

# IMVO ZABANTSUNDU

(NATIVE OPINION.)

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IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, DECEMBER 1, 1886.

[No. 109.

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ITYALI ZETU ZOBOYA, zitsala igazi.  
ITYALI ZETU EZILUFIPA, zipandla ilanga.  
INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nentyantyambo nezigqubutelo ngamaxabiso apantsi kanye.  
INGUBO ZOKUTSHATA, ZEKABA ZIYASIKWA ZITUNGWE.

IKELEKO, ILINZI, IPRINTI,  
INTLOBONTLOBO

## BANTU ABANTSUNDU

Lempahla iyakwenza intliziyo zenu zibete. Yizani kutyebisa amehlo

Paulani amagama ka PASCOE

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

ADUME KUNENE,

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezifozifozu; ngenxa yoku kuleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokuceceka ekwe-nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

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

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

UM-AFRICA (Africanum).  
Umciza ongenzi xesha ukupilisa Izinyo.  
UMFUNO YEZA (Herbal Tincture).  
Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

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

UMGEDDI OBABAYO (Herbal Alkaline

Aperient).  
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, lcesine nento ezmjalo.

UHLIKIHLA (Embrocration).  
Amafuta omni okupilisa ukuqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

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

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

UMATINTELA (Antispasmodic).  
Umciza 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 ebona bubebuhle bugude ubuso.

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

Izalatio zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi-tofilana ngazinye, eziti zakulundelwa ngokufezekileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehl.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofofo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—  
H Once—Dyer & Dyer, Malcomess & Co., D. Drummond & Co.

E Ngamakwa—Mrs. Savage.

E Monti—B. G. Lennon & Co.

E Rini—E. Wells.

E Eiken—R. Stocks.

E Komani—Mager & Marsh.

E Bhayi—R. G. Lennon & Co.

Engqusha—W. A. Young, Esq.

I Kaya lawo e Fort Beaufort kwa Nogqala.

## Amayeza Abantsundu.

B. G. LENNON & CO.,

Abapitikezi Bamayeza,

EMONTI,

NGOKU batengise zonke Intlobo, zine zalatio ezizaliskileyo zibhalwe nge Sixosa kwisiqunyana ngasinye.

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

IYEZA LE PALO. Owona mciza wenene we Palo.

IYEZA LOKUNQUMLA, ukuxaxaza noku hlanza.

AMAFUTA EZILONDA.

INCINDI YOKUPILISA AMAZINYO.

I-PILLS (Amagaqana) zenyongo.

AMATONTSI AMEHLO ABULALAYO.

I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO-HLO.

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

## ISAZISO.

Indawo Yokuti-Kotso  
ko Ntsundu.

INENE LAKWA

## QOBOQOBO

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.

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

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IZIHLANGU IZIKAFU

NEZIGUBUNGELO

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## IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa Nakwa-  
Ndabakazi HEDENI .. Emtata

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

Into yonke etengiswa kwezindawo itshipu intle kanye.

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

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Uhlala aba neyona mpahla ininzi enjenge  
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AMAFELANE

NE NGCAWA

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

Lesesha, Paula, Funda, uze Utyise.

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

P. H. POTTOR.

E Jojosi, July 27, 1886.

### I ALMANAK YE “MVO.”

**I** ALMANAK yo 1887 iya kutunyelwa ngesisa ibe libhaso kubantu abagqibileyo ukuwubhatala lomnyaka upela ngo December 31, 1886 Abaya kungena ekuqaleni komnyaka omtsha boyitunyelwa xa bangene ngemali kungena mlomo. Amagama amatsha ayamkelwa ngoku.

### Umanyano nge Mfundo.

**I**NLANGANISO yo mnyaka yeli bandla iya kudibana e Rini ngolwesi-Bini eve-kini umhla wesine (4) ku January 1887, ngexesha le shumi kusasa. Ingxoxo eziya kusingatwa seza xelwa kade; eya kungena yeka Mr. J. TENGO-JABAVU yokuba:—“*Imi-gaqa* (Constitution) yo Manyano mayiqu-lwe imisele ukuba kubeko intlanganiso zeziqingata, ezoti zona zitumele aboti banyuliwe zizo baye kwintlanganiso eyona yoba yeyamahlelo onke.” Makumiswe ikomiti yokuyi qulunga lendawo eyoba ngalamanene:—The Rev. the President of the Association, Rev. W. PHILIP, Rev. E. MAGABA, Mr. I. W. WAUCH-OPE, no J. TENGO-JABAVU (umqali walengxoxo).  
BEN SAKUBA, Hon. Secretary, King William’s Town, 25 November, 1885.

### Iveki.

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

U HON. CHAS. BROWNLEE nbhalele kwi *Cape Mercury* incwadi ende kunene ati kuyo *Imvo* ilahlekile kwinteto zayo zokutintela imfazwe nama Mpondo kuba kade ekataza afanelwe kukutyunyuzwa.

UMFO ka Sprigg usamele, nguye Inkulu pete elizwe ngoku.

EMBONISWENI woboya obuse Monti ngo-lwesi-Tatu olugqitileyo kubeko amabhali angamakulu mabini anama shumi amabini. Ibhaso elipakamileyo loboya obungavaswanga lifunyenwe ngu Mr. W. Fuller wase Tunxe elesibini lafuyanywa Mr. C. Fuller wase Cumakala.

UCINGO obelulela kwi Mantyi enkulu yase Transkei, luti linye qa elitye le dayimani elicolwe kwa Centane mabanga fumane bagilane abantu ukuya paya.

INGXELO zaba Hloli-Zikolo zekwata epele ngo September zibonisa ukuba inani losapo olufundayo kule Koloni yonke ngama waka angama shumi amahlanu anesi xenxe anama kulu matatu anantandatu (57, 306).

UKUTYA kufun’ ukunyuka kunento oku soloko kuyiyo, ngoku ingxowa ihamba kwi 5/ apa.

KWAKUSASA ngolwesi-Hlanu olugqitileyo u Mr. M. Kevvy umni wezi venkile kutiwa zezika Ngomti apa e Qonce ufunyenwe sele file ezidubule nge Pistoli ngase sitalini sama hashe. Isizatu yingxakelo ezimayelana nemali.

UDABA olulela esazulwini se Africa e U-ganda luti bonke abafundisi basabile kweyo ngenxa yempato ukubanzima, u Mr. Mackay umfundisi wase Tshatshi bamshiye enziwe umbanjwa yinkosi yelizwe.

UMLUNGU wangase Cradock ubeye kungqawa ngokuhlwa ekwele. Uhlile walishiya ngama hashe, kwaye kumnyama. Ute akubheka wabona ukukanya kwamehlo alo, waba yena ngamehlo omvundla waselebamba wa-qengqa pantsi. Selexelelwa sisitonga soku-puma komoya ukuba lihashe.

KUKU umfo ozixomileyo Etekwini.

INGXOWA yombona idla i 8/ ne 8/6 Ete-kweni.

AMAPOLISA ase Natala ane nkatazo yoku hamba ebamba abantu abangenazitatu; kuvakala ukuba aqutywa ngumti wotalaso kuba awutya kanobom.

ISAMANA ukufunyanwa igolide e De Kaap, noko ubutyutututu bokupangelana budam-bile bona.

INTOMBI zama Ngesi zase Natal zingxamile emfundweni epakamileyo. Esezifumene ama wonga ngo Miss Lloyd L.L.A. no Miss Ballard A. A.

ISIKOLO sase Ndaleni, e Natal, sihllewe sesinye isihlegu. Kufike umoya omkulu yawa yonke indlu yomfundisi u Rev. J. Allsopp.

I PALAMENTE yase Natal iwutobile umvuzo we Ruluneli yelizwe ekubeni ubunga mawaka amane eponti (£4000) ngomnyaka, wenzwe amawaka amatatu (£3000). Kutywa eli lesine iwaka wolifumana kusa kuhlo-nyelwa elakwa Zulu e Natal.

ASIKALAZI nelona gama azakubizwa ngalo u Mr. Sprigg ngoku ane wonga nje, nokuba uzakuba ngu Sir John, nokuba ngu Sir Gordon, nokuba ngu Sir Sprigg.

U SIR ARTHUR HAVELOCK i Ruluneli yase Natal iwatembisile ama Putukezi egameni le Nkosazana ukuba azakuncediswa kule mfazwe yawo nabemi base Nyambane.

LUSAQUMA utuli lwemfazwe e Burmah ngapaya kwe Indiya. Imikosi ya Mangesi ikulile. Bebonke abantu abasele endle ngalemfazwe ngamashumi asitoba anantlanu ku Mangesi. U General Roberts uyaleze ukuba atunyelwe Inkosana zibeliqela, kuba kufe ishumi kuzo.

ESONA sizatu sikulu esibangele ama Zulu ukuba awucase kangaka lomda wenzwe yi Ruluneli kungokuba ama Bhulu anikwe ne ndawo enamangcwaba enkosi ase Mhlabatini.

NASO isaziso sika Mr. W. J. Dealy ofuna umbona namazimba ngamaxabiso apezulu ase markeni yalapa e Qonce.

UMFO owaye bamb’ intombazana yomlu-ngu e Congela e Natal efun’ ukuyidwengu. Ia ufunyenwe.

KUFUNYENWE amalahlle kwa kufupi nomzi wase Rafu.

PESHEYA ko Mtata irafu zika Rulumente zibhatalwa ngombona omana utunyelwa ngeflara ezi kampini zemikosi ngase mdeni wela Mampondo.

UMKOSI wama Jelimani wongezwe ngama waka amane ngomyalelo we Kumkani yakona eti zonke izizwe ezikulu ziyayomeleza imikosi yazo ngoku;

NGOLWESI-NE olugqitileyo e Alvani kunduluke iflara zezixhobo nembumbulu ezi. Ngomawaka angatnakulu amatu zemfakado, lo kuvakala ukuba zisiwa emdeni wela Mampondo.

INTOMBI yamagqibele ka Kumkanikazi u Viktoliya engu Princess Beatrice ibeleke unyana.

KWINGXELO ayifunde entlanganisweni yo-

mnyaka yeramente yake u Rev. S. J. Helem wase Rini uti ibe mine qa imitshato ngalo nyaka. U Mr. Wilcox umhlali-ngapambili ute entetweni yake ahlazekile amadodana ase Rini ukude imitshato ibe mine qa emnyakeni upela. Zishumani.

UMZI wabantu abamnyama wase Qumra uvalelwe ukuba kungabiko mntu ungenayo nopumayo kuwo ngenxa yengqakaqa.

LANGA lisa balele pesheya kwe Nciba akulinywanga.

KWELASE Ngqushwa ingqolowa ngati iya kuba nesi vuno esikulu nokunye ukutya kuya tembisa.

ABAMNKELI be *Mvo* mabasi qonde kakuhle isaziso sikoyo siteta nge Almanack yo 1887.

NGOLWESI-Bini Iweveki egqitileyo e Dikeni bekusenziwa inkonzo etyalikeni yase Baptist yoku tandazelwa u Manzabomvu lo uvukileyo ukuba akweleniswe.

KUBALEKE ababanjwa abaturu e Rini. Lite idindala xa likulula ilapu elisongele idinala yalo lawu beka pantsi umpu, kanti oshoko bamgxeshile. Omnye wawutsibela umpu wabaleka nawo, lasukela idindala banduluka aba babini baya kutshona komnye ummango, lashiya nangulowa ubebaleka nompu, kuba belise nepango.

U JOE GUNYA ubonwe sefile enqanaweni eyi Dunbar Castle ngase Bhayi.

LE yinyanga yokugqibela emnyakeni abanamatyala kwi *Mvo* maba gqibelele ukuhlalula.

KUPANTSE ukuhla ingozi embi kubantu ababe kwele eposini eya e Dayimani ivela e Transvaal. Kute ukupuma kwe nyanga beva ngezi tonga ze pistoli zazine zilandelana bedutyulwa ngumtu ose caleni lendlela. Abamqondanga kuba otuka kakulu amaha- she.

INDLU ye Posi yase Ligwa igqojozwe ngama sela emnka ne tyoyakazi apa enzima kunene ehla imali ayiquba ngenqelwana yezandla. Ifunyenwe kusasa ngama nomzi seyi manxeba kupela, kodwa oyisiwe kuyi-kekeza amasela.

INGESANA elingu Chaplin eleba ihashe nesali nomkala kwi Hotele yase Mtata apo lali qeshwe kona, lifunyenwe liyantaza ema Mpondweni leziswa e Mtata.

IHBULU elingu Bosch lase Bechuanaland lite ngenxa yokuba ububi bokufelwa zinkomo namahasbe alo laya kuzibulala. Lifu-nyenwe lingeka qauki lasindiswa.

E ZIMBINI ngase Mzimvubu kuko umfazi obeleke abantwana abane. Kule nyanga ifileyo kuko obelekelele batatu kwakuyo londawo. Itanyusanqelwe ngu Mdali londawo  
INTETO engomhlaba ka Kama oli Xukwane, namantlok’ o Mnqaba ebisoloko ipantsi kuba ibisatetwa ngobukaya, ise zandleni zika Rulumente. Lomhlaba uti u Mayi Ntlokwana isibonda sase Xukwane ngowake, Unkosi u William Kama uyampikisa. U Rulumente selenyule u Hon. C. Brownlee ukuba ayipe-ndle lompambano.

ABAZALWANA abase nawo lamapapa alande-layo *Emvo* mabasitumele sobabuyisela imali yawo kamsinya. Elika December 16, 1885, No. 59; nelika January 6, 1886, No. 62.

IVENKILE ka Messrs. F. W. Cross wase Komani igqojozwe lisela ebusuku lemka ne-mphahla ezifile. Ngati lipume buputputu kuba kucolwe izijungqe ze kilisibhanti ngapakati ezite zakufuniswa bazazi abanye wabanjwa.

KUKU umntu ohliwe yembi yona ingqakaqa kwifama eyi Rietfontein ngase Tuwa (Bell) e Ngqushwa. Lomntu ugqite apa e Qonce ukuya apo e Tuwa evela pesheya kwe Nciba.

INKOSI za Mampondo zizinge kwizipatamandla e Mgungundlovu nkuya kuti elo lika Mqikela malibandakanywe ne Natal.

## Ukuhlalelwa kwe “MVO.”

IPEPA LE VEKI ZONKE.

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

*Xa litunyelwange posi 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.

IMVO ZABANTSUNDU

NGOLWESI-TATU, DEC. 1, 1886.

**K**UDE KWAPELAKWELO KWELOKUBA U SIR.

GORDON SPRIGG abe yinkulu kwa-kona yamadoda angu Rulumente ngoku—udaba oluyakuviwa ngama-wetu ngoloyiko no dano. Tina bamnyama asinakuba singakumbuli into ake wasenza yona oka SPRIGG. U Mr. UPINGTON ngemvelo yindoda engatandi nokuba imelwe kupendu-la ngenxa yetu; yayo lento ke eke safumana ituba lokupefumla pantsi kokupata kwake. Into eke zasililisa zezenziwe ngamanene anjengo DE WET yena eye e Ngilane, efikile

ukubonakalisile ukumxaka kwezozenzo ngengeto zake.

U SIR GORDON SPRIGG yindoda yolunye uhlobo. Ngumntu oti xa ete lento ndiyayenza angajikwa bani. Indoda enjalo yeyokoyikwa. Siyatamba kodwa ukuba wofunda ngenxwaleko zangenxengapambili azame ukulaulu ngengqondo. Sokangela ukungena kwake. Sixolile ukumnika ituba simpaule ngenzozo zake ezitsha.

### Amanqaku.

LITI elinye lamapapa ase Rini ekutiwa. yi *Grocoats Penny Mail: Imvo Zabantsundu* zingene kowesine umnyaka ziko sivuyisana ngomxelo wonke nolo melwana lwetu olupetwe kakuhle ngenxa yoko. Siyawubulela lomtshtiti wobubele ubhekiswa kuti lumelwane lwetu. Asingowo wesine ngowesi tatu umnyaka esinge — ne kuwo. Noko kunokwenzeka ukuba olunqwenelelo lulungileyo luka *Grocoats* sesi lwamkela unyaka ozayo.

KWANGAYO lento liti elase Katikati i *Frontier Standard. Imvo Zabantsundu* zingene kowe sitatu umnyaka ebomini bazo, Umelwana lwetu oluhlana siyalutakazelela, sitemba ukuba loquba lumene ezindleni zentelekelelo ne nobelo. Ukuba inxenyeyamapapa ohlanga ebe hamba ngohlobo lwe *Mvo* ngeqondakala ukuba akafumane ako njengoko anjalo ngoku.” Asinakunceda ukuba singa kutazeki somelezwo zezinteto zokusixumi- sa sizifumana kuba melwanebetu. Asiso— kuyekelela ukuzenza zipuhle ezinteto.

NJENQOKUBA inteto yobusela ininzi nje ngoku yokoliseka inxenyeyo ukuba inkoliso yobubusela yenziwa kwa zizicaka ngokwazo. Kummandi ke noko ukuba pantsi kwe langa apa kuko ibala apo lama sela akohlakelelo selepe- zile ukukataza naba ndinwoye sebe pumle. Elo bala litanyusanqelwani yi fama ka Mr. Stephen Johnson M.L.A., esiyibone ingxelo yawo kwiipepa lase Bhofofo. Impendulo ayenzileyo u Mr. Johnson akubuzwa lundwendwe lwake ukuba inkomo zaku ziyaluswana ebusu— ku nokuba anjanina amasela ukukataza ngeyi gwalaselwa ngamalungu e Pala— mente nama fama, “ utc inkomo zake azaluswa, akakatazwa nangamasela. Nditte ndakotuka yilonto, ndayifumana imfihla- kalo yokufama xa ufuna zilele endle inkomo zaku zipate kakuhle izi caka zaku. Wenza lonto u Mr. Johnson, ubanika ukutya okuninzi nentsapo yabo ze kungabiko mqala wokuba mabebe. Izicaka ezingena sizatu sokuyi bela inkosi yazo zindwebe kakulu ukugcina ukuba ingabelwa ngabangapandle. Esi sijungqana sengxelo ndisimika abo bakatazwa zinxwaleko zokubelwa.”

NGALE Palamente igqitileyo u Mr. Johnson wenze inteto engalibalekiyo xa kwaku banjwene ngengxoxo yoku tintelwa koTywala. Wati isicaka xasinxilise yi bulandi singabuye sisebenze emva kwe yure ezine, kanti esinxilise bobama Xhosa akunaku lindelwa msebenzi kuso kude kupele iyure ezimashumi mabini anane. Ke owona mtombo wobu sela kukuzingxala ngeziselo. Sisati mazibe izicaka zika Mr. Johnson azi vunyelwa ukuba zinxile. Sitemba ukubona u Mr. Johnson ngezayo i Palamente emxasa umlingane wake kwi ngxoxo yotywala.

ELINQAKU lotakazelo lilandelayo live- la kwiipepa lase Rafu i *Advettizer*, liti:— “ Kude kwayinto ebaluleke kakulu uku- pumelela kododana nomtinjana wama Xhosa koluvino lwe Tishala lusand’ ukubako. Bubungqina besongo nokuba kwe ngqondo yom Xhosa, Kupumelele 26 ngokuncomekayo. Kwelo nani ba 16 abanamagama ama Xhosa. Into cyabaluleka ngokukodwa linqaku lomvi ote wayaleza ngoku pakamileyo umsebenzi womtinjana entsundu. Aba bantsundu kwanabanye abalupumeleleyo uvuyo baya kuba nomsebenzi omkulu owoku fundisa ezikolweni zentsapo entsundu, umsebenzi esicinga ukuba akuko Ngesi lingaunqwenelayo.”

### Ibala le Lizwi.

I TSHATSHI.

Kubafundisi ababekwako e Rini kwintlanganiso yokuhanjiswa kwe Lizwi pakati kwa mawetu :—Ngo Revs. Cannons Mullins no Espin, Revs. W. H Turpin, Taberer, Maggs no Pattison.

Akubangako nto zityulu zixoxwayo. Aba- fundisi banike ingxelo zokuhanjiswa komse- benzi wezitili nemizi abayimeleyo. Kubeko ezivuyisayo, nakuba kuko ezibangela usizi, noko ke kubonakele ukuba umsebenzi uyanaba, kusweleke abantu bokuwuquba.—Ke kwacukunyiswa nakumasiko amawetu eku- bonakala ukuba atate amandla ukavuka, anje ngolobolo, nolwotuko—akungenwanga nzulu kuwo kade exutyushwa kulentlanganiso, kwako umoya wokungena uxaxoxwa ngamalungu anyulweyo angati apume kuzo zonke iziqingata ezipetwe zi Bishop zalipa e South Africa ukuba kunokwenzeka. Okwangoku kumenywa uluvo lwawo amalungu entlanganiso ngawo lomasiko. Enye ingxoxwana esiyishiyayo yengolwamkelo nokungamkelwa ebulungwini bomfazi wesibini ehleli emzini wake.

Kugqitywe ekokubeni u Rov.D. Malgas ake aye kwa Nondyola, Trinity Mission, nange- tuba lokungapili kwake e Bhayi, indawo yake itatyatwe ngu Mr. J. W. Gawler, ose Mtwaku.

I WESILE.

Intlanganiso ze Ronaskapu zoba se Tamara nase Qugqwala ngo 6 no 7 December. Intlanganiso yebandla lase Mkingiso igqibe kwelokucela u Mr. J. Tengo-Jabavu ukuba aze atabate ukuhlala ngapambili zoko zombini.

Intlanganiso ze Ronaskapu ibise Mkingiso, nge 29 Nov., emgangatweni ongapambili bekuhleli umfundisi omkulu u Vuli-



## IMVO ZABANTSUNDU

WEDNESDAY, DECEMBER 1, 1886.

So Sir GORDON SPRIGG'S second

elevation to the Premiership is an accomplished fact: and a fact, we are sure, that will be received by the Natives in and outside the Colony with mingled feelings of fear and disappointment. Prominent among the traits that marked Mr. UPINGTON'S late administration, was that of letting sleeping dogs lie, which could be gathered from the language and the very movements of the First Minister. Mr. UPINGTON would seem to have a wholesome aversion to getting into scrapes, and when sometimes he was led into them by the vagaries of some of his colleagues, he could not conceal his anxiety to get out of them as quickly as possible. We took note of him in the Glen Grey and Transkeian Liquor business, into which he was inadvertently drawn by Mr. DE WET in his absence in England. We marked again his language at Graham's Town during the Pondo scare, which signalized this fall of the season last year. And we thankfully acknowledge that this characteristic of the late Premier has given us rest and repose, which we never reckoned upon on his accession to office when, in clear and clarion-notes he announced in the House that he would treat the natives with "a firm hand," which was at the time regarded as synonymous with another fatal expression — "a vigorous Native policy."

Sir GORDON SPRIGG is wholly and essentially a different man. We do not know him personally, but the melancholy evidences of his last administration are still among us. We can judge of him from his actions in the same manner that the size of the statue of HERCULES is judged by the foot. Sir GORDON seems to us to be an earnest and a hard-working gentleman, blessed or cursed with a puritanical self-will which is bound to permeate every department of the Cabinet over which he may preside. His tenacity of purpose is of a bull-dog description, and he may well be dreaded by the unfortunates who may be the victims of his resentment. All we know is that Sir GORDON SPRIGG used to cherish sound and satisfactory views on the manner in which the natives of this country might be made better and useful citizens; and when he was first sent to Parliament, thirteen years ago, he sat at the feet of Mr. SAUL SOLOMON, until, on his dismissal of the MOLTENO Ministry, Sir BARTLE FRERE made him his special protegee; and, either dazzled by the honours of office or impelled by the natural sense of gratitude to the benefactor, he renounced the views of his erstwhile GAMALIEL, and became indoctrinated with the opinions of the Indian despot. Sir GORDON must be blind indeed if he has not seen that South Africa is scarcely good soil for such a policy as Sir BARTLE FRERE'S, and from a perfect conviction that his recently inaugurated Ministry will now hark back on the principles he enunciated on his first entry into Parliament, we are ready to let the curtain fall over the past and start afresh with him on the paths of exalted statesmanship which bring credit to a country and to their frequenters undying fame.

THE Hon'ble CHAS. BROWNLEE TAKES three columns of the *Cape Mercury* with a resume of the Pondo history of the last nine or ten years, and closes by urging upon the Colony and the Government that the Pondos must be crushed." No tangible purpose, it appears to us, will be served in traversing Mr. BROWNLEE'S statements which relate to a series of alleged breaches on the part of the Pondos of the Treaty entered into between them and the Queen in 1644. In his catalogue of charges against the Pondo nation Mr. BROWNLEE cites the memoranda

case of ten murderers who fled from East Griqualand into Pondo-land, and whom MQIKELA refused to surrender; also several cases of stock, stolen from Xesibes by subjects of MQIKELA, and as to which satisfaction was demanded but in vain. In dealing with Mr. BROWNLEE'S views, one has to remember that he is pitted with a bitter partizan against the Pondos, and one whose spectacles are very much tinted with prejudice from reason of his close contact with the question. The facts he adduces can only be regarded as giving the official view of the question while the Pondos have no doubt their own. Indeed, in regard to the murder alluded to we have an impression that a certain Commission once asked Captain BLYTH to substantiate his charges before it, and by declining to do so showed the weakness of his case. But granting that Mr. BROWNLEE'S version of the circumstances is correct, the fact remains that the time for exacting satisfaction was when each case occurred, and in this Government would have been supported even to the calling out of the manhood of the country; but just then our side became guilty of a flagrant breach of the Treaty when it intrigued with MQIKELA'S minor chiefs, whose independence was never recognised by Sir PEREGRINE MAITLAND'S Treaty; and behind MQIKELA took over Xesibeland with a view, to quote Mr. BROWNLEE, "to weaken and punish UMQIKBLA," whom by the same Treaty we had stipulated to support. It was not our place, because the Pondos had broken the Treaty, to break it too. A new Treaty should now be made, because the first has been broken by both the parties to it. For these reasons we fail to see the obligation of our Government "to crush the Pondos."

Mr. BROWNLEE complains most bitterly of our statement that the officials have given the Bacas and Xesibes encouragement to raid on the Pondos. Now, we said distinctly that this was based on native accounts from the scene of the disturbances, and—most important of all—from those on our side of the line. A cursory view through the Blue Books convinces us that if our correspondents are wrong it is not, however, because such a notion has not lurked in the mind of at least one of our highly-placed officials; for we find Mr. W. E. STANFORD, Mr. BROWNLEE'S successor at Kokstad, writing to Government on January 22, 1886 as follows: "The ; distinct refusal, now repeated, to restore Xesibe stock when stolen "will best be met by adopting for a "time the native custom to compel "proper attention from foreign "tribes to complaints against their "people. This custom empowers "injured parties to seize stock from "a member of the offending tribe, "and hold it as security until "justice has been done." Mr. STANFORD goes on to remark: "But "under the present system of "punishing our people when they "commit these reprisals, and our "inability to recover property stolen "from them, we not only have the "disturbances, but they are brought "on by the Bacas especially, in "open defiance of magisterial instructions, and prove that the "loyalty of our people is becoming much strained without any good resulting from the Pondo side." This seems to us to be an important key to the situation. From the smallness of the *Imvo* we are unwillingly compelled to satisfy ourselves with these criticisms on Mr. BROWNLEE'S views, and reiterate our opinion which is now strengthened by his letter that the situation is one demanding impartial re-adjustment of our treaty engagements with the Pondos. At present we have no good pretext for precipitating a war, and it is misleading to say that it will lower the prestige of Government in the eyes of the Natives if the Ministry withdrew the forces. Natives are diplomatists by nature and are capable of weighing facts, and they would appreciate such magnanimity as would be involved in retiring from a false position mistakenly assumed

## Editorial Notes.

WEDNESDAY next, 8th December, has been fixed as the day on which the Presbytery of the United Presbyterian Church will meet at Emgwali, and relieve the Rev. John F. Cumming, the aged missionary, of the responsibilities which, at his time of life, are too great to be borne. His successor, the Rev. Alexander Welsh, will be inducted on the same day by the Presbytery to the oversight of Emgwali station. Mr. Welsh has been "holding the fort" at Columba, Kentane District, during the Rev. J. Auld's absence in Scotland, and has, we believe, made a favourable impression in that district. We trust he will do well at Emgwali.

It will give great gratification to a large section of our people to hear that both Mr. Sauer and Mr. Irvine, the old champions of justice, are still true to the cause, notwithstanding the fact that the faith of many believers has from the chilling prospect of "land and loot" grown cold. Mr. Sauer has written to the *Cape Argus* to ask: "Is the Colony again to be burdened with further taxation, and are brigands and filibusters again to be let loose to plunder and commit nameless crimes in the name of right and civilization? I trust," Mr. Sauer adds, "that notwithstanding the crusade of laud and loot, all means will be exhausted before the Government embark in a war which will leave us nothing but loss and misery, and bring to the Pondo people destruction." We may make further comments on the two letters next issue.

We learn that Mr. De Wet has "dismissed" two other "headmen" at Ox Kraal for having engaged in looking over the boundaries of their locations with their legal adviser. We again take the liberty to point out that the people so treated are no ordinary headmen, but hereditary native chiefs; and whether it knows it or not, Government is by the attempted policy of degrading native chiefs in the eyes of their people doing itself and the course of administration immense injury. Any one who knows the native people must heartily reprobate such a policy.

## Qondani Ningaposisi.

MUTUAL Improvement Society yododana nomtinjana opesheya Kwenciba, yoba ngomhla 20 ku Ntsinga (December) e-Gcuwa ngomvulo ze ngokuhlwa kolwesibini 21 ize yi Tea Meeting elungiselelwa ngu Mr. President, Amalungu ze abeko onke. SOL. D. MAQINA, Secretary. Tyinira.

## Ndicela Amehlo.

KULAHLEKE amahashe apa, mane zinkabi zone. Enye ibomvu inomgcana omhlopo embonjeni, enye iyiponi efosi inebalana elimhlopo emhlana pantsi kwe sali. Amabini amfusa mtuqwa noko elinye xa uliqondisa kufupi limfusi ngoku bomvu, lityehle linopau kulendlebe yasenene i half mantyi ngapambili. Ukuba kuko ongabona lomahashe makatumele kum CHARLES BEKWA. Leeseyton, November, 1886.

## Umanyano lwase Batenjini.

INTLANGANISO yolumanyano iyakungena nge 17th December, ngo 9 a.m., kwi Native Agricultural Hall, e-Cala. Kofundwa amapepa ngamanane atile. Kwenziwe nengxoxo pezu kwalomapepa. PAMBANI FIGILAN, Acting Secretary.

## ISAZISO.

KUYAZISWA ukuba isikolo sama Ntombazana (Boarding School), sizaku miswa Emtata, siqala ngo January 20, 1887.

Imali iziponti ezinhlani ngomnyaka iro- lwa ekuqaleni kwekwata.

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

## ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa l- posti (P.O.O.) Imali yawo yi 3/6 linye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tuyenelweyo igqitile yo buyiswa namayeza.

JESSE SHAW, Ugcisa Lemiciza. The Laboratory, Fort Beaufort.

## Ndicela Amehlo.

GOMHLOBO wam u Dawe ongama l- ingu DAVID JAFFA BETELA. Ndahlu- kana naye e Tunxa ngase Mtwaku ngo 1885. Ongandilandisayo angatumela ku Mhleli we Mvo nokuba kum W. B. PANDE MAGIDIGIDI, Bira Schoo, Stourpoort, Peddie.

## ABAZELWEYO.

KASHE.—E Beaconsfield, kwele Dayi- mani, u Mrs. M. A. KASHE ubekele Inkwenkwe ngomhla we 10 November.

## Ababhubhileyo.

MAZAMISA.—Kubhubhe Ehlobo ukumka kwelanga ngo November 16th, 1886, u JOSEPH AMBROSE, uyana ka JAMES MAZAMISA no MARIA ALVINNA MAZAMISA, obudala buzinyanga ezilishumi linyenyanga ezitandatu ne ntsuku ezingamashumi amabini analusuku lunye.

## QONDISISANI!

Ngexesha lokutengiswa ko

## BOYA.

Ikeleko

Ne Print!

Neminqwazi Yamadoda

Iswekile

Ne Kofu

No Mgubo

Zitengiswa ngama xabiso apantsi kakulu.

## Kutengwa yonke into no Boya.

KWA

W.O. CARTER &amp; Co.

Kwi Bala lika Makeleni, E-QONCE

## Amayeza ka Cook Abantsundu.

MZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika Iyeza Lesisu Nokuxaxazo. 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 Sabant- wana. 6d ngebotile.

Oka Umgutwana Wamehlo. 6d ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

Kaba ngawenkohliso angenalo igama lake.

## W. J. DEALY,

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

## E-QONCE.

Uhlala aba nento eninzi yombona, na Ma- zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma- calana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

## W. J. DEALY

UTENGA Umbona, na Ma- zimba. Nokuba ku- ninzi ngalupina uhlobo okoku- tya uya kuku rola ixabiso elipezulu kanye lase Markeni, e-Qonce.

## BONISANI.

MAZI ye hashe, ingwevukazi bulowa. Inesilonda. Itshiswe u S enyongeni yomlenze wase kunene. Litalheke e Siko- beni ngo October lo ugqitileyo. Oli bonileyo elo bala wovuzwa aku xeleda u GEORGE PAMLA, Butterworth.

## ISISULU.

## KWA BEET

IMPAHLA ihleli yodwa ngase ntolongwe. ni endala. Ingcawa, ilokwe, ibulukwe, amahashi inkomo. Yonke into oyifanayo lisisulu! lisisulu! e Qonce ukangele markeni.

## Ko Titshala

UFUNWA o Titshala abane ziqinisele kwi Simmari yase St. Matthews' (e Mtwaku) Keiskama Hoek. Kunqweneleka ukuba zibe ngabandla lase Church of Eng- land.

Kubhalelwa kutunyelwe izi— qimisele zesimilo nemfundo ku Rev. CHAS. TABERER. October 30, 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.

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

THOS. MOTARTY, 5 August, 1886.

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

## Mr. J. A. BRIDGE

Igqira Lamazinyo, No. 1, DOWNING STREET E QONCE.

## J. E. L. KULLING,

New Street, E-Rini, Igqirha elinyanga ngemiti yelilizwe

LENDLU imiselwe ngokukodwa ukuba ibe yeyo kusebenza nokunyanga nge- mti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bumini nokuba sise gazini na. Lemiciza yenziwa ngemiti yeli lizwe. No- kuba umntu sezelele ngendlu sisifo sokunga- palazi iyasipilisa. Linokutunyelwa nge posi xa umntu aliyalezileyo. Litenjwe kakulu.

YIYANI KWA

C. A. JAY &amp; CO.

## E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza

Imela ne Folokwe

Ikozi—Ikomityi ne Pleti

1 Lampi

Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE

GOLIDE, neye NGEJI ETSHIPU.

## J. WARWICK TAINTON

UNYANA KA MJACU,

## Ungu Mteteleni Ematyaleni,

*Nombhali we Mvumelano,*

## EMTATA

## N GUMFO oyaziyo inteto kwana masiko

Esixhosa. Unokumela umntu kuma- tyala entlobo zonke kwi ofisi yase Mtata ku Mganduli nase Elliotdale (kwa Bomvana). Izibheno uyakuziquba pambi kwe Mantyi enkulu Emtata.

## HARTIGAN &amp; CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo kanye nge nyanga e Mto??ni nase Balini. Yonke imiao emva kwe malike batengisa impahla ehambayo nokuba yekab- banina. Ubani uyinikwa emva kom ?b imali. E Qonce, 20 July, 1886.

ISIKUMBUZO.]—U—

## JOSEPH J. YATES,

OBEKE ESE BAYI,

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

IOFISI—E CATHCART STREET, esiya- e ofisini yemantyi, ukangelene no Dreyfus.

Lishicilelelwa umninolo, u JOHN TENO JABAVU ngu HAY BROTHERS, Smith\* Street, King William's Town