

# Imvo Zabantsundu

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

KING WILLIAM'S TOWN, NGOLWESI-TATU, MAY 11, 1887.

Ndalamba, Ndapel' Isoya

FOLOKOCO!

BANTSUNDU! BANTSUNDU!

"Especially aban ga pandl e Yiza ni kudli sa nitye bise ameh lo enu kule nku mba yakw a PAS COE

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, azivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

Ityali ezi lufipa—zilala "too."

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Ibatyi ne Bhulukwe ze kodi "ebanzi."

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Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

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Ezantsi kwe Tyalike yama Skotshi.

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Yitini Gxada kwisitora se NGUBO, njalo, njalo, so

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Nizanelise kwimpahla yabo enyulwe ngenyameko, apo ontsundu alungiselelwe ngocoselelo.

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Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkulu 10/ Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/.

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Oka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/-

La Meyeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hileli zigciniwe.

Okuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mblaumbi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

[No. 131.]

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

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Zama xego kuba kaloku ezintlobo zombi, ni zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

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Zama dodana.

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Zaba sebe zakutshata.

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LO ugama lisekele esi sa- ziso, uvakalisa ukuba

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Impahla kanjako iyakute- ngwa ngemalana encinane xa sukuba umntu eze eyipeti ima- li kuzo zonke ivenkile zake kwela Mamfengu.

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Ngoboya. Nezikumba, Zenkomo Nezebhokwe, Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kula dolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.





## Ingxelo ye Timiti Emdizeni.

(IVELA KU MBHALELI WETU.)

Kausincede Mhleli we " Mvo " uke usifakele indaba ze Timiti ne concert ebesinayo nge 5 May 1887. Nanzi ke — Ngomhla wesihlanu Kuyo ke lenyanga Bekukw' itimiti Nomgcoobo wemvumo.

Lomgcoobo wenzelwe Ukuzuzi' imali Imali yokwaka Indlu yetyalike. Kudliwe kwadiwa Kwadiwa ne keki Sasela sahluta Sisel' amanz' eti. Itat' isihlalo Inkosi u Kama Encedisa inkosi Umfundisi u Mpinda.

Ivumisile ke Into ka Solilo Yavuma ke kona Ititshalakazi Kuzo iziteti Ezitetileyo Wateta ke kona Umfo ka Nogcule.

Wabong' u Dlakiya Xa u Miss Dlakiya Antylontyiloza Njengonomenyuku (intaka) Ute ke u Mtoba Masiye e Qonce Sivume e Town Hall Sozuza imali.

Kuhlekwe kutetwa Kubutwa ne mali Kwavunywa kwavunywa Nengoma ka Hili.

Yateta Inkosi Ngabo ubuciko Wapetwa umsebenzi Ondilekileyo.

## NATIVE OPINION

WEDNESDAY, MAY 11, 1887.

A Native agricultural show THE Native Agricultural Show held at

Cala, Tembuland, in the middle of last month, was, we learn from all accounts, an unqualified success. There were fears that the affair would be a failure on account of the short notice given to the people. The worthy Magistrate, Mr. CHARLES J. LEVEY, ably seconded by Mr. EDWARD KELLY, who was Secretary to the Show Committee, did his very best to collect funds for the prizes, and to show the people the advantages they would derive by getting up a good show. We make bold to say that Mr. LEVEY has no equal in the Transkeian Territories in his endeavours to civilize the natives. Every good cause that is started, whether it be for the promotion of the interests of the Natives or Europeans of his District, finds in Mr. LEVEY an enthusiastic supporter. The consequence of that is that there is a good feeling between Natives and Europeans, whether of English or Dutch extraction. This is the way, we may observe in passing, to weld the different races of this Colony for peaceful and progressive ends.

The Europeans who were present at both the European and Native Shows collected money amongst themselves for prizes to the Native Exhibitors: and the Show was, we understand, a success in all respects both as to the number and quality of the exhibits. The judges, who had acted as such also in the European Show, declared that the Native Show was far superior to the European. As we have no prize-list before us, we shall only mention the names of the different prize-winners. These are: P. FIGLAN, J. MGCODO, T. ZWEDALA, J. MBANE, K. ROOY, J. SELOANA, H. MMANGO, etc.

Mr LEVEY proposes to hold another show next year.

As in December of this year there is to be the Queen's Jubilee South African Exhibition in Grahams-town, and as it is proposed by the Committee of this Exhibition that there should be a Native Court,—it appears to us that our friends in Tembuland would do themselves and the natives much credit by eagerly seizing the opportunity of leading in this laudable move. The Tembu Committee might make themselves the nucleus of the movement to see that the Native Court is as near perfection as possible, and thus redeem the character of the progressive and awakened section

of our people. The project is a large one and we trust it will be duly ventilated by the most enterprising class of the natives. To-day we merely content ourselves with throwing out the suggestion.

The Franchise <sup>IN</sup> the Cape Mercury Question. of April 14 there

is a letter which we have not been able to notice before now, on this important question, signed by Mr. R. M. BOWKER, on which a few remarks may be made. He tells us in his letter that " a Colonist of " sixty-seven years experience gives " his opinion." The object of the letter is of course to support the movement set on foot by the Ministry of taking away the privilege of voting from the natives. What we wish to direct attention to is the valuable testimony given by such a man to the way the native has hitherto used the vote. Mr. BOWKER'S testimony is as follows:— " They [the natives] may not have " abused the privilege [of voting] " so many of them enjoy by any " riotous conduct at elections; I am " prepared to admit that the contrary " is the case." (The italics are our own). It has been pointed out again and again that although the native has for many years enjoyed the privilege of voting he has used it in a way which has been a credit to himself and been for the good of the country. Here we find a man who is opposed to the native franchise distinctly admitting that the vote has hitherto been well used. His chief ground of objection is thus stated by the writer: " I cannot forget our troubles from Kafir " wars and stealing, and the rebellion " in the Kat River Theopolis, Shiloh, " and other missionary stations, and " consequently cannot think the co- " loured people entitled to the same " privileges as our European popula- " tion." This reminds us of the fable of the wolf and the lamb. Because some of our ancestors rebelled it does not matter how well we use our rights, they must be taken away. That at the time referred to many of our parents died and lost all with the colonists goes for nothing. We ask is this fair? Is it justice?

The letter contains other statements which may be referred to. Mr. BOWKER tells us " that the bulk " of the natives are a hundred per " cent, worse now than they were " when I first came to the country as " a small boy in 1820." Are we to understand that Mr. BOWKER admits or confesses that his influence, in so far as the natives are concerned, has been for the worse? We have no doubt that the views he advocates have this tendency, and that if followed they may have this result.

Mr. BOWKER regrets that the framers of the Constitution Ordinance admitted the natives to the right of voting; but does not blame them, as their (the framers') information was drawn from " Missionary " reports and Colonial newspapers. " which unfortunately for the " Colony are all more or less one-sided." We do not intend to defend the missionaries and the newspapers against Mr. BOWKER, who happens to be one of the " few " real Colonists " from whom correct information and fair representation are to be looked for. What we wish to point out in reference to the framers of the Constitution is, that they did not make a Constitution to suit the natives or Europeans but simply fixed a standard which was to apply to individuals irrespective of colour or nationality. We contend that in doing so they showed their wisdom and acted according to the best English traditions. The principle then acted upon was sound, and it is the principle we are now fighting for. It is as different from that advocated by Mr. BOWKER as light from darkness. What we contend for is that if the Franchise is to be raised, or if educational qualifications are necessary, make the change so as to apply to all individuals who should happen to be on a certain level. We hold that any distinction which is based on colour or nationality is pernicious and unfair; and when it is admitted that

the natives have hitherto used their privilege rightly, we say that the proposed change is not only unnecessary but disgraceful and dangerous.

## Editorial Notes.

It was out of sheer deference to the Prince of South African journalists, and diffidence to enter the lists against a foe man with whom we considered ourselves unworthy to measure verbal swords—not that we regarded our case bad, or ourselves beaten—that we did not vouchsafe a reply to the *Cape Times* when it did us the honour to examine our arguments against Sir Gordon Sprigg's Bill to Disfranchise the Natives. It is, therefore, with intense satisfaction that we find, on reading its clever article on " Patchy Legislation," that our contemporary has come to the same conclusion as ourselves and the entire Press of the Colony—whose opinions are worth having—that the so-called Registration Bill is mischievous and unnecessary, and that " the only prudent course is to prevent further blundering by withdrawing the measure, even as the Commissioner's own Ox-wagon Bill folded its tent, like the Arabs, one night, and silently melted away."

WITH reference to the Native Disfranchisement Bill we are pleased to find that the Port Elizabeth *Telegraph*, one of the most influential journals in the land, thinks with the *Cape Times* that this iniquitous measure should be withdrawn by the Government. Our Port Elizabeth contemporary says: " If the Government are wise, however, they will withdraw their Franchise Bill. With the aid of the Dutch vote they may carry the measure, but it will provoke a lot of bitterness. Moderate men on both sides of the House should discourage everything that will tend to intensify race-feeling; and the spectacle of English and Dutch quarrelling over the natives, will be unedifying and mischievous."

THAT fearless friend of right and justice to all classes in the Colony, the *Journal*, has the following wise and weighty observations on the Bill to disfranchise our people: " The new Registration Bill is almost universally denounced, as being what we from the first declared it to be, a Natives' Disfranchisement Bill. It is a most ill-advised measure, because it tends to close the safety-valve for the expression of Native complaints; it is unjust, because it tends to take away from the Natives even the very small amount of weight which they possess in the Legislature; it is a retrograde measure, because it deprives them of a privilege they have long exercised, and exercised well. The arguments in favour of this measure, whether put forward by the Premier are totally devoid of cogency. If it be said that the Natives are too backward and barbarised to exercise the franchise, the reply may be triumphantly made, that they return much better men than many Dutch constituencies do: Rothmans and Van der Heeverns are never the elected of Native divisions. It is urged that they should not be allowed to vote for lands which they hold in common; but no one has given any good reason why this plan, if they prefer it, should operate as a bar to their retaining the franchise. What we all see is, that this Bill will take away the little Parliamentary power the Natives possess, and give it to their determined enemies, who avow, both in Parliament and outside, that the Native should not be educated, and that he should not be allowed to hold land. A great wrong is thus being perpetrated upon the most defenceless portion of the community, and we deeply regret that the Premier can introduce or defend a Bill which every one knows is aimed at the rights and privileges of the Native people.

THE printer's ink was scarcely dry on our last impression, in which a tribute for fairness towards the Natives was paid to Mr. van Rensburg, the member for Cradock, when the news came that he was no more—death had removed him. Mr. van Rensburg was an honest, straight-forward Dutchman who tried to practise what he preached. As we said of him in our last issue he was one of the very few Colonists of Dutch extraction who would not willingly be guilty of injustice towards our people; and he would, we are almost sure, have voted against the wholesale disfranchisement of the Natives contemplated by the Ministerial measure. Indeed he so expressed himself at the banquet given to the Bond at Uitenhage. The Colony can ill afford to lose Dutch Colonists of Mr. van Rensburg's type.

A CORRESPONDENT at Kamastone sends us a terse summary of the speeches made at a native meeting at that station to consider the steps to be taken in view of the Bill to deprive the Natives of a voice in the Councils of the Colony. Goda Sishuba was the first speaker. He expressed surprise at the movement against their rights, for what they have been looking for, was the bestowal of greater privileges than they possessed. He stated that they have been greatly alarmed at the proposal for their disfranchisement, for they are truly Government people. Where has it happened that a child is discarded by its parents without a reason, and they are the children of the Government. They should be glad if someone would come forward and tell them the wrong they have done.—Petros Velapi said they have been dutiful subjects of the Government from their childhood, and it is strange now that a law should be brought in to muzzle them.—Isaiah G. Sishuba was at a loss to find a Government in which a section of the community were deliberately told that they would have no means whereby to make their grievances known.—John Sishuba said he understood that Government proposes that those with individual titles only should have the privileges of an elector. Who granted them communal titles but the Government? He cannot understand why, for accepting tribal tenure from Government they should be punished by the same authority.

## W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e-Town Hall, Kwisitora esingapantsi ese-sitatu, No. 3, Kwinkundla ye marike, E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

## W. J. DEALY

UTENG A Umbona, na Mazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

## BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbinini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. TORREND, S. J. Ezinye i ndawo zayo le ncwadi ziyakucaculula u kuteta kwenu, ziti e zinye i ndawo ziyakufundisa o kwa Mangesi. Le ncwadi ino kuzuzwa

E Rini (Graham's Town)—kwa T. and G SHEFFIELD, Eastern Star Office.

E Qonce (King William's Town)—kwa W. T. RANDALL.

E Komani (Queenstown)—kwa D. S. BARRABL.

E Kapu (Cape Town)—kwa Juta.

E Bayi (Port Elizabeth)—kwa IMPEY, WALTON & Co.

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E Rafu (Graaff Reinet)—H. E. SANDFORD.

E Dikeni (Alice)—kwa R. STOCKS.

E Doloro (Dordrecht) —kwa J. V. OBRIEN

E Ngqushwa (Peddie)—kwa A. C. BENNETT

E Sidutyini (St. Mark's)—kwa S.D.SNOOKE

Kwa na kuzo e zinye i ndawo.

VINGCANI AMAZIBUKO.

NDIBELWE ngo-Mgqibelo 2 April inko- mo ezisixenxe (1) inkabi egwangqa entusi emalunga kumasu amahlanu; (2) yi- mazi egwangqakazi enetokazi elibomvu la alekelwayo; (4) yimazi enkonekazi equtwazana; inkonazana ekwa gwangqazana, emalunga kumasu amatatu (5) netokazana la akwelwayo; (6) litole elimnyama eliyinkunzana; (7) litokazi elingwevukazi, ingwevukazi emdakakazi, liyilentanga yalekelwa ngala anyano. Ezinkulu zontatu zitshiswe N.S. kwinyonga yokunene. Umkondo wazo ukankanyeka uwele i Tsomo Post nge Cawa 3 April. Kutiwa zaziquitywa ngamadoda amabini. Ondilandisileyo wovuzwa nge £1 4s. wobahlela ku Mhleli we Mvo, nokuba kukum S. T. KUTTA.

Toplanda Farm, Cathcart.

## ISISULU.

KWA-BEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele e markeni.

## GEORGE GIE,

I-rente yo Mhlaba no Mteto noku Tengisa, GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kauleza, ini- kwe umninyo kwa oko.

Onke amatyala aba ntsundu etetelwa ngemali ecinane kakulu.

Uli Gosa le South British Fire Insurance Company of New Zealand.

## BONISANI.

IHASHAZANA elibusazana bunobu ingwevu ngokukodwa entloko. Lingqukuvana ukumila kwalo, alinalu pawu. Libuqawalela ngomnye umkono. Selikulelwe yeyesibini le veki lilahlekile. Olibonileyo elobala mabhakise ku Rev. J. B. SAKUBA, Sauererville Woolbridge, Tyityaba, Peddie, no. kuba ku

BEN SAKUBA, King William's Town. May 11, 1887.

## BONISANI.

KW ABASE BAYI NA BASE TINIRA.

UKUBA kuko onokwazi nokuva umntu oyinkazana ogama lingu Nolizwe Ngenela wakwa Dhlamini uyalezwe yindoda yake ifikile u " SAM," ilapa e Kubusi ukuba makabuye omvileyo abalele kwi Mvo.

JOHN DHLENGEZELE.

## BONISANI.

KULAHLEKE kule ndlela ipakati kwe Dike ne Xesi ingxowana yama nenekazi emnyamana pakati kuko izikele zibini, ne fimibili yomnwe ye golide, neqiya yokufinya enegama lomnikaziyo libhalwe emqumbelweni we twatwa elimhlope. Oyi coleyo leyo ngxowana nempahla epakati kwayo makayise ku Dr. STEWART, wase Lovedale nokuba kukwi ofisi yepapa lase Dikeni i Times wonikwa ishumi lesheleni.

## Abazelweyo.

MEKENI.—E Village ngase Zeleni kusa nge Cawa, 8 May, 1887, ngo half-past six. Inkosikazi ka ED. Q. H. MEKENI ibeleke UNYANA.

## Isitora sase Komani

Kofuna izivato ne NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu, Kwa

## CHUDLEIGH

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali.

I lokwe esezi tungiwe Iminqwazi ehonjiswayo Iqiya ezilushica Imibhalo, njalo, njalo

KWEZA

Madoda ingubo Zi suti Zamadoda

Ne Bhatyi ne Ndulubhatyi Ne Bhulukwe

Ihempe Ne Kilisbanti

Iminqwazi ye Tweed neyo Fele Ibhulukwe zokukwela, Ileginisi njalo, njalo.

Isuti nengubo ezinganye ezi ncinane zama kwenkwana nezolutsha.

Yeyona ndlu isisulu empahleni yoku homba neyoku nxiba apa

E KOMANI.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi 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.

Nalipina Iyeza olifunayo ungafumana kwa

E. W. WELLS,

Umpitikezi Wamayeza ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalungileyo.

ELOBUTATAKA

Nezifo ezingungcutekisayo.

Eyona ide yancama ukulunga yi

Wells' Quinine and Iron Tonic

Ixabiso 2/9 ngebotile.

KWA G. WHITAKER, kwi-venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile njalo-njalo, njalo.

J. G. NICHOLSON,

Iqgweta elise zincwadini zakomkulu nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uqka izi kweliti zi Bhalalwekwa ngoku.

Yonke into ayi patisisweyo ifezwa ngokukaula.

Uli Gosa le Colonial Mutual Life Assurance Society.

YIYANI KWA

C. A. JAY & CO.,

E QONCE, XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe

Ikozi—Ikomityi ne Pleti I Lampi

Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

Lishicilelwe umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith. Street, King William's Town.