Imvo Z[illegible]

(NATIVE OPINION.)

Authorized Medium for the Publication of Government [illegible]

IXABISO 3d.] KING WILLIAM'S TOWN, [illegible]

Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku ceba lisayo, ulungiselele ukuba anike sloua nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa.

THOS. MORIARTY.

5 August, 1886.

J. E. L. KULLING,

New Street, E-Rini,

Ingina eliyayanga ngemiti yelilizwe.

LENDLU imisetwe ngokukodwa ukuba ibe yeyo kusebenza nokuayanga ngemiti embiwa kweli lizwe, enyanga zonke izifo zamadoda nezo Mankazana, nokuba umntu simbile ubamini nokuba sise gusini ne. Lomiciza yenziwa ngemiti yeli lizwe. Nokuba umntu zelelele ngendiz sielfo sokungapalazi iyasipilisa. Linokutumyelwa nge posi xa umntu aliyalezileyo. Litengwe kakuhle.

YIYANI KWA

C. A. JAY & CO.,

E QONCE,

XA SUKUBA NIFUNA—

Izikomkwane—Izto Zokusebenza
Imela ne Folokwe
Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwako imiscane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

QONDISISANI!

Ngexesha lokutengiswa ko

BOYA.

Ikeleko
Ne Printi
Nemingwazi Yamadoda
Iswekile
Ne Kofu
No Mgubo

Zitengiswa ngama xabiso apantsi kakulu.

Kutengwa yonke into no Boya.

KWA

W. O. CARTER & Co.

Kwi Bala lika Makeleni,

E-QONCE.

ISIKUMBUZO.]

—:—

JOSEPH J. YATES,

[illegible]

[illegible]

[illegible] STREET, ukuye e ofisini yamatyi, ukungena no Drayton.

JOHN J. [illegible] & CO.,

ISITORA ESI[illegible],

Sengubo nobu Qeleqele beza Mankaza[illegible],

E-QONCE.

Ezamadoda Ihempe, 1/- 1/3, 1/6
Ibhulukwe ze Kodi, 5/-
Eze Twidi ibhulukwe, 4/-
Ibatyi ze Twidi (iqukunjelwe yonke) 6/6
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I Printi (intlobo ezintsha) 3d.
I Linzi, 3½d.
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam. [illegible]

QONDAN[illegible]

UKUBA le [illegible] umisiwe ukuba [illegible] we Marike Gaeedlanya, ndikwa ne gunya loko [illegible] intlobo zempahla ebamkiyo nesingqwelo kulo maito wase Qonce. Ngoko ke ndiyaqinisekisa abantu ukuba basi xise kuyo impahla zabo abatengisa. Uyakubiela esenza ngako konke ukuba abafumanizele elona xabiso [illegible] mandesi. Xa impahla ingatengwanga akusokubizwa nto, xa [illegible] ifumaneka kwasemva kwe fandesi. Ngoko ke yiza, zalela zezintlobo zako ukuba zizise mhlaumbi zitemele inkabi, nomazi, [illegible], [illegible], neguaha, ne hange, yonke into e Qonce ku

O. DONLAN,

Umteteli Marike Oneedlanyo.

Oyakuku nika nelona cebo lipililyo lokutengisa ngakutya kwako ngexabiso elipezulu le Marike.

Lesasha, Paula, Funda, nas Utyisa.

XA abalela abazasi [illegible] kuye, lo ngoze [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] e Ngilane ize kuye [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] ku Augusti [illegible] Kaxa kahlele. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] njalo njalo [illegible] [illegible] [illegible] e Ngilane ngakwaza.

P. F. [illegible].

E Jojosi, July 27, 1886.

THOS. H. COPELAND.

BATHURST STREET,

E-RINI.

Ukhala aba neyona mpahla inzima enjenge

NGUBO ZENTLOBO ZONKE
AMAFELANE

NE NGCAWA

[illegible]

[illegible] mhlope.

Kwabo bafuna into ezi[illegible] ezintle!

Buzani kuzo zonke ivenkile [illegible] lene nazo impahla engaba ziyi [illegible] sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

INGUBO [illegible]

[illegible]

[illegible]

IZIKAFU [illegible]

[illegible]

[illegible]

[illegible]

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa
Nakwa-Ndabakazi
HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngaye yonke into etengiswayo ngabantsundu anjengokudla, nezikumba njalo njalo.

JOHN J. IRVINE & CO.

GEO. B. CHRISTIAN & CO,

[illegible]

Hardware and Ironmongery,

[illegible]

Groceries & Oilmen's Stores,

BRUSHWARE, [illegible]

PAINTS, OILS, AND VARNISHES,

[illegible]

ROUGH [illegible]

GEO. B. [illegible]

ISISULU SE NGUBO

ZA

MADODA NEZA MANKAZANA

KWA

GIBBERD NO BRYANT,

E QONCE.

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Ihempe Ezimhlope, ziqala 3/6
Ihempe ze Printi
Ihempe Ezofuneleyo, ziqala 1/
Ihempe ze Fleneli
Iminqwazi etambileyo, iqala 2
Iminqwazi ye Twidi, iqala 10½d
Ibhulukwe ezomeleleyo zekodi
Ibhulukwe ze Twidi, ziqala 5,
Ibatyi ezimnyama ezilungileyo 15/
Ikolala namaqina
Amaqosha azizitadi naw zihlahla
Ibhulukwe nebhanti, nehempe, neminqwazana ye Bhola.
Imiqulu eyomeleleyo yehempe 4d.

Ezamankazana

Ityali ezimnyama, ziqala 2/3
Ityali ezinamabala, ziqala 3/
Ikeshemiya zeqiya ezimnyama, zibanzi kakulu 10½d
Amabala onke ekeshemiya, zibanzi kakulu, 1/3
Izitofu zelokwe, ziyi 4d. 6d. 8d. 1/. iyadi
I Printi (Ezingapumiyo)
I Printi ezibukeshemiya, 6d iyadi
Izitezi, 2/ ne 2/6
Ilokwe ezi kutiwa zi Chemise, 1/6
Ezilokwana zangapezulu ezimhlope (white skirts) 2/
Amıgqabi ne Veyile
Ikausi nezihlangu
Amaqina
Ikeleko emhlope

ISUTI ZOKU TSHATA
ILOKWE ZOKU TSHATA, ziqala kwi 20/-
ISETINI EMHLOPE ne SETINA EMHLOPE

KWA

GIBBERD NO BRYANT.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

OLOLIWE BAKA RULUMENI.—BELASE MAXHOSENI.

Iholide ze Krismas ne Nyibidala, 1886-7

UMNTU wohlaula ixabiso lohambo yokuninga paya kolwa, ngokuya nokubuya akuanta kuzo zonke izitishi, kuqala ngolwesi-Tatu 22 December de kube ngomGqibelo 25 December 1886; nangolwesi-Tatu 29 December 1886 de kube ngolo-Mvulo 3 January 1887, angati umntu abuye ngalotikiti ngo Mvulo 31 January 1887 akuba ayatanda.

Ukwenzela ababambi kuya kubalaka i Treni ezininzi nge Holide. Lezo kumapokopoke ancanyatiselweyo.

T. E. PRICE,
Umpatiswa.

Kwi Offise Enkulu e Monti,
December, 1886.

UNGA UNGAGCINA IMALI NA?

Ukuba kungalo ngiuge ingubo yako kwa

BROOKS,

69, BATHURST STREET,

[illegible]

Iveki.

UYACELWA wonke umzi ukuba ulinge kwangalenyanga uyifinyezele ekupeleni kuka December lo imali yepepa. Nentwana encinane iyakwamkelwa.

IBHULU eligama lingu Operman e Batenjini (kwa Gcina) liqeshe inqwelo ka Piet Ralan lisiti lisa umtwalo e Alvani. Alibuyanga libuye. Kuvakala ukuba lirunele e Transvaal.

KUSAND' ukubulawa lugcuka e Ncera kwesika Mabandla. Akwaziwa ukuba ingaba ivela pina.

SIVA ukuba umbona welilizwe utengwa kunene ngoku o London kwela Mangesi. Ufunolwa ukudlisa amahashe. Uyaqala ngoku ukusiwa kwelo umbona.

AKUKAFUNYANWA nto kwa Centane nakubeni sekuko ikulu labantu elisebenzayo.

"N. N. MAMPENOWINI" akusitumelanga elona gama lako: ngokoke asinakuyisa so inteto yako.

U MR. ROSE-INNES, Jr., M.L.A., uzimisele ukuba aze abe nentlanganiso nomzi ontsundu Engqushwa ngolwesi-Tatu, 29 December lo.

AMADODA anoesapo maze ati akufika o Rini ake amndwendwele u Mr. Thos. H. Capeland aya kusifumana busulu ingcawa, namafelane, namabhayi, njalo-njalo.

OMNYE wezidlwengu ezihamba zibamba abelungukazi e Natal ubanjwe wakatswa kunene ngabelungu beloswe, asiko amadindala seledatyalalisiwe. Uyagula kakulu zezo zivubeko. Ube mbambe ekitshini lowo mlungukazi.

INKANGA icumile kakulu nonyakanje asazi nokuba ixela indyebo nokuba ixela ilanga kusinina, kodwa yinto edla ngokuba lupawu lokubalela okukulu. Empahleni ayinamsebenzi kuba aziyityi nebhokwe zonanto zitya yonke imiti.

LIXOLIWE pakati ko Rulumente nama Mpondo kungaliwanga.

LOMHLA kwakutetwa zikulu zase Mampondweni no Rulumente kwabonwa umawaka amahlanu empi emdeni wela Besutu ixhobe yagqibelela. Bebuziwe bato bayasingela, kutaho ucingo; siti tina kubonwe isanga.

I PALAMENTE yase Ngilane iyakudibana ngomhla we 13 ku January 1887.

IXA lekuvuna ingqolowa, netapile, nehabile, nerasi selingene. Ngaši noonyaka nja lagqolowa iyakumakelana nengqolowa zase Bhazi. si nezase Mnyameni. Ngase Komani e Batenjini kuko umlungu owade walinga [illegible] ngqolowa, ezingamawaka angamashumi asibhozo (80,000). [illegible] Gcaleka [illegible] kuloku azilinywa ingqolowa.

[illegible]

uo Rulumente kulento yama Mpondo. Ipepa lase Cawa elinteto siyibonakalisa ku Manqaku lirole ose mvubu isabhokwe elimxatula ngaso, kuba ubengati ngumhlobo kanti, ngu "Kaka-ka-mpetu."

ESITETWENI no Rulumente inkosi ebeziko za Mampondo ngo Sigcawu, Masepula, 'Umhlangaso, Manundu, no Matoxa, zihamba no mfundisi u Hagile (Rev. P. Hergreaves). Umqikela akabangako ngenxa yokungapili. Ide yapela yonke inteto engoko.

ABAFUYI begusha sasibavuse kwango September sati noko ixabiso loboya lipezulu nje liya kuhla emva kuka November. Okunene ihlile lonto, ngoku buhlile kakulu.

U REV. R. W. LEWIS obesakuba se Mnoeba kwesika Diko Emampondweni use Mkangiso ngoku ugxotwe zipitipiti ezi zikoyo kwindawo yake.

IGCUDWANA elaukela *Imvo* e Katikati liya bukeka kuba alinamatyala kwelipepa kuyabonakala ukuba lawo madoda azimisele ukuwa evuka nesi sibanana sizi *Mvo Zabantsundu.*

ESIYA sikitshana sanduluka e Natal sisiya e Ngilane namadoda amatatu asizanga siye kufika. Kutiwa kuko esibonwe sidada elwandle sibhukuqekile e Bhayini lase Biscay e France. Azi ukuba siso eso masibe sapeqeka kukulwa kolwandle.

IMVULA ine kakulu e Barberton kwele Golide.

Imvo Zabantsundu.

NGOLWESI-TATU, DEC. 15, 1886.

Olunye uloyizo Loxolo.

LIXOLIWE paka ti ko Rulumente na Mampondo. Sitandazela ukunga olo luxolo lunga lolwapakade. Bezidibene ngomhla we sibhozo izikulu zamacala omabini okokuba kuvisiswane ngezindawo: eyokuqala, ukungenelwa kwezwe lama Xesibe, ate ukuyipendula Unkosi MHLANGASO ngama Xesibe awaqalayo ukuwel' umda angenela elama Mpondo, nakuba Amampondo apindezelayo ayenza lonto ngasele ko MQIKELA. Ifike lo Nkulu yase Mampondweni yamqinisekisa u Rulumente ukuba emva koku akusokubuye kubeko kungenelwa kwezwe lama Xesibe. Ufanelwa kubulelwa u Rulumente kuba engalinyanzelanga elazwi lokuba makurolwe, isitabataba ngenxa yeso senzo; mhlaimhli ngewatywe [illegible] inteto ka NDABENI yokuba [illegible] iyenziwa nangabantu becala letu—"ngoku "kodwa ama Bhaca abengeva noku- "tintelwa zimantyi." Amampondo aliyekele u Rulumente elama Xesibe, avuma ukutabata iwaka leponti (£1,000) ngalowo mhlaba.

Eyesibini indawo ekutetwe ngayo yeyokuba mazivulwe indlela kwela Mampondo, ate ekupenduleni UMHLANGASO [illegible] itola nendlela zivulwe, kodwa ke kufuneka u Rulumente emane ukusilungisa encedisana nama Mpondo.

Eyesitatu, kutiwe nge Rods lika WM. NOTA ukuba u Rulumente [illegible]

[illegible]

yomhlaba nama xhoba nokuya kutyumza Amampondo.

Kubonakala u Rulumente ngokubuduza kwake ukunyusa imikosi nokwaneka inteto yesigqiba ubekolwa kunene kuvana kwe *Argus* ne *Star* ne *Watchman*, kodwa zona izimvo zabantu ezibonakele kwi nkoliso ye koranti zelilizwe ziyichase imfazwe ngangokuba lawo matsha-ntliziyo matatu afumane awagiuye okanye enze umlozi awabetise umoya amazwi awo.

Sincoma ngomxhelo wonke u Rulumente kuba efumene iroba lokuroxa kakuhle kulemfazwe inje ukungcola nokungafuneki kwayo. Kutiwa kuyo yonke lonteto ibeko Amampondo akabanga ntamo zilukuni; ukuba lonto ibangwe ngamacebo abafundisi ekute ngenxa yawo wapatwa kakubi kakulu u Rev. Dr. STEWART yi *Star* ne *Watchman*, lawo mapepa makambulele okanye makacele uxolo ku GQIRA. Tina okukokwetu umsebenzi wabafundisi siwazela ungonceda macala onke, ute wakungenelwa ngolohlobo sati kuqutywa ububhanxa.

Xa sikangeleyo izimeko zezinto ngoku lomnqopiso wenziweyo ulilungelo kuma Mpondo, siyatemba ke owugqalisisa kakulu ukuwugcina. Kufuneka bati beyenza lonto babe nabo ngokwabo beziirariya balinge ukuhamba kunye nokukanya nehambiselo pambili kwinto zokanyo. Ubunyama abunakumelana nokukanya. Mabalivule ilizwe labo kungene abafundisi, kanjako bayikutaze imfundo. Ukuba banokulamkela icebo letu siti le mali baza kumana beyifumana ku Rulumente ngebexhasa iziko'o ngayo. Le Semnari yase Cumngce ngeyiba yeyesizwe sama Mpondo, Abesutu baneyabo bodwa e Morija. Ama Mpondo makatabate umzekelo kolo melwane lwabo, kungenzeka ukuba bangahlala besisizwe esizimele sodwa, kude nalenkatazo yalo Rulumente wase Kapa ungu Nqapela-Ndikule.

Amanqaku.

NJENGOKUBA lixoliswe nje pakati ko Rulumente nama Mpondo ngendlela encomekayo ngaku Rulumente ngati koba luvuyo kubafundi betu ukuva umpunga wolavo lwamapepa (ikoranti) ngale ngxoxo. I Cape *Argus* efane yati pheza bumini esimiliweni sayo yangu malitshe ibadanisile abantu abamnyama nezihlobo ezitanda ubulungisa nokuti tye. Ifike xa iteta ngokulungiswa kwalento yenze inteto etshabalayo nonyelisayo, iti:—"Fan' ukuba imkunconywa i Koloni ngenxa yokuba nendawo zokuvana nama Mpondo ezyiyisindisa emfazweni; kodwa akusokuvakala kunconywa kakulu xa u Rulumente [illegible] ipepa lotyala elihoba pambi kwe Palamente, ityala elenziwe kukubhatala [illegible] mkosi yabantu abamnyama [illegible] exitile, [illegible] amane. Ukuba u Rulumente wayesazi ukuba nya kumana [illegible]

[illegible]

nte baya kukonya ngako konke abanako kwindulana zabo mhlaimbi bati kungenxa yokwala kwabo lento ipele ngoluhlobo nje, okanye boti licebo labo elinobom abalinikileyo." Bafanelwe kukwenjenjalo sihlobo *Star*!

I *Journal* yenza lenteto ilandelayo ekwazekayo ukuba asinakungavumelani nayo ngomxhelo wonke:—"U Rulumente uzenzele ibala ayakunconywa ngalo eli lokuxolisa kuvunyelwane kungabangako ndleko ingakanani kwi Koloni. Sihlala sisalata ubutyututyutu bodwa kulo Rulumente; kuluvuyo olukulu ke ukuvakalisa ukwaneliswa kwetu kukulungiswa kwalento ngengqondo entle kangaka. Asikolwa ukuba soba siyaposa xa siti oluxolo lusetyenzwe yile Nkulu intsha ka Rulumente. Kuyazeka ukuba ufike ukuvela e Ngilane selicopel' imfazwe nama Mpondo elilizwe, sekufun' ukungabiko matandabuzo ngayo; ngoko siti ludumo lwake namhla ingabangakonje. Ubeya kuluqala kakubi ufaulo lwake ngemfazwe ukuba ubelandele umoya walamadoda alaula nawo, kuba oko ebongekafiki ebeselengene emfazweni."

I *Cape Times* ilitsolisa iliti yona:—"Amampondo abonakalisa umoya wokuxolisa into ezitetelayo ukuba luya kuhlala luhleli uxolo. Ngalo lonke ixesha abazipete kakuhle abako ngozini. U Rulumente wale Koloni womelele ngokwaneleyo akangefumane abe ezigxama ekulweni, noluyo lweli lizwe luyichasile imfazwe xa inokupetshwa."

U MR. BROWNLEE uzipeke emanzini abilayo ezikorantini ngokusuke avelise icebo lokuba nalike ituba lokuwatyumza Amampondo. I *Journal* yona iti unanina ukuba ati makutyunyuzwe imipefumlo engamawaka alishumi linantlanu njengokungati kutyunyuzwa ogongqotwane abamnyamana abambalwa. Elase Cawa i *Budget* liyenjenje ukuyihlinza incwadikazi apa ka Mr. Brownlee eyabonakala kwi *Mercury*.—U Mr. Brownlee selenamava kakulu kwinto zabantsundu enolwazi olukulu ngazo, ngangokuba abo bangaqele kakulu impato yabantsundu bati bakuva uluvo luka Mr. Brownlee sebesiti kugqityiwe; lowo amtamsangelayo maka tanyusangelwe, nalowo amqalekisayo maka qalekiswe.—Ngelifupi sebesuke bati *utinina* u Bhuluneli kulento! aze ati akuteta kube sokupele yonke intето oko kutete yena. Kodwa bona abayazi nqo impato yabantsundu, bayazi mhlope ukuba kwimbambano nolaulo lwa Maxhosa akuko qitala lifana no Mr. Brownlee. Elinene laka lasesihlalweni esipezulu layi mantyi yama Ngqika ixesha elide lifumana imali eninzi. Asazi nto waka wawanceda kuyo ama Ngqika, nawaka wawakokela kakuhle kuyo, into ekoyo esiyaziyo yona yile yokuba isi alam esingu SANDILE sabulawa kulawa mahlati ka Matole kunye nento eninzi yamakalipa ake, enye into isizwe sama Ngqika silusali pesheya kwe Nciba nalapa e Koloni. Ngeloxesha u Mr. Brownlee wanyuswa wenziwa Umpatiswa Wemicimbi Yabantsundu, waza nayo wayipata kakubi ngangokuba kwenziwe ubulumko bokuba selesenziwa Imantyi Enkulu yase Kokstad. Ukugqibela u Mr. Brownlee wanikwa ikupa lemali eninzi ayamkela engasasebenzi; saba netemba lokuba asikubuye simve kwimpato yabantsundu. Kanti, yeha! useko. Uti u Mr. Brownlee Amampondo makatyunyuzwe, fan' ukuba ke aza kutyunyuzwa, mhlaimbi kwangalo ndlela atyunyuzwa ngayo Amangqika. Yiluhale, hayi isimvo zabanye abantu! U Maneli u Mr. Chalmers oyazi kwanjengo Mr. Brownlee imicimbi yabantsundu ubhale ngengqondo enkulu incwadi asivusa ngayo ukuba siwachase amanyatelo alukuni ngoluhlobo.

U MR. ROSE-INNES, M.L.A., Igqweta le Jaji uyakuba se Ngqushwa ngomhla wa 29 kulenyanga uvela e Kapa, apo aya kudibana nabanyuli bake abemelayo e Palamente aze ngemin'elandelayo adibane nabantsundu. Ngati ngomhla we 5 ku January wobe se Dikeni adibane nabamhlope lomini. Impi yase Dikeni ayizange ibe namameli unjo ukukutela nengqondo. Ngalo veki izayo u Sir Gordon Sprigg u Nina-lame ka Mr. Innes uya kuteta e Monti nabanyuli bake; kude kwalunge kanye ukuti xa u Rulumente aza kuvalelwa olwake ulovo olandelwayo yindoda yelinye icala impendulo. Kunjalo e Ngilana, nalapa elcaiko ngeliso-nziwa.

Impawana.

Hango unaskslo wela kwinto ka Veila e [illegible] [illegible] [illegible] ... [illegible]

[illegible]

* "Umtandi kwelina ngumtsha" [illegible] Veila [illegible] [illegible] [illegible] nzwela.

[illegible]

lala lizakile kuba liyabalala kakulu. Unako umzimba apume izaganda esilakusi, sibeko nase nticko. Abanye abantu isazasela ukuti yingqakaqa nakuba ingepakanyiswayo ukutetwa lento kwelowo. Kodwa ke kubalala kwaye ukuti xa ifikayo esdawoni ike ibizwe ngamaganyana amaninzana okeyipulala ise isake yale yona. Lento ngebeyikangela bayiqondisise abantu abamel' Umbesho nabese Datywa kuba bahambelana kakulu nabangepesheya, bangasi zisali ukwekwe lwe xwili.

***

Besive lampi yakwa Hala isiti komantyi yona ise kaya kedabela ama Mpondo. Iya kubamba ejani ibanjwe yisijinasa nje? Lizolile ke noko ngoku angabala asa Hala agemkamele igala amase ukaaitwisha akwekwa. Noko lengeama kangaka ukuye kulwa kubonakala ukuba bebefuna ukuse bafumane amahlala okudambisa ukubaba komsimba lirabalala.

***

Abantu base Natal bengenwe kakubi ngumgodoyi wokubamba bebamba abalungukazi. Kubuye kwahla enye into enjalo kwase Congela. Lowo yena amaza kadada ngo Qamata agelelo. Isake yoske Idolopana yase Congela yerapeshela bangati bapambene ingqondo abelungu, singatsheti ito ke ngabelungukazi kuba sebecoyile nokuvela emnyango, ngati ane kutiwa hlasi ngumntu omnyama abaleka naye.

***

Oluhlanga lunga Mangesi nakuba lungaziswele izipako lunemvalo yobanta engapesula kwezinye izitlanga. Sitsho ngalento yase Congela. Site eso sidiwenga nakuvalelwa kwindlwana yamadindala wabetelana kona wonke umzi lwaqekeawa neange lwaloedla wafuzawa kakala pakati ukuba asicinitwe akafunyanwa. Kanti kote elaza ebopuma amadindala 'apuma kuaye naye nakwenxibe ingubo yobadindala, abasiwa isihlelele kuba ebeko kade amadindala abantu abamnyama. Ziaake into napeshera keiwandle asimibombo iluxangxati zahamba naye kaacinane ukuya entolongweni ziyiyekile imisimba ngati azihambi nambanjwa safika samtshixela.

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Ite imantyi mabaxi bonke abantu ukuba mhla litetwayo elityala lalomntu akusokuvunyelwa bantu baza kalipalapula nabase sikorantini abasokuvunyelwa kube boti bakuva ububi bokwenzeka kwalento badale isipitipiti esingafuneki yo.

I Tamara.

Yingqungqutela yokuxoxa ngokuxaswa nokuhanjiswa kwe Lizwi eyabanga ukuba nongamehlo elipepa le *Mvo Zabantsundu* abe se Tamara ngeveki egqitileyo. Lomzi ulungo nendlela le iya e Ngqushwa lwela ngezibuko lika Nqobokazi. Umkolo, nekomkulu lo Mdushane likwa kuwo; kuba nguye lo ukufupi pesheya kwesikolo Unkosi Seyisi obebembele indla-lifa ka Nkosi Siwani eyaluke nonyaka engu Nkosi Menziwa. Koloqolo ngu Nkosi Simiti umninawa ka Siwani into ka Mdushane, u Mdushane ka Ndlambe, u Ndlambe ka Rharhabe. Exazindla ziyele ngecala elipuma ilanga sese Nkosikazi u Nonibe, umfazi ka Mdushane unina ka Siwani no Simiti eyapatela u Siwani akufa u Mdushane yawenzela ilifa kwa Rulumeni umzi ngengqondo yayo epokeleyo—kuba kaloku ingenayo nje eminye iminzi lo wakwa Mdushane umayo Kalitle. Ele kweziya ndudi zilungs nesikolo sakwa Shushu kumi Unkosi u Gebashe into enkulu ka Siwani, kodwa ngowendlu yase kunene—itshawo elile lakuu liyalitabata Ilizwi kwakubonakala ngezitukutuku, nokuxhasha okungeleleleyo ukuba oxwenyaniso ubuqondile ngentliziyo ubutyala besone pambi kwe Lowa wafihonayo; wati akututuzelwa kwaqondakala okunye ukuba kunge neeba ate wadadiswa. Senele tina ukuba u Gebashe usaya kuba sidwangube setyakuwanika isihomo nimsebenzi ka Tixo kweso siqingqi se Tamara. Ibukeka kumnene into yokuba abahlumanzana bonke (ngapandle ko Seyisi) babeko kwintshumayelo ye Sabata, ezibanjiswa ngobushushu obukulu ngu Vallindlela—

> Vela! Nawe esisiteto asizozako,
> Asiseko kuba nawe usipiwe esaiwini!

—bati isiho ukumbonga inkongi yase zulwini akwakulayo mixawaho u Paulisi R. Mdolomba.—[illegible] [illegible] [illegible]? Beleqa nje o Kelana, nabentwana lo Kedama, abo Ntaba, nabo Cola, [illegible] [illegible] [illegible] [illegible]! Kuba [illegible] [illegible] [illegible] [illegible] ukufika [illegible] [illegible] Tamara; [illegible] [illegible] [illegible] Lizwi. [illegible] [illegible] [illegible] yase Tamara. [illegible] [illegible] [illegible] [illegible] ... [illegible] *Imvo Zabantsundu* andiwizi. Kuba tina [illegible] ... Vallindlela uzandele ngokwalawuleni nakulesa eseko sona Kristu, uKwa-mhlaba ke ubekekile indlela ekutwe kwalomzimba apo [illegible] kwale [illegible] ... mfundisi u Makhebetlana wati naye umaazia kwangemini sakudala, mhlaku namhla etabata unambonane ceekelu ongowela wokupatela inkosi Ilizwi. Ubonise ukuba akwabela Ilizwi akumange kwenzo bati ihlwempo. Wenza amabali amadoda awati ngokugqiba, akuzhaempi Ilizwi ngesisbumi amaka atyeba awaweta. Inkosikazi u Nonibe iyalose kwi umzi wakwa Mdushane ukuba sigcine abafundisi. Bangenisiwa nguye apo, mababagcine, leiona lifa abapalise kalo. Abafundisi apa kwa Mdushane ngabako yena yedwa, mababagcine ke.—U Simiti Mdushane ulile ngokudinka komzi ngeenxa yentlumbo angeba namhla babona kwenza into eintle. Ilizwi lamkelwe ngu Ndlambe, wapinda u Mdushane, waqokela u Siwani. Bona sebelivumile. Babulewe ngamapekepeke namatyala, kodwa seleddandulela ngenkubi yeihokwe. Into ka Fanti ikupe inkabi yenkomo. Singenza ulwandyula olungapele ndawo epike nento ezintle esezunikileyo. Lomzi i Tamara uginyisa amate ngendlela esinizi. Intsapo iyafundiswa ekaya nakwizikolo ezikulu. Ise nigcine ke sakuzjalesje ngowona mai usaya kubona amanyakenye. Siwunqwenelela intsikelelo.

Ezababhaleli.

UDABA OLUMNANDI LWENKOSI.

Kaupulapule mfondini wapesheya kwe Nciba, amanye amakosi uhlala ngati uya ivamhla ukubuliswa ungazanga watanda ukufunda ukwazi kodanye—ufunde intlanganiso yamanene e Ngqushwa, ebangela ukucinywa kwawo kwilungelo leyoti. Nyakenye esza ingxolo enkulu ngomhlaba wawo, nanamhla akakancami mayela nomhlaba. Indawo esiwarorisayo ahlangana ngazo, into yokuqala yile:—asifundela umfana ofundileyo, owaziyo amasiko okuqutywa kwesinto nemiteto yase Mlungwini ukuba bamise yena maxa bahlanganiseneyo, bangatsho kuye ukuti wena akunkosi akunazwi kulenteto. Bati bona: siti-siti; noko sifuna okwako ukuteta. Ati umfana ense eliko ilizwi levunyelwana. Kunjalonje zonke esoakosi zihlangene enzini wetile iakosi, kuti ngenye ivaki kuyiwe kwenye njalo-njalo. Ezintlanganiso aziteni nomantyi; nemantyi ayinakwele nazo. Ngapandle kokuleseshu kwam kwi *Mvo Zabantsundu*, ndiqutyelwa ngoko Fundakubi apa kowetu. Nantso ke indawo mpindini yase Mamfengwini, ingamakosi ponoshone kwe Nciba. Unkosi Solomon Zazela, waka wayiteta lento, udati yindoda, waduka sendite mna kulungile apo amakosi ahlangene kona nazi ndiftina ndika. Umzi anekwele awungekwazi ukuququla kakuhle. Sinamadodana nati anjengo Richard Kawa, uko eka Jabavu ongaisokelayo, bangaveta nakuti o Mr. G. Pamla, T. M. Ndwandwa wamnaye e Tsomo kuse nenka intlpalaba, tatanga amaala amangqondo afundileyo ayilibali ukupatwa njengo ezinja. Banyanisile abatsha awuseko umbaso wetu. Lomzi wase Mlungwini ufana nowetu tina Mahlubi, Abelungu ngonalo simnyama kuqwayasa; ngokwa Maphalo Abelungu ake ngonyongande ngokudielana maxa ngasibonileyo wofeis ezaleni.

JOHN F. MAZAMISA.

Ehlobo, 25 November 1886.

ABALIMI NA BARWEBI.

Inqwelo ebesisa markani yako zasa izolo apa e Qonce besilikela lise nqwelo ezine (104), nikyishe uboya na katya, na ukasi namapalanga. Uboya obanga veseavaga bugele kwi 8½ baya kupela kwi 4d ngepenti. Obu rabese noko kaeyama bube yi 8½ za 8d ngepenti.

E MARKENI.

E QONCE (Dec. 14).

Ihabile, 6d to 2/3 ngekulu
Umbona, 1/7 to 3/8 ngekulu
Amazimba, 2/4 ngekulu
Irasi entebuso, 1/10 to 2/8 ngekulu
Umgubo, 4/6 to 6/ ngekulu
Inyhukwe, 2/ ngekulu
Intsimi, 2/ to 3/6 ngeflasa.

E RINI (Dec. 10).

Irasi, 8/6 to 3/ ngengxowa
Ihabile, 1/8 to 2/6 ngekulu
Amazimbe, 10/ ngengxowa
Umgubo, 10/6 to 13/6 ngengxowa
Umbona, 7/ to 8/6 ngengxowa
Isopila, 4/ ngengxowa
Intsimi, 18/ to 20/ ngeflasa.

E KALADOKWE (Dec. 10).

Irasi, 4/6 to 5/ ngengxowa
Irasi, 15/ to 20/ ngekulu
Amazimba, 20/ ngengxowa
Umgubo, 20/ ngengxowa
Ihabile, 2/ to 7/ ngekulu
Isopila, 2/ ngekulu
Ingqolowa, 13/ to 15/ ngengxowa

E KOMANI (Dec. 9).

Intsimi, 16/ to 20/ ngeflasa
Umbona, 8/6 ngengxowa
Isopila, 7/ to 11/6 ngekulu
Umgubo, 8/ ngekulu

[illegible] (Dec. 11).

Irasi, 2/6 to 3/ ngengxowa
Ihabile, 2/ to 15/ ngekulu [illegible]
[illegible]
[illegible]
[illegible]

STUTTERHEIM.

[IVELA KUMBALELWA.]

17 December 1886.

Sitetisi ukuba u Mr. [illegible] [illegible] yamantyi yase [illegible] [illegible] yokungapili kwaye [illegible] [illegible]. [illegible] i Mortimer [illegible] sisebenzi yake e Kubusi apo naye [illegible] na.

Isinanga seokeya esihle ngomhla we Cawa, sitsheta inqwelo or [illegible] [illegible] [illegible] [illegible] Mr. J. [illegible] [illegible] [illegible] e Kubusi [illegible] [illegible] [illegible].

Kule takabi ngumzana lowo, kwakesipulumo inkonzakazi ka Mr. J. H. Lekwe.

UMBULELO KU CAPT. BLYTH, C.M.G.

MONGAMELI WETU ODUMI KUMBSE,—Tina lusapo lwako apa kwa Gcaleka siyavuya ukukubona nemhlanje pakati kwetu. Kumnandi kumntwana ukuhlangana noyise; sinamjikalisi ngoko nasahlange, kuba ungubawo wetu siyintsapo yako.

Kumnandi akukubona amaxesha ngamaxesha umzi ukositiyalelwa, usikangele, usivuyisa, usiyala ngendyalo nakuyela, sobom. Kusifundela tina ilizwe lakwa Gcaleka ukuba sesisa elipepa, [illegible] [illegible] lamaswi okubhiela intote enkulu enazale sona tina lahlanga, lumanandu. Ungasideli kuba kukade sensela imizamo emikulu, kanti noko ngati asinambulelo: namhla sicima ihlaso. Sibhekisa kuwe imibulelo ebikade isasinifisiyweni yetu.

1. Sibulela impato yako ukubantle kwayo; impato entle engenamesa, impato ebheka pambili. Umona ubako wokuti uhlanga olumnyama malungahheki pambili. Akuko mona kulempato yako. Mhla wafika pakati kwetu wafika sisiutlanga ngentlanga, wati ilizwe ebelingenamiungisi waba ngumiungisi walo. Wati noko sisizitlanga ngentlanga ayakusipata ngazandla zinye, nyakosenza nyanto [illegible] [illegible] [illegible] [illegible] [illegible] ... [illegible]

2. [illegible] ... [illegible]

3. Sibulela amaciangalo amakulu [illegible] ... [illegible]

4. Sibulela impato yako malungu na Lizwi like Tixo [illegible] ... [illegible]

5. Sibulela umsebenzi wako malunga [illegible] ... [illegible]

6. Sibulela inyameko yako ukubaka [illegible] ... [illegible]

7. Siyakubulela kuba unendawo [illegible] ... [illegible]

[illegible]

(Signed) [illegible]

Native Opinion.

WEDNESDAY, DECEMBER 15, 1886.

Another Peace Victory.

PEACE has been concluded between the Government and the Pondos. We sincerely pray that it may be a lasting peace. The plenipotentiaries of the two Governments met on the 8th instant to consider, first, the invasion of Xesibeland, with regard to which Chief UMHLANGASO pointed out that the Xesibes were the first to cross the border and invade Pondoland, and though the Pondos retaliated it was not with UMQIKELA's sanction. The Pondo Prime Minister, however, proceeded to assure the Government that henceforth there should be no more raids into the Xesibe territory. It is to the credit of the Government that it did not insist on reparation on this score, probably from an inward consciousness that, as MR. STANFORD admitted the other day, our own people—"the Bacas especially"—have, "in open defiance of Magisterial instructions," brought about disturbances. The Pondos now renounce all claim to Xesibeland, and take £1,000 in full settlement.

The second matter that had to be considered was a free road through Pondoland. On this point UMHLANGASO said the tolls were all removed and the roads are open, but the Government, assisted by the Pondos, must keep them in repair.

The third topic related to the necessity of the Rode—WILLIAM NOTA's—valley being taken over by the Government. For this Government offered a lump sum of £800, which the Pondos accepted. Latterly the Rode had become a thorn in the flesh to the Pondo rulers, and they may congratulate themselves that they have now got rid of it with £800 to boot. We are able, again, to compliment WILLIAM NOTA for attaining his crowning desire of becoming a subject of the Government. In lieu of St. John's River territory the Pondos are to get an annual subsidy of £200.

Finally, a referee appointed by the Pondos and approved by the Government is to be stationed on the border, to whom cases of stock stealing, when traced by either side to the border, will be submitted, and he shall be the authority to hand them to the Border Police. It is no wonder that the Pondo chiefs who signed the new treaty "were greatly satisfied with it." For assuredly the Pondo nation was within an ace of complete, or more than complete, annihilation. When HEROD and PILATE became friends the Righteous One was sacrificed. We confess that we witnessed with considerable anxiety the strange phenomenon of the War-[illegible] [illegible] lying down with the [illegible] lamb and Mr. BROWNLEE [illegible] [illegible] on to a war of [illegible] [illegible] [illegible] ... [illegible]

The Pondos are said to have been of a yielding attitude throughout the negotiations; if this is the result of missionary advice, for the alleged tendering of which the Rev. Dr. Stewart has had to stand a terrific onslaught from the *Star* and the *Watchman*, these organs ought now to thank and apologise to the good Doctor. For our part we have ever regarded attacks on missionaries, on the score of advising the people, as senseless; for missionary influence has never been exercised in this country but for the good of all concerned.

We hope the Pondos will scrupulously observe the terms of the new treaty, which we look upon as being advantageous to them under the circumstances. While doing this they should lose no time in putting their house in order, and try and march with light and civilisation, otherwise there is no hope for them in the near future. Darkness cannot stand before the light. Let them throw their country open to missionaries and encourage education. If they care to take our word they would devote the subsidies they are to receive from Government in supporting schools throughout their country. Buntingville should now be made a national educational institution of the Pondos. The Basutos have theirs at Morija. Let them, in short, take a leaf from the book of their neighbours, the Basutos, and they may yet remain an independent state free from the fluctuations of a Cape Responsible Government.

Editorial Notes.

It will be of some interest to our readers to hear the epitome of Press Opinion, now that peace has been concluded between the Government and the Pondos on terms that appear to us to be most honourable to the former. The *Cape Argus* that has so suddenly become jingoistic to the great disappointment of the natives and friends of justice and order, refers to the termination of the negotiations in the following captious language:—"The colony is to be congratulated, we suppose, upon any reasonable settlement with the Pondos which saves the colony from a war; but there will not be much heard of congratulation when the Government of the firm hand presents the bill to Parliament, amounting, we should say, to something considerable in four figures, for the raising and provisioning of the native forces that have now been on the borders of Pondoland for several weeks. If the Government intended to give in to the extent they have given in, requiring no fine for a clear invasion of colonial territory, and not even paying for the cost of the troops really used to bring them to reason, it would have been far cheaper, and less damaging to the supremacy of the white inhabitants, of which Sir Gordon Sprigg spoke in England, to have conceded everything that was to be conceded long ago, and have saved all this trouble. . . . We notice that nearly all the colonial papers have sung such a chorus of peace at any price as we never remember to have heard. . . . If this change came of any tender regard for native rights we might rejoice in it, but we believe it comes of sheer indifference. That being the temper of the country just now, it is perhaps as well that any severe trial of it should be spared, only do not let us hear too much of our principles." Reading the foregoing one might think he was reading the *Star*; and yet we are asked to believe that the *Argus* has not deserted its traditional principles!

The *Star*, which does not seem to covet any other position beyond that of being the Ministerial pot licker, is jubilant over the result. When it believed the Government were for war, it stood with the *Argus* and the *Watchman* in the advocacy of the "loot and loot" policy; now that Ministers have [illegible] policy it turns round and [illegible] the advocate of peace, [illegible] [illegible] ...men are not. They don't even know the mind of the Government while all the time we have been in harmony with the Ministry. The *Star* and *Watchman* may flare up as they will, in this Pondo business at all events they are out of court as ministerial journals.

Mr. J. Rose-Innes, M.L.A., Barrister-at-Law, is expected to pay his annual visit to his constituents at Peddie and Alice at the end of the present month. On the 28th instant he will address a European meeting at Peddie, and meet the Natives on the following day. He may probably on the 5th January address the Europeans at Alice. In Mr. Rose-Innes the electors of Victoria East have a gentleman who understands his duties as a representative, and we challenge anyone of the electors in Alice and Peddie to say whether they have had a better and a more capable gentleman sitting for them in Parliament. Of course not. We observe that Sir Gordon Sprigg—who is Mr. Rose-Innes' uncle—is coming from Cape Town to address his constituents at East London. Thus in the course of the next fortnight we may have a Ministerial deliverance and an Opposition reply from the foremost gentlemen in the House of Assembly—a practice very common in Great Britain, and which we should be glad to see more commonly observed in this section of Greater Britain.

Mr. Brownlee is getting more than he bargained for from the Press for having suggested this as the auspicious opportunity for crushing the Pondos, as if, in the words of the *Journal*, they were a few black-beetles. The Port Alfred *Budget* thus characteristically criticizes Mr. Brownlee's now famous letter to the *Mercury*:—"Now, Mr. Brownlee has had immense experience in native affairs, and no doubt knows a good deal about them, insomuch so that those who have only a casual acquaintance with Kafir politics have come to consider that Mr. Brownlee's opinion is a sufficient solution of native difficulties; whom he blesses must be blest, and whom he curses must be cursed,—in short *Causa finita est* Brownlee *locutus est* is to them an end of all controversy. But those who are intimately acquainted with Kafir politics are somewhat apt to consider that, in Kafir diplomacy and policy, there has scarcely ever been a greater failure than Mr. Brownlee. This gentleman long occupied the dignified and lucrative post of Gaika Commissioner. We do not know that he ever benefitted the Gaikas or guided them right, anyhow we know that poor Sandilli was killed with many of his warriors in the Amatola forests, and the Gaika tribe scattered throughout Kafirland and the Colony. Mr. Brownlee then became Minister for Native Affairs, and managed these affairs with so little judgment and satisfaction that he was judiciously promoted to Kokstad, as Chief Magistrate of East Griqualand. Last of all, Mr. Brownlee received a very large pension and retired, and we had hoped we had heard the last of Brownlee on native affairs. But, alas! it is not. Mr. Brownlee says the Pondos are to be crushed, and so we suppose they must be crushed, perhaps in the same way as the Gaikas were crushed; but goodness gracious, what consciences some people have! The Rev. Mr. Chalmers, who probably knows quite as much of native affairs as Mr. Brownlee, demurs to Mr. Brownlee's heroic measures, and writes a very sensible letter, warning us against such stern measures."

CORRESPONDENCE.

Dear Sir,—I take your paper and admire your efforts to promote good feeling between the Natives and us Europeans, and I am quite sure that you would be the last person in the world to promote a war between the Colony and the Pondo. It appears that the Pondo sub-chief Umhlangaso, is an educated man, and amenable to reason, but I think you are (perhaps in honest admiration for him) encouraging him too much. I also know something about the Pondo-Xesibe matter. Thirty years ago, that is in 1857, I was for some months knocking about buying cattle between the Bashee and the Umtata, at that time the Xesibe under Jojo, were suffering constant raids from the Pondos. They lived as far as I can see, about where they do now. Joey, the Tambookie Regent (since dead), expressed to me his sympathy for the Xesibes, as also did the Baca chief, son of the Natcani Chief [illegible], who I met at Tabangwana, near the Umzimvubu. He said if they would all agree to combine, they would "go for" the Pondos. At that time Umhlonhlo and his Amampondomise lived on the south bank of the Umtata, and he was also constantly being attacked by the Pondos; and I saw [illegible] of £20 or £30 of those [illegible] by his people [illegible] [illegible]

Imvumo Yaba Ntsundu
(Native Concert).

Ngokuhlwa kom Vulo ngomhla we 20 December kuya kubako imvumo e Town Hall, yalapa e Qonce. Kongenwa nge ndaliso nange Sheleni.

Intlanganiso yamadodana esiko lokungaluki iyakuhlangana, ngo December 28, 1886, ngo 10 o'clock kusasa, apa e Peelton.
A. H. MACI, Secretary.

Ko Titshala.

Kufunwa o Titshala abane 'ziqiniselo kwi Simnari yase St. Matthews' (e Mtwaku) Keiskama Hoek. Kubhalelwa kutunyelwe iziqimiselo zesimilo nemfundo ku Rev. CHAS. TABERER.
October 30, 1886.

ISAZISO.

Kuyaziswa ukuba isikolo sama Ntombazana (Boarding School), sizakuvulwa Emtata, siqala ngo January 20, 1887.
Imali iziponti ezinhlanu ngomnyaka irolwa ekuqaleni kwekwota.
Mabati abafun' ukuzisa kona intombi zabo, nabafun' ukungqina ngaso, babekise ku Bishop of St. John's, Umtata, bakaulizise.

NDONAKALELWE.

Zihlobo zam ndilahlekelwe yinkunzi engwevu emdaka ye Hashe, amanqina amhlope omane ngoku kodwa awa semva, line bala epangweni lase kohlo, iminyaka mibini liqala owe sitatu, itshoba libufupi. Lihashe elibalulekileyo. Olibonileyo ndombhatala kakuhle maka tumele ku mhleli we *Mvo* nokuba utumela kam Jeremiah Tsimani, Lady Grey, Aliwal North.

Ndicela Amehlo.

Ngomhlobo wam u Dawe ongama lingu David Jafta Betela. Ndahlukana naye e Tanka ngase Mtwaku ngo 1885. Ongandilandiseyo angatumela ku Mhleli we Mvo nokuba kum
W. B. MPANDE MAGIDIGIDI,
Bira School, Stourpoort, Peddie.

Ndicela Amehlo.

Kulahleke amahashe apa, mane zinkabi zone. Enye ibomvu inomgcana omhlope embonjeni, enye iyiponi afosi inebalana elimhlope emhlane pantsi kwe sali. Amabini amfusa mtuqwa noko elinye za uliqondisa kafupi linfusa ngoku lomvu, lityebile linopau kuleadlebe yasenene i half mantyi ngapambili. Ukuba kuko ongakona lomahashe makatumele kum
CHARLES BEKWA.
Letsoytoa, November, 1886.

MR. J. A. BRIDGE,
Igqira Lamazinyo,
No. 1, DOWNING STREET,
E QONCE.

ISISULU.
KWA BEHET.
Impahla ... [illegible]

I ALMANAK YE "MVO."

I Almanak yo 1887 iya kupapashwa ... [illegible] ... ngo December 31, 1886. [illegible]

AMAYEZA
ADUME KUNENE,
KA
JESSE SHAW (U-Nogqala),
E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

Lamayeza aya yalezwa kakulu ngumniniwo, ngenxa yoku nkqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune enqinwayo ukuba ingamayeza.

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

ELONA (Specific).
Elona yeza losifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, nese bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)
Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungavi Ngasese, ukungatandi kudla, Icesino nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswana ezikatasayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu neziny inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendele.

Imlatiso zendlela yoku wasebenzisa zishicilelwe ngokuzaliseklleyo zatiwa nca kwi bhotilana nezitofilana ngasinye, ezititi zakulundelwa ngokufezekileyo angase angapilisi lamayeza. Ngekungabiko kaya, nandiu, nanamabi ungenawo lamayeza eziswayo sokulumkela okungekohli.
Akandwa canzwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye ngo bhokisi nange Bhotile nangamagosa ake kwindoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D. Drummond & Co.
E Ngqamakwe—Mrs. Savage.
E Komti—B. G. Lennon & Co.
E Bini—E. Wells.
E Dikeni—E. Stocks.
E Komani—Mayer & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, Esq.
Ali kaya lawo e Fort Beaufort kwa Nogqala.

Amayeza Abantsundu.

B. G. LENNON & CO.,
Abapitikezi Bamayeza,
E-MONTI,

Ngoku batengisa sonke Intlobo, zino zalatiso ezinaliskileyo zibhalwe nga Sixosa kwisiqunyana ngasinye.
Anokufunyanwa ku Mr. P. H. Potter, e-Jojosi ematiloko a Tole, nakwa banye abarwebi.
IYEZA LE PALO. Cwona mciza wenene we Palo.
IYEZA LOKUNQUMLA, ukuxazaza nokuhlasa.
AMAFUTA EZILONDA.
INCINDI YOKUPILISA AMAZINYO.
I-PILIS (Amagqunsa) ampenso.
AMATONTSI AMEHLO ABULALAYO.
I TURLINGTON yoke sikwa nokuxaxaka nezinye izinto ezinjalo.
IYEZA lika LENNON LOKOHLOKOHLO.
IYEZA [illegible] [illegible] isifo (Rheumatism) nezinye izibu njalo, nezinye ka.

Kwa G. Whitaker, kwivenkile etengela nezitwana ezincinane koko, kutengelwa tabipa kanye Umbona, nento ezinjalo, Umgubo, amasikile, njalo-njalo, njalo-njalo.

J. WARWICK TAINTON
UNYANA KA MACU.
Ungo Mtsilani Mtsatyalani,
Nomlbali wo Mtsumelano,
E-MTATA.
[illegible]

Amayeza ka Cook Abantsundu.

Umzi ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

Elika
COOK Iyeza Lokukohlela. (Lingamafuta).
1/6 ibotile.

Aka
COOK Amafuta Ezilonda Nokwekwa.
9d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umciza Wezitepu Sabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d ngesiqunyana.

Niqondise ukuba igama ngu
G. E. COOK, Chemist,
E QONCE.
Kuba ngawenkohliso angenalo igama lake.

W. J. DEALY,
Umtumeli wempahla kwindawo agendawo nonoedisa, abafuna ukutenga nokutengisa,
e-Town Hall, Kwisitora esinga pantsi esesitatu, No. 3, Kwinkundla ye marike,
E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo-njalo, ayitengisa tabipa.
Amaxabise alungileyo ayawanika ngentsinjengokutya.
Impahla zamkelwa nguye azitumele kumazalana onke e-Koloni.
Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tabipa kanye.

W. J. DEALY
Utenga Umbona, na Mazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

M. KEEVY & CO.,
KWA NGOMTI,
E-Bhulorweni naso Durban Street.

Ngoku basilungiselele ukurola awona maxabiso makulu
Ngoboya, Nezikumba, Zenkomo, Nezebhokwe, Nezegusha.

Kanjeko barola awona maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kulendoloba yeyona ndlu ine Ngcawa Nengubo zokunxiba nezitabipa nayo yonke into.

ISAZISO.
Indawo Yokuti-Kotso ko Ntsundu.
INENE LAKWA
QOBOQOBO
Liyazisa kulaizeke ... [illegible] ... abantu abantsundu
Ngokutya Nangokutyiswa abo Amahashe
Nangokubhatala ... [illegible]
G. FRAUENSTEIN.

ISAZISO ESIKULU.
Amayeza ka (Nogqala) Jesse Shaw.
[illegible]
JESSE SHAW,
Igqira Lamayeza.
The Laboratory, Fort Beaufort.

[illegible] & CASEY,
[illegible]