4 IMVO ZABANTSUNDU (NATIVE OPINION

July 31, 1890]

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala)?

E-BHOFOLO.

Enziwa nemiti ekula apa e South Africa kupela.

AMAYEZA aya yalezwa kakulu nipimniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; nzenxa yobu pantsi kwexabiso lawo; ngenxa vokucoceka ek-wenziweni kwawo; ngenxa yokungabi nakwe izityefu; nangenxa yokuba enziwe ngemifuno ngqinayo 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 lunzi, nokubeta kwentlokoyonke.

UMHLAMBI LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI OBABATO (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, nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nesinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

lyeza elilunge kunene kwizifo zokuba butateka, nokungatandi nto ityiwayo.

UBUGQI Magic Healer).

Amafuta akupilisa sinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientin).

Into elunge kuneno etanjiswayo ebenza buhehu- hie bugude ubuso.

UMGUTYANA (The Powder).

Liaetyensisiwa neli kutiwa “ Lelona ” xa lokunamba igazi senele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe. ngokuzalisekileyo zatiwa nca kwi bhotilana nezi ofilana ngazinye, eziti zakulandelwa ngokufekileyo akaze angapi id lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza ezirweqe sokulumkela ok.ungekehli.

Akandwa enziwa ngu JESSE 8HAW, Izqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nyigamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Fret State, e Transvaal, nase Indiya.

Amagosa Alamatsza—

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

*E Ngqamakwe*—Mrs. Savage.

*E Monti—B.* G. Lennon & Co.

*E Rini-B.* Wells.

*E Dikeni—B,.* Stocl ».

*E* Komani—Mager it Marsh.

*E Bhayi*—B. G. Lennon -

*E nqqusha*—W. A. Young, Esq.

Ikaya lawo o Fort Beaufort kwa Nogqala.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISIWEZI LWELWE

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

Kangela Encwadini sbapilisiweyo nendlela elisetyenziswa njaxo, zibhalwe nges Ngesi, Jelimeni, si Bhulu nesi Xhosa.

—

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

Liiungiselelwa umuinilo kupela ngu

 G. E. COOK

 i

KING WILLIAM’S TOWN,
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kuyo yonke Ikoloni.

UNYAMEKO KWA BAMNYAMA

UKUTETELA Amatyala, Imicimbi Yemihlaba, Ukubhala Iminqopiso lwenziwa ngo

HOWARD & WEBB,

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E-QONCE

In the discussion which took place in the House of Assembly on Tuesday evening relative to Mr. Rhodes being sworn in as Premier without portfolio, Sir Thomas Upington made (says the *Pert Elizabeth Telegraph)* a curious statement. He, like the bead of the Government, is of opinion that the Premier of this Colony ought not to undertake the ad­ministration of any particular office ; hut as lie is bound to do so he should be­come Secretary for Native Affairs. This Combination may be reconmended either on the ground that the office of Native Affairs dies not require so much indi­vidual attention as the management of other departments, or that the Natives ought properly speaking, to be brought indirect, touch with the Premier. In either ease is remarkable that Sir Thomas Upington speak of the office as one that ought to continue in the face of the fact that Sir Gordon Sprigg intended doing away with the porfolio of Secretary of Native Affairs. Was there a difference of opinion on this subject in the late Cabinet, or has the ex-Attorney-Ge- neral begun to realise that the future of the Native races in this Colony remains a serious question ? We shall probably hear more of what was actually the changes contemplated by the late Government when the esti­mates are discussed.

Tampering with the Franchise.

Under the above heading the *Frontier Standard* (East London) argues against a statement which is said to have been made by the Prime Minister at a caucas of Bond members, to the effect that one of the planks of the political platform on which the new Ministry stands is the raising of the Franchise. That such a Ministry as the one now in office could bring in so retrograde a measure we have taken leave to doubt and we re­produce the *Standard* article, not because we feel there is a necessity to-combat what we believe to be a shadow, but only to show the high regard in which the Natives’ behaviour the polls is held by the thinking class among the Europeans in this Colony : —

Rumour hath it, but perhaps the jade is lying as usual, that the new Ministry, as a condition of Bond support, proposes to bring forward a measure to raise the qualification for the franchise. We sincerely hope not. When Sir Gordon Sprigg ought forward his Registration Bill, and by passing it into law dealt a heavy blow at the Native vote, the leading spirits of the present Ministry opposed him tooth and nail with all the ar­guments ingenuity could command. To imagine that such men, about whose lips still hangs the odour of the eloquence wasted on an obdurate Parliament in de­fence of the Native voter, could right-about face and by raising the franchise demons­trate to the world that in the way of im­proving Umtala out of the polling booth the little finger of Sauer is thicker than the loins of Sprigg, too awful to contemplate. We Frontier folk need make no secret about the aversion with which we should regard any such tinkering with the Constitution Ordinance as would reduce the electorate. Here and there the lees informed members of the farming community, carried away by a perhaps natural repugnance to seeing their coloured fellow-subjects exercising the privilege of the “ free and indepen­dent,” howl at the low level of our franchise Those, however, who look a little deeper know that, not to put too fine a point upon it, *we cannot do without the Native vote.* That Native vote, ignorant though it may very often intrinsically be. is in the main east on the side of progress and loyalty, whilst the men sent to Parliament by the'' aborigines can, at any rate in culture and intelligence, give any number of points to the stolid figureheads who represent the *dikkop* element. We are far from admitting that the Native vote is as ignorant as it is made out to be, but this is not the practical question. Ignorance, if it submits to be led by intelligence, is just as useful as if it were intelligence itself, and we take it that the Native vote is capable of being handled so as to tell in the cause of progress, justice, and morality. The progressive party' in this country wants it as an auxiliary to op­pose to that stolid mass of crass ignorance which, by sheer weight of numbers, forbids us to progress along the paths of national life. The counting of heads has to be reckoned with, and the forward party must beat up recruits from every quarter. To admit any further tampering with the use­ful makeweight of the Native vote would bind the country more firmly in the fetters of one single class—a half informed landed oligarchy ; for whose fancied interests even now everybody else has to pay the piper. We have put matters plainly, perhaps even bluntly, but mere theorising will not stand wear in this part of the world.

AN ADDRESS.

Correspondents please address: Rev. W. HOLFORD,

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I-RHEUMATICURO !

IYEZA ELIKULU LASE

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Lingqinwe ngamawaka.

Umenzi walo kupela ngu

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NDAZI8A izihlobo zetu ukuba i “ Family name ” yetu ibingabizwa njengoko injalo, nokuba xa zindibhalelayo mazenje nje: Rev. J. J. XABA. endaweni ka Rev, JOHN JAMES, 8. John’s Mission, Umtata. —5i317

INDICELA AMEHLO

NDILAHLEKELWE zincwadi zam zesi kolo kwesi situba sipakati kwe Kobe ngu ne Lanti, kude kuzekuba kwesituba se Lady Frere, andazi nalapo ziwe kona ; kodwa ikaya laxo kukwesi sikolo sika Komana. Enye intsha, enye indala ; leyo intsha yeka 1890, leyo indala yeka 18S9. Kunialo ke ukucela kwam amehio mawetu. Umntu ozifumeneyo makazitumele ku Rev. A. J. Newton, St. Peter’s Mission, Lanti on 1 nd we.

3i317 ROBERT NO NYON GO.

BONISANI IHASHE.

—

YINKABI (iponi) obomvu enesiqu, nenqina elimhlope ngasemva ekohto, Inekolwana, nebala elimhlope ezingxaleni ngapantsi kwesali. Liminyaka 6. Lilahleke e Qonce (King Williams Town nge 27 June. Olandisayo wobhalela ku,

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Ihashe Elilahlekileyo.

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Ityal’ ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amarene, ramanenekazi S’true, intengo yetu iyodwa. Ibhatyi, ihempe, neminqwazi, Nebhulukwe ezisikiweyo,— Zonk’ impahla zamaledikazi Ngerene zezifanelekileyo. Siti kwaba batenga kade Ninga dinwa zihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

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