

# IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.]

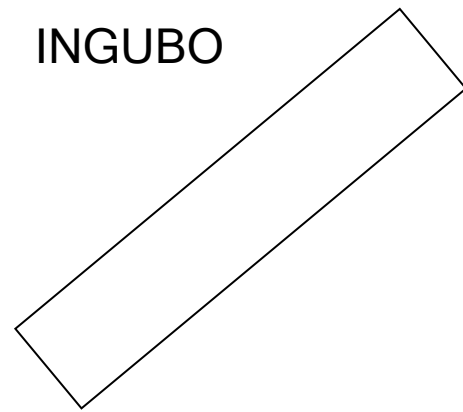
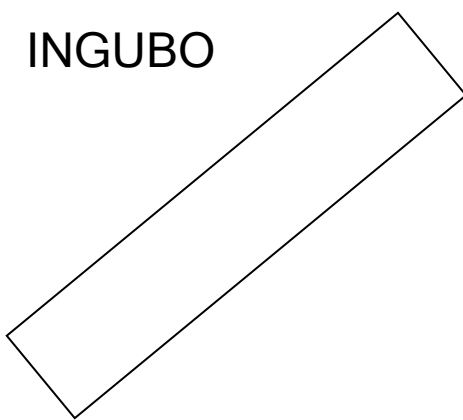
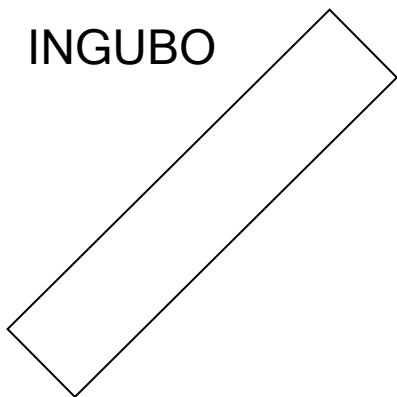
[LIHLAULELWA 3s. NGANYANGA NTATD.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, SEPTEMBER 29, 1886.

[No. 100.

NATIVE OPINION



Isaziso sika Rulumeni,

No. 599, 1886.

Kweyendyebo, Cape Town,  
Cape of Good Hope, 7 July, 1886,

IMALI YEZINDLU.

BONKE abantu bayakunju-  
zwa ukuba irafu eyi  
House Duty yo 1886 kufuneka  
ihlaliwe ngoku ; ukuba ubani  
akayihlawulanga kwada kwalu-  
suku lwa 29 September ozayoy  
yoqala ukuba namatole ; kwa-  
kona abo banga bangakululwa  
ekuyihlaleli mabazise oma-  
ntyi babo ngapambi ko 30  
August.

H. M. H. ORPEN,  
Umncedisi Mgcini-Ndvebo.

## DYER NO DYER

Zonke ezingubo ngoku zikutsniwe ezibhokisini, zipaulwe ngamanani amancinane kanye:

Iminqwazi Yamadoda, 2/6, 3/, 3/6, 4/, 4/6  
Caps, 1/. 1/3, 1/6, 2/  
Ihempe Ezilushica, 1/3, 1/6, 1/9, 2/  
Ihempe Zoboya, 4/. 4/6, 5/, 6/  
Ihempe Ezinemigca, 3/, 3/6, 4/, 4/6, 5/  
Ibhulukwe Zetwidi ziqala 4/9 zinyuko  
Ibhatyi, 6/  
Vlsuti Yonke Yetwidi iqala 14/ zinyuke  
Ibhulukwe Zekodi ziqala, 5/6,,  
Idyasi Ziqala kwi 7/6 zinyuke

Izikafu Zoboya ziqala kwi 6d.  
Ikausi Zamadoda ziqala, 6d.  
Intlobontlobo Zezihlangu zihleli zodwa  
Izambulele ziqala 1/9  
Amalapu Okwenza Ihempe ezo meleleyo  
6d. Iyadi  
Carpet Bags  
I Portmanto (Zingxowana Zabahambi ezo)  
Inqawa  
Ingxowana zempahla Yentsapo Yesikolo  
Izikafu

Impahla Yonke yokutshata ihleli  
Yodwa

Amaqina enilobo zonke.

Ingubo Zangapantsi.

ITYALI ZOBOYA ZIQALA, 3s. 9d.

IKELEKO BROWN, 2d. IKELEKO EMHLOPE, 2d.

GEO. B. CHRISTIAN & CO.

KEEP WELL ASSORTED STOCKS OF

Hardware and Ironmongery,  
BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRITSHWABE,

PAINTS, OILS. AND VARNISHES,

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

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

Mr. J. A. BRIDGE,

Igqira Lamazinyo,

No. 1, DOWNING STREET,

E QONCE.

## QONDANI

UKUBA lo ugama lingase zantsi umiselwe ukuba ngu Mteteleli we Marike  
Oncedisayo, enikwe ne gunya loku tengisa zonke intlobo zempahla  
chambayo nezinqwelo kulo msito wase Qonce. Ngoko ke ucela ababobo bake  
abantsundu ukuba bazi zise kuye impahla zabo abatengisele. Uyakuhlala  
esenza ngako konke ukuba abafumanisele elona xabiso lipezulu lase markeni.  
Xa impahla ingatengwanga akusokubizwa nto, xa itengiweyo imali yayo ifu-  
maneka kwasemva kwe fandesi. Ngoko ke yiza, xelela nezihlobo zaku ukuba  
zizise mhlaumbi zitumele inkabi, nemazi, namatole, namahashe, negusha, ne  
hangu, yonke into e Qonce ku

O. DONIAN,

Umteteleli Marike Oncedisayo.

Oyakuku nika nelona cebo lipilileyo lokutengisa ngokutya kwako nge- xabiso  
elipezulu le Marike.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,  
e Nyutawuni nakwisitalato esipambi  
kwe ofisi ngase mcancatweni.

BONISANI.

AMAHASHE amabini  
ala- hleke ngo 25 July (1)  
Yimazi egwanqakazi ende, ine-  
kolo, ibalwe HC, enyongeni,  
nopawu lwase Komani esikitini  
sakona entanyeni. (2) Yimazi  
ibonvu yenziwe isikeyi kwe-  
yasekunene indlebe yatiwa cupe  
kweyase kohlo pezulu. Umntu  
ondilandisileyo ndiya- kumvuza  
kakuhle.

Makatumele kum,  
SIGONYELA MASHIYI.  
Mbulu Office, 13th Sept., 1886.

Isaziso ku Mamfengu.

LO ugama lisekele esi sa-  
ziso, uvakalisa ukuba  
ngelixa loku ceba lizayo, ulu-  
ngiselele ukuba anike elona  
nani longamele amanye ngo  
Boya.

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

THOS. MORIARTY.  
5 August, 1886.

ISAZISO.

DIYAZISA kubobonke  
abahlolo bam abakuwo

onke amacala nababhalelani  
bam ukuba ndesuka e Bayi nga  
April 23rd, 1886. Sendilapa  
Exonxa School, yenjanije  
ukundibalela.

THOS. M. NTLEBI, c/o  
Mr. HUGHES, F.C., Exonxa  
School,  
via Queenstown.

### Kubatabati be "Mvo."

ENGANI i stamps zepeni ezi-nngangapantsi kwezimbini ni-zifake encwadini nizitumele. Aba-nako batumele nge Post Orders intlaulo yepepa. Notunyelwa irisiti nge post yokuqala. Tumelani ku J. TENGO-JABAVU.

P. O. Box, 178, King William's Town.

\*\*\* Ote akahlala kwasekuqaleni kwe kota njengommiselo selemelwe yi 3/6 nge kota.

### R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi, WEMVUMELANO, Umanani Weziqiniso

LONKE UNYAMEKO uyalunikele ekuteleni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kukijwe igama lesiqiniso somhlaba unokwenzelwa. Lemise benzi uyifaza kwesi siqingata nakwezimelene naso.

### Iveki.

Kwi Palamente yase Natal u General Bisset ungenise icebo lokokuba umhlaba wama Mpondo nelipeshya ko Mtata lonke malihlonelwe kwi Natal.

KUBANTU abafuna amahasho nalo icam nibizelwa ngu Mr. James Pelem ezazisweni.

UMNTWANA ka Mr. Hawkins wase Natal umiwe sisiaq senyama kwada kwabizwa igqira, lafika selemana ewabedlula amehlo.

ENXABUNI ec leni lendlela kucolwe umntu omnyama selitile, kute kusakuqwalaselwa kwabonakala ukuba " ubehluti." Zingqiki-Ugqiki utywala base Monti bizaqengqa.

E PALAMENTE yase Natal kungonise ngu Mr. Hallett icebo lokuba elakwa Zulu nelase Swazini ahlonyelwe e Natal ingabi ngamazana ami odwa.

E TSURINI (Oodtshoorn) kuko amalusi ote efuna inkomo dle epete umpu ongxashi-weyo wadibana nemazi yencinaba yase im- kumbala, yehla pezulu yaxgoga ngenqina, uhlunganise ngesi kondo sompu wasuka wa- dubula inkumbulu yangena esifubeni sake kwapela.

KUNZIMA ukuya kufika kwengqelo e- Barberton kwele godelwe ngenxa yokusweleka kwamanzi. Elozwe lome kakubi, akuko ne- sibi sengca kulawo matafa.

BATI abanikazi beziya nqelwa zatsha yidayimanti zisiya e Barberton, kwati xa babo- payo zasuka izinja zabo zenza isitukutezi esikulu sokulila nokukonkota noku huluhluzwa, zikwenza oko zikwele pezulu eziflarenji, into ezingazanga ziyenze ukukwela enqweleni. Kanti lomhlola yilento bazakuti besaqala ukushukuma idubule yonke lorlutwaza zife zonke inkabi.

U REV. W. BAXTER wapesheya usand' ukulesa ipepa abelihalile pambi kwentlangani- so enkulu eteta ngezi profitesho. Uti naku- beni iramente ka Krestu ekulo lonke izolile ite cwa- ngenko kuhlalele ukufika isidube- dube esikulu ekufikeni kokuqala kuka Krestu ezakutabata amakolwa e 144,000 alindileyo engakuvanga ukufa.

KUMATYALA amahlanu okugaula inkuni z- tengiswe abe pambi kwemantyi zalapa nge. vekile epelileyo bakululwe bonke ababantu kwatiwa umteto awumhlope ukuba umntu makangagauli atengise efameni yake.

UNKOSI Mqikela ufuna u Somtsewu (Sir Theophilus Shepstone) ukuba amncedise emizameni yake yokuvana no Rulumente.

ESANDLWANA kwelama Zulu kunqikele ika- nnu pantsi kubonakala ukuba yayimbelwe ukuze inganjwa ngama Zulu ngalemfazwe yawo yokugqibela.

I JAJI iyakuteta kwezindawo :—E Alvani, 30th September. E Bekesdorp, 4th October. E Kolesbere, 7th October. E Kaladokwe, 11th October. E Somerset, 14th October. E Tinara, 16th October. E Rafu, 19 October. E Bhayi, 23rd October.

INCWADI zododana lwase Dayimani ngo- nyulo lwama lungu e Palamente zobonakala kwele vekile ezayo.

NGOM'SOMNYE lusuku lokugqibela e Kapa lokwamkela amagama abafuna ukungena eluvweni lwaba ngxamele ukuba ngono bhala be Mantyi, Iona uviwo loba ngomhla we 6 ku December. Ezifundweni kubande- zelwa kunene Ekubhaleni, Ekuspeldisheni, nase Zibalweni.

NGOKUHLWA kom Gqibelo oqgqitileyo nange Cawa kwe kwana imikungwana eyoba lu- ncedo kwi Ngqolowa esezimpume, noko kuse lukuni ekulimeni.

IYANCONYWA ngamapapa i Concert yaba Ntsundu ebise Bhayi ngeveki epelileyo. Ibe yonganyelwe ngu Mr. John Magaba, Ititsha- la.

ILANGA lelilobho ngati liyakuba nezigiga- ba ngenxa yobushushu balo. Ibhulu elingu Essen life beligaula ehlatini lalilahla izembe labetala ngomlo emanzini. Lite laku fun' ukupakama lasuka lajuba kanti seku qauka kwalo oko.

NGOLWESI-Bini Iweveki epelileyo kutshate u Dr. Hartley, V.C. inkulu yo Gqirash base mkosini, no Miss E. Rose-Innes intombi yesi. bini yo Mpatiswa Ongapantsi we Micimbi yaba Ntsundu e Kapa.

IGAMA laleyalike intsha yase Tshatshi ise Hope Town yi " St. Michael and All Angels."

INGOAKAQA iyabikwa e Kwelera kwimizi yabantu abamnyama kwilali yesibonda u Jongilanga.

NGOMHLA wa 30 ku September lo, ngomso ngumnyaka omtsha kuma Yuda.

KUVAKALA ukuba ilitye lengcwaba lika Dean Williams lifikil' e Cawa livela e Ngilane.

UMSIL' OSILANDA (Rev. Oxley Oxland) wa- sala isabelo sendawo ekwakutiwa makaye kuyo yi Bishop yase Mtata, ngoku selezinzile upete isiqingata sase Mzimkulu, ekubonakala mhlope ukuba kuyakuba nzima ku Canon Gibson ukwamkelwa apo njengokuba enguye owenziwe u Archdeacon welozwe.

U RILI nabantu bake bakala ngokunqaba kwemali ekubhaleni irafu zika Rulumente.

PAMBI kwe Jaji e Komani u Ntoni owabulala u Ngxili ngenzosi e Macibini unikwe iminyaka emihlanu entolongweni. U R. B. Farley ititshala yase Tarkastad ekwalahleka ezandleni zayo imali etile ku £500 eyayipa. tiswe yena ukululwe ngokusweleka kobu- ngqina.

U MBELEMBUSHE (Barend Woest) obeke ese Tyume ubhubhele e Dikeni ngolwesi-Ta- tu olugqitileyo. Ufa xa akumnyaka wama- shumi asibhozo aneshlalu ubudala.

KUVAKALA ukuba umkhulane ka Mrs. Ayliiff omdala ukulile.

PAMBI kwemantyi yase Mnyameni bekuko ityala lika Mrs. Scheepers ote ukulohwaya i Lawazana aqheshileyo walikula zonke ngubo walibopa amehlo walibeta kunene ngesabokwe.

ELINYE lama Dindala ase Kapa lite lisa sentlala lewa seliwelwa sipango samatye na- ma bunguza, akwabiko nexesha lokulilisa umlozi. Lawo madodana abelibata alishiyi lilitywantsi endleleni, eyona ngozi inkulu lapuke umlenze.

UMJODANA ongu Feinstein unikwe iminyaka emitandatu entolongweni zi Jaji zase Paris ngenxa yokwenza inkatazo yokutshata futi. Waqala e Rashiya nge 1870, wava e Poland, waya kwidulopu zase France. Kwi- ndawo afike kuyo uyalitshintsha igama lake atshate. Utintelwe pambi kom Fundisi seletshata owesixenxe umfazi, esosi alama- zina sasuka sawa isiduli waye engama yena unlozi. Kufumaneke ukuba amankazana angama rexe ake lishumi elinane. Ukuzi- tetelela usuke ati " akanakunceda."

IPEPA lase Komani i Representative litshonele, elokugqibela libonakele ngolwesi-Bini izolo hiya kumiswa e Barberton.

IMTLANGANISO ya Bufundisi Abantsundu bama Wesile iyakuba se Rini ngo November.

U DABUL'AMANZI indun' enkulu yakwa Zulu, ubhadwe ngama Bhulu kwelo.

KUKO ndaba lokuba igolide ifunyenwe e Madadiela.

EPENDULA isaziso sika Mr. Richard Ndu- ngane uti u Mr. Ncanywa Zibi wase Mjanya- na:—" Ngumfana omnyama oti ungumpro- feti, lomfana ulapa kuti e Tora, e Cwecweni, Emgwali—kwezo zituba. Ukuti apa namhla, ozitshoyo ukuba wake wafa kwa Wezo wa- buya wawuka, ongu Daniel igama."

Imvo Zabantsundu

NGOLWESI-TATU, SEPT. 29, 1886.

Amampondo  
no Lauilo lwama Ngesi

### KUFIKELELWE

ibala elikulu oko Amampondo ngoku sele- funa ukuvana no Rulumente nge- ndlela yokungena pantsi kolaulo lwama Ngesi. Kwelibakala izitu- nywa zase Kokstad zinokuteta nge- gunya, njengokuba kobonwa ngako kwincwad' yazo ekomnye umhlati. Into ezivisa ububi zityunywa zase Kokstad yile yokuba " Amampondo " ayakungena ngecala kodwa kule- " mizamo yenziwayo, nokungapapa- " mi kwawo iyakuba sikubekiso esi- " ngamandla kulento." Leyo nto ke yeyokuba Amampondo angene pantsi kolaulo lwama Ngesi. Yinto esekuhlene le yokuba unxamelolo lwama Mpondo lokungena pantsi kwe Nkosazana lutintelwe kwa Liliso layo elise Kapa, indoda esuke indawo yegunya layo yayiyekela lo Rulumente wase Kapa. Wonke umntu olaziyo ibali lama Mpondo angatsho ukuba Amampondo la akazange akufune ukungena pantsi kwe piko le Nkosazana; kuyazeka mhlope ukuba ulaulo lubuyekwele kwelozwe, angeze no Rulumente avane nama Mpondo de kube kufa- kwe ulaulo olungati lupilile kuna- lento. Koqala ke ukuzola emideni yela Mampondo. Indlela zimibini ke olungafunyanwa ngazo, eyokuqa- la yeyokuba intloko zama Mpondo zigqezwe induma ukuze zivane no Rulumente wase Kapa, leyo ke ikapakupu ngemilomo kanti aku-

njalo ekuyenzeni; eyesibini yeyoku- quba ulaulo ngonyamezelo ukuze kude koyise uxolo ze kulungelwe ihambara yelilizwe. Kodwa ke ukuba kuyekelwe emandleni alo Rulumente wase Kapa kuya kuma elicebo lokuqala kube nzima kube situkutezi kwelilizwe. Ngelicebo lesibini singabongozali Liso le Nkosazana kuba isemandle- ni ake ukuba makancede alamle olu- bici lwase Mampondweni. Lengxo- xo ifana kanye nale yama Ayirishi elivakele elinye iciko elikulu lisiti, " Isivuno sifikile." Sekufuneka ukuba u Sir HERCULES ROBINSON " afake isekile yake," ayeke uku- mana epulapula lemfeketo yaba Rulumente base Kapa nabanye abama- n' ukungena ezintweni abanganto nazo njengokuba bengenanto nemi- cimbi yase zinkwenkwezini ezingo Cel'izapolo nama Roza.

AMANQAKU,

BANINZI abayakutanda ukuyiva indlela alaula ngayo u Sir Marshal Clarke e Lusutu ebangele ukuba elo lizole ngokungumngaliso kangaka. Kwincwad' ebonakala ezi- ncwadi zakomkulu ekutiwa zi Blue Book awayeyitumele ku Mhlekezi u Sir Hercules Robinson, uti:—" Ndite ngokuhlala ndipula- pula umoya wesizwe n' ukona nangokulaula ngonyamezelo olungajikajikiyo, nangokuncedisa ngabapati abalulamileyo abapantsi kwam, nangexa yokukutazwa nguwe Mhle- kazi, ndaba nako ukubudambisa uburara be- bahlule " abaleleyo- nondiyalwa ndide nda- nako ukulamla kwisiqingata sase Leribe, into ebangele ukuba onyana baka Molapo balhale ngoxolo, no Jonathan azipqabise ukuhlala ukulumkela ukuqutyulwa, nda zikwelelisa nezinkatazo zibangele ukungazol

Etyumbu, ndenza nomkosi wamapolisa Abesutu aba 169 abahluzwe kondilele nakwaba- besilwa no Rulumente wase Kapa, kubapati bawo kuko onyana ababatatu benkosi enkulu u Letsea." Pezu kwalamabala anje u Col. Clarke akatandi kufumane azenzise ati uyi- lezile into abejonge kuyo, Kuseko amakwe- le enkosi nezicipitipi ezidalwa kusela ibula- nti izinto ekufuneka zoyisiwe. Tina sikolwa ncam liqinga lika Colonel Clarke " lokupula- pula umoya wesizwe n' ukona na- ngolaulo lonyamezelo " kuba yiyo into eya- kusamela ekupeleni. Akwaba lo Mpatiswa wetu we Micimbi Yabantsundu ubenganya- nzelwayo ukuba ake atete elopepa lodwa kulencwad' ka Col. Clarke..

Kwi Palamente yapesheya e Ngilane u Mr. L. L. Dillwyn oilungu le Komiti yo Manyana- no Lokusela Abantsundu, ufake umbuzo ngemicimbi yama Mpondo. Impendulo ka Mr. Edward Stanhope, Umpatiswa Mhlaba ezi- Koloni ye Nkosazana ayinanto ikanyisa yona, kusuke kwavela into esasiyixela sisiti leya ntlanganiso yama Ngesi ase Kokstad nama Mpondo ayisokunceda nto ukuba itisi- bisile ku Sir Hercules Robinson. Incwadi zokugqibela ziya kuwavula amehlo ka Mr. Stanhope aqonde ukuba eyona nto inkulu ku Mampondo ngoku asilozwe lama Xesibe no Mzimvubu, afuna ukungena pantsi kwe- piko lama Ngesi. Elinqaku silenza ngenxa yalento :—" Kwibandla Elingapantsi le Palamente yase Ngilane ngomhla wa 30 ku August u Mr. Dillwyn ubuzile ukuba Amampondo ake ayibeka na pambi koli Liso le Nkosazana e Kapa lenkatazo ipakati kwawo no Rulumente we Koloni yase Kapa ; nokuba indawo ezitile ekubanjwene ngazo banga zingalungiswa na ngabalami ngemilomo ; nokuba u Sir Hercules Robinson sele- tabate manyatelo manina okuba bavisisane nezipata mandla zama Mpondo. U Mr. E. Stanhope ute ukupendula lonto katiwa ma, yilungiswe yokungavisisani, inene yayo yile kubangwa Umzimvubu, nelama Xesibe. Lonto ke ayinakwenziwa kuba ezondawo zombi- ni sezinye koloni, ngokukodwa akungeti se- skwenziwe amadinga angaka kuma Xesibe abuye ahlathwe. U Rulumente we Nkosazana kumhla evayo ukuba e South Africa kwa- ka kwako inteto yokuba makulanyulwe nelogama kanye alifanele kusetyenziswa ku- bantu abantsundu abapantsi kwe Liso le Nkosazana. Kodwa ke zonke izikalo zama Mpondo ziyakuhlala zisamkelwa xa ziza ngo- li Liso le Nkosazana. Njengokuba elibango labo lingenakuvunywa na nje u Sir H. Robinson no Rulumente wase Kapa bebete maseku- kangelwa imali yembuyiselo ngenxa yolona- kalo oluhle ngokumiswe sisaziso se 1878. Abavumi ke ukuba kwenzile lonto, noko siyatamba ukuba bona nezihlobo zabo ezinga Belungu boyalana bayivume lonto itetwayo."

IPEPA eliyi South African Methodist xa li- teta ngeliya saka sati e Gcuwa kunikelele amagama amakulu mabini abantsundu aba- fundileyo aza kutunyelwa ku Dr. Dale, liti:—" Lento iya kuwanelisa Amangesi abeso- lo- ko cingya ukuba bati abantsundu noko ba- fundisiweyo ezi semnareni nakwezinye indawo imisebenzi nehambara bangabalababisi kuyo." Siyakuvuyisa ukumana sivakalisa into eyenziweyo kwindawo ngendawo ngalengxe- lo ukwenzela ukuba izaliseke kakulu. Ama- wetu ngelebuqonda ubukulu bayo lento ku- manqaku anjengala enziwa yi Methodist.

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nomzi obufuda unesihlahla obufudula ugaula kuso usigqibile usetafeni; uti xa efuna ukwaka indlu akohlwe ade aye emahlantini kude, atenge izinti nentsika nemiqadi kwelakwa Rulumentie. Into yenkuni yohlala ivinkatazo—yona kodwa le yezinti nentsika nemiqadi angazenze- la nolivila. Iko lento kutiwa yi *spansrii* ingcongolo ezinkulu—yinto efumane imi- leyande ifakwe kwindawana efumileyo, apo icuma kona, kanti nakwindawo eyomileyo ingamila. Lento ke izizinti ezilu- ngileyo zokwaka uphala lwendlu. Ihlu- ma ngokuhluma, ati oyimisileyo ade alu- pale, kwalupale nonyana baka isahluma yona—ihlumisa okwengcongolo. Kuko e Qonc' apa ityolo layo elihluma licumile ndalibona ndise yinkwenkwana, u Mr. Brownlee umfundisi wakwa Ntinde evela e Mabhulwini epete isipunzana salo wa- sityala entsimini yake—akaseko yena nam endandibona ukutyalwa kwasi se- ndalupule—kanti sona sisahhona silihlati. Ukuba ke obani nobani bazibiyele ibala- na nelingangesibaya samatole, batyala ingcongolo ezo—nojilo olo bo ba benza ilifa labantwana babo; kuba lowo uzitya- lileyo wozigaula okwaka, ati owakayo oongenalo ujilo olo aze kutenga, liti eloba- lana limngensele umminilo inani elinga- pezulu kwebala elingako elilinywa umbo

Tina bantsundu silukuni ukupambuka ozindileleni abebehamba ngazo obawo, noko kodwa singabonela owetu esiqalele. Nditfi ke, kungati nokuba amadoda ma- hlanu ayenzileyo londawo yengcongolo nojilo—akungebi minyaka mitatu ingali- nganiswa ngabaninzi londawo. Okwa nambla ndisasitela, ngomso ndingabuye ndimise enye indawo, ndakubona ukuba lendawo ayitshabanga. Tabatani mako- wetu, msami ukudela ngokungati asinto vanto le ndiyimisa pambi kwenu. Ndingu

XEGO-DALA.

INGQEQESHO YO MTINJANA.

DEAR MR. EDITOR Ndaguya ndaku- va ukuba sewutshaye ibala, lalengxoko iteta ngati kwe lopeja lamatshawe. ndiba kudala ndampendula u J. J. M. bendiba kuko oya kumpendula ndite nqa afane atonyalaliswe angapendulwa, kuba naye lento ayibalifuyo uyipendule kwayena. Kuqala uti u J. J. M. ukuzeka intombi efundileyo akulungana ngale- ndlela iti lentombi ifundileyo kwamhla wayitembisa iqale ngokubiza uyisweswo- ka Ndazise J. J. M. ukuba iyakuti bani- na xa ikubizayo kuba kaloko ifundiswe ukuti Mr. Nantsi ibize igama loyise wom- fana, maziti banina ke namhla intombi ezifundileyo. Okwesibini uti ihamba ngezinqi yakufika kwelo kaya layo li- tsha ifune izicaka zokuka amanzi, zoku- canda zokungqusha, zokuteza, zokulima nezok'upeka, yona ihlale ingenzinto kuba ubuvila hayo “ uyabazi wena abuteteki.” Gxebe umfana ofundileyo wenza ntoni ngapandle kokuya esikolweni afundise intsapo? Siti sakupuma enze ntoni? Kuba mna litshala ezi andike ndizibone zise- benza nanye into; nqa kambe ngosebe- nza ngenyanga, ndiye ndibone kusebe- nza Ixego lalowo mzi nabafana balo abangafundanga, kodwa yena ofundileyo umsebenzi wake ungafika ezenza umlu- ngwana apa osoloko etambile, umsebenzi wake kukutenda amaleli nokufaka izandla ezingxoweni nokunxiba ibhulukwe zokukwela nelegenisi. Ndirabona mna abafana abafundileyo befana twa nentombi ezifundileyo, kuba nazo ziyafundisa intsapo zizicaka nazo zika Rulumentie ka- nye zamkela mali 'nye, uti mazenze ni xa nani ngenzini nto nje. Nina nje ngabafundileyo seke nenza ntoni? Dena ulindele ukuba intombi efundileyo yenze yonke into ekoyo ebusweni bomhlaba. Ungemangaliswe nokuba ute uvuka nge- nye imini ya ikwalukele (weave) ibhulu kwe nebhathi, yakwenzel' izihlangu ezitsha Ekubeni wena umsebenzi wako kuku tenda kwalamaleli uti akulunganga ukuba azekwe. Uti kanene amaxesha anzima akuko mali neyokubatala ipepa uti kwa- wena intombi efunde incwadi yodwa ayikwazi kwenza Ikkei. Itati, Ipduni! Njengokuba imali ingeko nje ezozinto lontombi kona ukuba ibikwazi ibiya ku- zenza ngantoni ? Kuba kanene wena nje- ngokuba ufundile nje uyilindele ukuba yenze ezozinto ngombona, namazimba, namasi? Wena mfana ofundileyo uno- kuyi drowisha na *imapu* yase Ingilane, ngeminwe na? Unokwenzisa *ink* emnyama nebonmvu ungena pawuda na? Unokwenzisa itafile nezihlangu ungena tools na? Uti:-“Iti kaloku ikushiyise ikaya” Ubulitanda kodwa na ke wena elokaya lako ? Kule dolopu ndikuyo bani- nzi abantu, naleyo ukuyo i Kapa inabo kakulu, bala ke nam apa ndiyakubala inani lamashiya'makaya, imidaka yona iqele lomzi, imidaka efundileyo nengafu- ndanga enabafazi yona abafundileyo. Ne- pupa lako elo licanile kanye, kufuneka umfazi ayazi yonke into ngawe kuba ekwangwe. Lento kanti uti intombi ofundileyo ayilunganga kuba iyakwazi yonke into ngawe? Uti u J. J. M. make nibe nemali ezibankini ukuze nizeke ezi- fundileyo. Unyanisile intombi zingape zu kwenu, aniko sitandatini sinye nazo inye into exela ukuba intombi zibetele kunani, zingqondo yokufihla ihlazo lezwe lakowazo. Tina simyeki nobu- vila benu asiteti ngabo, ekubeni ukuba beningawo amavila ngesingabandeze- lekanga kangaka, kungenxa yenu sinje- nje bobubuvila benu. Nowenza into pakati kwenu anakumnecda, kupela into enkulu zi tati, ne keki, nezikonisi, ni- ngenayo nemali yokuzenza kwangobu- vila benu, senimana nizitomalalisa nisiti intombi azikwazi zifunde incwadi yodwa kwati kwati, kwati, kwati. Hambani bazalwana zekani ezimhlope sibone uku- ba niyakuzondla nganina. Sidinwe ku- kutetelwa ngamavila afana nati toro, be- sifanele nati ukungenzi noko kwa anakibi nazivenkile. Ndirholele Mhleli ngokwe- nza into ende kangaka, kanti lamavila nepepa akalandisi alibele siti. Andina kuzinceda ndinosizi bubuntwana buka J. James. Ndiyakuvela kanye, lusana olubona ubuvila bentombi zodwa.

Ndim P. M. A.

IHOP-BIYA EMAXAMBENI E BAYI,

Noeda ufake epepeni lakowetu loma- zwana angeziganeko ze hop-biya e Bayi:— Ndingavuya uze uyipulapule into endi- za kuteta ngayo, ndikucela ukuba maze uyinike ingqalelo kakulu. Kuko into ewonakalisileyo umzi, nolu- tsha olungamadodana apa Emaxambeni,

i hop-beer. I hops eyenziwayo ngoku ayiseyiyo efana nebisenziwa ngapambili. Ndiyatamba ukuba ungandingqinela xa nditi into ebisenzelwa yona i hops ngapambili belihlaxano kupela; ngoku aku- njalo, kuba lento yenziwayo ayibonakali okokuba iselwa inxano, kuba ungafika kwezizindlu yenziwa kuzo kuzele abantu kuselwa kunxilwa. Andinantloni ukuti iyanxilisa i hop-beer; okunye wonke umntu oyiselayo i hop-beer ngapandle kwentandabuzo uyiselela ukunxila, uku- ba akunjalo andisiboni isici eselelwa sona. Into esisimanga i hops ezikoyo apa ngoku zizintlobo ezimbini zahlukile ngezango zishiyene nangamaxabiso, eku- tiwa ngu No. 1, ixabiso yi 6d. ibotile, iya- rara emlonyeni ayiqeleki, ayilifanele kanye inxano, yeyona ungafika inabantu abaninzi abayiselayo emini nangokuhlwa, nangemini ezibandayo. Ekutiwa ngu No. 2, ixabiso yi 4d. ibotile, imencasa (sweet) emlonyeni imandi ilifanele inxano, ayinxilisi, ungasiyela uzalise isisu ungabinanto; kodwa ungeze wafumana bantu baninzi kuyo, ungeva besiti ayina- msebenzi, enomsebenzi ibe yerarayo. Ke into ebangele ukuba ndenjenje nantsi —le hops ayiselwa ngabantu abangapa- ndle kweramente bodwa, iselwa nanga- bakokeli ngabantu beramente. Nabe- nzi bayo ngabantu bomteto. Uti omnye umramente oyiselayo, angavuya itsha- tyalaliswe ipele kanye kubantu bomteto. Uti, iyamhlalekisa kanye endleleni yake kwanabaninzi; abanye abangahambiyo eramenteni ungafika bengasayi nasezi- tyalikeni, ngenxa yale hops Abanye ungafika betshonile ematyaleni e hops, abasenaluncedo nakubazali ngenxa yale hops ; abanye abasenaluncedo nakwiziqu zabo ngenxa yale hops. Abanye banga ekufundeni ibulanti ngenxa yale hops. Luyatshabalala uhlanga yile hops, kuta- ndazelwa uhlanga nje ukuba luyeke izo- no, lubuyele e Nkosini. Kodwa kwa aba- tandazeli bala ikwangabo abatshabalali- sayo ngale hops. Ndiyakucela ukuba uke uyikangele lento, ngati mna imitandazo eyenziwayo ukutandazela uhlanga ayisayi kunceda nto kungapeliswanga le hops pakati kwa- maramente. Ndaka ndeva omnye umse- li wayo (ongenguye kodwa umramente), esiti, asikuko nokuba uyambulela u Tixo kuba emguqule kwi brandy wamzisa kwi hop-beer; utsho kodwa enxilele kwayile hop-beer. Kuncede ntonina ke ukuba eyiqeleki i brandy wangenakwi hop-beer nayo imxilisa nje? Kwa yena ngobu- nye ubusuku ndambona ehamba engena ezinkantini ngapants' apa, ehamba namaxila, ndamangaliswa kuba lomntu ngu- lomntu ebubulela u Tixo kuba emkupe kwi brandy wamngeniswa kwi hops.

I hop-beer le xa ndiyicaza indlela yayo nditeta leke yexabiso elikulu, ayahluka- nga nakancinane ebulandini, umqomboti nditi ubetele kunayo, kuba nangona unxilisa kodwa wona kukutya; anditsho kodwa ukuti ulungile kuba uyabanxilisa abantu, kodwa i hops ingapuzulu kunomqomboti. I hops le indawana eyahlule ngayo kwi brandy kungokuba i brandy iyainxilisa umntu ngetiki, i hops kuselwa ngenkulu iralasi. Kodwa umntu onxile yi hops akahluki konxilise yi brandy. Ukuba bekuvarashwa apa Emaxambeni amadindala angebabamba abantu abanxile yi hop-beer.

Lendawo iyandikataza kakulu, kuba imitandazo eyenziwayo apa e Bayi leli- hlelo letu tina Mawesile yeyokuba kugu- quke abantu, ngokukodwa udodana olu- tsha olwendeleyo ezonweni. Kodwa ke bayakutinina bona abo batandazelwalo xa bengxalwa ngotywala ukuya ezityali- kem? Baninzi abangasayiyo ngokuba njezelwa yile hops ingabambazele kupela kodwa ungafika benxila besenza izinto ezimbini. Okunye anditembi nokuba imitandazo eyenziwayo inokuyiva. Ndingavuya lento ike ikangelele ukuba lento yenzelwa ukurweba imali, abarwebi ngendlela efa- nelelekileyo. Ndinosisi kakulu ngalento luyatshabalala udodana, kuba nongayise- liyo i brandy kuqinisekile ukuba esela i hops uyaya kwi brandy, umqalekisi nomshabalalisi wohlanga. Mandiyeke. Esako isicaka, UMVANA WASE MAXAMBENI.

ABALIMI NA BARWEBI.

E-MARKENI.

E QONCE (Sept 28).

Itapile, 5/ to 10/6 ngengxowa Umbona, 1/9 to 1/10 ngekulu Amazimba, 2/2 to 2/4 ngekulu Irasi, 2/ ngekulu Ikaruni, 7/5 inye Amatanga, 3/2 to 3/9 ngedazini Imbotyi, 5/9 ngekulu

E KOMANI (Sep. 27)

Umbona, 7/ ngengxowa Ihabile, 3/ to 5/9 ngekulu Umgubo, 6/ to 9/ ngekulu Irasi, 4/ to 5/6 ngengxowa Ikaruni, 2/6 to 7/6 inye Inkuni, 17/ to 26/ ngefilara.

NATIVE OPINION

WEDNESDAY, SEPT. 29, 1886.

**B**USINESS men are commended to the following extract from the *Eastern Star*:—“ An advertising agent is canvassing the town for advertisements for the native paper, *Imvo*. We do not know if he has met with much success here but our merchants might do worse than endeavour to get back some of the native trade which “ Graham’s Town had a monopoly “ of at one time. The natives are “ large growers of produce of “ various kinds, and if inducements “ were offered through such a medium as *Imvo*, which has an “ extensive circulation, some of the “ native-grown produce might find “ its way here instead of to King

Graham’s Town and the Native Trade

“ William’s Town.” We hasten to say that the man is our agent; and we are pleased to find that he is doing his work so faithfully as to draw some attention. We only hope that his labours in Graham’s Town are meeting with the success which his assiduity deserves. It is gratifying to find that there are some, in Graham’s Town, who are beginning to have their eyes opened to the fact that, there is some trade to be done with the natives, and that it was false policy to uphold those who were for their removal from these scenes to some region, not easily defined, between the heaven and the earth, so that farmers may be settled at wide intervals where communities of natives have been. That no trade could result from the consumption of such a policy is self-evident.

None, on the Frontier, would complain of a healthy rivalry between Graham’s Town and King William’s Town for the native trade ; in fact, such rivalry is the very soul of trade. When, however, our agent writes us, as he does, to the effect that almost all who would not advertise stated that they would do so if they were residing in King William’s Town, then the prospects of Graham’s Town competing with King William’s Town for the native trade are meagre indeed. It may not be out of place, nevertheless, to improve the occasion by pointing out to commercial firms the fact that the *Imvo*, as the only ordinary newspaper published in the native tongue in this country, has not merely a local circulation, Wherever there is a knot of natives, there the *Imvo* goes; and the beneficent education system of the country and the missionaries have done wonders in turning out many natives who can at least read their own language. As many copies of the *Imvo* find their way to Graham’s Town, Port Elizabeth, Kimberley, and Queen’s Town, not to mention towns next these in size, as are circulated in King William’s Town. Such being the case, then, we have no doubt that shrewd and enterprising men of business in these places ‘will yet recognize in the natives an undeveloped market, and will invite these people to inspect and to patronize their wares by the medium of the *Imvo*. With emigration blocked—it may be for a time, but undoubtedly for the time—by the retrogressive party in Parliament the hope of the trade of the Eastern Districts is in the thousands of natives who form the majority of the population, and the sooner commercial men note this the better for themselves and for trade. In the development of this trade we are not without hope that this journal will yet play a by no means unimportant part.

AN important step

has been gained, it appears to us, when the Pondos are prepared to enter into negotiations with a view to coming under British rule. On this point the members of the Kok- stad Deputation to Pondoland may speak with authority; and certainly their communication, which appears elsewhere in this impression, conveys very useful information. The Kokstad deputies are oppressed by the thought that “ the Pondos will “ only passively second their efforts to “ that end, and the absence of their “ active support constitutes one of “ the chief obstacles to gaining it.” The end alluded to above is that of the Pondos coming under British rule.

It is no secret that, a considerable damper has been applied to the ardour of the Pondos to come under the Imperial Government by the attitude of His Excellency the High Commissioner, who has made a complete surrender of his high functions to the Cape Ministry. The greatest authority on the history of the relations of the Pondos and the Government, cannot call to mind any case where the people even hinted at a wish to come under the protecting wing of the Queen; but it is perfectly well-known to all such authorities that, government in that territory is a byword, and no satisfactory relations can be

hoped for between that country and the Government *unless* the invertebrate rule is put aside, and something more worthy of the name of government is substituted. Then, and not until then, can quietude be established on the borders of Pondoland. Now, this happy end can only be attained in two ways : either by breaking the heads of the Pondos to bring them to think alike with the Cape Government—and this is more easily said than done ; or by following a consistent line of tolerant and patient policy to achieve that victory of peace which the interests of the trade of these parts so much need. We fear however that if the feelings of the Cape Ministry are to be studied, the country will have to experience the unsettling effects of the first alternative. For the realization of the latter, however, we implore the High Commissioner to lend to the country the benefit of his services by bringing about a final settlement of the Pondo question. Of this question also, as a great person has said of the Irish question, “ the harvest is come.” Let Sir HERCULES ROBINSON “put in his sickle,” and stand no nonsense from a Cape or any other Ministry which has no right to interfere in the matter any more than it has to meddle with the affairs of Saturn or Jupiter.

Editorial Notes.

THERE are long and loud complaints from the Transkei respecting the conduct of prisoners who seem determined to exasperate freeman who happen to pass by them when they are at work on the roads. It is said that they apply the filthiest language conceivable to unfortunate wayfarers, who are estopped from retaliating by stringent regulations of Government involving heavy penalties for those who may venture to speak with prisoners. This, we are sure, has only to be mentioned to be remedied. We commend it to the attention of the authorities, more particularly those at Idutywa.

A QUESTION was asked in the Imperial Parliament by Mr. L. L. Dillwyn, who is a committee member of the Aborigines’ Protection Society, on Pondo matters. The reply of Mr. Edward Stanhope, the Secretary of State for the Colonies, does not change the situation by one whit, and it perfectly establishes our contention in a recent article that it is vain for the, Kokstad Association and the Pondos to affect to pass by Sir Hercules Robinson; Recent communications will open the eyes of Mr. Stanhope to the fact that the Pondos are now no more negotiating on Xesibeland and St. John’s River month, but on coming under a British Protectorate. The following are the circumstances which occasion these remarks:—“ In the House of Commons, on August 30th, Mr. Dillwyn asked whether the Pondos had recently submitted to her Majesty’s High Commissioner at the Cape proposals for the settlement of all their differences with the Government of the Cape Colony; whether they had offered, if necessary, to refer certain questions to arbitration; and what steps Sir Hercules Robinson had taken to arrive at an understanding with the authorities of Pondoland. Mr. E. Stanhope, in reply, said the proposals for the settlement of the differences with the Pondos were in fact claims for the St. John’s River country, and for the control of the Xesibes or their country. These could not be entertained, as both of these countries have already been made a part of the Cape Colony, and, indeed, the abandonment of the Xesibes after the promises made to them would have been impossible. Her Majesty’s Government do not know of any offer to go to ‘ arbitration ’ — a term hardly applicable to South African native territories under the supervision of the High Commissioner. But they are always ready to consider the representations of the Pondos through the High Commissioner. As their claim cannot be entertained, Sir H. Robinson has, with the concurrence of the Cape Government, offered to consider with the Pondos whether they should have money compensation for any losses they may have sustained by the Proclamation of 1878. They have hitherto refused to negotiate on

REFERRING to the intimation made in these columns that some two hundred names of native scholars had been given in at Butterworth for Dr. Dale’s return, the S.A. *Methodist* says : “ This will tend to satisfy many Colonists who have had the idea that Natives, though taught trades and handicrafts in the Industrial Schools and elsewhere, do not stick to them.” We should be very glad to publish from time to time the results of the efforts made in various places to make this important return as full as possible. Our people should from expressions such as those contained in the *Methodist* note the importance of the matter.

Location Commonage Rights.

A case of considerable importance was heard at the periodical court Middle Drift on Monday the 20th instant, before R. Dick Esq., A.R.M. A native erf holder of Burn’s Hill, Teka Mpondo, was charged with contravening Sect. 1 of Act 18, of 1859 by cutting a load of olive wood (reserve timber) off the Burn’s Hill commonage without a licence or lawful authority. The prosecution was at the instance of

the Forest Department. Mr. Chas. Rose-Innes appeared for the accused. A great deal of interest was taken in the case, the Burn’s Hill natives being present in large numbers; and the whole question of the Rights of Commonage was raised and fully argued. It appeared that for the first twenty years the natives at Burn’s Hill have enjoyed certain rights over, and the control of, the Commonage at Burn’s Hill, set aside by Government for their use, without question or interruption, among which was the right of cutting and disposing of the wood on the commonage; in fact it came out in evidence that Government officers had repeatedly granted passes to erf-holders of Burn’s Hill to proceed to King William’s Town for the sale of wood cut off their commonage. About two months ago, a native named Christian was arrested on the Market Square King William’s Town, and charged by the Forest Department with the theft of a load of wood, which he offered for sale, and which was cut off the commonage at Burn’s Hill. He was undefended, found guilty, and sentenced to a fine of £5 or one month’s imprisonment. As soon as this news travelled to Burn’s Hill some of the principal men came to King William’s Town and consulted their attorney, through whom a letter had been addressed to the Conservator of Forests, denying his right to the control of the commonage, and maintaining the right of erf-holders at Burn’s Hill to the commonage and the forests within its boundaries, informing him further it was the intention of one of their number to cut wood on the commonage on a specified day, and requesting that some representative of the Department might be present so that the man might be arrested and the question tested. The result is the present case.

A great deal of evidence was led; Mr. Hutchins, who conducted the prosecution, contending that in no case did a grant of commonage include a grant to the timber trees thereon; that commonage rights conveyed only a right to pasturage and grazing, and in some special cases right to cut firewood and brushwood, not timber trees, for domestic use but not for sale, and generally that all forest land is the property of the Crown.

Mr. Innes maintained that the commonage at Burn’s Hill, with the forest thereon, was the sole property of the erf holders at Burns’ Hill, given to them as far back as 1859, which grant had been repeatedly confirmed; and in 1866 a survey of the commonage was made by the Government Surveyor, Mr. Mehllis (and the plan produced in court), beacons erected, boundaries laid down, which had been observed ever since. He referred also to the grant given to the Feeltion Natives to cut wood at the Frankfort Bush ; to the Kubusi Commonage grant; and to the Kat River titles, wherein the forest is specially reserved to the Government. He appealed to the Court to define the rights of the Burn’s Hill erf holders.

Mr. Dick gave a lengthy judgment, entering very fully into the case. He held that it was beyond the jurisdiction of the court to decide the question of Commonage rights, though in the present case he held a strong opinion. He found the Crown had utterly failed to establish its case ; that the wood was cut in Crown Forest, and he thereupon acquitted the accused.

We believe it is the intention of the Forest Department to continue to prosecute any persons cutting wood on the commonage in question, if such be the case the consequences will be most serious ; we trust every attempt to deprive erf holders and Mission Stations of their unquestionable rights will be questioned. The issue is of vast importance.

CORRESPONDENCE.

KOKSTAD AND PONDOLAND.

Kokstad, East Griqualand, September 18th, 1886.

To the Editor “ Imvo Zabantsundu ” SIR,—With reference to your article of the 8th inst., headed, “ East Griqualand and Pondoland vs the Cape Government,” and Pondoland vs the Cape Government,” we observe you state “ we are diligent differences with the Pondos were in fact claims for the St. John’s River country, and for the control of the Xesibes or their country. These could not be entertained, as both of these countries have already been made a part of the Cape Colony, and, indeed, the abandonment of the Xesibes after the promises made to them would have been impossible. Her Majesty’s Government do not know of any offer to go to ‘ arbitration ’ — a term hardly applicable to South African native territories under the supervision of the High Commissioner. But they are always ready to consider the representations of the Pondos through the High Commissioner. As their claim cannot be entertained, Sir H. Robinson has, with the concurrence of the Cape Government, offered to consider with the Pondos whether they should have money compensation for any losses they may have sustained by the Proclamation of 1878. They have hitherto refused to negotiate on

We are, Sir, Yours &c. W. N. PASSMORE, G. H. FOWKE, Members of the K. P. A. Deputation.

STATION PEOPLE AND FORESTS.

SIR,—Some time ago you noted that a man from Burnshill was sentenced to one month’s imprisonment for selling a load of wood in King William’s Town without being in possession of a license, from the Forestry Department. Teka Mpondo was tried at Middle Drift on Monday, the 20th, before Mr. Dick for the same offence and was acquitted. The general question of the right of Burnshill People to sell wood, &c., taken from their commonage has not yet been settled. But it is a very extraordinary thing that Government should allow any official to act in a high-handed and irritating way as was done, we think, in the case of Grigana or Christian, who was sentenced to a charge of £5 or go to prison for a month on a payment which the head of the Forestry Department has as yet failed to prove he was justified in making. As you noted the one case, may I request you to note the second. As I am acting under legal advice in the matter, I do not w-flfi my opinions expressed at present. Yours, &c.,

W.S.

# Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkile enime-lene nazo impahla engaba ziyi tuuyelwa sisitora sakwa

## Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

### IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

### IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla ZEZO

YUZI .. Egcuwa Nakwa-N dabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southey-

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

## JOHN J. IRVINE & CO.

### YEKA UKUSELA UTYWALA.

**K**ODWA ke ukuba uyabusela, sela obungangxengiw eyo obuccekilevo

Amagosa Amatsha "Emvo."

U Mr. JONATHAN JAMES JABAVU, umiselwe ukuba abe li Gosa le " Mvo " e Rini kuqala ngo 1 September lo kwisikundla sika Mr. Peter Nkosikulu. Unikwe igunya ka lokwamkela imali yepapa nokulifunela izaziso ipepa kwivenkile ezise Rini. Lamanene aqiniselwe kwi wonga lokuba abe nga Magosa *Emvo* kwezindawo :— *Somerset East* ... Mr. J. S. Dlakiya. *Willowale (kwa Gatyana)* ... Mr. Alex. N. Maga.

YIYANI KWA

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe Ikoyi—Ikomityi ne Pleti I Lampi Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

## M. KEEVY & CO.,

KWA NGOMTI, E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona ma-Xabiso makulu *Ngoboya, Nezikumba, Zenkomo, Nezebhokwe, Nezegusha.*

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kule-dolopu yeyona ndlu ine Ngcawa Nengubo

Isaziso sebhunga lomzi No. 11.

IMARIKE YAKUSASA UKUGUQULWA KWEXESHA.

KUYAZISWA kubo bonke ukuba kuqala kolo 1 OCTOBER (LWEZI) de kube nge 31 MARCH (M'BASA) 1887. Imariki kusasa yoqala ngo 6'30 de ibe iguqulwe nge-saziso se Bbunga.

W. DUNBAR, Umbhali-Micimbi. Town Office, King William's Town, August 28th, 1886.

J. WARWICK TANTON

UNYANA KA MJACU,

Ungu Mteteleni Ematyaleni, *Nombhali we Mvumelano,*

NGUMFO oyaziyo inteto kwana masiko Esixhosa. Unokumela umntu kumatyala entlobo zonke kwi ofisi yase Mtata ku Mqanduli nase Elliotdale (kwa Bomvana). Izibhenzo uyakuziquba pambi kwe Mantyi Enkulu Emtata.

### BONISANI.

AMAHASHE amabini alahleke ngo 4 June : (1) Imazi emfusa ende ; ibhalwe BD kwinyonga yase kunene. (2) Inkonzana etpempvuna, emanqina amhlope angasemva : imtuqwa, isibhene, indlebe zimaxhaka zibheke pambili. Ondilandisayo angatumela ku Mhleli we *Mvo e Qonce.*

ANDREW MTINTSO. Ebhencuti (Shawbury)

## IMVO ZABANTSUNDU (NATIVE OPINION)

ICAM! ICAM!

**U**JAMES PELEM uyaku-amahle aseba Tenjini ngomhla 9th October, Emxumbu ngase Xesi kwa Kama.

KO TITSHALA.

**K**UFUNWA Otitshala abafaneleyo umsebenzi; omnye ufunelwa Isikolo esikulu sase Burnshill (Emkubiso), omnye esangapandle sase Ngcwazi (Falconer).

Izicelo mazitunyelwe ku Rev. WM. STUART, Burnshill, via Middle Drift.

**N**GAWO lomda ndicele amehlo kubo bonke, kulahleke inkomo zine ekuqale keni ko Sept. Emnx e Batenjini. 1. Imazi entsundu kazi indlebe yase kunene icandiwe ihalufmaan e kohlo ngapambili. 2. Impemvukazi emnyama kwa olopawu. 3. Imazi wasakazi icandiwe ekunene isinqindi ekohlo. 4. Ito-kazi elintusikasi licandiwe latiwa tse ngapambili kwa kulondlebe icandiweyo. Zonke ezo nkomo zinomtshiso kwi nyonga yokunene AM. Onokundilandisa wobalela kumhleli we *Mvo Zabantsundu*, or kum Engotini, or ku THOMAS MAKUNGA e Cala. Olandisileyo zafumaneka wovuzwa ngo kwaneleyo. Zimiti zonke ezonkomo.

AD. MAKUNGA. Engotini School, September 29, 1886.

INTLANGANISO YENGXOXO yase BHAYI.

**N**GO-MVULO, 4 October 1886, kuya kuxoxwa ngo Nongqause. Iyakuvulwa ngo Messrs. I. W. WAUCHOPE no PAUL XINIWE: ukuba kungesizatu sikabanina ukuba u Nongqause abeko nje, nokuba ngumntu ontsundu nokuba kungenxa yomhlope.

THOMAS MEMANI. Secretary.

Sept. 25, 1886.

### Lesesha, Paula, funda uze utyise

Xa abulela abaxasi bake abebetenga kuye, lo ogama ngaphantsi namhla wenza isimemezo sokuba amalingiselelo uyayitsho okufumana impahla evela e Ngilane ize kuye ngendulo zonke inyanga. Impahla yokuqala eyakufika nenqanawa yobala pa mayela pakati kuka Agasti lo. Kaze kuhloja. Ndi njika awona makhulu nge Mveliso yeli lizwe enjengo boya nokuya njalo njalo kuba ndiyakuyitumela e Ngilane ngo Kwamlingiselelo ngomhla 27th July 1886.

P. H. POTTER N Jojosi, July 27, 1886.

## I BRANDI

Elungileyo engapitikezwe nanto zinjengamanz nezinya ezibululayo, itengwa ko

C. J. DOWELL & co., BANK STREET

## HARTIGAN & CASEY,

Abatengisi bempahla agempahla.

**B**AHLALA batengisa impahla ehambayo kanye nge nyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yeka. Ubani uyinikwa emva komsito imali. E Qonce, 20 July, 1886.

Kaulese Imvo Zabantu ngabantu nge

## Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

*Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.*

Benjenje ukulincoma ubake balilinga :— "Uti omnye zipele ingqaqambo (ekubeni besendinyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisele, ndapumla kamnandi ebusuku, into ebendineveki ndi. ngasayazi, ngoku ndipilile."

Wenjenje wumbi:—" Eliyeza lindipilise ngokungumangaliao. Bendibulawa sisinge inyanga ezintandatu kangangokuba beku- suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba kuba bendi- -geze ndibuye ndipakane. Ibotile enye indipilise kanye."

Omnye uti:—" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindcedede kanye."

"Ndingarola." utsho omnye, "iponti ezintlanu ngebotile. Ngolwesi.Tatu olugqi. tileyo ndite ndakumatela ibotile yokuqala umfazi warn, wabangana kupakama ekoyeni nonyawo, enjalo inyanga : ngalo Mqibelo uhleli esitulweni."

Uti omnye: " Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutya- tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, aliaiyyo inko- hliso njengamanye."

Yiyo le enye inteto : " Wonke endimaziyo nditi makabe nalo, basancedekile bonke aba. lilingileyo, andikeva mntu lingamceda. nga."

Ukuvakalisi imvo zabantu ngalo kunga. zalisa lonke ipepa.

*Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kumninilo ngokutumela 3s. 6d. ngebotile, ongu*

JAMES JONES, 46 LONG STREET, CAPE TOWN.

Amayeza ka Cook Abantsundu.

**U**MZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

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COOK Igondise ukuba igama ngu P. H. POTTER

G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Amayeza Abantsundu.

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**N**GOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiquyana ngasinye. Anokufunyanwa ku Mr. P. H. POTTER, e-Jojosi emanflok e Tole, nakwa banye abarwebi.

IYEZA LE PALO. Owona mciza we. nene we Palo.

IYEZA LOKUNQUMLA, ukuxaxaza no-ku hlanza.

AMAFUTA EZILONDA.

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I-PILLS (Amagaqana) zenyongo.

AMATONTSI AMEHLO ABULALAYO.

I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO-HLO.

IYEZA lika Stretch Lokuhlilikhla isifo samatambo (Rheumatism) nezinye ezibu njalo, namanye ke.

KWA G. WHITAKER, kwi-

venkile etengela nentwana

ezincinane kuko, kutengelwa tshipu

kanye Umbona, nento ezinjalo,

Umgubo, neswekile, njalo-njalo, njalo-

njalo.

[SEPTEMBER 29, 1886

## Udaba Olumnandi.

KULUVUYO kuti ikwazisa

izihlobo zetu okokuba Impahla yetu esandukuvela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngasezantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngokokuba uyatenge ingekatengiswa.

Izihlangu zamanenkazi— I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Ziqala kwi 5/6 zizibini.

Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/1ld.

Ikwiliti ezinamabala ze 3/6

Ihempe zamadoda, zihleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke amabale).

Amalapu Amhlope ekoyi (anindiwe ubanazi) 1/ iyadi.

Ivelvete ezintle kunene ezinama-bala nezimnyama.

Iwaka lenqawa i " GBD " Briars, njalo, njalo.

ZONKE amanani apulwe pakati. Yiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.

Kwa  
W. O. CARTERS, Co.  
Kwinkundla ka Makeleni,

## E-QONCE.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa., e-Town Hall, Kwisitora esinga pantsi esesitatu, No. 3, Kwinkundla ye marike,

E-QONCE.

Uhlala aba nento eninzi yombona, na-Msimba, 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 Neiba awutengisa tshipu kanye.

ISISULU.

kwa BEET.

IMPAHLA ihleli yodwa ngase ntolongwe. ni endala. Ingcawa, ilokwe, ibulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu ! Isisisulu e Qonce ukangele emarikeni.

THE

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Ngumteteleli Ematyaleni, ufeza ne- micimbi engemihlaba, nento zonke- ezifezwa " nga magqweta."

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**L**ENDLU imiselwe ngokukodwa ukuba

ibe yeyo kusebenza nokunyanga nge-miti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bumini nokuba sise gazini na. Lemiciza yenziwa ngemiti yeli lizwe. Nokuba umntu selelele ngendlu sisifo sokunga. palazi iyasipilisa. Linokutumyelwa nge posi xa umntu ahvalezileyo. Litenjwe kakulu.

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