[October 31, 1889

IMVO ZABANTSUNDU (NATIVE OPINION)

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these people the responsibility rests upon the Government to see that their views and wishes are respected. It is the bounden duty of the Committee to hear these people state their case and not hastily decide on altering the limits of the King Williamstown division. Important fiscal questions, relating to the registration of the deeds of these people are involved, as confusion and delay will ensue from their being forced to do business as people of Victoria East, with Cane town, while now they deal with King Williams Town direct.

After labouring for forty years in a remote Native mission, and in the earnest, honest, and unostentatious manner that only a Gorman Missionary can do. Rev. W. Rein passed into rest on the evening of Wednesday. October 23. He was deservedly respected by his flock whom he loved with a true love, and now is gone he is sincerely mourned by them and his death will cause sorrow among the Natives generally as he came out for them, and among them, aged and careworn, he has secured a resting-place for all that was mortal of him. Follow­ing so soon after Rev. R. Bauer, another old German Missionarv who died in the end of August last at Shiloh, their demise cannot but suggest that the older Mis­sionaries whose names are interwoven with the history of the laying of the foundation of the Gospel " among the Natives of South East Africa, are depart­ing, and that it is a little over three-score years and ten, the allotted time of the average long-lived man, that Christianity has been introduced among the Natives.

What Temperance Congresses Cape Alliances and other organisations might do to put down the growing vice o” intemperance with its blighting in­fluences if they went about the right way to work with the powers at present in their hands is astonishing. A short while ago we indicated what could be done by efforts devoted to improving the *personnel* of the Parliament of the Divisional Council and of the Licensing Courts. We see that the Hon. C. W. Hutton impressed the same truth on his audience at the meeting of the Cape Alliance last week. “ What he had al­ways endeavoured to impress upon the members of the committee, and all his friends, was this—that the temperance societies and associations through the Colony ought to make their power more greatly felt politically. All the laws of the land emanated from the Parliament, and it was by the majority of votes re­corded that a measure was passed or rejected. It therefore stood to reason that, in order to get suitable laws passed, it was necessary to have suitable members of Parliament, and so long as the country and those who advocated temperance principles remained silent during elections, we could never expect the existing laws to be amended. He believed that if they were a little more energetic on these occasions, it was quite in the power of temperance societies to put into Parliament men of their own way of thinking; and when they once realised what power rested in their hands, they would begin to exercise that in­fluence for good on the country Which they so heartily desired.” All that is needful for the friends of sobriety to do is to put forth all their strength to register all who may be depended upon to favour their cause. Surely this is not too much.

ator. The result has fully come up to the majority’s expectations and their hopes are completely realised. The Natives are disfranchised—the valuation of their lands having suddenly fallen from £25 to £6 10s.

That political considerations are at the bottom of the whole afl'air nobody can deny. Can any single instance be "given of a white man’s property being valued lower than he wishes ? No, but many cases can be given of his wishes to have his valuation lowered, and several cases also of his wishes in this respect having been refused.

The question arises: Will the Magis­trate decline to acknowledge the ofiicial valuation this year as he did last year, or. what is more probable, will he accept it? In other words will he pin his faith to this infallible valuator to the exclusion of any other? It is beside the purpose to say, as has been said in defence of this disfranchisement scheme, that no white man would give £25 for these Native plots of land. No white man would buy them, situated as they are, at any price, as they would be next to useless to him. The question is, what price do they fetch when they actually change hands, that is among the Natives themselves? It has been stated repeatedly both by buyers and sellers—men whose words can be relied on—that they have fetched, as high as £25 each. But then what of that, not facts, but the impartial and unbiassed (?) opinion of the infallible valuator must be relied on.

If Natives had ever abused the fran­chise, one would see some shadow of a reason why the Council and others like­minded should be so anxious to deprive them of it, but the truth is that those they have supported, have invariably been men of high stamp and culture, immensely superior in learning, intellect and other respects, to their political opponents.

Let us hope that those who would thus create a race cleavage will speedily come to see and acknowledge the errors of their selfish and short-sighted policy.

I am, etc.,

A Lover of Fair-play.

Alice, October 23rd, 1889.

elika

ORSMOND

IYEZA ELIKULU

LASE AFRIKA..

Yincindi yengcambu zemiti yeli-  
lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Qazi, nokuba sihla bumini, ukule naso, kuba 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 nendle. la elisetyenziswa ngazo, sibhalwe ngesi Ngesi, Jelimeni, si Bhula 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 zi. sheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu  
G.E. COOK,  
KING WILLIAM’S TOWN,  
Linoku zuzwa kwinkoliso yaba gcini mayeza  
kuyo yonke Ikoloni.

AMAYEZA

BONISANI

KWEMKA. indoda apa kwa Ntinde ega-  
 ma lingu Mhambi Ngala, elinye ngu

John Jacob, yaya kulamacala angase Kata-  
la, kwa Mankazana nangase Qohi, ihambela

YEKELE.

kwadade wayo, sekuzi nyanga ezi ngapezulu

kwe sitatu yomkayo ayibuyi, kekaloku

unyana wayo u Henry uyafa. Omfumeneyo  
maze andibhalele.

J NO. B.

Brownlee Station,

King Williams Town,  
October 28, 1889.

lit31,10

Amayeza ka Cook Abantsundu.

MZI ontsundu ucelelwa ukuba ukange-  
lise lamayeza abalulekileyo.

COOK

COOK

ADUME KUNENE,

KA

GEO. B. CHRISTIAN & CO

KING WILLIAMS TOWN.

PLOUGHS!

191, 55, and 75.!

Plough Beams, Handles, Shares, Bolts, Wheels, etc

IRON POTS, with long legs.

RED OCHRE

CORRECT : SHADE.

*COFFEE, TEA, SUGAR, RICE, etc.*

W. McGLASHAN & CO.,

(MAGALA)

E-DIKENI

BAHLALA benezona mpahla zokunxiba zintsba ezona ntlobo  
zipilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, 1ZIHLANGU, NE NGUBO

Ngamanani alungele bonke abatengi. Impahla yabo ifika nga- zo zonke iveki ezimbini.; kengoko impahla yabo ihleli intsha ifika.

THE LATE MR. J. P, JAMESON.

The premature death at Johannesburg of Mr. Julius P. Jameson, a well-known mer­chant of King Williams Town, has caused sincere and genuine sorrow among the community. Mr. Jameson was a genial warm­hearted man who was ever to be found engaged heartily and un­selfishly in the forefront of any cause to ameliorate the condition of the poor and oppressed. He was a sagacious friend of the Natives; an uncompromising foe of injustice ; and as a gentle­man who possessed the courage of his convictions and had also the talent of expressing them in a cultivated and taking manner, he was always regarded as a tower of strength in any cause in which he engaged. His transparent earnestness and honesty of purpose made him a favourite with those even who did not think with him on questions of general import. Mr. Jameson will long live in the grateful recollection of all who have had the pleasure to work with him in the cause of oppressed races. Although he is no longer amongst us his ex­ample will, we hope, stimulate many others to walk in his foot­steps. With his bereaved family and relatives we deeply sympathise, and feel for them in the irreparable loss they have sustained.

COOK

COOK

COOK

COOK

COOK

COOK

COOK

Elika  
lyeza Lesisu Nokuxaxazo.  
1/6 ibotile.

Elika  
lyeza Lokukohlela  
(Lingamafuta).  
1/6 ibotile.

Aka

Amafuta Ezilonda Nokwekwe.

9d. ibotile.

Elika  
lyaza Lapalo.  
1/6 ibotile.

Ezika

Ipils-  
1/ ngebokiaana.  
Eka

Incindi Yezinyo.

6d. ngebotile.  
Oka

Umciza Westepu Sabant-  
wana.

6d ngebotile.

Oka

Umgutyana Wamehlo.  
6d ngesiquuyana.’

Oka

Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

nba ngawenkohliso angenalo igama lake

JESSE SHAW (U-Nogqala),

e-bhofolo.

Enziwa ngemiti ekula apa a South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona: ngenxa yoku kaulexa uku nceda oku ngawenzakalizi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasi kwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WEWENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo Iwe gazi nezinye izisu inkatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI ’LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline  
Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, akungatandi 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 ezikatazayo zentsana, nesabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

lyeza elilunge kunene kwisifo sokuba butataka

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO., E-Dikeni.

Banika awona manani apakamileyo ngo BOYA, IZIKUMBA, IMFELE, UBOYA BESEYIBOKWE njalo, njalo IZILIMO zitengwa ngamani ase Markeni.

ITYALI, IZIHLANGU NENGUBO

Zonke intlobo zabatshatayo kwesi siqingata

AKUKO RAFU

(UBHOBHO),

elukalweni,

YE

ZINDLU.

IRAFU ibulewe. Into yo-  
nke siya kuyitoba kwa

BANTSUNDU. Sine  
mpahla eninzi esisayiyulayo.

ABAZAKUTSHATA  
singabenzela i LOKWE ne  
MINQWAZI

bakufuna ukuba benzelwe.

A POLITICAL DODGE.

[ADDRESSED TO THE EDITOR.]

Sir,—I thoroughly agree with the views expressed in the leading article of your issue of the 17th inst. As you say, the Magistrate, at the last Registration Court, refused to acknowledge the Divisional Council valuation of. Native lands, but accepted instead another valuation, made at the instance of cer­tain parties who wished to disfranchise the Natives, by a “sworn government appraiser.” Last year the Council as a body did not identify itself with the business, though some of its members were concerned in it. This year, how­ever, the Council, or rather the majority, for there was a division in the case, appointed this same man—the Council’s own paid *obedient* servant—as its valu-

UHLELI echopele ukurola  
amaxabiso awona ape-

zulu

NGO BOYA.

BANTSUNDU!

Bantsundu! Bantsundu!

ISEBENZA NGOBUGQI.

I RHEUMATICURO!

IYEZA ELIKULU LASE  
SOUTH AFRICA.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza buhebuhle bugude ubuso

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa “Lelona" xa isifo sokubamba igazi sendele.

Kulomsebenzi ungentla sina maledi amabini ngokuko-dwa okuwenza.

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  
Ngn Folokoco,—Manenekazi  
Yizani ninqwenise iliso

Izalatiso zendlela yoku wasebenxisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi- tofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi rweqe sokulumkela okungekehli.

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

AMAGOSA ALAMAYEZA—

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

*E Ngqamakwe—Mrs* Savage.

*E Monti—*B G Lennon & Co.

*E* Rini-E. Weils.

*E Dikeni—*R. Stocks.

*E Komani—Mager &* Marsh.

*E* *Bhayi*—B. G. Lennon & Co.

*Engqusha—W.* A. Young, Eq.

Ikaya lawo E Fort Beaufort kwa Nogqala.

Ezamadoda i Suti, njalo, njalo, zinokusi- kwa baku zi ODOLA.

Zonke betu zipantsi ngoku- balulekileyo.

SIYIBULELE I RAFU!

5

Alikaze linqatyelwe kupilisa Izifo  
Zamatambo, Isinqe, ingqaqambo  
Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

Ikaya Labantsundu

W, O. CARTER &. CO.

Kingwilliamstown.

LINOKUTENGWA NAPINA.

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

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

PAUL XINIWE, .

General Agent.

King Williams Town, June 10, 1889.

KWI VENKILE

YO KATA

Zityal’ ezetu zaba ??? Ngokwenyani zihle kodwa,— Amanene, namanenexazi S’thrue, inteng’yetu iyodwa.

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

Siti kwaba batenga kade Ninga dinwa zihlobo zeta Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali lindawo ekuyo  
Inkumba ka FOLOKOCO ngeza-  
ntsi kwe

Scotch Church,

Kingwilliamstown,

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

J. E. DEXTER

INGCIBI yemiti no Mlungiseleli wo Kua.

ngcwaba. Ngezantsi kwesitora sakw-

Aluveni.

Kingwilliamstown.

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