4 IMVO ZABANTSUNDU (NATIVE OPINION) July 10, 1890]

UMZI ONTSUNDU

Onga Unganqhina

EY0NA NDLU UTSHIPU

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MAUYE KO

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GRAHAM’S TOWN.

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Bantsundu! Bantsundu

NALI iculo lika “ Folokoco ” lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa

Lilo eli : —

Kuko Venkile spa e King, Kekalok’ impahla yayo Ikup’ ezezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi, Ngapandle komteketiso, Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

Ityal’ ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S true, intengo yetu iyodwa. Ibhatyi, ihempe, neminqwazi, Nebhulukwe eziaikivjrw'.—- Zonk’ impahla zamankazi Ngenene zezifanelekifeyo.

Siti kwaba batenga kade Ninga dinwa zihlobo zetu Kude ku be ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church,
King Williamstown.

Printed for the Proprietor, J. Tengo- Jabavu, by Hay Brothers, Smith Street, King WilliamstowB.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

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into *yonke efuneka ENDLWINI
nase MASIMINI.*

Kutengiswa

BUSULU

IKULU LESALI

EZINGONOXESHA.

*Kaulezani Ukuza,*

Ukuba nifuna

Isali Ezitshipu,

Ezibe zizezamapolisa,

Ezomeleleyo-ke ngoko.

 KWA

W. 0. CARTER & CO.

EQONCE.

KWI VENKILE

YOKATA.

Ikaya Lendwendwe.

SITAZISA ukuba “Ikaya” sisaligcirile apa e-Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

R. T. NUKUNA A CO.,
Calderwood Street, Queenstown.

concerted action, and of being acted on in masses, and the extent to which they have accepted Christianity, all indicate a tendency upward. However much we might miss the Kaffir out of the world, we must judge that the decision of heaven and the survival of the fittest exactly coincide.

The picturesque Kaffir is not to be found now. The fate of the nation seems suspended in the balance. The chief Gaika tribe possessed the Chumie Valley. From that they were drifted to the Keiskama, and then from there to the Thomas River, from which they were blown into space. Other sections, again, have be­come Christian and educated. These are the few. The many are neutral. They do not appear to be going back, and they are not going forward. One favourable sign is that the antagonism between Kaffir and Fingo is fast disappearing in the new generation. The Kaffirs treated the Fingoes when they first took refuge among them with scorn and contempt. ; The Fingoes now possess the old Kaffir lands in the Chumie, in the Keiskama, in Peddie, and in Fingoland, so that the accounts between the two races are nearly squared, and they can afford to bury the past.

As many of the Fingo young men are now educated, they have a duty to their Kaffir countrymen, who have some high qualities which are wanted to fight the common battle of the race, and which would be sadly missed in that hard fight, as it will certainly be, if the enlightened few allow the old Kaffir race to go to destruction. The destroying agents are vice, resistance to education and p ogress, and rejection of Christianity. Who is there that will come Io the rescue?—S.

CORRESPONDENCE.

TEMBOO LAND PROPER COM­

PLAINTS.

Dear Editor:—Sir,—How the gold becomes dim. How is the most precious agreement is changed. We find that Temboo Land is controlled in an unsatisfaclory way. We find the Cape-Govern­ment putting the Temboo Land into the voters ministry, when there is no cause. We find the same Government making our country into three divisions which is without cause. We found that the late chief on his going to Cape Town of his own accord for the same complaints the Cape Government gave him permission to send any complaints to the Govern­ment without fear by his own orders. After that we found that when the late chief sent down his complainings by the same permission to Government some­thing like hailstone connected with whirl-winds &c occurred which was without cause either: We found the late chief in his complaining that told the Cape Government the real facts of Temboo Land. He told the very Government that he was handing himself to the Imperial Government and to the Parlia­ment of the same. We found that when expressing a reply from the late Governor there were fears of imprisonment caused by threatenings Ac from the Govern­ments of his own. Where as there was no cause. Even now we do find those threatenings lingering in Temboo Land. All these are without any cause. How the vows became loose? Why are we always in jeopardy every hour? so miserable, wretched, unhappy and worthless? As if we have forfeited our country when we have never done any­thing against Government to forfeit it. Again we find it tiresome to hear from the white people who are in Temboo Land repeatedly said:—there is to be war ! to be war which is all lying. While the paramount chief repeatedly says— please be with Goveanment. The same Government is however breaking the standing agreement on purpose by forcing upon us the Circuit Court which Circuit Court is without our knowledge. We find that Temboo Land is a bare country having no prisoners of its own. Our wagon roads are all spoiled. There is no one to regard them. Temboo Land prisoners are now gardeners, brickmakers yards-sweepers Ac. All these are caused by Government.

Lighta Candoe.

Clarkebury.

[This communication has been put in according to “ copy,”—Editor Native Opinion.]

Chief Veldtman.—Veldtman, Chief of the Fingoes, accompanied by his son-in-law, Theodore, was, writes *Excalibur,* recently on a visit to Cape Town. One object of the visit was to pay respect to the widow of Captain Blyth, and to lay a wreath upon the grave of the late Chief Magistrate of the Transkei, whose work is held in high honour and regard by the Fingo people. Veldtman also called upon the Premier, and laid some matters before the Govern­ment on behalf of his people. The Chief, who is extremely pleasant and jolly in manner, was delighted with the sights of the metropolis. “Cape Town,” he said “ is very much busy.” “ Well, Chief,” I said, “owing to the present depression in business, Cape Town is not quite so busy as in brighter times.” “Waou!” ex­claimed the Chief in grave astonishment, and then, solemnly shaking his head, added, “Ah ! very much busy; very much business ; lots of people, lots of work, and horses, wagons, cabs—waou ! ” Veldtman does not speak much English, and his ideas are most easily derived through his interpreter, Theodore. He is a great admirer of Sir Henry Loch, who is visit ing the Queen’s people “like a father,” and he expressed the highest admiration and reverence for the memory of Captain Blvth. I must add that all the wonders of Cape Town culminated in Veldtman’s visit to the circus. Cape Town is busy, very; the Parliament Houses are splendid, so are the suburban houses of the local swells, and so is the magnifi­cence of Sir Henry Loch ; but the circus and Frank Fillis—“ Waou !”

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU LASE
SOUTH AFRICA.

Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Utnenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

Kwabahamba Ngendlela.

KWI Fama yam ese Mgqwakwebe, kufupi nesikolo fakwa Mdingi, indlela yenyawo ndiya kuyijika, njengokuba ndiyibiyela ngocingo. Jaango ndiya kulenza kwenye indawo. Umntu maze avule amehlo, aze angenzakali, Ndim, MARTINUS J. POSWA.

Entsikizini,

24th Jone, 1890—3itlO79O

ABATSHATILEYO.

MQOBOLI-JACOBS.— Kutshatiswe ngu Rev. James Davidson e Mbulu, ngo June 17th, 1890, u Elias Jno. MqoDoDi no Zuziwe P. Jacobs.—3il07

ABAZELWEYO.

BOTTOM AN.—E Nchwaai u Mrs Thos. ( Bottoman uleleke Unyana ngo 27 j June, 1890.—3it2479) MBIKWANA. — E Healdtown, ngowe 17 June u Mrs. Robert J. Mbikwana, ubeleke Unyana — 3itl77

TENGO-JABAVU. — Kwa Tukn, Fort Peddie, ngo 17 June, 1890, n Mis. J.

Tengo-Jabavu ubeleke Unyana.—3i710

XHOLLA.—U Mrs. Robert Xhola, e Rini, ngo 18th June ubeleke Intombi.

3itl0790

IZIKOLO.

ISIKOLO se Ntombi sase Mgwali siya kuvulwa ngo 14th JULY. .

2it3790 M. W. HOPE.

I-SHAFTESBURY HOME, ne SIKOLO SENTOMBI e NCEMERA siyakuvulwa ngo 25th JULY, 1890.

2it3790 E. H. STURROCK.

IMIBIK O .

SILANA.—E Kimberley ngo 23rd June kubhubhe u Esther Silana obeseyikukupela kwake kwindlu yakokwabo,—abazali bake eebengaseko. “ Ufele e Nkosini.” Lombiko ubhekiswa kwizihlobo ezise Mxu mbu, Epeuleni, e Rini nakwa Centane.

3il77 T. MGXOJENI.

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ISAZISO.

KUFUNWA Isicakakazi sapakati endlwini, Rofumana ikaya elimnandi.

WILLIAM HAY, litlO79O Amatola Row.

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KUFUNWA Isicakakasi sokusebenza.

Ofunayo woya ku, MR BLAKE, c/o Messrs. Todd Robertson & Co., 3R24790 Cambridge Road.

AMAYEZ.A

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

 AMYEZA ayalezwa kakulu ngumniniwo ngenxa yoku ngqinelana kwawo nezo zenzelwa zona ; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu jiantRi bexabiyo lawo; ngenxa vokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwe etyefu; nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). .

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izifo ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, nezebunzi, nokubeta kwentloko yonke.

UMHLAMBI ’LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMQEDI OHARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ulungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha. ukutyabuka, etinye.

UMNCWANE WESIHIAHLA

(Confection of Rhubarb).

Incindi yokugeda iziswana ezikatazayo zentsana. nesabantwana.

UMATINTELA (Antisposmodic).

Umciza wokupiliza ukuqunjelwanezitepu nezinye fakatazo.

UMOMELEZI WASH INDIYA

(Indian Tonic).

lywza eliluage kuneno kwizifo zokuba butataka, MKungataodl uto ityiwayo.

UBUGQI Magio Healer).

Amafuta akupiliza . ,sinyaneukusikwan ezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa “ Lelona ” xa isifo sokunamba igazi senele.

Izalatiso zendlela yoku wazebenzisa zishicilelw. iKokuzalisekileyo zatiwa nca kwi bhotilana nezi ohlana ngazinye, eziti zakulandolwa ngokufezo. uleyo akaze angapi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza irweqe sokulumkela oV.ungekehli.

Akandwa enziwa ngu JESSE SHAM, leqir.n elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Frei State, e Transvaal, nase Indiya.

Amagosa Alamayeza—

*E Qonce—*Dyer & Dyer . Malcomess & Co..

L Drummond & Co.

*E Ngqamakwe*—Mrs. Savage.

*E Monti—*B. G. Lennon & Co.

*ERini-E.* Wells.

*E Dikeni*—R. Stock.

*E Komani—*Mager & Marsh.

*E Bhayt—E.* G. Lennon & Co.

*Engqnsha*—W A. Young Esq.

Ikaya lawo e Port Beaufort kwa Nogqala.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti velilizwe. J

UMPILISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nckuba sinla bumini, ukule nkuba sihle ngayipina indSaJ ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka bengqondo, Izifo zesi Fuba, nent’eninzi yezilwelwe zama Nkazana nialo, njalo.

Kangela Encwadini abapilisiweyo nendle. la elisetyenziswa ngebhotile, ibhalwe nges Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namaya amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inkolso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kweai sify eabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile sisheleni zontatu, izele liyeza eiinga tata intsuku eziliehumi. Ibhotile nganye ihamba ue- ucwadi ene nteto yesi Xhoaa.

Lilungiaelelwa umainilo kupela ngu

G. E. COOK,

KING WILLIAM’S TOWN, Linoku zuzwa kwinkoliso yaba goini kuyo yonke Ikoloni.

UNYAMEKO KWA BAMNYAMA

UKUTETELA ,Amatyala, Imicimbi Ye- mihlaba, Ukubhala Iminqopiso lwenziwa ngo

HOWARD & WEBB,

Emva kwe Zitola zo BAKES, BAKES & CO.

E-QONCE.