GEO. B. CHRISTIAN & CO.

KING WILLIAMS TOWN.

PLOUGHS!

19 1/2, 55, and 75.J

 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 zintsha ezona ntlobo zipilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, 1ZIHLANGU, NE NGUBO.

Zonke Intlobo Zabatshatayo Kwesi Siqingata, Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo 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

IZILIMO zitengwa ngamani ase Markeni.

have to be taken either through Tongoland or the Transvaal. Swaziland is therefore practically out of contact with any British Colony.” The Tongo’s, we may point out, have always desired annexation to the British Empire for fear that they would fall an easy prey to land-sharks. In our opinion if the interests of the natives are held in regard by the paramount power in South Africa, there is no difficulty in annexing Tongoland and Swaziland, in one pro­clamation, and settling matters in that quarter once for all.

On the vexed question or the manipula­tion of the Divisional valuation of the property of the Natives for political pur­poses, the *Alice. Times* makes certain remarks which appear to us to be fair as regards the contention of our people. Our contemporary, referring to the ques­tion as raised in these columns, says, “Surely £2 is lair value for an acre of land? There may be lands of greater value than others, and those Natives who are possessed of sufficient lands to qualify them as voters should come forward and "et registered. It is not to say that be­cause the Divisional Council Valuation is £2 per morgen that the Court, when it hears claims, will fix the same value. The whole question should be gone into, and the special valuations can be con­sidered, and the Natives rights protected.” For ourselves we cannot see that justice can be satisfied by the ignoring of the market value of the lands of these people, as fixed by the last sale transactions, and holding fast like grim death to a mere hypothetical valuation.

The following is clipped from the columns of the Weekly Notes in the Port Elizabeth *Telegraph'.*—“The Rev. Maki- wane, formerly of Port Elizabeth native location, and' at present stationed at Chumie, was married on Wednesday to Maggie Mtywaku, who has been a teacher for several years at the Shaftesbury Home. This is respectable and proper. Makiwane and his wife cannot fail to ex­ercise a salutary influence over a large number of natives. If we had been at the wedding our rich tenor vocal notes would have been effectively heard in ‘ The voice that breathed ’ etc. But as we were not there the proceedings were de­prived of that feature of interest—worse luck! ”

The foundation stones were laid in Maritzburg on 5th November of a Native Church erected under circumstances of more than ordinary interest. Some time before his death, the late Mr. F. B. Finney Inspector of Native Schools Nabil, ar­ranged with the Rev. D. Russell to com­mence a native mission, but owing to his lamented death the matter had to stand over for a while. The deceased gentle­man’s mother and friends in England, who knew how deeply he was interested in the welfare of the natives, resolved to keep his memory fresh by carrying his wishes into effect. Mr. Finney, it would appear was long impressed with the neces­sity for a mission for the native com­munity, seeing that there were between 450,000 and 500,000 native people in the colony of Natal, and believing that it was the duty of the Church to carry the gospel to all creatures, and knowing that the Congregational Church to which he belonged was not particularly strong the deceased gentleman determined to start a mission on his own responsibility and principally at his own expense. He knew the Native people better than most people, having been a Government border agent and having accompanied Cetywayo to England at his own request, on which occasion he had many talks about the Gospel with the Zulu King. When a short while ago, Mr. Finney died, and upon it becoming known to his relatives in England how much he had the work at heart, they forwarded a cheque tor £500 for the erection of a church to be called the “ Finney Memo­rial (Native) Church.” The two little daughters of the deceased gentleman were presented with two silver miniature trowels made by Mr. Hammon, and the foundation stones were laid in the usual manner. Prayer by Dr. Robinson brought the interesting function to a close.

The sentiments which run through the following observations culled from the *P. E. Telegraph,* we are able thoroughly to endorse:—The repression of stock theft is highly necessary but when a Kafir steals absolutely to satisfy his hunger when his master starves him the sympathy is away from the white man and cleaves to the black. Country Magistrates are rather quick in deciding these cases of stealing a single goat or sheep. During last week at Graaff- Reinet two Kafirs were sentenced to one year’s imprisonment with hard labour for the killing of a goat, the property of Jacobus J. Wilke, of Bouwershoek. Wilkie appears to be one of that class of ignorant men who imagine that Kafirs ought to work for nothing a day and board themselves. The prisoners who were in his employ, stated that hunger drove them to commit the act because their rations for the day was one sheep’s head between them. They are at a great disadvantage in our Magistrates’ Courts. They are too ignorant to know that if they make an assertion in defence they are bound to prove it, and they had no evidence to prove that they got nothing but a sheep’s head between them for the day. In the interest of justice the case should have been postponed to give them an opportunity to prove their defence. We are glad to find the *Advertiser* taking the case up. Who tried it? If farmers persist in starving their Kafirs they must expect stock to be stolen, and no pity for them in their loss.

The *Cape Times* would not be against the annexation of Swaziland by the Transvaal, provided the Amaswazi con­sented to such a course. The organ of Afrikanderism—the *Zuid Afrikaan—* takes strong exception to this attitude of our English contemporary, who, in noticing the growl of our Dutch neigh­bour, remarks, not without reason : “It makes one despair of any good in South Africa when Native questions are dis­cussed as though the Native were a creature of no human rights. And in this instance it is done out of pure cussed­ness; for the Swazi people are probably amenable to reason.” . „.,

Iqela Lababoleka nge
Mali e Transkei.

LENTLANGANISO igama lingentla iya kudibana age 4th of December, e Cegciwana, emzini ka Mr. C. Kupe. Umzi ontsundu wonke uyamenywa, ekungaluvuyo uko.

P. S. LUSASENI, 3it28, 11Acting Secretary.

Mawetu! Mawetu!!

 YAZINI ukuba ndivule ecaleni kwe " Kaya” IVENKILE YENTWANA ZONKE EZIFUNEKAYO. Kuko nesebe Lencwadi ekuza kubako kulo zonke izishicilelo ezikoyo zesi Xhosa.

Ako Amaculo amahlelo onke. Kuko ne Noti (Tonic Sofa) ezimaculo matsha, amnandi. Elisebe lisaya kufezekiswa akwanelisa ititshala, njalo-njalo.

PAUL XINIWE,

General Agent.

King Williams Town, June 10, 1889.

 IZAZISO

ITYALIKE yama Wesile, yase

Ngcobo, iya kuvulwa ngo 27th November. Abahlobo bayamenywa ukuba haze ku bon a indlu entle esetyenzwe zizandla zabantsundu. Amagwanerqa akakange ase sandla kuyo. Manene, nani manenekazi yizani I—3it21,ll

ELIKA

ORSMOND
IYEZA ELIKULU

LASE AFRIKA.;

Yincindi yongcambu zemiti yeli-
lizwe.

 UMPILISI WEZILWELWE

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

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

 —

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza nge- ngqinieeko eliyeza ukuba liyayi pilisa inko. 'so yezifo zabautaundu base Afrika, kwatule Fira (ceaina) yase Dayimani, kona kweai sifo sabantu abamnyatna liyi nqobo. Kawulilinge please. Litahipu, ibhotile zi. sbeleni zontatn, izeleliyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba ne. newadi ene nteto yeai Xhoaa.

Lilungiaelelwa umninilo kupela ngu

 G-. E. COOK,

KING WILLIAM’S TOWN,

Linoko zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

ISEBENZA NGOBUGQI.

I - RHEUMATICU RO !

IYEZA ELIKULU .jLASE

SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

 J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

KUBALESI BE ‘MVO.’

UMHLELI ucela Abaleni be MVO ukuba bamtumele Indaba zentlobo zonke ngento ezibonakalayo kwezo ndawo bakuzo. Ukolwa zingxelo ezimfutshane ezitsolileyo.

Amayeza ka Cook Abantsundu.

UMZI ontaundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK lyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika

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

Aka

COOK Amafuta Eziloncla Nokwekwe.

9d. ibotile.

Elika

COOK lyeza Lepalo.

1/6 ibotile.

Ezika

COOK iPilis.

1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.

Oka

COOK Umciza Westepu Sabantwana.

6d ngebotile.

Oka

COOK Umgutyana Wamehlo.

6d ngeeiqunyana.

Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

 G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

ISAZISO.

NDIYA wazina umzi wakowetu ose

Maxhoseni, Embo, e Natala naso Da- yimani, ukuba mna, ugama lingezantsi, ndivule Ikeya Lababambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekntiwa 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.

 AMAYEZA

ADUME kunene,

JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA ayalezwa kakulu ngumniniwo, ngenxa yoku nqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umziba ngenxa yoba pantsi bexabido lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefi; nangenxa yokuba enziwe ngemifuna -ngqinwayo ukuba insamayeza.

UMPILISI WENENE (The Sure Cure).

Umciza oneazanre ungakupilisa ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo Xaxazo Iwe gazi nezinye ??? iekatazayo.

UM-AFRIKA (Africunum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI ’LISO (Eye Lotion.)

Oyena mpiligi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, akungatandi kudla, lcesine nento ezinjale.

UHLIKIHLA (Embrocation).

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

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutSha, ukutyabuka, nezinye.

umncwane WESIHLAHLA
(Confoction of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana. nasabantwana.

UMATINTELA (Antispaanaodie).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkataxo.

UMOMELEZI WASE INDIYA
(Indian Tonio).

Iyeza elillunge 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 bugude abuso.

UMGUTYANA (The Powder).

Lisetyenzisiwa ndi kutiwa “ Lelona ” xa isifo sokubamba igazi sendele.

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

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

Amagosa Alamatbza—

*E Qonce--*Dyer & Dyer. Malcomess & Co.,

Drummond & Co.

E *Ngqamakwe—*Mrs. Savage.

E *Monti*—R, G, Lennon A Co.

E Rini E. Wells.

E *Dikeni—*R. Stocks.

E *Komani—*Mager & Marsh.

E *Bhayi*—B. G. Lennon &Co.

*Enqqusha—*W. A. Younir, B q.

Ikaya lawo e Fort Beaufort kwa Nogqala.

AKUKO RAFU:

YE

ZINDLU.

—

I KAFU ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU. Sine mpahla eninzi esisayivulayo.

 ABAZAKUTSHATA

singabenzela i LOKWE ne MINQWAZI bakufuna u- kuba benzelwe.

Kulomsebenzi unge tin sina maledi amabini ngokukodwa okuwenza.

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

Zonke betu zipantsi ngoku- balulekileyo.

 SIYIBULELE I RAFU !

 W. 0. CARTER & CO.

Kingwilliamstown.

KWI VENKILE

 YO KATA.

 R. J. CROWE,

(UBHOBHO),

ELUKALWENI,

UHLELI echopele ukurola amaxabiso awona apezulu

NGO BOYA.

BANTSUNDU!

 Bautsundu! Bantsundu!

NALI iculo lika “ Folokoco ” lingelilo 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 zaba Tshakazi,

Ngokwenyani zihleli zc^rh,—

Amanene, namanenekazu

S’thrne, inteng’ yetu iyojpyfx.

Zibhatyi, zihempe, neminqwazi, Nebbulukwe zeziaikiweyo,—

Zook’impahla zamaledikazi

Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa zihlobo zeta Knde kube ngu napakade Nitenga kweya kowetn.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch. Church,

 Kingwilliamstown,

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

 j. e dexter

INGCIBI yemiti no Mlungiseleli wo Ku- ngcwaba. Ngezantsi kwesitora sakw- Aluveni.

Kingwilliamstown.

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