

IMVO ZABANSTUNDU

(NATIVE OPINION)

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IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, NOVEMBER 17, 1886.

[No. 107.]

THOS. H. COPELAND,
BATHURST STREET,
E-RINI

Uhlala aba neyona mpahla ininzi enjenge
NGUBO ZENTLOBO ZONKE
AMAFELANE
NE NGCAWA

Engagqitwa nayiyipina apa e Koloni ngobuhle. Yena utengisa ngenani eli
linganayo ko Ntsundu nako mhlope.

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chambayo nezinqwelo kulo msito wase Qonce. Ngoko ke ucela abahlobo 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 itengweyo imali yayo ifu-
maneka kwasemva kwe fandesi. Ngoko ke yiza, xelela nezihlobo zaku ukuba
zizise mhlambi 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.

UNGA UNGAGCINA IMALI NA?

Ukuba kunjalo zitenge ingubo zaku kwa
BROOKS

63, BATHURST STREET,
E-RINI

I SUTI ziqala kwi 18/6. Ibhulukwe ziqala
kwi 5/6; Ibhayti kwi 7/6; Ihempe kwi
17., njalo njalo, kuzo zonke izinto zalendlu.
U BROOKS utengisa ngezona suti zobu
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lelo ngabasiki base London. Qiniseka ukuba
ziyaku kuhlala—ziqala kwi 40/; Ibhulukwe
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Xa umntu aye kusika ushiya 10/- angati
ayifumane kwakona ukuba ingubo azimkoli-
sanga.

W. BROOKS & co.,

Abatengisi bengubo zokunxiba,

E-RINI

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

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

ADUME KUNENE,

JESSE SHAW (U-Nogqala),
E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

AMAYEZA aya yalezwa kakulu nguminiwo, ngenxa
yoku ngqinelana kwawo nezo zifo ezenzwa zona; ngenxa
yoku kauliza uku necda noku ngawenzakalisi umzimba;
ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka
ekwe- nzwini kwawo; ngenxa yokungabi nasikwa
setyefu; nangenxa yokuba enziwe ngemifune
engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umiza ongazange ungakupilisi ukuluma kwe oka,
nezinye imimi.

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

UM-AFRICA (Africanum).
Umiza ongenzi xesha ukulipilisa izinyo.

UMFUNO YEZA (Herbal Tincture).
Elingqiswayo zingqangqambo zendlebe, neze bunzi,
nokubeka kwentloko yonke.

UMHLAMBI LISO (Eye Lotion.)
Oyena mpilisi wamhlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline
Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese,
ukungatandi kudla, leesine nento ezinjalo.

UHLIKHLA (Embrocation).
Amafuta omi okupilisa ukuqagamba komzimba,
Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soothe).
Amafuta omi okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESHILAHLA
(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana,
nezabantwana.

UMATINTELA (Antispasmodic).
Umiza wokupilisa ukuqunjelwa nezitepu nezinye
inkatazo.

UMOMELEZI WASE INDIYA
(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka,
nokungatandi nio itywayo.

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

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebenza bubebu- hle
bugide ubuso.

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

Izalatiso zendlela yoku wasebenzisa zishicilelwe
ngokuzalisekileyo zaitwa nca kwi bhophilana nezi-
tofilana ngazinye, eziti zakulandlwa ngokufezekileyo
angaze angapilisi lamayeza. Ngekungabiko kaya,
nandlu, namhambi ungenawo lamayeza esirwece
sokulumkela okungekehlile.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza
ngemiza, e Bhofofo, atengiswa nguye nge bhokisi
nange Bhotile nanganamgosa ake kwinkoliso 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 Ngqamawo—Mrs. Savage.
E Monti—G. Lennon & Co.
E Rini—E. Weils.
E Dikeni—E. Stocks.
E Komani—Mager & Marsh.
E Bhofofo—H. G. Lennon & Co.
E Ngqusha—W. A. Young, Esq.

I kaya lawo e Fort Beaufort kwa Nogqala.

Indawo Yokuti-Kotso
ko Ntsundu.

INENE LAKWA

QO BOQOBO

Liyacela kulolonke uhlanga Olontsundu
Okokuba umisa indhlu yoku xasa abantu
abantsundu

Ngokutya Nangokutyisa
abo Amahashe

Nangobuhlanti xa ba quba impahla
ozinkomo kwakunye nempahla emfutshane
eyakubiza amanani alula.

G. FRAUENSTEIN.

Amayeza Abantsundu.

B. G. LENNON & CO.,

Abapitikezi Bamayeza,
E-MONTI,

NGOKU batengise zonke Intlobo, zine
zalatiso ezizalisekileyo zibhalwe nge

Sixosa kwisiqunyana ngasinye.

Anokufunyanwa ku Mr. P. H. POTTER, e-Jojosi
emantloko e Tole.nakwa banye abarwebi.

IYEZA LE PALO. Owona meiza wenene we
Palo.

IYEZA LOKUNQUMLA, ukuxaxaza noku
hlanza.

AMAFUTA EZILONDA.

INCINDI YOKUPILISA AMAZINYO.

I-PILLS (Amagaqana) zenzyongo.

AMATONTSI AMEHLA ABULALAYO.

I TURLINGTON yoku sikwa nokuxuzuka
nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO-HLO. . .

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

Kwabo bafuna Into ezintsha
ezintle!

Buzani kuzo zonke ivenkile
enime- lene nazo impahla engaba ziyi
tunyelwa 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 esetitunyelwa kuzo lempahla
zezo

YUZI .. Egcuwa Nakwa-
Ndabakazi HEDENI ..
Emtata

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

Into yonke etengiswa kwezindawo itshipu
intle kanye.

Kunikwa amaxabiso alungileyo kanye kwe-
zindawo zikankanyiweyo ngayo yonke into
etengiswayo ngabantsundu enjengokudla, ne-
zikumba njalo njalo.

JOHN J. IRVINE A CO.

IMPAHLA ENTSHA.

KUSAND' UKUFIKA KWA

ITYALI ZETU ZOBOYA, zitsala igazi.

ITYALI ZETU EZILUFIPA, zipandla ilanga.

INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nentyantyambo nezigqubutelo ngamaxabiso apantsi kanye.

INGUBO ZOKUTSHATA; ZEKABA ZIYASIKWA ZI- TUNGWE.

IKELEKO, ILINZI, IPRINTI. INTLOBONTLOBO ZE- LOKWE

ZIKWAKO.

BANTU ABANTSUNDU

Lempahla iyakwenza intliziyo zenu zibete. Yizani kutyebisa amehlo'

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI. ABAFAZI bati
ngu SILINDI. UMTEKETISO ngu FOLOKOCO.

ISISULU SE NGUBO

ZA
MADODA NEZA MANKAZANA

KWA

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Ihempe ze Fleneli
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Iminqwazi ye Twidi, iqala 10.5d
Ibhulukwe ezomeleleyo zekodi
Ibhulukwe ze Twidi, ziqala 5/ Iбаты ezimnyama ezilungileyo 15/ Ikolala namaqina
Amaqosha azizitadi nawezihlahla Ibhulukwe, nebhanti, nehemphe, neminqwazana ye Bhola.
Imiqulu eyomeleleyo yehempe 4d.

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KWA

GIBBERD NO BRYANT.

Lesesha, Paula, Funda, uze Utyise.

XA abulela abaxasi bake abebetenga kuye, lo ogama lingapantsi namhla wenza isisimemoz sokuba amalungiselelo uwagqibile okufumana impahla evela e Ngilane ize kuye ngenqu zonke inyanga. Impahla yokuqala eyakufika ne nqanawa yobalapa mayela pakati kuka August lo. Kause kuhlola. Ndinika amaxabiso awona makalu nge Mveliso yeli lizwe enjengo boya nokutya njalo njalo kuba ndiya kuyitumela e Ngilane ngokwam.

P. H. POTTOR.

E Jojosi, July 27, 1886.

YEKA UKUSELA UTYWALA.

KODWA ke ukuba uyabusela, sela obungangxengiweyo obucocekileyo, wobufumana ke kwa

O. DONIAN, Kwi Bala le Marike.

Yena akatengisi bumbi, ngobulunge kakulu.

Uhhlalelwa h “MVO.”

IPEPA LE VEKI ZONKE.

Ose Qonce: uhlaula 2s. 6d., nge nyanga ezintatu xa ayirole kwase kuqaleni kwazo; 3s. ligqitile eloxesha.

Xa litunyelwange post kwe zinye indawo, 3s. xa irolwe kwase kuqaleni, 3s. 6d. xa irolwe emva kokuqala kwe Nyanga ezintatu.

Yonke imali itunyelwa egameni lika J. TENGO-JABAVU.

UMVUZU WE £1.

KULOWO wondilandisa Inkabi Efosi; mitandatu iminyaka ubudala; inopau kwindlebe yase kunene; itshiswe J.B. kwinyanga yase kunene. Ubuso baka batyikilwa ngomhlonto, kodwa abuhlumanga Uboya obumhlope. Libiwe e Roxeni ngo 20 October, 1886.

JAMES J. BOVULA.

Iveki.

UYACELWA wonke umzi ukuba ulingekwangalenyanga uyifinyezele ekupeleni kuka December lo imali yepapa. Nentwana encinane iyakwamkelwa.

INCWADI ezitunyelwa kwi *Mvo* zingena zinto zaneleyo ziyasidla kanti asinamali tina apa. Umzalwana otumele umdlalo we Bhola yase Dayimani makasi buyisele ipeni ezimbini lencwadi Biyikupe ngesi kweliti. Nowase Bhayi oncwadi yangena pakati kwe "Mpawana" zika September 29 akakazi tumeli ipeni ezine zetu.

IMALI engeniswa zi hotele kwi dolu ya Barberton kwele golide ayingangato ukubani ngenxa yokunqaba kokutya. Amashumi amahlani eponi ngemini akayonto.

O McCAFFREY uldlwe ishumi lesheleni y Manti yase Kapa ngoku fakela umbanjwa icuba.

IGAGWAZANA lomfazi womlungu wase Pretoria ebelihlala lisalelwa lingeva kuxelelwa lipikele ukuti xa liya kuwaka linxibe ibhulu- kwe nebhathi zendoda, lite lisa tyiwula ngomnye umhla yadlokova inkabi yehashe Libe ngenxa imilozana egoswana alanceda nto lamwisa kakubi wenzakala kakulu.

NGEVEKI egqitileyo bekusiwe elinye igwangqa Emantyni e Kapa ngoku twala into-mbazana yomlungu eminyaka ilishumi line sitandatu.

KUKO ixego lomntu omnyama e Monti eliminyaka imashumi asixenxe anesitandatu elisuke lafumana lane situkutezi sobom balo latabata intambo laya kuzixoma ngomqala emntini; labonwa selibanda kumzuzu lifile.

UMNGCWABO ka Mr. Weir ngom-Gqibelo odluleyo ukumka komhla ube ngondileke kunene. Abafundisi abebeko behamba pambi kvedlaka ngo Rev. Dr. Stewart, Rev. J. D. Don, Rev. B. Ross, Rev. J. Gordon, Rev. P. J. Mzimba, no Rev. W. B. Rubusana, kwizikulu zalapa e Qonce zibemalwa ezingabangako, kumanene antsundu ibe ngo Messrs J. T. Jabavu, W. Gqoba, B. Sakuba, Jno. Yekela, John Kupido, Amos Bovana, nabanye.

APA e Qonce nge Cawa (Nov. 14) kushu. nyayelwe kuma Wesile antsundu ngu Mr. W. Gqoba emini nango kuhlwa intshumayele ezishushu nezi nesongo.

AMAKWENKWANA amabini enye iminyaka mitandatu enye isixenxe ubudala agwetyel we ukhonywa yi Jaji yase Dayimani ngoku suke abulale enye inkwenkwana engumalusi endle.

NONYAKA nje kungene nase zikatini ukufa azifingako ngu qwakeqwake.

INTLANGANISO ye Gqugula le Siqingata sase Qonce imise elokuba zonke itola mazime kwindawo zazo kade, ibulawe lanteto) yaka yenziwa yokuba ziye kumiswa kwindawo ezintsha.

U DALINDYEBO inkosi yaba Tembu ubeye Emtata kwi Nkulu ye Manti y Major Elliot eyokuti impi yakowabo ama Hala uyakuyikupa yonke ukuya kudubula Amampondo ukuba u Rulumente uyayifuna, ute angaya naye ukuba u Major Elliot uyaya.

I PALAMENTE yase Natal ibuye yatumela ezinye inteto ku Rulumente we Nkosazana pesheya zokuba elama Natal ilizwe malihlanganise libe linye ne Zulu ukuze kubonke ukupumla kwezi zipitipiti zenziwa ngama Bhulu nazinkosi zodwa.

NGOLWESI-TATU oluzayo kuyakubako umboniso woboya e Monti. Abafuyi abanoboya obuhle mabaye kutabata lawo mabhaso aya-kwenziwa.

INKOLISO yoboya bamawetu ayivumi kufikelela kwinto obuyiyo obegusha zama Ngesi. Iyeza lalonto ke linye, kukutenga inkunzi ezivela pesheya kumadoda anjengo Alveni (Mr. Irvine) namanye azitengisa ngamanani angenzima.

ASINAKUNCEDA ukuba singalipindi sithi ko- lu luwivo luka Rulumente lwe Tishala lugqitileyo Amangesi, nama Bhulu, nama Jelimeni asikiwe ngabantu abamnyama. Sekungo ngozayo unyaka zingena ngapezulu into nentokazi zakowetu. Siyayifunza.

KUHLÉ ingozi embi kuloliwe wapeshya. Ute xa aya kungena komnye wale mingxu- ma ixqojozwa ezintabeni kwaye kuko isikulu esivele kakulu ngefestile sikangele abakwe- zinye izindlu. Ude wangena uloliwe akaroxa lomntu, kanti kuko intshengca ebukali yelitye eludongeni wabeteka kuyo ngentloko waya kuba kwapakati kuloliwe. Intloko yatyumka, ukutshwe esthishini esaroxoza, lati igqira lakumkangela kuko itemba lokuba angapila akuvuswa amatambo entloko la asuke angena ebusotsheni.

E BOBHOFULO kuko i Bhulu elidliwe £30 ngokusuke lidubule incimba yasendle ekubeni u Rulumente esithi mazingadutyulwa mazi-zibanjise w zifuywe ngenxa yobukulu bomsebenzi wazo.

INTOMBAZANA yomlungu wase Aberdeen Road intwazana enobubele kakulu ite ixele- lwa ukuba mayiyeke ukumana ihambela aba-ntu abafayo yifiva (icesina) ibukali ngoku yapika, yati yona ayinakunceda yaqhela; yaya komnye umzi olusapo lulele pantsi lonke yicesinaa kubanga ntsuku yangena kulo ntombazana, yabuhlala kwayoko kungekafi namnye kwabaya ebeye kubabona.

UNONGQAUSE wegolide uyadamba ngoku ku Mangesi atile koba butyututyntu abelenza.

INTLANGANISO ye Ronaskapu yehlelo lase Wesile elintsundu iyakuba ngo-Mvulo ozayo ngokuhlwa Nov. 22, kucelwe u Mr. J. Tengo. Jabavu ukuba aze atabate isihlalo. Intshumayelo zayo zoqala nge Cawa kusasa kude kube ngokuhlwa.

LONYAKA ngati kunqabile ukuwuxela into oyakuba yiyo. Ose Batenjini uncoma "uku- balela kwelanga" uti "ngati siyakuba no-nyaka ombi, nento ezilinye azitembisi kanye." Ekubeni Engquthwa kunconywa ukulung konyaka. Umbhaleli okona uti, "Ingqolowa ziyatembisa, enye seyihlanza intle kanye. Eka May seyiza kuba yiyo, ne tapile."

KUMDLALO webhola wabantsundu ne club enkulu ya Mangesi e Bhayi ama Afrika enze 49, ama Yuropu 131. Amawetu e Bhayi nge esewancama Amangesi; afanele ikaba lase Qonce lodwa.

KUKO umntu one ngqakaqa e Qumra. Ube fihlwa wabonwa sele chacha.

ONGAMKELI cebo nakubani akanakuscedwa mntu. KULULA ukufunda inkohlakalo.

IMVO ZABANTSUNDU

NGOLWESI-TATU, NOV. 17, 1886.

Isidubantini sase **KUYABONAKALA** Mampondweni. ukuba lamagqungula enziwa imini nezolo ngu Rulumente aya kude apelele kwelokuba malife. Eyakuyenza nje lonto kungenxa yamacebo alahlekisayo e *Cape Argus* naleya ndimbane yamapakupaku ase mdeniKodwa bona abantu belilizwe bamelwe kusixellelwa isizatu sokuba kwalekwe umtvalo wemfazwe pezu kwale inzima bayitweleyo, ukuze ziti zisihla ezinxwaleko nobunzima babe besazi. Isiti nje i *Cape Argus* malife sesiyibona into ejonge kuyo (kuba namhla iyipendulele ibhathi yayo). Elopepa lidume ngokuba lingumlomo walempi imela abantsundu e Palamente echasene nalo Rulumente ulaulayo. Ukuba lenteto yalo ingaba yeyala madoda lingu- mlomo wawo singati aneqhinga eli- nzulu lokuba akatshwe lo Rulumente kungene wona; sobona kambe ukuba yena u Rulumente wovumana ukukohliswa ekangele. Ezimfa- zwe zigqitileyo zenziwa ngu Mr. SPRIGG zaziqwatyelwa izandla kunene sininzi sabamhlope; kanti zati zakudlula xa sekukangelwa ubukulu bendleko eyenzekileyo, yasuka yalahleka eyonanto bekuliwa ngayo wati nomenzi wazo bamgxwagxusha bonke abantu akabi nacala; bamtula ngamandla esihlalweni sokuba ngoyintloko yolaulo, kude kube namhla akatenjwa mntu. Akuko sizatu sokucinga ukuba akungenzeki kwalonto libuye lapinda lafa nabantu abamnyama. Asinakunceda ke ngo-ko ukuba i *Cape Argus* nalamado- da ingumlomo wawo, ukuba singayifanisi nentsomi yesigcawu esilumkileyo esaka indlwane entlana saza sanoyisha impukane ukuba make ize kuva ukulala okuyolileyo, kanti yinkongo; nalo Rulumente ngati wenziwa lonto kanye, ulale- lwe ukuba akuluti cakata unyawo lwake kulento kutiwe ' he, sakufumana.' Lawa mapakupaku ase mdeni ixenye yawo zizicaka ezi- pakamileyo zika Rulumente ezinge- msulwa ekupembeleleni ezizipitipiti zikoyo. Zona ezizikulu zika Rulumente zifuna amagama nodumo lweqhinga. Zisoloko ziwafunza ama Xesibe nama Bhaca ukuba makamane esiya kupanga kwela Mampondo ukuze ati Amampondo akupindezela sekupunywa nomkosi kusitiwa angenele ama Rulumente. Enye into abelungu belazwe bayivuyele imfazwe kuba inqwelo zabo zizakungena edinisweni lokulayisha ukutya kwemikosi. Siyatamba ukuba u Rulumente akasokulahlekiswa zinteto ze *Cape Argus* nezentshaba zake, nazimantyi ne nkosi zamapolisa ezise mdeni: na- ngabarwebi; makasuke yena azifake lombuzo — siza kulwela ntonina? Akungeze kwaliwa ngenxa yokugqitha umda kuba naba bantu beletu icala ama Xesibe nama Bhaca kufutifuti bema ukuwugqitha kwangapambi koku, nati side sabaxhobisa sibaxhobisela yona lonto kanye. Nalento kutetwa ngayo namhla kutiwa Amampondo agqite umda, ayenza ngapambi kokuba u Rulumente awuhlokomise umteto wokuba elama Xesibe lelake. Ukuba kuko izizatu zokuba life ilizwe zinga zisafihliwe abakazazi abantu beli lase Maxhoseni, kanti ke ukuba lifile ayaziwa mntu lemfazwe apo ingapela kona. Lento ngoku isisinyonyonyo, kuba Amampondo akafuni mfazwe, nabantu belilizwe ba- diniwe zinxwaleko zayo. Pofu kuza kulwelwa ntonina? Mayixelwe mhlope. Yinto engum'mangaliso ukuti ngelaxesha yayi ngu Mr. W. B. CHALMERS oyimantyi enkulu kwelazwe bekungavakali zidubedube zenziwa ngama Xesibe nama Bhaca, nama Mpondo. Kubonakala ukuba kwenziwa kukuba yena u Mr. CHALMERS ube ngazange wakuvumela oku kupindezelana. Ngokwenjenjalo kwake wenza ukuba atenjwe ngu Rulumente ahlonelwe nanga Mampondo. U Rulumente wada wamcenga kakulu ukuba ahlele kweso sikundla sokuba yi Nkulu ye Manti akavuma ngokwake. Sivuyiswa kakulu ukubona amanye amapepa elitakazela icebo lokuba ku-

nyulwe u Mr. CHALMERS aye kwa- hlula esisidubedube, aye negunya lokulungisa yonke into. Elase Bhayi i *Telegraph* liti: —“ Akuko “ ndoda ingapambili ko Mr. “CHALMERS ukufanelwa ngulomci- “mbi ungaka ukuba mkulu, no “ Rulumente uya kunconywa ukuba “unyule leyo ndoda pambi kokuba “atate nenyatelo elinye lobutshaba; “kuba ezimantyni apa ako amadoda “ afanelekileyo ukupicota impa- “ mbano zemihlaba; kodwa kumci- “ mbi onje kufuneka amadoda anje- “ ngo Mr. CHALMERS lo. Elocebo “ akuko ungalamkeliyo, ingaba ngu “ Mr. CHALMERS yedwa mhlaumbi.” Ukuba ulitatile elicebo u Mr. DE WET wolisindisa elilizwe kwindleko ezinkulu zemfazwe ekungabonakali saci sayo, siyakolwa ukuba wola- mkela.

E-NGQUSHWA

UKUSIKWA KWA BANTSUNDU. Ulwesi-Tatu lweveki egqitileyo (10 Nov.) ibingumhla kweminye imihla kumzana wase Ngqushwa. Isizeka-bani ibikauqanda amaqamba pambi ko Manti ukuba angawasiki amagama abantu abamnyama abanga banga ngena kwilungelo lokunyula amalungu e Palamente. Ontsundu wase Ngqushwa uzonole emehlweni abamhlope abakwelo ngokusuke batumele umfo ka Innes ukuba ayekuba ngumlomo namhlo nendlebe zabo kwinkundla epete umzi wakwa Rulumente e Kapa. Lomfo ka Innes ubonakalise ukuba uyambete ingubo yomhlobo wenene wezizwe ezintsundu u Mr. Saul Solomon ongasekoyo kulenkundla ngenxa yokungabi nampilo entle Enqolotywe ke amawetu agqibe kwelokuba eme ngazo zombini pezu kwemfanelo zawo. Azifunele umninawe ka Mr. Innes ongungeteleli pambi ko Manti apa e Qonce ukuba ayekuba pendulela e Ngqushwa apo. Suka ngolwesi-Tatu yayi nkungu nelanga ama Afrika kuloposana yase Ngqushwa; amagwangqa azi fama abeko nawo kakulu.

Ute kanti umntu wakona uwasike amagama abantsundu akashiya nomkwele. Abanqolobi bamagama kanti ngala manene:—

Engqushwa ekaya, Irura no Mgwangga, Umtati no Mpeko, Umgwalana, Inyawa no Tuku, Ibhira ne Sauerville,	Umqolobli, J. G. Nicholson, G. J. Goosen, W. J. Powell, A. R. Adendorff, Patil Timm, J. F. Naude,	Inani
		95
		236
		50
		33
		44
Bebonke ababesikwa		464

Umantyi (u Mr. W. R. Piers, R. M) ute mazitayate indawo ngoku- landelelawa kwazo, kuqalwe ngegama lowo- kuqala osikwano. U Mr. R. W. Rose-Innes ute, kumnumzeto, pambi kokuba kutatayate elibakala unamanqaku anga angawenza mayelana nohlobo abasikwa ngalo abantsundu. Lamatyalu ajongwe yinto eninzi yabamnyama, ababonisiweyo ngobuninzi babo ukuba lomcimbi kuhlangenwe ngawo namhla mkulu. Amalungelo aba bantu angenelwe ngapandle kocalulo, bamangalelwe bonke bengama- makulu-kulu nje, ngapandle kocalulo. Kautabule lamadoda a 236 asikwa ngu Mr. Powell odwa akwisitili sase Mfati. U mteto umisela ukuba makabe undimangelo uyamazilo lowo ammagalelayo. Kodwa makabe apume pandle ngoku, u Mr. Powell awalate kwizihlele lamadoda awakupayo kwilungelo lokuvota. Kunqisikele ukuba angeke awanyule. Akawazi nento. Umteto wawungenzelwanga lento. Uman- ntyi ke kuya kufuneka anelisewe bubungqina obomeleleyo ngapambi kokuba agbewe nge- lokuba abantsundu abafanelwe ilungelo lo- kuvotwa, nohlobo abasikwa ngalo malube ngomteto poqo. Abanqolobi bamagama abamnyama abayalati eyona nto babakupa ngayo, basuke bati “ abafanelekile ngokomteto.” Kumhlope kuye ukuba ngomteto kufuneka icutyiwe eyona nto akutshwa ngayo umntu. Oku kuyafuneka ngazo zonke indlela; umteto umisela lonto. Utshe walesa isiqingqi somteto esalata oko (Act 16, 1836). Ngokomteto aselele wawulesa umntu unokukutshwa ngesinye sezizatu ezilishumi linesihlanu, ezi: — (1) Akakafiki exabisweni lobuntu (iminyaka e 21); (2) uliveza ndlebe kumbuso lo; (3) ungomhlope wolunye ulaulo; (4) intloko ipambene; (5) waka wagwetywa ngokulwa ne Nkosazana; (6) ngokubalala; (7) ngokudlwengula; (8) ngokuba; (9) ngobusela benkohliso; (10) ngokuxoka; (11) ngokuba imali ngokubhalala igama lomnye; (12) ngokuti angabi mandlu kunye nomhlabo, ezonto zibe lixabiso le £25; (13) ngokuti angabi wamkela £50 ngonyaka; (14) ngokuti angabi wamkela £25 kunye nokudla nendawo yokulala (15) abe akase- khowe kweso sithi. Okupa umntu makaxe mhlope eyona nto amkupa ngayo kwezi zilishumi linantlanu. Isizatu soko simhlope. Umntu ubekwa ibala, uziswa ematyaleni ukuba eze kuzipendulela, kude kutiwe oku kwenziwa ngomteto we Palamente. Umteto ufuna ukuba into etetwayo ngomntu ixelwe mhlope nokuba incinane, ukuze abe nokulungiselela ukuzikusela. Ukuba abo abameleyo bacaswa ngendawo yomhlaba ukuba alanele ixabiso lawo nohlobo abemi ngalo. ngebethilo mhlope, ngebethete ke abantsundu abanye beza ne taitile, abanye neziqinise- loko zokufungelwa kwawo; ngoku ke base ntsunguzini mayelana nento abacaswa ngayo, umntu angasuka abaqubule amise sa- ntonina ayitandayo kwezi zilishumi linasi- hlano. Oluhlobo lwehambiso lubete lwabaxaka. Kwati mhla kwasingatwa yimantyi e Dikeni umcimbi woluhlobo zadweliswa kakuhle into ababemangalelwa ngazo abantu. Ngokutsho ke akabiyeleli ukuba lomcimbi ungangena; oko ubengekwenze kuba abo abameleyo bako bonke bekholele ukuba umcimbi lo ungenwe. Into ayimeleyo kukube umteto we Palamente oqalwe uzihlaleke ngomtamani mauhanjiswe. Unga angavakalisa ukuba ulapo ngokutyunjwa ngabantu- ndu ukuba aze kubanceda ekubacebenisi nasekubameleni ngecala lomteto, akasakwenza sicelo kumatyalu ukuba kungene noma nnye ongenayo imfanelo; kanti ke noko

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. DE WET would save the country from an undertaking which we implicitly believe will prove as expensive as it is positively unnecessary.

Editorial Notes.

REMARKS *Grocott's Penny Mail*: *Imvo Zabantsundu* has entered upon the fourth year of its existence. We heartily congratulate our well-conducted contemporary on the event. We gratefully acknowledge the kind reference of our respected contemporary. It is not on the fourth, but upon the third year that we have entered. It is possible, however, to accept *Grocott's* good wishes so far as the period of our existence is concerned in anticipation.

ON the same event the *Frontier Standard* (Cathcart) has the following: "*Imvo Zabantsundu* has entered on its third year of life. We congratulate our excellent little contemporary, and hope it will go on and prosper in the ways of common sense and loyalty. If some other race papers went on the lines of *Imvo* they would justify their existence better than at present." We cannot but feel encouraged and strengthened by these flattering Compliments from our contemporaries. We shall spare no efforts to merit them.

AN ultimatum or virtual message of war has been sent to the Pondos demanding reparation for and explanation of the late raid into Xesibe territory, guarantees for the future, and an indemnity in cattle. It is stated that the reply of the Pondos, communicated to Government on Sunday last, is of a satisfactory character. We devoutly hope that hostilities will be avoided. It is stated that since the transmission of the ultimatum Mqikela has signified his determination not to fight, but to hand Pondoland over to the Im

perial Government. This is a Commendable move. By the treaty with Faku the Pondos are under an Imperial Protectorate, and it is well Mqikela should consult his superiors before deciding upon picking up the gauntlet 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 Peddie 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 in the register, consisting of persons of undoubted qualifications, only those who were doubtful were struck off. This splendid result is due to Mr. W. J. 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. Tengo-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 Peddie 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 spend 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 would take care to inform the Editor of this on his return in order that he might redouble his efforts to make the paper more and more powerful as its career lengthened and as its influence extended.

The result was one he could congratulate them upon. A few years ago nothing of this kind was heard of. Such an assemblage gathered together for such a purpose would have been an impossibility. Now, however, he was glad to see a new spirit abroad, and white as well as black men were insisting upon the electoral rights allowed them by the laws under which they live and under which they are governed. He attributed much of this to the awakening influence of their paper. It was a project he had been identified with from the earliest stages of its existence. He had watched its growth and marked its increased power. He hoped it would go on as it had begun, and be a closer bond of union between them. To those who had been rejected he wished to say "Qualify yourselves."

THE following complimentary paragraph is from the *Graaff-Reinet Advertiser*:—"It is very remarkable that large numbers of Kafirs, men and women, have passed in the recent School Teachers' Examination. It certainly is a testimony to the calibre and quality of the Kafir mind. Twenty-six candidates passed in honours. Of these no fewer than sixteen bear Kafir names. And what is additionally remarkable is the remark of the examiner: 'The examiner highly commends the work of the native girls.' These natives, who with others have passed this examination, will serve a useful purpose—to teach in the schools for native children, a work we should think no European can desire."

THE "CAPE MERCURY."

Ipepa lesi Ngesi engelitayitwa ngabantsundu abafundileyo.

Lipuma katatu ngeveki apa e Qonce.

Umrumo: 9/ ngenyanga ezintatu kwesi sixeko 12s. ngapandle. 30/ ngonyaka apa xa ehlaule kwasentloka 42/ ngapandle.

Intlanganiso yase Tsolo.

INTLANGANISO yabantsundu ngemfundo Tsolo, yoba ngomhla we 26 November, 1886, e Mbokotwana nge 7 p.m., abafuna ukungena botumela amagama abo kum pambi kwe 20.

JONATHAN J. LOKWE, Act. Secretary.

Mbokotwana, 20th October, 1886.

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

W. J. DEALY,

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

E-QONCE.

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

Amabaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

J. WARWICK TANTON

UNYANA KA MJACU,

Ungu Mteteleni Ematyaleni,

Nombhali we Mvumelano,

E-MTATA

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

Ko Titshala.

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

Kubhalelwa kutunyelwe iziqiniselelo zesimilo nemfundo ku Rev. CHAS. TABERER. October 30, 1886.

ISAZISO.

UKUZE kungehli bubi nankatazo kolunga kunene ukuba bonke abanezikweli kulesiminari bazihlaule kwakwisituba seziveki zintandatu ukusuka kolwanamhla. Kwi Semnari yase Mgwali (Clarkebury), 21st October, 1886.

Umanyano lwase Batenjini

INTLANGANISO yolumanyano iyakunge na nge 17th December, ngo 9 a.m., kwi Native Agricultural Hall, e-Cala. Kofundwa amapepa ngamanene atile. Kwenziwe nengxoxo pezulu kwalomapepa.

PAMBANI FIGILAN, Acting Secretary.

INCWADI

EZI tunyelwa kum ukuza zifike kakuhle ezazitwele ukubhalwa kwazo.

NCANYWA ZIBI,

Tora, c/o Rev. D. DOIG YOUNG, Main, Tembuland, via Tsomo.

ISAZISO.

KUYAZISWA ukuba isikolo sama Nto-mbazana (Boarding School), sizaku miswa Emtata, siqala ngo January 20, 1887. Imali iziponti ezimhlanu ngomyaka irolwa ekuqaleni kwekwata.

Mabati abafun' ukuzisa kona intombi zabo, nabafun' ukungqina ngaso, babekise ku Bishop of St. John's, Umtata, bakaulizise.

ABAZELWEYO.

KASHE.—E Beaconsfield, kwele Dayimani, u Mrs. M. A. KASHE ubeleke inkwenkwe ngomhla we 10 November.

QONDISISANI!

Ngexesha lokutengiswa ko

BOYA.

Ikeleko

Ne Printi

Neminqwazi 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.

UMZI ontsundu ucelelwa ukuba akangelise lamayeza abalulekileyo.

Elika Iyeza Lesisu Nokuxaxaza. 1/6 ibotile.

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

Aka Amafuta Ezilonda Nokwekwe. 9d. ibotile.

Elika Iyeza Lepalo. 1/6 ibotile.

Ezika Ipils-1/ ngebokisana.

Eka Incindi Yezinyo. 6d. ngebotile

Oka Umciza Westepu Sabantwana. 6d ngebotile.

Oka Umgutyana Wamehlo. 6d ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona 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,

Iggira elinyanga ngemiti yelilizwe.

LENDLU 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 sokungapalazi iyasipilisa. Linokutumyelwa nge posi xa umntu aliyalezileyo. Litenjwe kakulu.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elonga Yeza Likulu leli lizwe lengqa qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatamba

Komzimba licisine, Nakwintloko,

Nakwezinye.

Benjenje ukulincoma ubako balilinga - "Uti omnye zipele inggaqambo (ekubeni besendinyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisele, ndapumla kamnandi ebusuku; into ebendineveki ndi- ngasayazi, ngoku ndipilele."

Wenjenje wumbi:—" Eliyeza lindipilise- ngokungumangaliso. Bendibulawa sisinge inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndike ndahlala. Bendingasena kutoba kaba bendegeze ndibuyele ndipakane. Ibotile enye indipilise kanye."

Omnye uti:—" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheuma. ticuro, ndivuyiswa kuba ibotile ezine zindi- nceda kanye."

"Ndingarola." utsho omnye. " iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqi- tileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyavo, enjalo inyanga: ngalo Mgqibele uhleli esitulweni."

Uti omnye: "Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutyatambeni kwamatambo. Liyeza angaswela amazwi okulincama umntu, alisiyiyo inkohliso njengamanye."

Yiyo le enye inteto: " Wonke endimaziyo nditi makabe nalo, basancedekile bonke ab- lilingileyo, andikeva mntu linganceda— nga.

Ukuvakalisa imvo zabantu ngalo kungazalisa lonke ipepa.

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

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

ISISULU.

KWA BEET

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibulukwe, amahashi, inkomo. Yonke into oyifunayo Isisulu! Isisulu! e Qonce ukangele emarkeni.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo kanye nge nyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yekabanina. Ubani uyinikwa emva komto imali, E Qonce, 20 July, 1886,

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