ndibiza inani elise zantel, nditabata nenpaha ebambayo. Ondifanayo wobhala ku Mr. A. Gontehi, esi Xonxweni, Nqamaskwe.

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

Zimabali be Mvo bonke.

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

B. G. LENNON & CO.,

Abatencisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya nabo amayeza. Benza amayeza ama Bhulu nemizisa yama Xosa. Bawubongoza umzi ukule uqwalasela kulawo alandelayo, abhalwe ngo oteto yesi Xosa.

- Oka LENNON Umiza Wokholokohto Eka LENNON Incindi Yamazingo. Oka LENNON Umiza we Stepu (weziqo sentswana). Oka LENNON Umiza wamehlo. Aka LENNON Amafuta ezintathathu. Ezika LENNON Inggatama zontshekhisane. Oka LENNON Umiza woxazazo. Oka LENNON Umiza wepalo. Oka LENNON Umiza wengona. Oka LENNON Umiza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Ameblo Mzi Ontsundu!

NDICELA amehlo kuni msi wakoweta ngomfana ontsemdawo, amagama ake Jim, Mbeki, akayise Abraham Gobe-ngwana Khasa. Wagqityelwa eze Kapa nge 1882, naku Mr. John James, nakwaba nye abafundisi bamahlo ngamahtelo apo e Kapa nakwesinye indawo. Ondlandisayo angatumela kwi editor ye Mvo, nokuba kukum. Indleko sako zingabuyiswa ndim, M. A. G. KINAB, R.M. Office, Mount Ayliff. 23 June, 1888.

J. G. NICHOLSON,

Iqgweta elise zincwadini zakomkulu nomteteleli wama Fandesi, E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitilo. Uqula izi kwelisi si Bhatelwe kwa ngoku. UYonke into ayi patisiweyo ifawa ngokukaulenza. Uti Gosa le Colonial Mutual Life Assurance Society.

Ikaya Labantsundu.

INDAWO elingileyo ematwini nase ramnowe!—Izindlu zinkulu zininzi. Amanani okutya nebhale alula. General Agency. PAUL XINIWE.

Ikaya Lendwendwe.

U JAMES MADALA unvile INDLU Yezifungo (Coffee Shop) e Malay Camp, eyasaka kakubhe kwabantsundu kuse Welele, kulapo abahambi abavela koma Bhayi, Pesheya kwe Noiba, e Natal, nase Lusutu bangabuzisa kona isihlobo zabo. JAMES MADALA. Kimberley.

ELIKA

ORSMOND IYEZA ELIKULU LASE AFRIKA.

Yincindi yengcambu zemidi yelizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungqala kwe Gazi, nokuba siba bumini, ukule naso, nokuba siba ngayipina indlela, ezinjenge Hashe, izifo ezise Lufoleni, Ukujaduka, Ukuti ngi kwe siso, izifo ezise Kbilini, Ubutatata, Intwela butongo, Ubutatata be ngqondo, izifo zesi Fuba, nent'enzizi yelizwele zama Nkhasana, njalo, njalo.

Kangela Enwadini abapiliweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jolimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixosha elido sele namava amaninzi umninilo, uliyaleza nguqiniseko eliyasa ukuba liyayi pili inkoliso yezifo zabantsundu base Afrika, kwanelo Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawunilunge please. Lithubu, ibhotile si-sheloni zontata, izelo liyasa elingata tata Intoku ezililumini. Ibhottle nganye ihamba nenowadi eno oteto yesi Xhosa.

Lilungiselelwa umninilo kapela ngu

G. E. COOK,

KING WILLIAM'S TOWN, Linoku suswa kwinkoliso yaba goini mayesha kuyo yonke Ikoloni.

Printed for the Proprietor, J. TENGO-JABAVU, by HAY BROTH, 13, Smith Street, King Williamstown.

CORRESPONDENCE.

Cathart, August 29th, 1888.

The Editor Imvo Zabantsundu:

Dear Sir, Some articles has been exposed that I, a friend of the Native people, should have announced my intention, if elected to the position, of supporting the Orange River. I have in times past occasionally attended the Mission, and I do not now withdraw anything I ever said. But at the same time the friends to the Native are not those who merely think and speak in his favour, but those who try

Iuvo Zabantsundu.

(NATIVE OPINION.)

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

XABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, SEPTEMBER 13, 1888.

[No. 199

ISAZISO SIKA RULUMENTE, NO. 506, 1888.

I Ofisi yo Mpatiswa-Mhlaba Nemisebenzi, e Kapa, 16 June, 1888.

EKUBENI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so "Mteto we Mhlaba Elahlweyo," wesi 3 womnyaka we 1879, njengoko ubuyekwezwe ngo Mteto wama 20 we 1887, ukuba makayisebenzise ayabe Imihlaba Elahlweyo ngabaniniyo ngoluhlobo luchazwa apa, okokuba:—

"Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlambi ngempahla efunyenwe ku Rulumente, engabhatlwanza kwada kwapela iminyaka emihlanu, yaza londawo mhlambi lomphahla yayekwa, yalahlwa, waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kuujalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo, mhlambi ngalompahla, ixele ukuba ilahlwe kwi *Government Gazette*, nokuba kukulipina ipepa eyoqonda ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kuti ukuba pakati kwezo nyanga ntatu zesaziso akafkanga umniniyo, mhlambi oyoqeshileyo londawo nokuba yimpahla, kungafiki nommeli wako ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, kotu ekupeleni kwezo nyanga zintatu sikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize iyisebenzise nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuqutywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahluwana ze sibhoze, nese sitoba, nese sluuni, zo Mmiselo wesi 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivumelane nalowo mteto."

Apa ke kwaziswa bonke abantu ukuba le Mhlaba ibalulwa ngase zantsi apa ekwi siqingata sase Qonce kutiwa iyelahlweyo ngabaniniyo, njengoko sekutshiwo; ke u Rulumente uya kuyitabata ibe yeyake ngo 16 October, 1888, ukuba ayimenzwang kwangapambini kwelo xesha, zaze zahlawulwa irafu ezincomatyalu ku Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto,

F. SCHERMBRUCKER, Umpatiswa.

Umhlaba okwisi Qingata sase Qonce (Kingwilliamstown), oku tiwa ushiyiwe ngabaniniyo.

No.	Igama lomnisiwo Ekuqaleni.	Ixesha lokunikelwa kwe Tintile.	Ipepa kwi nowadi Zakomkhulu	Ukuchazwa Komhlaba.	Ubekulu.			Irafu eso lityala.	Le rafu ilityala iqala ngo.	Wagqityelwa ekweli gama.
					A.	R.	P.			
1	Sindapi Busoshe	13th July, 1869	1828	Building Lot 2 AA, Perio M.S.	...	...	32	0 12 6	1st January, 1888	Sindapi Busoshe.
2	do	do.	1829	Garden " 131 do	7	2	...	2 10 0	do.	do
3	Basoshe	do.	1826	Building " 1 AA, do	...	...	32	0 12 6	do.	Basoshe.
4	do	do.	1827	Garden " 130 do	6	...	...	2 10 0	do.	do
5	Kwebulana	do.	1941	Building " 4 EE, do	...	...	32	0 12 6	do.	Kwebulana.
6	Simon Ndayi	do.	1882	Building " 9 CC, do	...	...	32	0 12 6	do.	Simon Ndayi.
7	do	do.	1883	Garden " 59 do	8	2	139	2 10 0	do.	do
8	Franz Witbooy	do.	2180	Building " 2 Y, do	...	...	...	3 0 0	do.	do
9	do	do.	2181	Garden " 149 do	6	...	...	2 10 0	1st January, 1883	William Yapi.
10	William Yapi	do.	2113	Garden " 123 do	6	...	...	2 10 0	do.	John Boezak.
11	John Boezak	20th Feb., 1868	234	Building " 5 C, Mount Coke	6	4	...	2 10 0	do.	do
12	do	do.	233	Garden " 58 do	6	3	39 61	3 0 0	1st January, 1882	Jeremiah Masingata.
13	Jeremiah Masingata	5th January, 1869	331	Garden " 3, Masingata's Village	6	3	32 11	0 12 6	1st January, 1883	Dyibi Tonga.
14	Dyibi Tonga	20th Feb., 1868	314	Building " 20 B, do	6	363	...	2 10 0	do.	do
15	do	do.	313	Garden " 63 do	...	...	...	2 10 0	do.	Kweya Gquse.
16	Kweya Gquse	24th April, 1869	1610	Building " 2 E, Buchanan	...	...	24	0 12 6	1st January, 1882	Nyoka Mtyingili.
17	Nyoka Mtyingili	do.	1612	Building " 9 R, Rossiton	...	...	21	0 15 0	do.	do
18	do	do.	1643	Garden " 20 K, do	85	...	...	3 0 0	do.	Zachariah Tweyi.
19	Zachariah Tweyi	7th Nov., 1876	2676	Building " 7 C, Peuleni	6	3196	...	3 0 0	do.	do
20	do	23rd do	2800	Garden " 6 BB, do	...	...	33 865	0 12 6	1st January, 1883	Stephen Tintele.
21	Stephen Tintele	7th do	2681	Building " 5 D, do	6	3196	...	2 10 0	do.	do
22	do	23rd do	2823	Garden " 8 CC, do	...	...	33 865	0 12 6	do.	Daniel Ndevu.
23	Daniel Ndevu	7th do	2704	Building " 4 H, do	6	3196	...	2 10 0	do.	do
24	do	23rd do	2875	Garden " 20 II, do	...	...	33 865	0 12 6	do.	Shadrach Tintele.
25	Shadrach Tintele	7th do	2733	Building " 3 L, do	...	...	...	2 10 0	do.	do
26	do	23rd do	2770	Garden " 3 JJ, do	5	71466	...	2 10 0	do.	do

BONISANI!

AMELO mzi wakowetu, ncedani sinkosi, ngeshe lam libiwe okanye libhaleke o Toloni kwesika Captain Blyth ngomhla wamabumi amabini anabini ku Mpendula, August 1888. Nantle imibala yalo yingwevu elahlwa ekanya ngoom yotshoba efakwe intsimbi ku manqina angapambini enomshiso onyongel yokunene S.D. iminyaka isesibonsweni ubudala. Olandisayo unakabalele kwi Mto Zabantsundu nokuba kuku JONAS G. DLAMBULA; Lufuta, Cala, ngokwenjalo wovuzwa ka noboni

Ndim,
JONAS G. DLAMBULA,
Lufuta, Cala.

3.9.88.

KU BAXHELI.

Kufunwa. Kufunwa.

UMXHELI oqumntu ontsundu, onganzi-lyo nowaziyo mpela nasebenzi lowo. Ofanayo woya ngenqu, okanye abhalele kwi office yo Mto.

Umvuzo ngama 30s. ngenyanga no kutya. Wonyuswa umvuzo akuqondwa emva kwe nyanga ezintatu.

Intlanganisyo yo Tithshala.

LEMBUTO ingentla kuyakubako intlanganisyo yokuyiseka e BENSONVALE, Herschel, ngo 3rd October, 1888.

JONATHAN JAS. JABAVU.

ISAZISO SE DOLOPU, No. 13.

UMHEKAZI I RULUNELI nge cebo LABA PATI, aba pate kunye naye, abeke isandla (ngalombha wa 30th August, 1888, tyila kwi *Government Gazette* yomhla olandelayo kwipepa lama 390) kulomteto ilandelayo, yenziwe ngapambini bonzi wase Qonce.

IMITETO YO TYWALA BOM XHOSA.

(1). Akuko namnye omi kwi lokeshoni oyakwaza umhlayimbi atengile utywala, iqhiliqa, nayipina enye into ezililiso, ngapakati kwe lokeshoni, mhlayimbi pakati kwe doipwa. Utywala, iqhiliqa nezinye iziselo ezinxilwanyo ezinqati zifunyanwe nokuba kukuyipina indle nani-nani kulo lokeshoni mhlayimbi kumhlaba we dolupu yase Qonce, bangapangwa nezitya ezinabo; buzo buchitwo ngu mkangeli we lokeshoni, mhlayimbi nalilimbi i polis.

(2). Wonke umntu owapale lomteto ngenzela angabanjwa nangapambini kwencwadi enika iqunya aze oti akufunyanwe onetyala adliwe imali engangapambini kwe E5 anikwe inyanga ezingangapambini kwo nyanga ezintatu esobenza nzima xa angena mali.

L. J. PIRIE, Town Clerk.

Kingwilliamstown, 5th Sept., 1888.

ABABHUBHILEYO.

REMI KALAKA.—Kubhubho e Morija e Lusutu u REMI KALAKA, inkwenkwenza ebantende kunene adlwini ya kowayo. Ibi iminyaka mitatu ubudala. Ibhuhho ngo 19th July, 1888. Izihlobo maza nukele lo mbiko.

D. KALAKA.

DIKWENI.—o Canada, ngo 5th Septem-ber, 1888, kubhubho e Jos. W. M. M. DIKWENI. Wayakugulela ku nyanga wake kwele, wada wabhuhela kwelo. Umzimba wako watotywa waza kuchwatyelwa ekayeni lake Emgqakwabo ngo Ngqibelo.

MAQBELA.—Kubo bonke abazalana nam, nakubo bonke abazalana nenkonkazi yam, u Mrs. M. MAQBELA, kuyaziwa ukuba yona usishiyile nge 21st July 1888. Ugule inyanga ezimbini. Vasi-shiya neswi elimnandi, noko kuzizima, lokuti zeningandlileli nizilile okokokwena. Ke ubhubho ubudala bako xa bukwiziyaka emashumi mano anesino, aneyanga zosikozwe, ekuzeni, mayelana nezexha lesitatu. Ngomqweni omkulu wabazalana naye, sagweba ukuba aye kunchwatywa e Kwarara. Wanchwatywa ngo 25th July, 1888, ngu Rev. E. Makiwane. Banga bonke abazalana naye bangawambela lompano.

HAIHAI MAQBELA.

Bolo. 913.

ABATSHATILEYO.

SIKWEBU—RUBUSHE.—Kutshatshwa e S. Bezerville, Peddie, ngo Mvulo, 20 August, 1888, ngu Rev. J. B. Sakuba esoc-dinisa no so-oda, u THOMAS into emi ka Rev. J. Sakuba, u LOUISA (Lousa) intsimbi ezimbini ka Mr. John Sakuba wase Bezerville (Peddie), ngo 20th.

John J. Irvine & Co., Baker, Baker & Co.

KINGWILLIAMSTOWN.

ABATENCISI BENTLOBO ZONKE ZENGUBO. E-QONCE (Kingwilliamstown).

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI " —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe " —4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imifika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)—
16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1s 6d, 2s

Ihempe ze fulaneli—1s 6d, 1s 9d, 2s, 2s 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d, 3s 6d

Kuko i Bhulukwe ze kodi ezitile (ezona zohlobo) 7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqumkumbelweni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi
Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi
Ilinzi—4d, 5d, 5½d, 6d nge yadi
Izitofu ezibugqi—6d, 7½d, 9d nge yadi

Le ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO., u-ALUVENI.

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 ingubo zobusika
Ngamaxabiso akwanjalo ukuba pantsi.
ZILUNGELE EZINGQELE ZIKOYO.

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

Baker, Baker & Co.
E-QONCE (Kingwilliamstown).

EVANS & CO.
(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya
Banayo yonke impahla efunwa nga Ba-Ntsundu umntu uziketela kwinto enipzi yazo.

Ngabateni bo Boya, Izikumba, no Kudla, njalo, njalo.
E Marikati, Kingwilliamstown.