J. E. DEXTER.

INGCIBI yemiti no Mlungiseleli wo Kungcwaba. Ngezantsi kwesitora sakw-

Aluveni.

Kingwilliamstown.

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 ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela isi tampo nokuba yi mali ehamba ngepepa 1- posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi* *Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

Imvo Zabantsundu

(NATIVE OPINION).

*Published and Delivered every Wednesday*

Terms of Subscription—2/6 per Quarter n Town; 3/ by post. Payable in advance Offices: Smith Street, King William's Tn.

Terms for Casual Advertisements—2/6 per inch Single Column; 5/ per inch Double Column.

Ilungelo Kubafuyi

Ukufandeswa kwe Mpahla.

U

HERBERT HOWARD.

UHLELI elungiselele ukutengisela

abantu *Inkomo,* nenye impahla emva kwe Malike. Abatengiselwayo bolungiselelwa kamsinyane. Unamafandesi entwanantwana zezindlu ngo 11 o’clock ngolwesi. Hlanu bonke, pambi kwe Ofisi yake engakwa Cook.—27t57.

ISAZISO.

MNA, Jacob Boom, unyana wesibini ka Prins no Anna Boom. Ndiya nika isaziso sokuba umkuluwa wam, u-William Boom, ondagqibela ukuva ngaye ese Kimber­ley, nge 1884, nondagqibela ukumbona ngo April, 1883, emva kokuti shwaka kwake iminyaka e 21 engaziwa apo akona nondate ke ngo April, 1883, ndamalatisa ukuma kwezinto nemfanelo yokulungiswa kamsinya kwempahla engumhlaba ose gameni lika bawo, u Prins Boom, owa bhuba ngo 18th December, 1864, engenzanga (will) ncwadi ebhaliweyo ngayo lempahla ingumhlaba nje ngokomteto wabatshate ngo kwesiko lasemlungwini: Ukuba akabuyi agoduke ezekungenisa ibango lake kuyo lempahla ingumhlaba eseyixeliwe ahlaule zonke indleko ezilunge nalompahla ingumhlaba kwa neze. sesaziso. Ndiya kwenza ukuba lompahla ingumhlaba iguqulelwe egameni lam emva ko AUGUST 16, 1889.

tl6,8 JACOB BOOM, Umtata.

OFUNAYO.

NDIFUNA umkuluwe wam igama ngu Jani elinye ngu Xhayimpi. Seleneminyaka elishumi elinamibini alahleka; Ndimva ukuba wayese Gqili Herschel. U yise ngu January, elinye Mbazo, Yimfengu, Ibhele isiduko Lijwara. Omfumene nomvile aze atumele kum, William January, c/o J. Kerr, Molteno. 16t30,5

ABAZELWEYO.

MOMOTI.—E-Graaff-Reinet, ngo April 21, 1889, Inkosikazi yakwa Rev.

William P. Momoti izibule ngo Nyana. 3il6t30,5.

NTSEPE.—E Ntsikizini, ngo 16 April, 1889, Inkosikazi ka James Ntsepe ifumene Unyana ongowesibini kwabahleliyo.

3il6t30,5.

IMIBIKO.

MABOMBO.—Kwenzakele kumngxuma we De Beer’s Diamond Mining Company, ngobusuku bomgqibelo emvako 12 O’olock, ke tina lomfo asimazi ikaya lake kakuhle abanye bati ngowase Qohi ngase Bedford, igama lake ngu Rorbert Xamba Mabombo. Ke imali yake iko ikwi gqira lale Company, ke aze ati ubani ongumhlobo wake abalele ku Dr. George Benjamin Drew, xa afuna ukwazi nge mali yake. —Richard Jayita, W. E. Compound. Kimberley. 3il6to30,5.

SAKUBA.—U-theodore George Sakuba, unyana omnci ka Rev. James B.

Sakuba, wakwa Tuku, Fort Peddie, ulishiye elilizwe ngobusuku bolwesi Ne, 10 May, 1889, e Rouxville, O F S. Isihlobo mazankele lombiko. Ubudala uheseleminyaka mashumi mabini.

Izihlobo zalendodana zinga zingavakalisa ngelituba lmbulelo omkulu, nozukileyo, ngemigudu emikulu, eyenziwe ngu Mr. W. t J. no Mrs Somngesi, base Ronxville; kwano Mr. Agustus T. no Mrs. Bell, base Herschel, kwimini xake zokugqibela elizweni

I Dip ka Hellier,

NJENGOKUBA ngonyaka opelileyo ike yatengiselwa ka­kulu amafama. Ayincome kakulu okokuba lelona yeza lingenangozi litshipu. Namhla kambe njengokuba yenziwe yalunga ngakumbi, itofyiwe nangenaui ngomliuganiselo wesahlulo sesine.—

I-gallon enye igalelwa kwi 100 lamanzi (alandelayo).

Inani zi 8s. nge gallon.

Amagosa ayakubiza kwalonto ndawonye nenxamleko zokuyitwala.

F. TUDHOPE, Market Street, 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.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko  
BOURKE NO MARSH,  
e Nyutawini nakwisitalato esipambi  
kwe ofisi ngase mcantcatweni.

EVANS & Co.

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya

Banayo yonKe impahla efunwa nga BaNtsundu umntu  
uziketela Kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla,  
njalo, njalo.

E MariKeni, Kingwilliamstown.

AMAYEZA

ADUME KUNENE,

ka

[May 16, 1889 IMVO ZABANTSUNDU (NATIVE OPINION) . 4

Hear what an East Griqualand corre­spondent of the *Natal Mercury* has to sav of the Government in that territory: ‘‘it is always bad for a country to be ruled by a government far oft and the country might as well be ruled from England as from Cape Town. It would our Chief Magistrate is a mere auto­mat in the hands of the Secretary, or Under Secretary, for Native Affairs. This should not be. Mr. Stanford we know and can trust, but who is the S.N.A. or U.S.N.A.? Witness the mode in which the Queen’s proclamations have been calmly ignored since 1879 downwards. Tate the licensing proclamation closing at six. It was treated systematically with contempt. Let us hope more respect will be paid when our Chief Magistrate issues his authority granting leave to keep open till eleven. But, then, What about the tremendous sale of liquor to natives and Griquas in the most open manner ? Is not this a matter which should be looked into?”

We are glad to observe that, notwith­standing the misgivings of our contemporarv at Umtata, everything connected with the recent Circuit Court, held for the first time in that town came off satis­factorily. The *Umtata Herald* goes even to the extent of saying ‘‘From the European point of view, umtata has all to gain and nothing to lose by the periodical visits of Her Majesty’s Judges with their attendant train of satellites, who light up our otherwise somewhat gloomy social sky with a radiance bright but all too fleeting.” And it is the Euro­pean point of view which holds the field in these matters. What else can be de­sired ?

Mr. John Landrey, of Kei Road, is very energetic in collecting materials to “submit to Government in support of a request for a permanent registration of Native stock either under the machinery provided by the Native Locations Act or by such other means as Government may think most desirable.” There does not seem to be anything in particular to justify this request on the part of Mr. Landrey for the resuscitation of a system under which he held the very lucrative post of Location Inspector ; and one cal­culated to irritate the Natives by prying into the affairs of honest men ; and which they thoroughly abhor. Besides it has been abundantly made clear that the existence or non-existence of a Location Inspector does not affect the question of stock thieving one whit. A thousand registrations of Natives’ stock on this frontier wont lead to the recovery of farmers’ stock that may have been slaughtered by thieves or taken to the Transkei. It is not the maintenance of an expensive and useless Location Estab­lishment that is wanted but an active body of efficient policemen, principally composed of Natives who know what they are about. To show that the Loca­tion Inspectorship system is nothing more than a white elephant may be men­tioned that in Victoria East and Peddie the farmers sent a petition to Parliament last year advocating its abolition. We are convinced that the Headmen working hand in hand with the Police, would furnish all and more of that which Mr. Landrey is anxious to see; while the Natives will not feel ill at ease as if they were under a system of *espionage.* We trust the Government will have the good sense not to carry out Mr. Landrey s scheme in the way suggested by him, but as common sense and prudence dictates.

The Hon. C. Brownlee has rendered the Native cause yeoman service by the letter he has written to the *Cape Argus* to disillusion our contemporary of the impression that there is a war brewing on the frontier. Doubtless our metropolitan contemporary was put out of its guard by the fuss of the *Umtata Herald* over the extension of the Circuit Court to Tembuland, when the country was informed that the Tembus would fight. This taken together with the unsympathetic adminis­tration of the existing laws in certain quarters, and the recruiting for the Rules, would seem to have supplied the *Argus* with ample reason for being anxious. We confess we were ourselves somewhat taken aback with the *Argus* article which came simultaneously with the sudden restoration of Mr. Scott to Pondoland. But Mr. Brownlee’s letter has removed all fears. The country will gain nothing by pursuing a belicose policy.

An article on “ Native Carpenters, No. II,” will appear in our next.

*“ INKANYISO”*

A newspaper in the Native language bearing the above name has just been is­sued in Natal. We have not seen it our­selves, but that we should like to exchange with our contemporary goes without saying. The following from the *Natal Witness* will shed some light on the new ventureThe *Inkanyiso.—* This is the name of the latest addition to Natal journalism, and of the second paper in the Native language. We should have noticed its birth yesterday, but that we are not sufficient Zulu scholars to know what *Inkanyiso* meant. We referred the matter to the printing staff, and got for answer that they could find no such word in the Zulu dictionary, but that an expert on the staff declared it to mean . either light or star. Thereupon we sallied forth, met first an old Civil Servant of ‘ forty years standing; who declared himself' floored, next a clergyman of the South African persuasion, who was equally nonplussed, and then crossed-over to Colonial Office Square, where an indaba was held of Government messengers, but not one could say what the word meant. Even then we did not give up the pursuit of knowledge, and at last I dropped upon an aged ringkop who pointed to the just discernable—by that (time the sun was down—evening star. ] ‘Are you sure,’ we asked, ‘ that it is t not the morning star?’ but to the ringkop all stars seemed alike, and he did not see the compliment we paid him in question­ing whether the Kafir could be a waning star in Natal. The leading article in English is excellent, but it will not be p before the *Inkanyiso* is controlled by a n Kafir editor as is the *Imva* that we can E look to it as expressing Native opinion.”

JESSE SHAW (U-Nogqala),

e-bhofolo.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yakzwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa zetyefu; 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 izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze tunzi, nokubeta kwentlokoyonke.

UMHLAMBI ’LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

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

UHLIKIHLA (Embrocation).

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

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, ezinyo.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantvana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nesitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwisifo sokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebuhle bugudo ubuso.

UMGUTYANA (The Powder).

Lisetyensisiwa neli kutiwa “Lelona” xa isifo sokuhamba igazi sendele.

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

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

Amagosa Alamaybza—

E Qonce—Dyer & Dyer, Malcomess & Co., Drummond &Co.

*E* Ngqamakwe—Mrs. Savage.

*E Monti—*G. Lennon & Co.

*E Rini—*E. Wells.

*E Dikeni—*R. Stocks.

*E Komani*—Mager & Marsh.

*E Bhayi—B.* O. Lennon &Co.

*Engqusha*—W. A. Young, Esq.

Ikaya lawo e Fort Beaufort kwa Nogqala.

ELIKA

ORSMOND

IYEZA ELIKULU

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika

COOK Iyeza Lokukohlela

(Lingamafuta).

1/6 ibotile.

Aka ,

COOK Amafuta Ezilonda Nokwekwe

9d. ibotile.

Elika

COOK Iyeza Lepalo.

l/6 ibotile.

Ezika

COOK Ipils.

1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.  
Oka

COOK Umciza Westepu Sabantwana.

6d ngebotile.  
Oka

COOK Umgutyana Wamehlo

6d ngesiqunyana.

Oka

C00K Umciza we Cesine. 1/6.

Niqondise ukuba igama ngo

G. E. COOK, Chemist)  
E QONCE.

kuba ngawenkohliso angenalo igama lake.

UMSEBENZI.

NOKUBA sisipina kwi zicaka ezi dala zika Mr. J. C. Nelson singawu fumana kwakona ngoku umsebenzi okwelixa lase busika; nokuba ngabanye aba kwasiyo uku sebenzisa umhlakulo kakuhle.

Cambridge Nurseries,

E-Monti.

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, ukuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezi Mbilini. Ubutataka, Intswela butongo, Ubutataka bengqondo, Izifo zesi Fuba, nent’eninzi yezilwelwe zama Nkazana, nialo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhula nesi Xhosa.

.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izelo liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba noncwadi ene ntato yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G.E. COOK

KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

bonisani

NONKE mzi wakowetu ontsundu.

Ndalahlekana naba zali bam Enqweba pezulu (Jansenville), nge 1880. Kususela oko andizange ndive nto ngabo. Lomfo yinto ka Ngqevu, igama ngu Mali. Mde ngesiqu, seleyi ndodana ete nqi; unomhlantla. Ndibhekisa ngokukodwa kwi cala lingase Nqweba. Ondilandisayo wovuzwa akubhalela

kum, Nelani Mali, c/o Mr. R. Joninga, De Beers, Kimberley.

BANTSUNDU!

Bantsundu! Bantsundu!

NAL1 iculo lika “Folokoco” lingelilo Elamaqaba Umqolo we-Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King, Kekaloku impahla yayo Ikup’ ezezinye everything, Kumbnlani Ivenkile leyo.

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

Zityal’ ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S’thrue, inteng’ yetu iyodwa.

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

Siti kwaba batenga kade

Ninga dinwa zihlobo zetu

Kude kube ngu napakade

Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngeza­ntsi kwe

Scotch Church,

Kingwilliamstown,

Apo niya kumbona kona u Mr. FOLOKOCO ngokwake (saluf).

Printed for the Proprietor, J. Tengo- JabavU, by Hay Brothers, Smith Street, King Williamstown.