

ukuba igode, ize iye kuzilisa kuba fundisi nabakokeli; manditi iyo esigqonile, kutiwe igqokile. Oh! mawetu!! Ipuone lokwazi incuma isiti kwama-nyane amawawana. "Ndilikupile mna ihlazo, umfundisi kwi cawa ezayo ebe seleteta ngokundifunola isikolo, ehi! Iy Jovo!" Itsho inkwazi inyanise. Siyeva, lamutu wenza ihlazo elingaka, wadanjisa abafundisi netitshala zake, kwano Institution emfundisileyo, selungu litshala—u Mr. Nantsi; selohenda abanyo. Njengokuba ndaka ndeva omnye, ndiko kwalapo e Koloni ezinecuma pakati kwa maledi (?) esiti, "Oh! mna sendipumelele ngazo zonke indlela, amakwenzeka onziwa kukoyika." Nduti nqa kuba kutshilo sigogogo sono eugenayo ne-nitindo, iqaba okwenene elifunane lagcinwa ngu Dr. Dale, kuba yena u Dr. LaZabam-Dale engu mondi nonkangeli wabekedama, Amen. Abanyo ungafika, ukuzo uqonde okokuba leuto lishayi nje, kongalukiyi selo banjwa kuba eke wambaba unabela atile ekutweni. Ukufika mha apunayo kulondwana yekohliso—(Oh! ndikutyile ukukohlisa) ahi uyiso no nina (umkokeli nonkokel-kazi), "Hayi akawakuba saubha eza ngubo zake kade." Aqalwe elunyawoni kuye entloko kunye ne veil, ukuzo abo sisibonakalo mha nge Cawa, eya kuqala ukubonwa eyidoda. Benza ntoni ke abo bakokeli no nina? Asiyu ukohliso hi Mhloji? Ngenyaniso nditi iqaba lingabhetole amaxesha alishumi pitimbi ko Mdali kunomntu ogyanyansiyu (nakuba iyinto enqabileyo ukunyaniseka, ne Ngelesi azingekufungeli nxa ke zilapa emhlabeni!). Nditsho ke nokosi, sifeta lo marwala azi tishala, arganalanungu e ramente, kuba kaloku kumawuta la ukungangeni ramentoni kuhawo, yidi nokuba izono zake zifana nezika Balaal ngena solango sewupumelele kwezi adawo; enye into nxa ungekala bonwa usela. Elokupeta nditi i N. E. A., make itate i further step ngalento. Oh! sicelo no Rutumonto ati ielufere nxa umntwana wase sikolwoni engema kobo buginwa nakuba kunge needi nto nxa o-bawo no ma, nabafundisi, nama laly esivalindele ukuzaweka engema kweli siko nawo. Elokupeta, mna ndibona ngokunye ukubona malunga nelisiko. Ungabambona kuzo zonke iramente zamawetu, ulamba ungena ezitvalikeni, ungenyayo iminyaka emihlanu ngenyaniso ungazanga umve nomfundisi o mikokeli esenza nentsingiselo le kula masiko amdaka emvelo partly, kuba abanye boyika ukwenzakalisa iramente kuba bezazi ukuba zibolile kula masiko. Kanindipendule ke zi dyakoni. Butu Kristu obunyanisekileyo na obo, enikonza ngenyaniseko ongakohliswayo? Akubhetole na ukuba ubelqaba emini nase busuku, kunokuba ube mabala-bala uwedwa? Amen.—Ndaka ndeva iqaba elinengqondo ngapezu kwe dyakoni ezininzi, lali, "Eyona nto ikufihlelwa yona ngamakolwa ngu mfundisi nokuba ngu Tixo? andibi uyabona yena u Tixo?" lali "kangela amagoboka atshatasa etyalikeni, kanti akugqiba umfundisi sekukudala babalelanayo amanani enkomo abukazi, zada zaya kukangelwa zabonwa. Mha kwagqizwa ukutshala utuli lube mbhoxo ekusanga kwa Sonantsi." Heha! asazi ke kuba asiba profeti; kodwa kuluzizi ukuba nolutsha olufundileyo lungene kula masiko nakugoboko olunganyanisekileyo. Ukolo Mhloji, ndim owako nelicilli.

E BINI (Sept. 15.)
 Itapile—10/ ngeobhwa
 Irsi elahlaza—9d ngeodazini
 Isemile—4/6 ngeobhwa
 Iukuni,—12/ to 15/ ngeflara

Native Opinion.

THURSDAY, SEPTEMBER 20, 1888

The Representation of King Williamstown.

THE sitting members for King Williamstown having fully and finally made up their minds to contest, if necessary, the seats in connection with the representation of this constituency, the electoral campaign has begun in earnest. A more peculiar contest than the one in which we are shortly to be engaged can scarcely be conceived. On the one hand we have Mr. RICHARD SOLOMON and Mr. W. J. WARREN, the late members, holding certain definite principles as regards the manner in which the Government of this country should be conducted for the greatest advantage of its people. The chief characteristic of the principles they avow consists, so far as we can see, in this: that in the administration of public affairs they would know no Dutchman, Englishman or Native, neither Bond nor Free; but would still insist upon the fundamental principles of the British Constitution, broad-based in the equality of the citizens in the eyes of the Government as the only safe-guard and condition of the peace, contentment, and prosperity of the Colony. In these views the large gathering of the electors and others held in the Town Hall of King Williamstown on Monday last showed unmistakably by the plaudits it gave these gentlemen that it entirely concurred. When the members declared that in the future, as in the past, they will in all fidelity abide by these convictions, the cheers were heartier still. Mr. SOLOMON and Mr. WARREN are not the gentlemen to stifle their consciences, even in public affairs, and adjust their principles to the exigencies of the hour, so as to subserve their private and personal ends. Lastly, in loyalty and faithfulness to the interests of the frontier they would not yield the palm to anyone. Such have been the men who have spoken in the name of King Williamstown in the last Parliament, and by their honesty and integrity they have, we are assured, won the confidence and respect of all sections in the House.

Then, in the face of this, an unnecessary and unaccountable movement is started in the constituency to wrench a seat from one of these gentlemen. Not because any fault is found with the principles of Mr. SOLOMON and Mr. WARREN is this done; but from sheer "cussedness." Mr. SCHERMBRUCKER, a gentleman who appears to have, in the past, been everything by turns and nothing long, and who may be the same in the future, is calmly put forward as a candidate for one of the seats for King Williamstown in the House of Assembly. Now Mr. SCHERMBRUCKER's seat in the Legislative Council is safe for another two years at least. As Cabinet Minister at present he can speak, and has spoken in both Houses of Parliament. His supporters, however, insist upon the change, because, as they say, he will exert a greater influence in behalf of this constituency in the Lower House than he has done so when sitting in it as member of the Council. How this will happen, we are unable to see; and the question of the amount of influence an individual member brings to bear on the House, we should much rather have the opinion of members of Parliament on, as also that of the members of our craft, who frequent the precincts of Parliament during its sittings. It is a matter which relates purely to the under-currents of Parliamentary life. This much, at any rate, may safely be said, that whatever Mr. SCHERMBRUCKER's influence with

parties and members in the House, it does not, we are told, surpass that of Mr. SOLOMON and Mr. WARREN. We don't say it might not equal theirs. Then, moreover, we are still ignorant as to the set of principles Mr. SCHERMBRUCKER represents in opposition to those held by the gentlemen who have served King Williamstown in the last Parliament. We are completely at sea as to the vital issues staked in this struggle; and it will not be a matter for surprise if a great many of the electors are similarly bewildered. We could easily imagine the invitation to Mr. SCHERMBRUCKER to throw up a safe seat in the Council and stand for King, if there were a bare possibility of his being returned unopposed; for then it would not be a case of dropping the substance for the shadow, which it at present looks very much like. This, it is clear, is not to be, since a keen contest is inevitable. At best the forces for and against Mr. SCHERMBRUCKER are evenly divided; and nothing can indicate the exact state of matters but the poll. To those, however, who have taken the trouble to study the Register, and who are old hands at electioneering, the spectacle of Mr. SCHERMBRUCKER being thus hunted out of Parliament and consequently out of the Cabinet amid shrieks and howls of an infuriated crowd of his professed devotees, many of whom are not by any means registered voters, is, to say the least, a strange phenomenon.

Notes of Current Events.

It is now represented by some that the Chief Edmund has been released through the efforts of Mr. Schermbrucker, and much of this is being made by those who wish to catch the native vote. We assure all, friends or foes, that we are sincerely and deeply thankful for the release of these chiefs. But their appealing to this, and in this manner, confirms the impression that what could not be done for the Queen, has been done for the vote. This unseemly proceeding has also set us thinking, and we could not help recalling that this same Schermbrucker is the man who made fun of Sandili's dead body! To call the man who insulted a weeping people in such a manner their friend, is surely overdoing things. We dare say that few of our people will have forgotten what took place and what was said on that memorable day; and we call on those who have forgotten the history of the time to recollect it.

Some leaders of opinion in Colony seem to entertain the most profound contempt for Colonial audiences, and in consequence, instead of contributing to the discussion of public questions content themselves with throwing dust in the eyes of their supposed dupes. The latest instance of this is to be found in the columns of some of our contemporaries in connection with what they are pleased to call the new party which is to be led by the present Prime Minister, whose engagement with the Bond is said to be broken off. We are not told where, why, and how this engagement was broken off; nor do we know whether any damages are to be sued for by the injured party. But more especially, we are not told what the platform of the new party is to be. What are to be its chief planks? In what respect is it to differ from the present Opposition? All these and other important points are passed over and we are simply asked to vote for the "New Party," and like obedient children ask no questions. As, however we are out of our "teens" we cannot help asking questions, and we protest against presuming on the ignorance or indifference of Colonial audiences.

THE last election for the King Williamstown Division shows that the native vote is less exposed to personal and inferior considerations than the European vote, and that our countrymen simply look to the worth of the candidates for parliamentary honours. Hence we find that the Native vote was for Dyer 225, Warren 219 and Gould 5, an estimate of the men which will be endorsed by Europeans who live outside of the Division, and who are not influenced by personal considerations. The European vote was Dyer 417, Warren 375 and Gould 268. The last vote will, we venture to say not be understood by outsiders and can only be satisfactorily explained by the influence which minor interests have over Colonial interests. The Native vote in other places has hitherto shown the same appreciation of worth in the candidates of Colonial as opposed to local considerations. We believe that in the coming elections the vote of our people will be true to its tradition.

SIR THOMAS UPINGTON'S Calcutta speech is well characterised by the Argus as "the poorest of poor performances." From this speech we may learn that the present Ministry has not as yet made up its mind as to what to do in the future; that in fact they are still waiting to see how the wind blows. It is noticeable, that with regard to the Hofmeyr party, Sir Thomas says just as much as is necessary to leave the door open if the Ministry are in the future as in the past to depend on the Bond, and that what is said is not strong enough to make it awkward for Sir Thomas and his party to kick the Bond if they find themselves in a position to do so. In referring

to the Scab Act Sir Thomas was anxious to assure his constituency that he did not want to force this act on unwilling people. We would like to have heard from him how or why he forces brandy on protesting Natives. Our people have again and again declared that they do not want to have brandy brought to their door and yet Sir Thomas and party seem to delight in acting against such a wish.

WE have a growing impression that those who deny the usefulness of Areas within which brandy cannot be sold, draw their objections from what Theologians would call *A priori* considerations. All who have experienced the effects of such Areas—even when these areas are limited—declare that they are most beneficial. When we say all, we of course except canteen keepers, a class of men who are described by lawyers as honest and respectable even after two or three convictions for smuggling. About the areas it was the unanimous testimony of missionaries, traders, and Natives who saw and experienced the effects that much good had been done. Mr. Finch, the celebrated temperance lecturer says, a friend of his who employed a number of men once said to him, "By closing up the saloons near our workshops, drunkenness had been diminished two-thirds among our men. When the boys were passing the saloons at night, they would get three or four blocks for it they do not get it." We contend that the abolition of the Areas was a great blunder; that the reasons for such a step were in opposition to the real facts of the case; and that when we remember the protest of our people, the step was cruel in the extreme, and worthy of the man who said "string the nigger up," and of the man who has in Parliament declared again and again that we are "natural enemies."

THAT history repeats itself is an old saying. Another curious instance of this saying has come to our notice. In a home paper we read of a representative of a "County House" in Finland, who, wishing to conciliate the great Prince of darkness, has left all his property to the Devil. We understand that the bequest is objected to by his relations, but we dare say the said Prince will be able to establish his claims. What, however, struck us as most singular in connection with this singular case is that, only a few months ago a native was found near Debe Nek offering a prayer to this same Prince, and on being asked to explain so strange a proceeding stated that he wanted to conciliate the Prince as he was not sure but he might go there soon.

MR. T. E. FULLER, M.L.A., opened the political campaign with a very eloquent and statesmanlike address in Cape Town on Wednesday last. He took a comprehensive survey of the situation in a speech which might have ranked among the performances of the Porters, the Solomons, the de Villiers and the Spriggs of the last decade. It was gratifying to hear Mr. Fuller promise that if elected, he should do whatever in his power lies to end the Responsible Government scandal of a Government carrying a policy they did not themselves inaugurate. The way he would take in doing this, would be to place on one side of the House men who firmly believed in a good policy. He still laments the passing of the so-called Registration Act, and the repeal of the Excise, both of which will yet come up for revision; and we trust our people will support only those who promise to support the reconsideration of these questions. We admire the remarks of Mr. Fuller on the question of races. "With regard to the equality of races, (said Mr. Fuller), is it not high time that we heard a little less of this? Who wants equality of the races? Shall not we substitute the cry of equality of citizenship for the equality of races?" Noble sentiments these are, and such as commend themselves to the native sense of good government. Mr. Fuller is heartily in favour of restricting the sale of liquor to Natives in every possible way. It has been the good fortune of our people all along to have politicians of Mr. Fuller's ability and standing, as their friends and champions.

AN address by the most prominent member of Parliament, who is called the Leader of the House, was delivered at Stellenbosch on Friday last. Mr. Hofmeyr dealt with the dry history of the Parliament that is breathing its last, but he carefully steered clear of all questions that are of a polemical nature, electing to treat at length the subject which is the nearest to the hearts of his constituents—the opening up of markets for brandy. Mr. Hofmeyr was careful not to disclose what was to be his course of action in the future. The speech, is even more disappointing than that of Sir T. Upington since nothing was expected of the latter who does not pretend to have a policy of his own.

COMMENTS on the speeches made on Monday last by the King Williamstown members must be reserved for our next. It is enough just now to remark that to those who look below the surface in these matters there were not wanting signs to show that Mr. Schermbrucker's supporters were conscious of the fact that the game is already lost. This is seen in what they did in sending out a strong whip to the supporters of the hon. gentleman to master in full strength so as if necessary to drag on those with whom they cannot see eye to eye in this matter. The cause must be a weak one which is supported by such expedients. Then the noise these people make goes far to support this view. Truly Mr. Schermbrucker is attempting the feat of shearing the electioneering pig. The result will show that there is too much cry and little wool. Another strange fact Mr. Ririe, one of Mr. Schermbrucker's supporters caught hold of was to "go" for this journal at the public meeting. We are blamed for having a certain influence over the Natives, which charge, if true, is no matter for reproach at all. But we may assure Mr. Ririe and those who act with him that it is reasons, not gumption, which goes down with the Natives. The insinuation that Mr. R. W. Rose-Innes was running *Invo* is ridiculous, and is only pardonable because it emanates from one who is supporting a sinking cause. We say once for all that Mr. Innes no more runs *Invo* than Mr. Ririe himself.

THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN.
 NO. V.

CONSUMPTION.—REMEDIES.
 Some suggestions are made here of a purely practical kind. The remedy for the secondary causes of consumption such as sitting in clothes wet with rain or perspiration, sleeping on a floor, bad ventilation and food, and others, is simply to avoid these things. But this is impracticable so long as a whole family occupy a single hut. A radical change is therefore necessary in the social arrangements of the Native people, before consumption can be rendered a rare disease.

In the meantime till houses of several apartments are made more common, an educated young man should have a hut of his own, with a fire-place and a chimney of raw brick for ventilation, and a fire in winter. If he thinks no harm in living in a hut with people of all ages and sexes huddled together like gipsies in a barn, his education has done little for him. The primary causes of consumption—hereditary tendency, infection, and typhoid fever—are far more difficult to deal with. Some medical authorities reduce the first of these to the second, by denying that anything can be transmitted except great susceptibility to catch the disease. Let us at least believe, that the inherited something may be stopped from developing into consumption by taking it in time.

The most effective thing when hereditary consumption first shows itself, or immediately after infection, is to breathe carbolic acid vapour with a respirator. One part of the acid is mixed with twenty of hot water, and a piece of sponge dipped in this is placed in the respirator which is worn over the mouth. In this way the carbolic acid vapour is drawn into the lungs and kills the poison-germs, and reduces inflammation. The respirator need not be worn all the day—only an hour or two, nor include the nostrils, as a person can inhale the vapour through the mouth if he wishes to do so. The use of carbolic acid has often been followed with the best results. The symptoms of its acting beneficially are:—Pain in the chest is lessened or ceases.—The high pulse is reduced.—Uneasy head sensations, unsettledness, and restlessness are removed.—Acidity of breath is stopped.—There is an improved appetite. Carbolic acid is especially valuable in cases of infection, as it nips it in the bud. One part to twenty of water is enough; stronger, it might produce congestion.

The use of linseed oil is another thing of great value. The patient is put into a comfortable pack of flannel moistened with the raw oil—boiled oil is poisonous—and a desert spoonful is administered after meals two or three times a day. The use of cod-liver oil is well known. A curious fancy lingers among medical men that it acts as food. If so, a more digestible oil, like olive-oil, would be preferable. The virtue lies in its iodine; one of the most powerful germ-killers and blood-purifiers, the presence of which is shown by a violet colour appearing when a drop of sulphuric acid is put into the oil. Cod-liver oil, if it is digested and assimilated, is beneficial; if not, it does more harm than good. In chest-complaints food is almost everything. By far the best thing is milk. It is nutritive and easy to digest, but milk disagrees with some people. That only means one form of milk, for there are three forms—sweet milk, Kafir-milk, and milk boiled with rice or barley, taken with sugar—and these are so totally different that it is pretty certain one or other of them will suit every person. Soft-boiled eggs are also very nutritious.

A change of air often works wonders in chest complaints. The air should be warm, and must be dry. A little fire at night, in a bed-room or room adjoining with an open door between them, is a great help in this country, not for warmth, but to dry the night-air. People with chests not robust should have a little fire at night, not when they require it, but when they can endure it. They should not go out into the night air, especially when there is fog.

The chest complication which accompanies typhoid fever requires special treatment. The congestion of the lungs should at once be counteracted by the application of bags of hot bran, and of poultices. The liver complication should be treated afterwards. It always aggravates any inflammation in the lungs.

A useful principle for a young man to act upon is at once to abandon any occupation or course of study which brings on constant pain in the chest. The great thing in all chest complaints is to take them in time. A person should change his profession rather than lose his life. As this Paper is the last of a series which must be comparatively unintelligible to the many, the writer wishes to add that he trusts the few who know something about the Laws of Health will endeavour to leave the minds of the Native people with right ideas on this important subject. Reference has been made to Respirators. They are well-known, but are dear and unsightly. Arrangements will be made to bring out a new and improved Respirator, very cheap and quite within the reach of educated persons threatened with chest complaint, for whom this Paper was written. Of this due intimation will be given.

Basutoland,
 29th August, 1888.

VUMELANI ABANTWANA BEZE KUM.

NKOST.—Kaundenzele ibalana kwelo pepa lako lidume kunene. Andinanto lpi ngapandle kokubusa imibuzo engapi ku Mr. Ohleli Eambonawoni wase Kilnerton, Pretoria, Transvaal. Elinene liti: "Kulungile akulungile sinina ukuba abantwana ebuncinane baba ukuba baphelelwe?" Ngati utsho ukuba andiposisi. Pambiki kokuba idenze amalunga okupendula loncwadi yako iso *Sigidimini Samachosha* sale sinayo, unke idenze imibuzo noko nayo abuzayo. Ukuba imibuzo ayinakubuzana, Inokupendulana. Mfo wakowetu uze angandiva lukeke, unditolele amate. Kuqala—abazali bomtwana sukuba bengangagoboka nokuba abangawo? Okwe-sibini—Lamazwi ati "Yume!ani &c." ayebhekiswa kubani ok kobani? Okwe-sibantwana unga wena ngekalo, nekakama, abantwana bako, mhlalunlaba abantwana bako ngokusitshala langakula nini ukupendula u Mandeni lika Kristu? Kwakona—banalele xa bantwana ni abantwana, or intama ukungena etukumanjani be Zulu? Kwakona mangapozulu—elisiko lokuphelelela litatayele pi, lifuzisa, lalata ni? Lo uti uyifunda njani? Bible yake, ndoke ndiwuti mi ngentambu, kuba andikwazi nokuba uyi Anti-Infant Baptist na. Ndiyakolwa, nditemba ukuba *Invo* uyayitabata. Kengoko woyifurana impendulo. Manditi ke ndikushiye apo nditi:—

- Davelo kaloku,
- Uhlambobizindawu;
- Ukuzo ndiqonde mu,
- Ukuba ubuzo nqungu.
- Uz' uyeke samampunge,
- Inteto yonke izi ibonye;
- Nokuntsela upezu,
- Kuba ndikhulonelela.
- Ndolinda kaloku,
- Ndijonge kaloku;
- Mfonditi mkulu,
- Njengombuzo wa komkulu.

Ndim,
 ANTI-KILNERTON.

E Hala, September 1888.

ABALIMI NA BARWEBI.

MARKENI.
 E QONCE (Sept. 15.)
 Irsi elahlaza—7d to 1/4 ngekulu
 Ihabile,—2/8 to 2/11 ngekulu
 Itapile—2/8 to 10/ ngekulu
 Umbona—2/6 to 3/ ngekulu
 Isemile—2/4 ngeobhwa
 Ametanga—2/11 ngeodazini
 Umgobo—5/ to 7/ ngekulu
 Inqholowa—2/8 to 2/7 ngekulu
 Iukuni—8/ to 21/ ngeflara

ISAZISO.

IMTLANGANISO o. Liliho lomzi yesi Tili sakwa Komani...

R. T. NUKUNA, Sec. and Couvenor. Queenstown, Sept. 17, 1888.

Umanyano nge Mfundo (N. E. A.)

MALUNGI e Komiti epete u Manyano nge Mfundo...

Iveki.

IQELA lamanene awasekayo kwakudala ukuba angababalo...

ANGA amaweta kwimimanda yonke angamazela...

MATATU kupela amatyala ayakuba pambi kwe Jeji...

UBEKANGELWA izolo Emonti u Sir Gordon Sprigg...

U MAJOR BARTLETT obangampati webato elakwa e England...

NGOZUNQURANA kwemikombe emibini ngase Canary Islands...

AMAWANGQA amatatu angu Hicks, Wiggen no Wise...

KEKWATI e Kapa ka kufika ukhulwa obera e Kimberley...

SEKUKO inkosi oqutwayo kwesitha Nqwini ngonyaka...

INTLANGANISO ngengxoko zanto zombano ka Mr. Solomon...

EMO inteto yinkulu ingu Bishop Webb bagababala...

AMAZHONA amano, isitandata sama Bhasile ebele...

U DR WILLIAM GRAY, niselwisa ukuba abelungu...

IGWAZU ka George elingq John da Presk...

NGOZUNQURANA kwemikombe emibini ngase Canary Islands...

U DR WILLIAM GRAY, niselwisa ukuba abelungu...

IGWAZU ka George elingq John da Presk...

AMAZHONA amano, isitandata sama Bhasile ebele...

U DR WILLIAM GRAY, niselwisa ukuba abelungu...

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U DR WILLIAM GRAY, niselwisa ukuba abelungu...

IGWAZU ka George elingq John da Presk...

AMAZHONA amano, isitandata sama Bhasile ebele...

U DR WILLIAM GRAY, niselwisa ukuba abelungu...

U Mr. J. T. WILKIN obeyimantyi e Kriketad...

U Rev. Mr. ALUKIT obengumfundisi wa Mabhulu...

Imvo Zabantsundu.

NGOLWESI-NE, SEPT. 20, 1888.

Imbumba Yamabhulu Mantiyi yase Komani.

WAMSA ku profeta ungazi, kuko iqalo elitshoyo...

U Mr. Bamberger akweliwe endaweni yase Italy...

U Mr. Garcia, ote wasebezela ukuba isihlo e Palamente...

U Mr. Garcia, ote wasebezela ukuba isihlo e Palamente...

U Mr. Garcia, ote wasebezela ukuba isihlo e Palamente...

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U Mr. Garcia, ote wasebezela ukuba isihlo e Palamente...

U Mr. Garcia, ote wasebezela ukuba isihlo e Palamente...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

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Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

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Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Ijazi Egonce.

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

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Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Ukupela kwe Mawwe kwa Zulu.

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

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Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

QUEENSTOWN.

[IWEVA KUMBHALELI.] 14th September, 1888.

INDABA EZIMNANDI.

Sizankole ngonyulo olukulu indaba zokukhulwa...

Kweziveki zilandelayo kumahlaba nje imvula...

Simangaliso kukukhulwa kwe mfa zizimlanjuna...

Sidiniwe ngamadlaya arizoleyo ngeziveki zonke...

Ndibe nosizi ndakuba ukuba nihalilekiwe ngonyulo...

I PALAMENTE ENTSHA.

Ngesazi sakomkulu iyakuchitakala inkundla...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

EZABABHALELI.

UWALUKO VS. NQUBELO PAMBILI

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

URUKULUWA KWE NKOSI.

Lencwadi lootywe ngabafundisi ababemiyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Ezomelo e Palamente.

QUEENSTOWN.—U Mr. W. Roger wase Glencairn...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Uyameke u Mr. INNES indawo leyo. Wonke olaziyo...

Iuvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, SEPTEMBER 20, 1888.

[No. 200

ISAZISO SIKA RULUMENTE, NO. 574, 1888.

I Ofisi yo Mpatiwa-Mhlaba Nemisebenzi, e Kapa, 9 July, 1888.

EKUBENI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so "Mtoto we Mhlaba Elahliweyo," wesi 8 womnyaka we 1879, njengoko ubuyekwezwe ngo Mtoto ama 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 lomphala yayekwa, yalahlwa, waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kuujalo, kwa nommeli wake ngomtoto akafunyanwa, kuya kuyifanela i Buluneli ukuba yenze isaziso ngalondawo, mhlambi ngalompahla, izele ukuba ilahlwe kwi *Government Gazette*, nokuba kukulipina ipepa eyoqonda ukuba lifanelokile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kuti ukuba pakati kwezo nyanga utatu zesaziso akafikanga umniniyo, mhlambi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, kotu ekupeleni kwezo nyanga zintatu zikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize iyisebenzise nangawupina umtoto woluhlobo owoba uko apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuqutywa kwalo mtoto ukankanyiweyo, maze ulungelelane nezahluwana ze sibhoze, neso sitoba, neso shumii, zo Mmiselo wesi 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivumelane nalowo mtoto."

Apa ko kwaziswa bonke abantu ukuba le Mhlaba ibatutwa ngase zantsi apa ekwi siqingata sase Queenstown kutiwa iyelahlweyo ngabaniniyo, njengoko sekutshiwo; ke u Rulumente uya kuyitabata ibe yeyake ngo 1 November, 1888, ukuba ayiminyanga kwangapambi kwelo xesha, zaza zahlulwa irafu ezingamatyala ku Mantyi weso siqingata, njengoko kubhalwe azake kwosi siqingata salomtoto,

F. SCHERBRUCKER, Umpatiwa.

Umhlaba okwi Lokeshoni zase Kamastone nase Hewu kwisiqingata sase Queenstown, ekutiwa ulahlwe ngabaniniyo.

| No. | Igama lomniniyo Ekuqaleni. | Ixesha lokusikelwa kwe Taitile. | Ipepa kwi nkwadi Zakomhlaba | Ukuchaswa Komhlaba. | Ubakala. | | Irafu ese lityala. | Le rafu ilityala iqala ngo. | Wagqityelwa akweli gama. | |
|-----|----------------------------|---------------------------------|-----------------------------|-------------------------------|----------|------|--------------------|-----------------------------|--------------------------|-------------------|
| | | | | | Mrgs | SqEd | | | | |
| 1 | Zweni Langa | 4th July, 1879 | 692 | Building Lot No. 20, Zangokwe | ... | 141 | 100 | 1 5 0 | 1st January, 1882 | Zweni Langa |
| 2 | do | do | 691 | Garden do 25, do | ... | 501 | ... | 2 10 0 | do | do |
| 3 | John Langa | do | 702 | Building do 25, do | ... | 141 | 100 | 1 5 0 | do | John Langa |
| 4 | do | do | 701 | Garden do 123, do | ... | 588 | ... | 2 10 0 | do | do |
| 5 | Thomas Majojana | 3rd October, 1879 | 789 | Building do 13, Kamastone | ... | 170 | ... | 1 5 0 | do | Thomas Majojana |
| 6 | do | do | 770 | Garden do 188, do | ... | 500 | ... | 2 10 0 | do | do |
| 7 | William Mzisojana | do | 771 | Building do 14, do | ... | 170 | ... | 1 5 0 | do | William Mzisojana |
| 8 | do | do | 772 | Garden do 103, do | ... | 550 | ... | 2 10 0 | do | do |
| 9 | Ntsho Sifuba | do | 801 | Building do 29, do | ... | 141 | 100 | 1 5 0 | do | Ntsho Sifuba |
| 10 | do | do | 802 | Garden do 138, do | ... | 274 | ... | 2 10 0 | do | do |
| 11 | Sarah Lakaaka | do | 875 | Building do 7, Macailli | ... | 141 | 100 | 1 5 0 | do | Sarah Lakaaka |
| 12 | do | do | 876 | Garden do 118, do | ... | 547 | ... | 3 10 0 | do | do |
| 13 | Philip Thutu | do | 917 | Building do 28, do | ... | 141 | 100 | 1 10 0 | 1st January, 1881 | Philip Thutu |
| 14 | do | do | 918 | Garden do 101, do | ... | 407 | ... | 3 0 0 | do | do |
| 15 | Dakazo | do | 951 | Building do 46, do | ... | 141 | 100 | 1 5 0 | 1st January, 1882 | Dakazo |
| 16 | do | do | 952 | Garden do 138, do | ... | 483 | ... | 2 10 0 | do | do |
| 17 | Tantiso Mabuto | 14th November, '79 | 1085 | Building do 30, Upr Didima | ... | 141 | 100 | 1 5 0 | do | Tantiso Mabuto |
| 18 | do | do | 1086 | Garden do 135, do | ... | 510 | 29 | 2 10 0 | do | do |
| 19 | Fundupo Magathana | do | 1145 | Building do 59, Zangokwe | ... | 140 | ... | 1 5 0 | do | Fundupo Magathana |
| 20 | do | do | 1146 | Garden do 111, do | ... | 578 | ... | 2 10 0 | do | do |
| 21 | Nongqala | 18th November, '79 | 1221 | Building do 30, Romantsige | ... | 141 | 100 | 1 10 0 | 1st January, 1881 | Nongqala |
| 22 | do | do | 1222 | Garden do 105, do | ... | 500 | 85 | 3 0 0 | do | do |
| 23 | Daggi | do | 1243 | Building do 44, do | ... | 141 | 100 | 1 10 0 | do | Daggi |
| 24 | do | do | 1244 | Garden do 107, do | ... | 500 | ... | 1 5 0 | do | do |
| 25 | Nagase | do | 1245 | Building do 46, do | ... | 141 | 100 | 2 10 0 | 1st January, 1882 | Nagase |
| 26 | do | do | 1246 | Garden do 146, do | ... | ... | ... | 1 5 0 | do | do |
| 27 | Makenni | do | 1273 | Building do 83, do | ... | 141 | 100 | 2 10 0 | do | Makenni |
| 28 | do | do | 1274 | Garden do 128, do | ... | 355 | ... | 1 5 0 | do | do |
| 29 | Fegeto | do | 1277 | Building do 64, do | ... | 141 | 100 | 2 10 0 | do | Feketi |
| 30 | do | do | 1278 | Garden do 171, do | ... | 501 | ... | 1 5 0 | do | do |
| 31 | Matanjana Mafika | 24th August, 1880 | 1397 | Building do 50, Hukuwa | ... | 141 | 100 | 2 10 0 | do | Matanjana Mafika |
| 32 | do | 22nd June, 1880 | 1398 | Garden do 253, do | ... | 431 | 80 | 1 5 0 | do | do |
| 33 | Zigade Kedama | 24th August, 1880 | 1415 | Building do 59, do | ... | 141 | 100 | 2 10 0 | do | Zigade Kedama |
| 34 | do | 22nd June, 1880 | 1416 | Garden do 256, do | ... | 500 | 115 | 1 5 0 | do | do |
| 35 | Pombani Mpapama | 24th August, 1880 | 1465 | Building do 85, do | ... | 141 | 100 | 2 10 0 | do | Pombani Mpapama |
| 36 | do | 22nd June, 1880 | 1466 | Garden do 285, do | ... | 540 | ... | 1 5 0 | do | do |
| 37 | Leah Sishuba | 24th August, 1880 | 1507 | Building do 106, do | ... | 141 | 100 | 2 10 0 | do | Leah Sishuba |
| 38 | do | 22nd June, 1880 | 1508 | Garden do 293, do | ... | 210 | ... | 1 5 0 | do | do |
| 39 | Zondani Lalomba | 24th August, 1880 | 1543 | Building do 122, do | ... | 141 | 100 | 2 10 0 | do | Zondani Lalomba |
| 40 | do | 22nd June, 1880 | 1544 | Garden do 328, do | ... | 523 | 59 | 1 5 0 | do | do |
| 41 | Noweta Sitela | 24th August, 1880 | 1551 | Building do 128, do | ... | 141 | 100 | 2 10 0 | do | Noweta Sitela |
| 42 | do | 22nd June, 1880 | 1552 | Garden do 336, do | ... | 560 | ... | 1 5 0 | do | do |
| 43 | Ncedile Sishuba | 24th August, 1880 | 1575 | Building do 139, do | ... | 141 | 100 | 2 10 0 | do | Ncedile Sishuba |
| 44 | do | 22nd June, 1880 | 1575a | Garden do 320, do | ... | 500 | 115 | 1 5 0 | do | do |
| 45 | Nginigela Sitela | 24th August, 1880 | 1576 | Building do 140, do | ... | 141 | 100 | 2 10 0 | do | Nginigela Sitela |
| 46 | do | 22nd June, 1880 | 1577 | Garden do 333, do | ... | 500 | 115 | 1 5 0 | do | do |

ISAZISO SE DOLOPU, No. 12.

NGOSEKU lo MVULO umbala wo 1 OCTOBER nangemva kwawo i Malike yakusasa iyakutolwa ngo (six o'clock) sitoppe se 6 ku sasa. Kocuba njalo kude kubaye kwaizwe.
L. J. PIRIE, Town Clerk.
Kingwilliamstown, 1st Sept., 1888.

ISAZISO SE DOLOPU, No. 13.

KUYE WONKE UBANI.

UNHLEKAZI I RULUNELI ngo obo LABA PATI, abe pete kanye naye, ubeko isandla (ngalunhla wa 30th August, 1888, tyila kwi *Government Gazette* yomhla olandelayo kwipepa lama 390) kalemiseto ilandelayo, yenziwa ngabapali bomzi wase Qonce.

IMTETO YO TYWALA BOM KHOSA.

(1) Akoko namnye omi kwi lokeshoni oyakwenza umhlambi atengise utywala, iqhilika, nayipha enye into enaliso, ngapokati kwe lokeshoni, umhlambi pakati kwe dolopu. Utywala, iqhilika ezinye iziselo ezizijilayo ezizazi zifunyanwe nokuba kukuyipha indle ezi-asi kule lokeshoni umhlambi kumhlaba we dolopu yase Qonce, bangapanga nesitya emabeni buze baobitwe ngo nikaugeli we lokeshoni, umhlambi nalilunhla i polia.

(2) Wouke umntu owapale lomtoto e-egontlangabanjwa bangapandle kweswadi ezile igunya aze aze akufunyanwa nesitya adliwe imali engengepesulu kw 25 anikwe iinyanga ezingangapuzulu kwe nyanga ezintatu ebebenza nima xa angawo mali.

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

KUFUNWA.

20 AMADODA antandu okupeta. Makaye kumiyee yentantsambo e Cambridge ngase Mooti.

KU BAKHELI.

Kufunwa. Kufunwa.

UMXHELI oqumnta oqanda, oqanazi, liyo nowaziyo mpela umsebenzi lowo. Ofunayo waya ugenqo, okanye abhalale kwi office ye Mco.

Umvuzo ngama 30s. ngenyanga no kuya. Wonyanya umvuzo akqondwa emva kwe nyanga-erintatu.

Inlanganiso ye Tithala.

LEMBUTO ingentla kuyakabako inlangu ngaliso yokuyiseka e BENSCHVALE, Herzohel, ngo 3rd October, 1888.

JONATHAN JAS. JABAYU.

Isaziso Kubabhalelani.

ABABHALELI abebafudela bandasela e Rara mabejenje ugoko akubhalala kam.

JOHN L. MARONCO,
Heald Town,
Fort Beaufort.

KWABANTU OKUTSHISA.

Kufunwa Otithala Ababini (2).

(1) E Mount Fletcher, Griqualand East, kufuneka itithala enokuzungqisa umsebenzi. Isikula sinabantwana abamazumi matandatu (ngamanye amawo nangapansi). Umvuzo ngamashumi emane eponi ngonyaka nendle, namasimi. Ofunayo matakamela kogama lingsapanti, atazale indle ezibonisa ukwalingana kwake umsebenzi ojalo. Makabhale isicelo zake ngesi Ngesi.

STEPHEN MAKHOBOTLOANE,
Mount Fletcher, Griqualand East.

(2) E Khetekhe, Griqualand East, nakona kufuneka itithala enokuzungqisa umsebenzi, abantwana bakwa ngamashumi matandatu. Umvuzo 240 ngonyaka nendle namasimi. Ofunayo matakamela kogama lingsapanti, abhalale isicelo zake ngesi Ngesi.

STEPHEN MAKHOBOTLOANE,
Mount Fletcher, Griqualand East.

ABABHUBHILEYO.

REMI KALAKA — Kubhalwe e Morija e Lusutu u REMI KALAKA, ikwankwama ebithadeke kasece edlwalwa yi konyo ibi iminyaka bitatu abadala. Iwubho ngo 19th July, 1888. Ithibho maza waba lo mbiko.

GEORGE WHITAKER,
Kingwilliamstown.

Baker, Baker & Co.

ABATENGISI BENGUBO ZENTLOBOZONKE, e QONCE (KINGWILLIAMSTOWN).

Kaloku bane Mphala eninzi yokuxitywa e Hlotyeni:—

Ibhatyi zehlobo, ziqalela kwi 3s 11d zinyuke.
Ibhulukwe zehlobo, ziqalela kwi 3s 9d zinyuke.
Iminqwazi yehlobo, ne veyile.
Ihempe zangapantsi, nebhulukwe zangapantsi, njalo, njalo, zonke zehlobo, zopola, kammandi xa kushushu ngelihlobo le 1888.
Ihempe Zehlobo (zitshipu), is.

Basand'ukunqika ikasi ze mphala eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uze kubona kulondlu.

YAKWA

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

BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA J. P. JAMESON & CO.,
e QONCE (Kingwilliamstown).

Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

— UNGAMLIBALI —

J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

Umhlaba Otengisayo.

UMHLABA ongu Lot 1, omi e Debo, ubakula bawo si acre esi ngama 21 ne pole ezingama 28. Imida yawo: ngase mpumalanga-ngentla, nangantso, umi ngendlela yeqawelo; ngase mpumalanga-ngentso, umi ngo Lot E.; ngase atakhalanga-ngentla, umi ngo Lot K., umhlaba olinyayo. Owufunayo angabhekisa ku

GEORGE WHITAKER,
Kingwilliamstown.