[October 24, 1889

IMVO ZABANTSUNDU (NATIVE OPINION)

4

batch of Location Inspectors to register
Natives’ stock, since such registration
would not a fleet thefts committed by ill-

rationed farmers’ servants and others, of
which an instance is given in the para-
graph immediately preceding the one
directed at us, which is as follows;--- A

contemporary states that a ???

 been ???

??? nended at Cala for sheep steal-
ing. It was said that he was in want of
some sheep and commenced operations
on another farmer’s flock by shearing
them, and putting on his own Mark. He
was apprehended by a Corporal of
C M.R., and it is stated that he offered the
Corporal £300 to keep his mouth closed,
but to no purpose.”

On the subject of the Liquor evil Ex-
*calibur* has the following apt remarks, in
which, it is needless to state, we entirely
concur Kama is a Native chieftain of
whom the Colony may well be proud. It
is a pity that there are not more Native
chiefs like him ; if there were, the
Colonv would progress through the in-
creased wealth of its inhabitants. He is
opposed to allowing drink into his
country, as he knows, from practical ex-
perience, the ravages which it commits
upon the unsophisticated heathen. I am
strongly in favour of class legislation
here in the interests of peace. The time
will come, if this wholesale ruining of the
Natives by strong drink is allowed to
continue, when there will be another de-
plorable outbreak amongst the Native
tribes, and then it will be regretted that
such was not prevented by taking away
the cause of it. It may be said that it
clashes with my views upon the liberty
of the subject. Not so. Every man’s
liberty is more or less interfered with. A
madman, or even one suffering with
*delirium tremens,* is not allowed the
liberty of carrying dangerous weapons.
He is interferred with and prevented.
This same restraint should be placed on
the Native, especially if lie wishes it, as
the majority of the Natives do.”

From Thomas River the *Farmers' Chronicle* hears: “ The amended Vagrancy Act is working very beneficially in this neighbourhood. Several arrests have been made, and although the moderate fine of 5s has been inflicted in most if not all cases, a very agreeable change has been experienced. Farmers now begin realize their properties are their own. No doubt the administration of the law may bear upon some cases somewhat severely, nevertheless farmers would submit to some inconvenience whereby the practice of gathering tor beer drink­ing might be permanently checked.” We are pleased to hear this, for during the discussion over the Pass Bill we were among those who maintained that an amendment of this Act as also of the Cattle Removal Act was all that was likely to benefit the farmer, and that a law to ticket black men throughout the Colony, even at their homes, could do the farmers no good, while it would greatly irritate the natives. No native can pos­sibly object to the farmer doing what he likes with his own. If he desires all natives who appear on his farm to come with passes, it will be done. If he is unnecessarily harsh native labour will pass him by until he changes his attitude considerably. Thus, then, a law which may on the face of it appear oppressive carries its own remedy about it.

The following from the *Alice Times* concerning Knapp’s Hope Mission Station is not without interest to friends of Missions :—The writer on Monday paid a visit to this well-known old Mission Station, one of the oldest of the frontier. The Station was one of the first established by the London Missionary Society in the Colony, and the first missionary to take up his residence there was the Rev. Mr. Kayser, father of the Rev. F. G. G. Kayser. After the death of the Rev. Kayser, sen., his son—Rev. F . G. G. Kayser—carried on the mission work there for many years. But things have now changed! The old mission house and buildings are in bad repair, in fact, getting worse every day, and no European Missionary is now resident there. There are fine fields and orange groves there, and any amount of water for irrigation. The natives still live round the station. But what a change to forty or fifty years ago! The L.M.S. ought not to let this grand old mission with its records for good of many years to be lost sight of. The station is pleasantly situated on the banks of the Keiskamma River, and a large Native population surrounds it. Some say the Mission Station is about fifty years old. Now it is left without a resident missionary, and by process of time—if a change does not take place—it will be amongst the things of the past.

ISEBENZA NGOBUGQI.

i-RHEUMATICURO!
IYEZA ELIKULU LASE
SOUTH AFRICA.



Alikaze linqatyelwe kupilisa izilo
Zamatambo, Isinqe, ingqaqambo
Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

 J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

OKUKUXALABA KWAM KUYININA?

Okukutyafa nokukudakumba? Ezintlangu zise siswini, lombodlo, nobu bumuncu base mlonyeni? Kukutinina ukuti ipango nenye, zekubuye kubeko ukungatandi kutya? Kunganina ukuba intliziyo ifunane icukumiseke, ihle, ibe lusizi, incame? Yinina ukuba umntu futi aman'ukuva njengokungati kuko ingozi eza kumhlela, avuswe nayingxolwana engepi abe nje ngomntu lo uza kuhlelwa sisihelegu esikulu? Ziteta ntonina ezintloko zibuhlungu, oku kubeta kwovalo, oku kugungqa kunje ngokwe cesine. okukubila ebusuku ;

 obu butongo buziqabu bunamapupa, bunga. zisi kupumla kuhlaziyayo, kune ncwina nokubhuda, kwa nezotuso tuso so noma, nyamanyama bamapupa ?

Impendulo nantsi: Ezizinto zonke zibangwa kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena manduleli wazo zonke izikuhlane zabantu. Lonto kukusweleka kwamandla esiswini, okuguqula ukutya oku kutyiwayo kubo ligazi, lokondla umzimba. Ngamaxesha amaninzi lonto isusela ekutini ungatyi, ngamaxesha alungeleleneyo ukutya okukulungeleyo, nokungafumani kushukumisa gazi, namoya wapandle. Ingangeniswa kukubandezeleka kwo ntliziyo—ngokuhlelwa sisihelegu esi- kulu. Ingandiswa, okanyo futi yomelezwe,

 ukuba ayibangwanga kwase ntloko kuku- dinwa okubangwa kukusebonzisa ingqondo kakulu, kukudinwa nanguwupina umsebenzi,

 inkatazo zendlu, amaxhala omsebenzi, kwane

 zixhakaxhezi ze mali. Ukuba isisu sibe singapatwa ngolungelelwano amaxesha onke,

ukufa kubo kungefumane kuhle kwabatsha nakwabasomeleleyo, koko kubo kungaba ngumhlobo ofika selelindiwe ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke ntshata lokuqala olungenela impilo nokonwaba, kukungasebenai kakuhle kwa sisu.

Kuko kukululekana, yeza na, nto yoku. nyangana? Ngumbuzo lowo wonentlungu zesi sikuhlane. Into efunekayo liyeza elingasuke lihlaziye isisu, amatumbu, isibindi, izintso, lize lifake uncedo kwezonto siguqula ukutya esiswini, linike amandla amatsha kwizihlunu nentsinga zomzimba. lyeza elinjalo likufupi ngokonwabisayo. Akuzange kwibali lokuvela kwamayeza, ??? unqbinwe ngokulingwa okufezekileyo minyaka elishumi elinesibini, kwafunyanwa ton inyanga esi Sisu ngokukaulezayo nokuqinisekileyo njenge Ncindi ka Siege) Epilisayo, kanti ke kunamhla seyi ngowona umchiza wokunyanga esi sikuhlane siwagqibileyo amazwe afundileyo e Europe, Asia, Africa, nase America. Ubunqhina base luhleni, nangasese, obuvela kubapati mikosi, abagcini Bhanki, nevenkile, abarwebi, inkosi aenqanawa, abenzi bo mashini, abafuyi, nabafazi nentombi zabo, ziqinisa ngokungafaniyo amandla alo okupiliaa.

ELAMVUSA EMNGCIPEKWENI,
WE NCHWABA.

Swiss Cottage, Walton-on.the Naze, August 27th, 1886.

A. J. White, Limited.

Banumzetu abatandekayo,—Ukuba ubu- nqhina bunganoncedo olutile, ukupila okubalulekileyo endikufumene ngokutabata i “ Ncindi ka Siegel.” Ungabusebenzisa obu bunqhina nangayipina indlela okolwa yiyo. Ngeminyaka engapezulu kweshumi elinambini kade ndibandezelwe kukutyafa nasi sisu esihambisayo, izinto ezabeta andabi nakwenza msebenzi, zaza zandingenisela ukutyafa okukulu. Kwiminyaka emitatu edluleyo bendilingwa ngamagqira andafumana kuncedakala kupi. Njengokuba ndise ndinenyanga eziseshumini ndise dolopini ndayalelwa ukuba ’ke ndilinge i Ncindi Epilisayo yako, ndayitenga ke imbodlela. Andiyiselanga futi ndingekaziva ndingo. ninye umntu. Ndanokuhamba lula okuya kube kufuneka ukuba omnye umlenze ndiwuti ngqi ngapambili kwomnye. Amandla akula emzimbeni kwati nokubona emehlweni kwabuya, kuba ndandingasaboni inkoliso yamaxesha. Siti esisikuhlane sibangwa sisibindi suka bhenqe umzimba ndingabi nakushukuma. Ndiya kubulela wena no Tixo kuba nindivuse emngcipekweni wonchwaba, kuba akuko nto yimbi yi Ncindi ka Siegel yako endenze ndabuya ndafumana impilo nokwomelela.

 Owako okolekileyo.

A. Richold.

Revesby, near Boston, December 31st, 1886.

A. J. White Limited.

Mnumzetu otandekayo,—Incindi ka Siegel yako inentengo kakulu kulomandla, ndiya kuhlala ndisenza konke endinako ukwandisa intengo yento abayincomayo bonke abake bayitenga. Ndanele xa nditi umfazi wam limncedile kanye kwisisu sake ebesinegali. moya, esibe simbandezele ngapambi kokuli- sela kwake eliyeza.

Owako okolekileyo, A. Burn.

ISAZISO.

NDIYA wazisa umzi wakowetu ose Maxhoseni, Embo, e Natala nase Da-

yimani, ukuba mna, ugama lingezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA, Kowie Street.

Graham’s Town,

28th June, 1889.

 Ikaya Lendwendwe.

SIYAZISA ukuba “Ikaya” sisaligcinile
apa e-Komani, Amagumbi, nezitale,

nentlalo yonke ilungile kakulu, ezantsi kwe
Marike.

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

ISAZISO.

BABHALELI bam, nonke yenjaninje : —
H. Swaartbooi, Wesleyan Mission

School, Middelburg. ‘ 3:t2410

 AMAYEZA

ADUME KUNENE,

KA

 JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqnelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda eku ngawenzakalisi umzimba; ngenxa yobu phantsi bexabiso lawo; ngenxa yokucoceka ekweNziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMFILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentlok oyonke.

UMHLAMBI ’LISO (Eye Lotion.)

 Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline
Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi 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, ezinye.

UMNCWANE WESIHLAHLA
(Confection of Rhubarb).

Incindi yoku geda iziswana esikatazayo zentsana, nesabantwana.

UMATINTELA (Antispaamodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

 UMOMELEZI WASE INDIYA

(Indian Tonic).

lyeza elilunge kunene kwizifo zokuba butataka, zokungatandi nto ityiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenzisiwa neli kutiwa “ Lelona ” xa isifo lokubamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguytenge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

Alagoas Alamayeza—

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*E Ngqamakwe*—Mrs. Savage.

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Ikaya lawo E Fort Beaufort kwa Nogqala.

ELIKA

ORSMOND

IYEZA ELIKULU

lase afrika...

Yincindi yengcambu zemiti yeli-
lizwe.

 UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nckuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ogazo, zibhalwe ngesi- Ngesi, Jelimeni, ei Bhulu nesi Xhosa.

---

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhoaa.

Lilungiselelwa umninilo kupela ngu

G.E COOK

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

 Ikaya Labantsundu.

LOMZI ngowa Bantsunudu konke na. Sati
izinto zimi ngomxholo enkundleni ye

Marike. Nanamhla sitsho. Ngoku u
Xiniwe nne kari namahasbe okusa nokupu-
tuma abantu napina ngamanani alula.

PAUL XINIWE,
General Agent.

King Williams Town, June 10, 1889.

W. McGLASHAN & CO.,

(MAGALA),

E-DIKENI

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo
zipilileyo ze Printi, i Satin, kwane Brillettes,

ITYALI, IZIHLANGU, NE NGUBO,

Zonke Intlobo Zabatshatayo Kwesi Siqingata, Ngamanani alungele bonke abatengi. Impahla yabo zo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika.

Ufuna’into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO., E-Dikeni.

Banika awona manani apakamileyo ngo BOYA, IZI- KUMBA. IMFELE, UBOYA BESEYIBOKWE njalo, njalo

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IRON POTS, with long legs.

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IRAFU ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU. Sine- mpahla eninzi esisayivulayo.

ABAZAKUTSHATA singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe.

Kulomsebenzi ungentla sina maledi amabini ngokukodwa okuwenza.

Ezamadoda i Suti, njalo, njalo, zinokusikwa baku zi ODOLA.

Zonke betu zipantsi ngoku- balulekileyo.

 SIYIBULELE I RAFU!

 W. O. CARTER & CO.

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KWI VENKILE

 YO KATA.

BANTSUNDU!

 Bantsundu! Bantsundu!

NALI iculo lika “ Folokoco ” linge-

lilo Elamaqaba Umqolo we

Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

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

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

Zityal’ ezetu zaha Tshakazi, Nokwenyani zihleli zodwa,— Amanene, namanenekazi S’thrne, inteng’yetu iyodwa.

Zibhatyi, zihempe, neminqwazi, Nebhulukwe zezisikiweyo,— Zonk’ impahla zamaledikazi Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa sihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo

Inkumba ka FOLOKOCO ngeza- ntsi kwe

Scotch Church,

Kingwilliamstown,

Apo niya kumbona kona u Mr.

FOLOKOCO ngokwake (saluf).

 R. J. CROWE,

(UBHOBHO),

ELUKALWENI,

UHLELI echopele ukurola
amaxabiso awona ape-

zulu

 NGO BOYA

 J. E. DEXTER.

INGCIBI yemiti no Mlungiseleli wo Kna
ngcwaba. Ngezantai kwesitora sakw-

Aluveni.

Kingwilliamstown.

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