

# Imani

(NATIVE) OPINION

Authorized Medium for the Publication of Government Notices

IKABISO 3d.]

KING WILLIAM'S TOWN, NGUBO ZENTLOBO ZONKE

THOS. H. COPELAND,

BATHURST STREET,

H - R - I - N - I -

Uhala aba neyona mpahla ininzi enjenge

NGUBO ZENTLOBO ZONKE  
AMAFELANE

NE NGCAWA

Engagqitwa nayyipina apa e Koloni ngobuhle.

Yena utengisa ngenani eli liganayo ko Ntsundu nako mhlopo.

GEO. B. CHRISTIAN & CO.

KEEP WELL ASSORTED STOCKS OF

Hardware and Ironmongery,

BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRUSHWARE,

PAINTS, OILS, AND VARNISHES,

Pots—Kafir Hoes—Red Ochre—Cutlery, &c.—  
for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

## QONDANI!

UKUBA lo ugama lingase zantel utiselwe ukuba ngu Ntseteli we Marike Oncedisayo, enikwa ne gunya loku tengisa zonke intlobo zempahla ezimbayo nezingwelo kulo mntu wase Qonce. Ngoko ke ucela abakholo baka abantsundu ukuba bazi zise kuye impahla zabo abantengisale. Uyakhulala esenza ngako konke ukuba abantengisale elona zabizo lipezulu lase marikeni. Ka impahla ingatengwayo akusokubizwa kulo, ka itengwayo imali yayo ifumaneka kwesinye kwe fideci. Ngoko ke yiza, xolisa nezihlobo zako ukuba zizise mihlambini situmele inkabi, noma, namatole, namahasho, negusha, ne hangu, yonke into e Qonce ka

O. DONLAN,

Umtseteli Marike Oncedisayo.

Oyakaku nika nelona abo iphilileyo lokutengisa ngokutya kwako ngezabizo elipezulu le Marike.

UNGA UNGAQONKA IMALI NAF

Ukuba kunjalo sitenge ingubo zabo kwa

BROOKS,

63, BATHURST STREET,

H - R - I - N - I -

IBUTHI eligala kwi 14/6. Ibhokisi eligala kwi 5/6; Ibhokisi kwi 7/6; Ibhokisi kwi 1/2, njalo njalo, kubo kwako linto ezandleni.

U BROOKS utengisa ngemali emali zobe izandleni ezintathu, ezintathu ngemali emali zobe izandleni ezintathu. Qikeleka ukuba sijikele kabala—njalo kwi 4/6; Ibhokisi kwi 2/6. Akusokubizwa ukuba ngentlobo engentlobo.

Ke umntu apa kwako keliya 1/2, ngantel utengisa kwakona ukuba ingubo ezintathu.

W. BROOKS & CO.,

Abantengisi kwakona, noma,

H - R - I - N - I -

Inyama ne Zonka,

Kontu ezintathu kofu ne swakile sitengisi ko

BOURKE NO MARSH,

Abantengisi kwakona, noma,

H - R - I - N - I -

JESSE SHAW (U-Nqopho),  
B-BEYOLA.

Imali ngantel elona apa e South Africa Impahla.

LANAYENA apa ngemali ngantel elona apa e South Africa Impahla. Ngoko ke ucela abantengisi kwakona, noma, namatole, namahasho, negusha, ne hangu, yonke into e Qonce ka

UMKILINI WESIBINI (The Sure Cure).

Umali ngantel elona apa e South Africa Impahla.

ELONA (Speculo).

Umali ngantel elona apa e South Africa Impahla.

UM-AFRICA (Africanum).

Umali ngantel elona apa e South Africa Impahla.

UMFUFO YENA (Herbal Tincture).

Umali ngantel elona apa e South Africa Impahla.

UMKILINI WESIBINI (The Sure Cure).

Umali ngantel elona apa e South Africa Impahla.

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Umali ngantel elona apa e South Africa Impahla.

KWABO DAWA IMPHILA

Buzani kuba zonke iyenkile eyofunyanwa

lene nazo impahla engaba ziyi tanyeka

sisitora sakwa

Aluveni, esise Qonce

YIZANI NONKE UKUYA KUBONA

INGUBO

IMINOWAZI

IMINOWAZI

IZILANOU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba

zikananywe.

Indlu eseitunyelwa kuzo lempahla

zezo

YUZI ... Egeuwa

Nakwa-Ndabakazi

HEDENI ... Emtata

Kuzaku vulwa iyenkile eyofunyanwa

kuyo impahla epuma kwisitora sakwa

Aluveni ku Lubisi Ebatenjini (Southey-

ville).

Into yonke etengiswa kwezindawo itahipu

intle kanye.

Kunikwa amaxabiso alungileyo kanye kwa-

zindawo sikankanyiweyo ngayo yonke into

etengiswayo ngabantu abantsundu enjengekudla, ne-

zikumba njalo njalo.

JOHN J. IRVINE & CO.

IMPAPHLA ENTSHA.

KUBONA IMPHILA KWA

PASOON.

ITYALI BEFU SOBOTA, emantla igazi.

ITYALI BEFU BEBETHA, emantla ilanga.

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ABALINI NA BARWESI

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IMPENDULO KWI SIMENO

(V. U. M. TRANKET)

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2. Impendulo... (partially obscured)

3. Abantandaz... (partially obscured)

4. Impendulo... (partially obscured)

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J. TENGO-JARWA

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Pondos, so that Pondos might retaliate and compromise themselves, may therefore be easily understood. Then the other class of alarmists is that which has vivid anticipations of fat contracts. We urge that as the momentous question of Peace or War is trembling in the balance, the Cabinet should brush aside the interested representations of the Cape Argus and of its opponents, of Magistrates and Military officials on the Border, and of traders; and address itself to the question: What are we going to fight for? It surely cannot be for the alleged violation of the boundary; for our own people the Xesibes and Bacas have again and again violated the same boundary before this; we have even armed them for the prosecution of this doubtful system; besides, this particular raid took place before the Annexation Act was promulgated. If there are other considerations of weight for plunging the country into a war, the probable dimensions of which no one can at present foretell, these considerations are certainly not known to the public, at least, not to that portion of it which is on the Frontier. The whole business is in a muddle. The Pondos don't want war; the country is tired to exhaustion from wars and their baleful consequences. What cause is there, then, for going to war? Let it be distinctly stated.

It is significant that when Mr. W. B. CHALMERS administered East Griqualand we heard nothing of Baca-Xesibe raids, followed by counter raids by the Pondos. This is perhaps due to the fact that Mr. CHALMERS put down the reprisal system with a strong hand. By doing so he earned not only the confidence of the Government, which strongly, though vainly, urged him to remain Chief Magistrate at Kokstad, but also the confidence and respect of the Pondos. We exceedingly rejoice to observe that the suggestion of sending Mr. CHALMERS to the scene of the disturbance with full powers, has been well received by a respectable portion of the Press. The Port Elizabeth Telegraph, a journal of moderate and enlightened views, expressing it as its opinion that "No better man could be selected for so important a duty, and the Government would act very much to its credit if it should send that able official to the scene of trouble before taking the slightest step of a hostile character. There are fine weather officials in the service," continues the Telegraph, "who do very well for Land Commissions and the like, but when the outlook is stormy we want men of the CHALMERS stamp. The proposal is very acceptable to every one except possibly Mr. CHALMERS himself." By the adoption of this stroke of real statesmanship, we are certain Mr. D. W. War would save the country from an undertaking which we implicitly believe will prove as expensive as it is positively unnecessary.

Editorial Note.

perial Government. This is a commendable move. By the treaty with Faku the Pondos are under an Imperial Protectorate, and it is well Mr. Faku should consult his superiors before deciding upon picking up the grantlet flung down by the Ministry.

Now that reports about Stock-stealing are again being circulated, it will be of interest to some to hear that the bulk of the thieving is done by farmers' servants themselves. It is gratifying, however, to learn that there is a place under the sun where these wicked thieves have apparently ceased from troubling and the weary are at rest. This fortunate spot is the farm of Mr. Stephen Johnson M.L.A., an account of which appears in the Fort Beaufort paper. Interrogated by his visitor on the point whether his cattle were herded at night, and whether he was troubled by thieves, Mr. Johnson's reply should be carefully pondered by his brother legislators and brother farmers: "He said his cattle are not herded, nor has he been troubled by thieves. I expressed some surprise at this, and found that one of the secrets of farming, that is if you wish to have your cattle in good condition by allowing them to run day and night, consisted in treating your servants properly. This Mr. Johnson does; they have plenty of food for themselves as well as for their families, and they have no inducement to steal. Servants who have no reason to rob their masters are pretty sharp in seeing that he is not robbed by outsiders. This bit of information I give for the benefit of those who suffer from the depredations of thieves."

In the last session of Parliament Mr. Johnson made a memorable statement during the Liquor Prohibition debate to the effect that while a native servant who became drunk from brandy could be got again to work after four hours, the one who became drunk on Kafir beer could not be expected to work for twenty-four hours. Now, the mainspring of thieving is the excessive imbibing of intoxicants, and we presume Mr. Johnson's servants are not allowed strong drinks. The result is they are good. We hope to see Mr. Johnson supporting his learned colleague, in the next session, on the liquor question.

We are bound to heartily congratulate our Faddie friends for the success which they achieved on the registration question on Wednesday last. The rights of four hundred and sixty natives were questioned in a sweeping, wholesale, and indiscriminate manner. Nearly three hundred were retained on the register, consisting of persons of undoubted qualifications, only those who were doubtful were struck off. This splendid result is due to Mr. R. W. Rose-Innes' dexterity in upholding the interests of the natives who had specially retained him, and we thank him for the unselfish manner in which he conducted the work. From remarks addressed to the natives by Mr. Innes after the conclusion of the labours of the Court, we extract the following, which we wish our readers will dwell upon:—

He had come all the way from King William's Town to appear for them. It was a long distance, but he had been more than repaid for it already. His journey, however, would have been a fruitless one—his hands would have been tied—he would have been powerless to accomplish anything had they not also attended in such large numbers, for the law insisted on a personal appearance on the part of every person objected to. Mr. Tingo-Jabavu the Editor of the Imvo, a person they knew well by repute—if they did not personally—assured him that if he went to Faddie he would undertake to promise that the natives would do their part and meet him there. The result had more than justified that promise. No notices had been sent round; no circulars had been distributed; they had been asked in the Imvo to attend and the importance of the issues awaiting decision had been pointed out. That was all. It was most encouraging to see so large a gathering. It proved that politically they were active and intelligent, and were prepared to stand both time and trouble to maintain and defend their rights when they were being threatened. It demonstrated also the power and influence wielded by the Imvo in the country. He could take care to inform the Editor of this on his return in order that he might endeavor to do all in his power to make the paper more and more powerful at the same time as being a guide and a friend to the natives. The result was one he could congratulate them upon. A few years ago nothing of the kind was known of. Some of the natives gathered together for the purpose of meeting would have been regarded as a mob. Now, however, they were a body of men who were respected and feared by the whites. He could take care to inform the Editor of this on his return in order that he might endeavor to do all in his power to make the paper more and more powerful at the same time as being a guide and a friend to the natives.

THE "CAPE MERCURY." Ipepa lesi Ngesi engelitatyatwa nga bantsundu abafundileyo. Lipuma kalatu ngeviki apa e Qonce. Umramo: 9/ ngenyanga ezintatu kwesi sixeko 12s. ngapandle. 30/ ngenyanga apa xa ehlale kwesantloka 42/ ngapandle.

Intlanganiso yase Tsolo. INTLANGANISO yabantsundu ngemfundo Tsolo, yoba ngombisa we 28 November, 1886, e Mbokotwana nge 7 p.m., shafuna ukungena botumela amagama abo kum pambi kwe 20. JONATHAN J. LOKWE, Act. Secretary. Mbokotwana, 20th October, 1886.

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

W. J. DEALY, Umtumeli wempahla kwindawo ngendawo nancedisa, shafuna ukutenga nekutengisa, e-Town Hall, Kwisitora esinga panti esisatlu, No. 3, Xivinkundla ye marike, E-QONCE.

Uhlala abe nento eninzi yombona, na Manimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu. Amarabiso alungileyo uyawanika ngento esizajengokutya.

Impahla samkelwa nguys asitumela kumacalana onke e-Koloni. Uncombona embile kunene ovela peshoya kwe Nciba awutengisa tshipu kanye.

J. WARWICK TANTON UNYANA KA MJAOU, Ungu Mteteleni Ematyaleni, Nombhali we Mvumelano, E M T A T A.

NGUMFO cyasiya inteto kwane masiko Esixeko. Unokumela usutlu kumatyala entlobo zonke kwi ofisi yase Matsi ku Mgandali nase Ekhoholale (kwa Bomvana). Iimbizo eyakaziquba, pambi kwe Masityi akula Matsi.

Ko Titshala.

KUFUNWA o Titshala abane ziqiniseko kwi Simnari yase St. Matthews' (e Mtwaku) Keiskama Hoek. Kunqweneleka ukuba zibe ngabebandisi lase Church of England.

Kubhalelwa kutunyelwe iziqiniseko zezimilo nemfundo ku Rev. CHAS. TABERER. October 30, 1886.

ISAZISO.

UKUZE kungehli bubi nakatizo kolungu kunene ukuba bonke abenzikwehli kulominari basihlanje kwakwisituba seziviki zintandatu ukusuka kolwanamhla. Kwi Simnari yase Mgwalli (Clarkebury), 21st October, 1886.

Unguyana Invo Mafanisi.

INTLANGANISO yabantsundu ngemfundo Tsolo, yoba ngombisa we 28 November, 1886, e Mbokotwana nge 7 p.m., shafuna ukungena botumela amagama abo kum pambi kwe 20. JONATHAN J. LOKWE, Act. Secretary. Mbokotwana, 20th October, 1886.

INOWADI. Esi siphawuli sika... (text is very faint)

QONDISISANI! Ngexesha lokutengiswa ko BOYA.

Ikeleko Ne Printi Nemingwazi Yamadoda Iswekile Ne Kofu No Ngubo Zitengiswa ngama xabiso apantsi kakulu.

Kutengwa yonke into no Boya.

W. O. CARTER & Co. Kwi Bala lika Makeleni, E-QONCE.

Amayezza ka Cook Abantsundu.

- UMZI ontundu ucelelwa ukuba etange-lise lamayezza abalulekileyo. Elika Iyese Larisa Nokuwazisa. 1/8 ibotile. Elika Iyese Lokukhalela (Lingamafute). 1/6 ibotile. Elika Amafuta Zalonda, Nokuwazisa. 9d. ibotile. Elika Iyese Lepala. 1/8 ibotile. EziKa Iyila. 1/ ngebotikwana. Eka Incindi Yezinyo. 6d. ngebotile. Eka Umolisa Westapu Sabantwana. 6d ngebotile. Eka Unguyana Wamchilo. 6d ngebotile. Nigandisa ukuba igama ngo

G. E. COOK, Chemist, E QONCE. Kuba ngawenokhalela ngendawo igama lake.

ISAZISO ku Mafanisi.

LO ngama hloko esi esaliso, uvakalisa ukuba ngelixa loku ceba izayo, nungqiniseka ukuba unike elona nsoi loqgamele amanye ngo Boya.

Impahla banjako iyakutengwa ngomahlaso esininane xa sukuma nantso esi siphawuli imabhi kazo zonke ivankile kuko kwala Mafanisi. Kwakona utengisa: Ingxowa esi 2/000 Zombasa nge 4/ kazo kwi 5/ imali ngengxowa. THOS. MORIARTY. 5 August, 1886.

J. E. L. KULLING, Kwi Bala lika Makeleni.

Kaulose Imvo Zabantsu ngabantu ngo Rheumaticuro. Elona Yezza Likulu leli lixwe lengqamambo samatambo nento esinjalo. Alikazanga lingancedi.

Likwaluncedo olukulu kukutyalamba Komzimba licisane, Nakwintloko, Nakwesinye.

Benjenje ukulincama ubake balilinga:—"Uti omnye zipile ingqamambo (ekubeni besandiseyanga ndiqaqanjelwa) emva kweyuro esine adialile ukulicela, ndapama kamandi obusuku, into ebendiseviki ndiqaqanjelwa, ngoku ndipilile." Wenjanje wumbi:—"Eliyena lindiipilile ngokungumahlaso. Bendibulawa sisigqamambo esintandatu kanga ngokuba bekusuka kube yinqaba ukuma ukuba ndike ndahlala. Bendigqamambo kutoba kuba bendigqamambo ndibaye ndipakane. Ibotile esayindiipilile kanye."

Omaye uti:—"Benditwale ubuhlungu ebukulo ngenxa yokungaqanjelwa yinkhosi leminyaka mbini adada ndalinda i Rheumaticuro, ndivuyiswa kuba ibotile esine xiadi. Neele kanye." "Ndingarola," utsho omaye, "iponti esintandatu ngobitile. Ngolwesi-Tatu olugqamambo ndite ndakumetela ibotile yokugqamambo wam, wabengama kupakama okoyeni nonyawo, enjalo iyayanga; ngalo Mgqibele ubhile esitweleni."

Uti omnye: "Lindenzole kanye kinto abuto liyakundonela, aku ndipilile ekutya tyambesi kwamambo. Liyeyo angawele amawwi okulincama umntu, alizijoyi inkhosi njongamanye." "Yiyo le eaye inteto: "Wonke endimariyo nditi makabe nalo, besandekile bonke abalilingileyo, andikeva mntu loqgamele." Ukuvakalisa imvo zabantsu ngalo kungaxalis bonke ipepa.

Eliyeyo inkosi yalawwa kuzo zonke imali zamayezza, neenkile, otandayo angqilumana kumninilo ngokutumela 3s. 6d. ngebotile, ongu

JAMES JONES, 46 LONG STREET, CAPE TOWN.

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

Ngoka basilungiselele ukurola awona mazabiso bakulu Ngoboya, Nezikumba, Zenkomo, Nezebhokwe, Nezequsha.

Kanjako barole awona mazabiso apalule ngokutya nesinye izinto ezitengisayo. Kuladlola yeyona ndlela ine Ngcawa Ngungubo sokuxabis ezitshisa nayo yonke into.

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

ISISULU.

KWA BEHETI. IMPHILA ibileli yedwa ngase ntolongwe. I ndlela. Ingxowa, inkwa, ibakikwe, asakachi, inkomo. Yonke into cyifanayo Isisululu! Isisululu! e Qonce ukungela emanteni.

HAARTIGAN & CASEY, Indawo yase Mafanisi.

IMPHILA batengisa imphawuli emanteni e Mafanisi ngemfundo Tsolo, yoba ngombisa we 28 November, 1886, e Mbokotwana nge 7 p.m., shafuna ukungena botumela amagama abo kum pambi kwe 20. JONATHAN J. LOKWE, Act. Secretary. Mbokotwana, 20th October, 1886.

YIYANI KWA C. A. JAY & CO., E QONCE.

Impahla banjako iyakutengwa ngomahlaso esininane xa sukuma nantso esi siphawuli imabhi kazo zonke ivankile kuko kwala Mafanisi. Kwakona utengisa: Ingxowa esi 2/000 Zombasa nge 4/ kazo kwi 5/ imali ngengxowa. THOS. MORIARTY. 5 August, 1886.

J. E. L. KULLING, Kwi Bala lika Makeleni.

JOSEPH J. YATES, Kwi Bala lika Makeleni.

Impahla banjako iyakutengwa ngomahlaso esininane xa sukuma nantso esi siphawuli imabhi kazo zonke ivankile kuko kwala Mafanisi. Kwakona utengisa: Ingxowa esi 2/000 Zombasa nge 4/ kazo kwi 5/ imali ngengxowa. THOS. MORIARTY. 5 August, 1886.