

# 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, FEBRUARY 29, 1888

[No. 172

## ENDWE

KEEP WELL-ASSORTED STOCKS OF

### Hardware and Ironmongery,

BUILDING MATERIAL,

### Groceries & Oilmen's Stores,

ABATSHATILEYO

MACI—MTILA.—Nge 7 Feb. 1888, e Debe kutshatiswe u ATTWELL. H. MACI no HETTIE J. MTILA, ngti Rev. Jonathan Mkosi.

ABAZELWEYO.

GUDULA—Emncotsho, Berlin Railway-Station, ngo 1 February, 1888 inkosi. kazi yakwa SAMUKL GUDULA, ibeleke Intombi.

MA LIMBA. — Emampondweni, Ecumgece, ngo 11 February (Ndaza), 1888, inkosikazi yakwa SAMSON MALIMBA, ibeleke kwa Unyana.

## UMEMEZO

NGUMHLEKAZI U RIGHT HONOUR-ABLE SIR HERCULES GEORGE ROBERT ROBINSON,

Olitungu le Bhunga Elizeke Kunene lo Mntan' Omhle Inkosazana, owentshinga ye Grand Cross ebaluleke kunene ka St. Michael no St. George, i Ruluneli no 'Mpatiswa Mikosi Omkulu we Koloni yo Mntan' Omhle ye Cape of Good Hope e South Africa, kwane Mbaba emele yona, no Mtunywa wo Mntan' Omhle Opakatmileyo, njalo, njalo, njalo-njalo.

EKUBENI ngo Memezo lwe 19, lomhla wa 30 January, 1888, ndayiguqula imida yomzi wase Pirie, okumandla wase Qonce, oza kupatwa ngemiteto ebalulwe "Kumteto wo kupata Imizi, 1881;" nase kubeni knfuneka Imida ibuyeyaguqulwa : Ke ngoko, ngamandla endiwapati-siweyo, ndiyamemeza, ndixela, ndisazisa ukuba imida yomzi wase Pirie osewukankanyiwe, iyaguqulwa ngo-lublobo:

Kutabata kwilite lwe 16, elibalujwe kumfanekiso we Lokeshoni vase Pirie, No. 436 BK, ekwi ofisi yoyintloko yonocanda, kuhlise umfulana a oyi Zandhlana kuse ekungeneni kwawo Emngqesha ; kuhlise lowo mfulana kuse ekungeneni kwawo ku Mzintsha- ne kwilite le 15, elise kupeleni ema- zantsi esikonkwane se 166 ; kutabate apo kuse kumatye 14 no 15; kuti ukusuka apo kuhlise umlambo kuse

kwilite le 12 ; kuhlise umfulana kuse ekungeneni kwawo Emngqakwebe; kuze kuhlise lowo mlambo de kube kwilite le 11 ; kwandule ukusa ku- matye 10, 9, 8 ; kuti ukutabata apo kuhlise intlanjana de kube kumlambo oli Kwelerana ; ze kuhlise lowo mla- mbo de kube kwilite le 1 elisema- ntlal esikonkwane sa 37 ; ukusuka apo kuse kwilite le 6, elipezulu ekupeleni kwesikonkwane sa 28 ; kutabate apo kuse kumatye 5, 4, 3, 2, 1. no 16 ela- tye bekuqalelwe kulo.

TIXO SINDISA INKOSAZANA!

Sikutshwe ngesiblahla sam nesinca- matiselose se Koloni ye Cape of the Good Hope, ngalomhla we 23 February, 1888.

HERCULES ROBINSON, Iruluneli.

Ngomyalelo we Ruluneli ne Bhunga lake.

J. GORDON SPRIGG. No. 39, 1888.

BONISANI.

EKOMANI nge 16 February kalahleke- ihashe lika RICHARD T. NUKUNA. Yi- inpemu efose ; kumhlope intungo yokohlo, ngasemva litwe cupe ngopau kwindlebe yo- kohlo—ngokungaqondekiyo kweyase kunene Lihasha elinokwaziwa kakulu kwesi situba sise Queenstown. Onokumbona makancede azise kumninilo or ku Mhleli " Mvo," wova- zwa ngayo yonke imigudu yake. Queen's Town, 21 Feb., 1888.

KUFUNWA

## Inqwelo Zokutwala Amalahle

ZIWASEE

### METELE NASE KOMANI.

18th January, 1888.

## JOHN J. IRVINE & CO.,

E-CONCE

## ISITORA ESITSHA,

### Sengubo nobu Qeleqele beza Mankazana,

Ezamadoda Ihempe, 1/- 1/3, 1/6  
Ibhulukwe ze Kodi, 5/- Eze Twidi  
ibhulukwe,. 4/- Ibatyi ze Twidi  
(iqukunjelwe yonke) 6/6 Eze Twidi i Suti,  
16/9

Ikeleko, 2 d.

I Printi (intlobo ezintsha) 3d.

I Linzi, 3 d.

Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

KWIZI HLOBO ZAM EZINTSUNDU.

## J. E. L. HULLING,

ONYANGA NGEMITI YASE KOLONI  
NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo eziyelele kwi Hashi elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele xa umntu ebehlwe lihashe elingwevu nokuba sesinye isifo.

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/-

Oka Kulling umncedi onyaniso wezifana zama nkazana, akuko yeza ligqita eli, linge botile ezihamba kwi 4/-, 7/6, 11/- ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dyungdyungu—linge mbizana 2/-, 5/-, 11/-, ne 22/- inye.

Aka Kulling amagaqana oku hlambulula igazi, eku ngeko nto ingapezu kwawo.

La Mayeza emifuno ezifo zonke enziwa ngemiti, nange ngcambu ezimbiwa apa e Koloni ezihleli zigciniwe.

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

## UTIKOLOSHE!

## UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

### KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti,

### SELEVULE EYAKE IVENKILE

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A. J. CROSS & CO.

## GEO. CHRISTIAN & CO.

PAINTS, OILS, AND VARNISHES,  
Pots—Kafir Hoes—Red Ochre—Cutlery, &c., &c.,

for Native Trade.

### ROUGH GOODS OF ALL KINDS.

Tina bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulanlu ibiyivenkile yo mfi u

(Ngomti) M. KEEVY & CO. yati ekugqibeleni yano J. BIRT & CO., noko tina ASINANTO NEZIKWELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezi- hlalulwa kuye ngu A. J. EVANS & CO

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI zokuti bayakubizwa izikweliti ezidala.

INT WE NINZI YEMPAHL A  
Ezifuneka kwabantsundu, ongamjula kuzo ZILULA NGA-  
MANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna ezona

Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo zizizo.

Kauze Kuzibonela ngokwako.

Ivenkile endala yento Zonke, ese Koneni.

## CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-  
tengisa ingumqulu na nganye.

Church Square, E RINI.

### IKAYA LABANTSUNDU!

DURBAN STREET and. MACLEAN SQUARE.

## u PAUL XINIWE

UBULELA. izandla azinikwe ngumzi ontsundu ekuxasemi Kaya lawo.

Njengomnqwano wake wokukonza umzi uyazisa ukuba uvule isebe e Maclean Square, pambi ko Irvine. Ugcina ezona zixaso, nendawo zokulala ezilungileyo. Kwane habile entle ne groom ylungileyo. Eyona nto intsha, uvule isebe elitsha, lokutengela, atengisele wonke umntu omgama into nina yonke. wazana nezona zitora zikulu, nezi tshipu. Kuya zeka ukuba i Qonce yeyona dolopu itshipu ngento zonke, unokuzi fumana izinto ngawona manani apantsi. Ubako kuzo zonke imarika, nama fandesi. Yonke lento ngamanani apantsi kunene. Durban Street, King Williamstown, January, 1888.

BANTSUNDU ! BANTSUNDU!

NOKC niti " a Nonyondla akanankomo " yazini ukuba impabla zakwa PASCOE ziyazikupa ezinye. Impabla zetu azivuki. Ziyalala. Ityali zetu zicimilanga. Ezamadoda namakwenkwe zitshipu kanye. Iprinti, i-Kaleko, Ezehempe iziziba, nezitofu zama- nkazana. Ezokutshata, njalo, njalo.

Yizani kuzibonela ngawenu ameblo kwa Pascoe.

Amagama ake

AMADODA "U-SIGINGQI." ABAFAZI U-SILINDI." ISITEKETISO " FOLOKOCO.

Ezantsi kwetyalike yama Skotshi.

## Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

## BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi  
kwe ofisi ngase mcantcatweni.





yimihlaba yabantsundu ne taitle zabe ku-pela kweyona nto nentloko yokuteta, wafika wayingeniswa kwintlanganisano yabafundisi e Lesseyton, yamkelwa ngama Europe, siteta nje isingetwe; nakwi Conference kwatwa iyakutetwa yinto elungileyo abafundisi bayingene bonke. Eligama lokuba ngu Judasi andazi ukuba livela pina. Okanye ndiku-xelele uninzi lwabantu lute nga yi Mvo, elo ke ndilisingisa kuwe Mhleli, bonke abantu xandisiya amahlili, abantu abanenozo (abanjengabaya bebenzwa ngm Hala, ndi-ti kuye abanengqondo ngabo base Griqua. land ne Transkei nabo bonke abangakupa-nga mali zabo entweni abangayiqendiyi), bamangalisiwe. Elokuqukumbela nali: nokuba aba Disepile be "Mvo" sebengabentombazana ka Mhlakaza u Nongqause, ukuba iyakuquba ngoluhlobo iyakwenzakala, ndinyanisiwe. Tata isiyalo, wahlele amazwi ababhaleli bako, liyakuti endaweni yokuba litamsanqa libe lilishwa, sewuvumile nje ukuba libe lipepa lokugxeka. Likumbule ilizwieliti "Hayi, itamsanqa lomntu onga-hambiyo eqingeni labakohlakeleyo, ongeui-iyoye endleleni yaboni, ongahlaliyo nase sihla- iweni sabagxeki." Okwanamhla ndisatsho-nela, ndiyakubuye ndikuxelele enye into kwakameinyane.

GEO. PAMLA.

NATIVE OPINION

WEDNESDAY FEBRUARY 29, 1888.

The Dead Pass NOW that the regulations are

over, Mr. HOFMEYR'S Act, comes into force. That Act relieves certain natives from certain rude laws, hitherto indiscriminately applied to Africans, because of the dark colour of their skin. The natives singled out for special relief are those who have been duly registered as voters; as also, although they may not be voters, the holders of the Teacher's Certificate and of the Inspector's certificate showing that the possessor has passed the Fourth Standard, Under-Graduates or Graduates of the University and Ministers of the Gospel. Several Acts are mentioned in the schedule as those from the operation of which these people are free; but it is, we believe, from one law only that immediate and tangible relief will be felt. That is the Pass regulations. For the rest the measure has also served a very useful purpose in fixing in the minds of those who have to do with the practical enforcement of the laws the important fact that the day is passed when they may apply lynch law to the native simply because he happens to be a native. As a result of the passing of the Act we note with satisfaction the sudden collapse of the Pass laws even as regards those who are beyond the sacred rayon of Mr. HOFMEYR'S Act. This is what we discerned, when we appeared to some of our friends to be forsaking the masses of our people, whose cause it is our policy to side with, in order to support the privileges of the more advanced among the natives who are best able to take care of themselves. Mr. HOFMEYR'S Act provides for passes being carried by the favoured class to distinguish them from the non-descript crowd. The fact that, ever since the Act was passed, no policeman has ever insisted on the production of a pass by a Native, proves the soundness of the contention of those who did not tire to assail the pass system in its palmy days. Farmers are not worse off now that the pass is dead and buried, than they were when it flourished. It might, with much force be said, that they are better off without it. Only Natives travelling on business can travel now with ease, while those pursuing shady errands dare not, without a pass, look a policeman honestly in the face. In the past pass days, the policeman had to satisfy himself with the scroll; but now without a pass he has a far better chance of detecting a rogue by simply addressing to him a few questions, answers to which might give the policeman the clue. Such being the state of facts, it is to be hoped that no steps will be taken to render it obligatory for a native who comes under Mr. HOFMEYR'S Act to carry the Pass passively provided in that Act; but that all will agree to allow that medieval piece of legislation to die a natural death.

Editorial Notes.

IN an article in which it deals out blows on Mr. Levey, the Magistrate of Gala, the *Umtata Herald* falls foul of this journal for having failed to see the wisdom of submitting certain important issue, connected with the interpretation of the Constitution, before Major Elliot's Court at Umtata. For having expressed these doubts we are charged with offering gratuitous insult to Major Elliot. Things have come to a pretty pass when public writers may not express an opinion on the relative merits of public institutions because someone will be insulted. And to our contemporary it may fairly be retorted that it has done to Mr Levey exactly what it chides us for having done to Major Elliot. Example is better than precept, dear *Umtata Herald*: so we cannot attach weight to the censure you bestow on *Imvo*.

EXCEPT on account of the peculiar circumstances of the Transkei, ninety-nine persons out of a hundred would hold with us that as regards authority and research in matters of law, the difference between an ordinary Transkeian Magistrate's Court and that of the Chief Magistrate is as the difference between twaddled and tweddledee. Hence the existence of the oft-expressed opinion that the substitution of a Recorder in the Territories for the Chief Magistrates would ensure confidence in the administration of justice. As regards the weakness of Mr. Levey's law on the point that the natives of Cala held their allotments on communal tenure, we are, as we have been, entirely at one with the *Umtata Herald*, and we do not yield even to our contemporary in our satisfaction with Major Elliot's decision which upholds our contention. On the question of aliens, however, the Chief Magistrate's Court felt with us the necessity of having the matter decided by a Superior Court. What has the *Umtata Herald* to say to this? This is all we meant when we said "it would be a sheer waste of money to go to Umtata with these questions." The fact that the matter of aliens is still open shows we were right.

THE subject of aliens was raised in Major Elliot's Court in connection with the applications of John Veldtman, John Kentani, William Magwevana and Jonas Mtshisa, all very prominent men in Fingoland. As a specimen of the applications we may mention that John Veldtman claimed to be registered on the grounds (1) that he occupied a house worth more than £50; (2) that he had been under the Queen more than 52 years; (3) that he is in receipt of salary of £100 a year; (4) holder of a farm of 1882 morgen, and has title deeds; (5) owner of two erven in Butterworth township with title deeds. In adjudicating upon these and similar cases the Court held that: "It appears from that clause (10) that although an Act of annexation or a deed of cession, may make the people British subjects, it does not bring them within the requirements of the franchise. Had it not been so it would not have been necessary to provide for the admission of the subjects of the Batavian Government. If annexation did of itself admit them to the privileges of the franchise it would not have been necessary to make this reservation. Whether I am right or not must be decided by a higher court, but I cannot admit the claim of anyone who is not a natural born British subject unless he has complied with the law by taking out letters of naturalisation. If the provision made in the section I have just read in regard to the subjects of the Batavian Government was unnecessary, it is for a superior court to determine. I must administer the law according to what seems to me the rational construction to place upon it, and I must therefore reject these claims."

IN the matter of the Batavian Government, we can understand the over-caution of those who drafted the Acts, when we remember the complex questions relating to allegiance which arise after the cession of a country by one Government to another. The Batavian subjects reservation has nothing to do with a people similarly circumstanced as the natives, who absolutely sunk themselves in the Queen's Government, and as to whom the question of double allegiance does not exist. We cannot therefore understand Major Elliot's scruples about admitting Veldtman, based as they are on the position assigned to former subjects of the Batavian Government. Veldtman, and those who claim the franchise with him, owe no allegiance to any other power, as the natural-born subjects of the Batavian Government still do to that Government. This makes all the difference in the world. Lord Mansfield when delivering the judgment of the King's Bench in the case *Campbell v. Hall* showed that in all cases of conquest, the previous aliens became subjects of the crown, by subsequent conquest; and of course were virtually naturalised by the act and operation of law. "The conquered inhabitants, once received under the King's protection," said Lord Mansfield, in judgment, "became subjects, and were to be universally considered in this light, and not as enemies or aliens." (See Cowper Reports, 204.) For conquered read annexed and our contention is established. Mr. Chalmers in his "Opinions of Eminent Lawyers" has shown with copious and pertinent illustrations "how aliens may become subjects." He concludes by observing that the naturalization of aliens "must and may be done by Act of Parliament, or by the operation of the law. By such operations of law, it is not too much to assert, that there have been acquired to the British Empire, since the commencement of the present reign forty millions of subjects."

We may close our remarks on this interesting subject by reproducing the joint opinion of the Attorney and Solicitor General, Sir John Campbell and Sir R. M. Rolfe, as to the claims of two persons resident in Mauritius before the cession of the Island to privileges of British subjects after the Cession. It seems to us to be conclusive or the point we are labouring. Said the Crown Advisers, "The question whether these gentlemen, or either of them, are or is entitled to the privileges of British subjects, depends on the question whether

they did or did not avail themselves of the right given by the Treaty of Paris to repudiate their allegiance to great Britain and to continue as they were before the conquest of Mauritius, subjects of France: prima facie if they continued to reside at Mauritius for a period of six years (which was the term allowed by the treaty for parties to quit the ceded countries and dispose of their property,) they must be considered as having intended to become British subjects; and we are clearing of opinion that if they once became British subjects they could not afterwards divest themselves of that character by taking the oath of allegiance to France or by any other act. In this respect we see no distinction between subjects who have become so by cession or conquest and natural-born subjects." The italics are our own.

We have no space to-day to notice the attack of the *Alice Times* on *Imvo* nor to refer to other topics of interest. The importance of the Aliens question claims first attention.

G. Frauenstein

KWA OOBOOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibutataka ndizilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

Imfele, izikumba, umbona, ingqolowa, Ndzizolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

ISAZISO.

Nalo icam! Nalo icam!

MR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazima nenqholowa. Umema umzi wonke. Usila ngenyamekokasi enkulu. Alinam-fihlakalo zanto lona. T. S. NGUDLE. Kumbi, o/o R.M.O., Umtata.

ISAZISO.

INTLANGANISO YOMANYANO LWA. BANTSUNDU, iya kuba se Ngqatn-kwe kwa Mr. Jack Badnle, ngo-Mgqibelo wokugqibela ku February lo sinaye, 25th inst. Iya kuqala ngo 9 kusasa, ize ipume ngo 4 emalanga. Ingxoxo zezi: 1. Ngu Mr. A. Gontshi, "Ngendlu yentlanganisano." 2 Mr. Sijadu, "Ngenteto ka kucandwa okutetwa ngu Mr. Pamla ukungafuneki." 3. Jos. Jno. Sikwebu, "Ngemicimbi epatelele emfundweni." Jos. JNO. SIKWEBU, Secretary, Umanyano Lwabantsundu. Nomaheya, Feb. 13, 1888.

ZK'W'.A. EEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo lisisisulu! I sisisulu! e Qonce ukangele emarkeni. Kufike into eninzi yonoxesha bengubo zamadoda. Ibhulukwe ne Bhatyi ezingonoxesha zi ishipu.

~E BENCUTI (SHAWBURY).

SIKOLO Sokufundisa Intombi siyakuvu. Iwa ngomhla wama 30th January, 1888. Umpati waso ngu Miss F. SARGEANT, Oneucwadi zokuzazi lomsebenzi ezilungileyo. Umrumo ngomntwana emnye xaahlala kona zi £2 5/ ngenyanga ezintandatu. Bebabini, ingabamntumnye £4. J. R. CAMERON, Shawbury, December 24, 1887.

Imisesane ye Golide yoku Tshata, 7/6 umnye. Ingeji ze Golide, 7/6 inye, KWA

J. HILNER, E Qonce.

Ingcibi ye Watsha nentsimbi zekuhomba.

J. G NICHOLSON, Igqweta elise zinewadini zakomkulu nomteteleli wama Fandes, E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatlalwe kwa ngoku. Yonke into ayi patisisweyo ifezwa ngokukaula. Uti Gosa le Colonial Mutual Life Assurance Society.

IVENKILE KA GREEN YABANTSUNDU.

KUZA kuvalwa ivenkile efanale Abantsundu kanye e Komani. Zonke izinto ezifanele bona bozifumana zisisulu. Utenga zonke izinto ezinjengo Boya, Imfele, nazo zonke izinto eziziswa ngabo. Unentlobo zonke zamayeza abantsundu. Yiya kwa EDWARD GREEN.

B. G. LENNON:& CO.,

Abatengisi bamayeza nabenzi bawo E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwa. Iasele kulawo alandelayo, abhalwe nge nteto yesi Xosa. Oka LENNON Umciza Wokholokohlo Eka LENNON Umciza Yamazinyo. Oka LENNON Umciza we Stepu (wesifo sentsana). Oka LENNON Umciza wamehlo. Eka LENNON Amafuta ezilonda. Ezika LENNON Inqagatana zomsheskisane. Oka LENNON Umciza woxaxazo. Oka LENNON Umciza wepalo. Oka LENNON Umciza wengozu. Oka LENNON UMTENGISI

P. H. POTTER, Toleni, Transkei.

MANENEKAZI!

KANIZE kuzibonela impabla yetu entsha evela Pesheya kolwandle, E-Ngilane.

I PRINTI.

Ezilungileyo 2d kuse kwi 6d.

I PRINTI.

Ezimatakutaku nezibuketshemiya 6d to 9d.

I MUSLIN.

Ezihhlobe, ne KOTONI e yi Brocade 4/ d to 6d.

I KELEKO, 2d to 6d.

IZITEYISI,

Ezilunge KUene, 2/6.

IMITUNZI YELANGA,

Ngamanani apantsi.

O Mashini bokutunga

abona bamanani apantsi apa e Koloni.

W. O. CARTER & Co.

MACLEAN SQUARE,

Isaziso kubo bonke Abahambi

OFUNA indawo ebusulu yokudla, neyokulala, makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Onenkuku zokutengisa makaqale kwakona, wofumana amanani ase malikeni ngazo. Qondani apo akona— Market Square, (e Rini) Grahamstown. JOHN G. KOSANI.

Grahamstown, 15th December, 1887.

ELIKA ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izito ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka e- ngqondo, Izifo zesi Euba, neut' eninz 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 ngenqiniseko eliyenza ukuba liyayi pilisa inko. Iiso yezifo zabantsundu base Afrika, kwa. nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhotele nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

AMAYEZA

ADUME KUNENE, KA

JESSE SHAW (U-Nogqala)

E-BHOFOLO.

Enziwa ngemiti ekula apa eSouth Africa

AMAYEZA aya yalezwa kakulu ngumninio ngenxa yoku ngqinelana kwawo nezo zifo ezenzela zona; ngenxa yoku kalleza uku needa noku ngawenzakalisi umzimba, ngenxa yobu pantsi bexabiso lawo, ngenxa yokucoceka ekweziwini kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza oganzange ungakupilisi ukuluma kwe oka nezinye inunu

ELONA (Specific). Elona yeza lesifo so xaxazo lwe gazi nezinye izisu ezikatazayo

UM-AFRIKA (Africanum).

UmfundoYEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke

UMHLAMBILISO (Eye Lotion) Oyena mpishi wamehlo abulalayo

UMGEDI ORARAYO (Herbal Alkaline . Aperient).

UHLIKHLA (Embrocation). Amafuta omi wokupilisa ukuqagamba komzimba, UKuti Nqi kwa malungu ukuxazaka, njalo, njalo. UMDAMBISI (Soother). Amafuta omi okupilisa ukutsha, ukutyabuka, nezinye

UMNCWANE WESIHLAHLA (Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinyinkatazo

UMOMELEZI WASE INDIYA (Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka nokungatandi nio itiyiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonnda njalo njalo

IGUDISA (Emollientine).

Into elunge kunene ctanjiswayo ebenza bububu- hle bugude ubuso.

UMGUTYANA (The Powder)

Lisetyenziswa neli kutwa "Lelona" xa isifo sokuhamba igazi sendele.

Izalatio zendlela yoku wasebenzisa zishicilelwe ngokuzahsekileyo zatwina nea kwi bhofilana nezi- tofilana ngazinye; eziti zakulandela ngokufezekileyo angaze angapilisi lamayeza. Ngenkumbi kuya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekelhi.

Akandwa enziwa ngu JESSE SHAW, Igoira ehsebenza ngeniciza, e Bhofolo, atengiswa nguve nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMATEZA—

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

E Ngqamakwe—Mrs. Savage.

E Monti—B. G. Lennon & Co.

E Rini—Wells.

E Dikeni—R. Stocks.

E Komani—Mager i Marsh.

E Bhatyi—B. G. Lennon & Co E Ngquswa- W. A. Young, Esq kaya lawo e Fort Beaufort kwa Nogqala-

Amayeza ka Cook Abantsundu.

Umzi ontsundu ucelelwa ukuquba ukange- hse lamayeza abalulekileyo.

COOK Iyeza Lesisu Nokuzaxaza.

1/6 ibotile. Elika

COOK Iyeza Lokukohlala (Lingamafuta).

1/6 ibotile. Aka

COOK Amafuta Ezilonda Nokwekwe.

9d. ibotile. Elika

COOK Iyeza Lepalo.

1/6 ibotile. Ezika

COOK I/ ngebokisana.

Eka Incindi Yezinyo. 6d. ngebotile.

COOK Oka

Umciza Westepu Sabantwana. 6d ngebotile.

COOK Oka

Umgutyana Wamehlo. 6d ngesiqunyana. Oka

Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

& E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza Nge Post xa bebbalele kurn batumela izitampono

nokuba yima; li eb-hamba ngepepa i- posi (P.O.O.) Imali yawo yi 3/6 lilinye ngaa

paandle ko Mpilisi Wenene (Sure Cure) oyi

JESSE SHAW, Igicisa Lemiciza. Ihe Laboratory, Fort Beaufort.

Printed for the Proprietor, J. TENGO JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.