4 IMVO ZABANTSUNDU (NATIVE OPINION), FEBRUARY 25, 1892.

what he likes. Who can deny that the Free State Natives are not so ? The Natives are not allowed to have shops of their own, licenses for any kind of busi­ness are refused them, even if they are able tradesmen they must work under white men.

The Pass Law of the State is out­rageous in the extreme. No exceptions of any kind are made. If you are a Native wherever you *are* and wherever you *go* a pass you must carry about your person, even if you are travelling in a cart. Ministers, Evangelists, Teachers, and other respectable and loyal Natives must have passes. One Native Minister at Bloemfontein was recently charged before the Landdrost for having no “ special pass ” and was fined 10s.; and also at Kroonstadt during the month of January, twenty-four Natives were ar­rested in their houses in the Location, some were roused from their Beds, and, without hats or coats, in the presence of their families, had to go to the “ tronk.” Fortunately, however, they were dis­charged. But what became of the Sergeants and the Police p Were they reprimanded ? No. Why ? For they apprehended "aapies,” as the Natives are called in the Free State.

If one of your family is suddenly suffering from some severe illness at night you are afraid to go and call the doctor for you have no “ special pass,” as it is after 9 25 p.m., after which no Native is to be seen in the street without a special pass. If your wife or one of your special friends is to leave with a train, leaving after that time, you are bound, under all circumstances, to equip yourself with a pass if you intend to ac­company him to the station.

By this pass system the master is losing his work, for the servant is in gaol, and the latter his wages, for he will not work for his master until he has been before the Landdrost, provided he pays his fine.

The Natives contribute an enormous sum to the revenue of the State by the pass-fees and the poll-tax, etc., whereas no provision is made for the education of their children. In the whole State only one Native school is aided by the Government; for the general belief is that an “ aapie ” must only know a very little of one of the three R’s, viz , reading. Native children cannot attend school to the satisfaction of their parents’ desire.

The third end last point slightly touched by Mr. Somngesi, that “a slave means one who has no power and resist­ance,” is quite correct ; because if a Native dates to controvert a white man he is sure to get no lees than one month with hard labour, with the cat-o’-nine tails in addition—no fine—and be chained all the time for a mere trifle. Is that not slavery ? Yea! surely the Natives will bless the day when they are emanci­pated. It is really painful for human beings to be thus ill-treated on the soil of their ancestors.

Who will ba the emancipationist? Where are the Wilberforces ? Thanking you in anticipation,

I am, etc.,

Budlwana.

[Our correspondent will doubtless be glad to hear that already the effects of the unsympathetic policy towards the Natives in the Free State, some of which he has dwelt upon, are that Native labour is rapidly quitting that country ; and no less a newspaper than President Reitz’s Organ, the *Express.,* wrote strongly the Other day for the repeal of restrictive laws against Natives.—Ed. N.O.]

NATIVE LABOUR QUESTION.

LETTER TO THE EDITOR.

Sir,—In the S P.G. *Mission Field* for September, 1891, an interesting account is given of the South Sea Islanders working in Queensland. The point to which I wish specially to call attention is this: "The Queensland Govern­ment have made special rules about these people. They must be well fed and clothed, and have blankets given them; all their wages are paid through a Government agent, whose duty it is to lee that they are properly treated. They are taught to bank their money, some of them having as much as a hundred pounds in the bank. In case of sickness they are attended by doctors. On some of the large plantations a doctor is kept, and I have never seen any ill treatment since I came among them.”

If a Labour Bureau is established in this Colony its offices should be in­structed to investigate such cases of ill treatment as are referred to by your correspondent "Yenza kanye Ungashi- yi Luto.” Good work cannot be ex­pected where wages are not honestly paid. Yours, etc,

H. Master White.

Grahamstown,

19 February, 1892.

BONISANI IHASHE.

1

NKABI EBOMVU emanqina amnyama,
enehalafu-mantyi pezulu kwindlebe yo-

kohlo ngemva, nekolo elufipa; litobe ngorn-
va. Iminyaka imalunga nesixenxe ubudala.
Wovuzwa nge 10/ olandisayo. Kubhalelwa
ku T. M. Dunjana, wase Hackney.

ITIMITI E QONCE.

I

 FRONTIER CRICKET CLUB ” iya
kuhlaziya umzi wase Qonce nge Sidlo

se Timiti esiya kuba no Mculo, ngobusuku
bolwesi HLANU, MARCH 4, 1892, kwindlu
ye Sikula, Brownlee Station. Ingcango
zovulwa ngo 8 p.m. Ixabiso lokungena 1/-.
Bayacelwa ukuba babeko kunene abantu.

ABAZELWEYO.

S

IDZUMO.—Ezeleni, Inkosikazi yakwa Petrus P. Sidzumo ibeleke Unyana,

ngomhla we 15 February, 1892. 2t33

N

ZAMELA.—E Tsojana, ngomhla we 30
January, 1892, Inkosikazi ka Mr.

Edward Nzamela—u Georgina Nzamela,
ibeleke Intombi. Umdali wenza ngokusi-

vuyisa apa e Tsojana.

*Abandibhalelayo mabenjenje*

DAVID MZIMBA,

Main,

Tsomo Post.

 AKA

 GAUNT

 Amafuta Ezilonda,

(OINTMENT.)

Farmerfield, near Salem, 3rd December, 1891.

Mr. Jno. Gaunt,

Kingwilliamstown.

Dear Sir,—Ndiyalincoma kakulu lyeza lako Lezilonda, njalo-njalo, onditumele Iona; ndaye ndiya kukubhengeza oko ngangoko ndinako.

Ndilisebenzise kupela intsuku ezimbini nobusuku bazo. Ekumangalisweni kwam okukulu kubehle kwako impawu zobu “ nohono ” kobesifa.

Ngawona Mafuta alungiloyo, nakupilisa kungummangaliso ezilondeni, njalo-njalo, endaka ndawabona.

Nceda unditumele kwakona enye ibhoki- sana, ndiyifunela omnye umntu okwa nezi- londa, nakuba zona zahlukile kwezowoku- qala. Owokuqala yena ngohlobo ezazimba- mbe ngalo ndandingatsho ukuba angabuye apile. Ubekade esebenzisa Amayeza aba mhlope nawa Bantsundu; onke lomayeza akanceda luto. Nditi, ngapandle kwama- tandabuzo, iyeza lako lamnceda.

Manditshonele apo, owako otozamileyo u Stephen S. Mdliva.

Ixabiso 1/- Ngeposi 1/2.

KUBHALELWA KU

 J. GAUNT & CO.

CHEMIST,

 KING WILLIAMS TOWN.

P. S. JEFFREY,
Umtengisi Wento Yonke,
NOTENGA KONKE OKUTENGISWAYO,
E - KAMASTONE.

U

NOLANGAZELELO lokunga angazisa
abemi be Hewu lonke —be Kamastonp

ne Oxkaaal ukuba uchopele ukutenga uboya
begusha uboya bebhokwe. Izikumba nga-
manani apezulu arolwayo napina.

Ofani ngofani bempahla bahleli beko nga-
maxabiso angekalazelwayo nangubani.
*Wapulelwa kakulu oze kutenga epete imali.*

Lomzi ubalulekile ngokutengisa, kwinto
eninzi etengiswayo ITYALI EZINTLE.
IBHULUKWE ZEKODI ezihlala kakuhle,
zingqingqwa, akuko zinokuzigqila. IZI-
HLANGU EZILUSHICA. KWI SWIKILA
NE KOFU, njalo njalo, utengisa ezona.
ICUBA LEBHULU ELILUNGILEYO.
IKELEKO ye 6d. iyadi ayichukunyiswa
nto.

Abanento yokutenga neyokutengisa baya- kuba basebenzisa ubulumko ukuke beze apa ngapambi kokuba baye kwezinye indawo nemali yabo kwanoboya babo.

 P. S. *JEFFREY,*

E-KAMASTONE.

OLUKA

 Gowie Uluhlu Lwezityalo.

 Luka FEBRUARY.

FLOWER BULBS:

Tyala i Anemones, Daffodils, Iris, Jonquils, Hyacinths, Narcissus, Rananculus, Snow­drops, njalo-njalo, ukuze ufumane intyatya- mbo ebusika nase kutwaseni kwe ntlakohlaza *Ngentlobontlobo namaxabiso kangela kwi Ncwadi yo Gowie ye “ Flowering Bulbs Ezi- ketiweyo zokutyalwa e Kwindla,” yo January* 1892.

IMBEWU YENTYATYAMBO :

Hlwayela i Pansy, Stock, Daisy, Godetia, Dianthus, Verbena, Salpiglossis, Snapdragon, Sweet Peas, Lupins, njalo-njalo.

*Iziziba ezityelweyo mazikuselwe ela- ngeni, kananjalo mazipiwe amanzi kanobom.*

IMBEWU ZEMIFUNO:

Hlwayela i Cauliflower, Ikapetshu, Brocoli, Savoy, Itswele, Imigushe. Lettuce, Beet, Spinach. Radish, 'Turnip, Imifuno, Imbotyi zama Frentshi, Lucerne, Swede, Mangel, njalo-njalo.

ITAPILE :

Ixesha lokutyala Itapile seliqalile.

*Tyala I kapetshu ne Cauliflower.*

 W. & C. GOWIE.

 GRAHAMSTOWN.

J- KUZANE.

Umteteleli Ematyaleni,
KU TSOLO.

Amatyala uwateta nakuyipina
Ofisi ya Pesheya kwe Nciba.

 ASAPH MAKUBALO

 *UMTETELELI-EMTETWENI,*

Usawuquba umsebenzi Ematya-
leni.

ENGQUSHWA.

 KATA,

KUYA

 KULAHLWA

 IWAKA(1000)

—LE-

QIYA.

ZESILIKA

Kumntu ngamnye ote watenga ngexabiso elinge- ngapantsi kwe SHELENI EZINTLANU (5/), woti xa ete wakumema oko anikwe ibhaso le Hangutyefu.

 P.S.—Yizani kamsinya zingekade zipele

 W. O. CARTER & CO.

 KING WILLIAMS TOWN.

ISAZISO SIKA

TIKOLOSHE.

 NGXATSHOKE MZI ONTSUNDU!

Yizani kuzibone- la ngokwenu.

ISEYILE, IDYOKWE, IMIQOKOZO, I WATER- FATYI, ITYEYA ne PLANGA.

 AKUKONTO INGEKOYO.

 A. J. Cross & Co.

E QONCE.

Amayeza ka Cook Abantsundu.

U

MZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika

C

OOK Iyeza Lesisu Nokuxaxaza, 1/6 ibotile.

Elika

C

OOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

Aka

C

OOK Amafuta Ezilonda Nokwekwe. 9d. ibotile

Elika

C

OOK Iyeza Lepalo. 1/6 ibotile.

Ezika

C

OOK Ipils,

1/ ngebokisana.

Eka

C

OOK Incindi Yezinyo.

 6d. ngebotile.

Oka

C

OOK Umciza Westepu Saba-

ntwana.

6d. ngebotile.

Oka

C

OOK Umgutyana Wamehlo.
6d. ngesiqunyana

Oka

COOK Umciza we Cesine. 8/6.

Niqondise ukuba igama ngu

 G. E. COOK, Chemist,

E QONCE.

*Ngawenkohliso angenalo igama lake.*

IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

*ZISHICILELWA NGE GUNYA.*

INTSHUMAYELO.

NGU MHLEKAZI U SIR HENRY
BROUGHAM LOCH.

Owe Ntshinga ye Knight Grand Cross, yo-
didi olubaluleke kunene lo St Mechael
no St. George, Owamatsbawe adume
kunene e Bath, u Ruluneli no Mpati
Oyintloko we Koloni yo Mntan’ Omhle
yase Cape of Good Hope, e South
Africa, namazwane. nezibhaxa zayo, ne
Sandla so Mntan’ Omhle, njalo-njalo.

NGOKWESIQENDU se 5 somteto No. 16
we 1891, ekutiwa " Ngumteto Waba-
kweta ongokutshila nemiyeyezelo ye Nto-
njane, 1891,” kutiwa lomteto uxeliweyo
uyakuqutywa kwiziqingata ze Koloni ngo-
mhla eyakuti i Ruluneli ngentshumayelo
kwi *Gazette,* iyixele ize iyimise. Ngokoke,
apa ndiyashumayeza, ndixela ndisazisa
ukuba lomteto sewuxeliwe uyakubanjiswa
kwindawo ezininzi zale Koloni ezi zidweli-
swe kulemigoa ilandelayo, kususela, nase-
mva kwemihla exeliweyo apa.

 TIXO SINDISA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni
yase Cape of Good Hope, ngomhla we 25
January, 1892.

HENRY B LOCH,
Iruluneli.

Ngomyalelo ka Mhlekazi Iruluneli e Bhu.

|  |  |
| --- | --- |
| ngeni, | P. H. FAURE. |
| No. 19, 1892. |  |  |
| Igama ne Ndawo, | Imini yokuhanjiswa. |
| Albany  | 15 February, 1892 |
| Barkly East  |  |  |
| Barkly West  |  |  |
| Batburst ... ... ... |  |  |
| Bedford |  |  |
| Cathcart  |  |  |
| Cradock  |  |  |
| Dordrecht  |  |  |
| East London  |  |  |
| Fort Beaufort  |  |  |
| Graaff-Reinet ... |  |  |
| Kingwilliamstown ... |  |  |
| Komgha  |  |  |
| Middelburg ...  |  |  |
| Peddie ...  |  |  |
| Queenstown  |  |  |
| Somerset East  |  |  |
| Steynsburg  |  |  |
| Stockenstrom  |  |  |
| Stutterheim  |  |  |
| Victoria East  |  |  |
| Glen Grey  | 1 July, 1892 |  |

NGEMIHLABA ESE GALA

ISAZISO.—No. 972, 1891.

*Kwi Office Yompatiswa Mihlaba ya Komkulu, ye Cape of Good Hopd,* 27 *November,* 1891.

E

KUBENI u Mr. 0. W. P. Cloete enze
isicelo ngokommiselo wesiqendu 14 so

Mteto No 15 ka 1887 ngomhlatyana wakom-
kulu onxulumene nowake okumandla wase
Herschel : nakanjalo lomhlaba unokutengi
swa ngokwezimiselo zalomteto ungentla :
ngokoke ngokulungelelene nese 15 isiqendu
salomteto, kuyaziswa ukuba londawo u
Rulumente uyakuyikangela ngolwesi-Tatu,
20 JUNE, 1892 ; bonke ke abantu aba-
nento yokwenza nalomhlaba bangabhalela
kule office pambi komhla lowo, ezoti ezo
ncwadi zikangelwe ukulunga nokungalungi
nesicelo eso.

L. MARQUARD,
Unocanda Omkulu.

Ukucandwa Kwalomhlaba.

Ububanzi yi 200 mogolo, ngezantsi yifama
eyi “Balloch,” ngasentla ngowakomkulu ;
ukumandla wase Herschel.

 Ololiwe baka Rulumente

 BELASE MPUMALNGA.

*Utyelelo Lwabadlali be Bhola ba Pesheya e QONCE, ngo February 18th, 19th, ne 20th, 1892* ITIKITI EZITSHIPU ZABAHAMBI!

 NE TRENI EZONGEZELELWEYO.

I

 RETURN TICKETS ngamanani Alula
Eholide, ziya kunikwa ngoluhlobo uku-

ya e QONCE:—Ukusuka e Middelburg
Road, Aliwal North, ne zitishi ezisendleleni,
kude kuse e Flowers Halt, ziya kunikwa
ngo February 16th, 17th, ne 18th, onako
uknbuya ngazo kude kube ngo February
24th, 1892.—Ukusuka e Queenstown nakwi
zitishi ezisendleleni kuya e Peelton, ngo
February 16th nentsuku ezilandelayo de
kube ngo February 20th, anokubuya ngayo
umntu de kube ngo 22nd February, 1892:—
Ukusuka e East London nezitishi ezisendle-
leni, kude kube se Breidbaob, ngo February
18th, 19th, ne 20th, anokubuya ngazo umntu
kude kube ngo February 22nd, 1892.—Nge-
ncazelo ezeleyo ngemali nangetreni ezino-
kutatyatelwa zona ezitikiti zitshipu, kange-
lani amapetshana ashicilelweyo.

J. 0. PATERSON,

Acting Traffic Manager.

Traffic Manager’s Office,

East London, February, 1892.

Isaziso sika Rulumeni, No 99 of 1892.

*Kwi Ofisi ye Nkulu-Mbuso, Capetown, Cape of Good Hope, 3rd February,* 1892.

U

MHLEKAZI Iruluneli, ecebisene ne
Bhunga elingu Rulumeni; unga anga-

zisa ukuba ukususela kumhla we 8 ka Feb-
ruary, 1892, ixesha lokuvula nokuvala,
nelokuya ngomcimbi, kuzo zonke i Ofisi
Zakomkulu kayo yonke i Koloni liyakuba
lelo limiselweyo ngokutsha. elikwi Meridian
ye 22 1/2deg. of East Longitude. Kumiselwe
ukuba elona xesha kuya kusetyenziswa Iona
litunyelwe kuzo zonke i Ofisi Zocingo ezi-
kule Koloni ngobusuku be 7 ku February,
1892, nokuba ngemini elandelayo Intsimbi
Zamaxesha kuzo zonke i Ofisi Zakomkulu
ziya kwalata ixesha elimiselweyo. Kuko
nezilungiselelo ezenziweyo zokugcina ixesha
elilungileyo kwi Ofisi Zocingo ngemiqondiso
eya kumana isenziwa ivela kwi Royal
Observatory.

C. J. RHODES.

 HAYWARD

UMQA OYI

 DIP

*Augqitwa yeza ukuhlambu- lula Ibhula Ezigusheni.*

Yitshoni kwi Venkile enimele zona ziniyale- zele ko

 BAKER, KING

AND COMPANY,

EAST LONDON.

Kwabafunde Ishishini.

Kufuneka udodana olufunde i Shishini LOKWAKA NOKU- CWELA (Carpenters and Masons), kwa NABENZI-ZITENA (Brick­makers).

Owufunayo lomsebenzi maka- bhalele, axele no Mvuzo angawu- funayo ko

 William H, Mbenya & Co.,

CARPENTERS & BUILDERS,
*FORT SALISBURY*,
British Mashonaland.

T. GALDERWOOD,

UMTETELI- MATYALA

Umlungiseleli-Mihlaba, njalo-njalo.

E QONCE.

ISAZISO NGO GQIRA.

U

DR. WALKER, ekubeni ebuye wala-
telwa ukuba yi District Surgeon yase

Keiskama Hoek, bonke abamfunayo bano-
kumfumana imihla yonke emzini wake e
Keiskama Hoek, obufudula ungoka Dr.
Clifton, kufupi ne Lower Drift.

ISAZISO

U

KUBA u CHARLES NONDIZA, wase
Shixini, Willowvale, akezi (pambi

kwe 24th FEBRUARY, 1892) kutabata
Inqwelo yake apa, iyakutengiswa ngomhla
we 25th FEBRUARY, 1892, ukubhatala
indleko ziyo. H. T. Bridger, Idutywa,
1 February, 1892. Witness .- Philip Roza-
ni. t252

QONDANI!

Umnini-pepa unamapepa ane ALMANAK ye “MVO” yo 1892 ambalwa, angafunyanwa-ngaba- lifunayo, ukuba batumele kamsi- nya IXABISO LE 6d. ku Editor “Imvo,”Kingwilliamstown.

 ISIKOLO SENTOMBI

SASE BLYTHSWOOD.

I

SIKOLO ESITSHA SENTOMBI esiquke
Isebe Lokufuuda Nelomsebenzi, sisand’.

ukuvulwa e BLYTHSWOOD, sipetwe nga-
manenekazi amabini amhlope, encediswa
ngantsundu akwamabini. Isebe Lomsebe-
nzi lise lizele, kodwa kwele Mfundo kuseko
indawo ezivulekileyo. Kubhalelwa ku Rev.
James McLaren.

Ukuguqulwa Kwegama

NDIYAZISA wonke ubani ukuba kwa- posiswa ukuba ndibe ngu THOMAS STOFiLE, namhla ndingu THOMAS M. MEJANE. Ke namhla ndiya liguqula, wonke ondibhalelayo uyakuti: THOMAS M. MEJANE. 3t33

 AMAYEZA

adume kunene,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

ISEBENZA NGOBUGQI.

 I-RHEUMATICURO!

IYEZA ELIKULU LASE

SOUTH AFRICA.

RHEUMATISM NEURALCIA RHEUMATISM

LUMBARGO RHEUMATIC GOUT

 SCIATICA

RHEUMATISM

GOUT

Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

 J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

Published by the Proprietor, J. Tengo- Jabavu, at Smith Street, Kingwil­liamstown.

 ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli
lizwe.

 UMPILISI WEZILWELWE

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

 Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele, namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele Iyeza elinga tata intsu- ku ezilishumi. Ibhotile nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

 G. E. COOK,

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

LAMAYEZA aya yalezwa 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 ekwe- niweni kwawo; ngenxa yokungabi nasikwa letyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (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, 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 ezikatazayo zentsana, nesabantwana.

UMATINTELA (Antispumodio).

Umciza, wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba batataka, nokungatandi 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 sokunamba igazi sendele.

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

Akandwa onziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguve nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, o Natal, e Free State, e Transvaal, nase Indiya,

Amagosa Alamayeza—

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

*E Ngqamakwe—Mrs.* Savage.

*E Monti—*B. G. Lennon & Co.

*E Rini-E.* Wells.

*E Dikeni—*R. Stocks.

*E Komani—*Mager & Marsh.

*E Bhayi—*B. G. Lennon & Co.

*Engqusha—*W. A. Young, E q.

Ikaya lawo o Fort Beaufort kwa Nogqala.

EKUBENI u Rulumeni egqibe ukumisa ixesha malunga nemihlaba ebe icande Iwe abantsundu kwelaba Tembu, esezantsi

komda ekutiwa ngowabamhlope lokuba ba yihlaule imali yolocando-mihlaba ejonge ekukupeni iziqiniselo zayo—kuyaziswa ke kubo bonke abalunge nalomihlaba ukuba abatanga barole £1 3 0 emnye pambi ko suku luka JUNE 30, 1892, bayakuyihlu- twa lomihlaba inikwe aboyifuna.

H. H. McNAUGHTON, Umncedisi Mantyi.

 Ngentengiso-Mhlaba e Herschel.

ISAZISO.—No. 147, 1891.

*Kwi Office yono Canda, Capetown,* 19 *October,* 1891.

U TIKOLOSHE uya wubulela

Umzi Ontsundu ngokumxuma
kwawo. Uyawaziaa okokuba akase-

nanto nalamzi ka NGOMTI use
Bhulorweni. Umf’omkulu yena
selemise Ivenkile yake e Koneni,
malunga ne Tyalike yama Wesile
pambi kwe Ntango ze Fandesi, apo
ke afukame kona NEZISULU ZA.KE,
njalo-njalo. Impahla ekona inxenye
yayo yiyo le:

AMAKHUBA, ngamanani alula,
ONOXESHA BESALI, babodwa,
AMAXAMBA ESWEKILE ne KO-

FU, ngenani elilula.

UMGUBO, nento yonke.

INTO YONKE ETYIWAYO uhleli
enayo. zizisulu.

IBHULUKWE, IBHATYI, njalo-
njalo, Zonoxesha. ziyalala.

IHEMPE, IMINQWAZI.
ISALI, IMIKALA.

 QUEEN LORDS COMMONS