

# IMVOZabantsundu

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IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, FEBRUARY 23, 1887.

[No. 120.]

## Kuwo Wonke Umzi Ontsundu!

Xa Sukuba nityelela e QONCE, pambi kokuba nizitengele Impahla Yitini Gxada kwistora se Ngubo, njalo, njalo, so

## DYER AND DYER

Nizanelise kwimpahla yabo enyulwe ngenyameko,—apo ontsundu alungiselelewe ngocoselelo.

*Yonke Impahla ibhalwe amaxabiso okugqibela ebupantsini.*

### YIZANI KUZIBONELA NGOKWENI

KWIZI HLOBO ZAM EZINTSUNDU

J.E.L KULLING

ONYANGA NGEMITI YASE KOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelele kwi Hashi Elingwevu kumadoda naku mankzana nokuba umntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele— xa umntu ebheliwe lihashe elingwevu nokuba sesinye isifo.

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La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hileli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlambi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungelelyo ngemali encinane.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOUEKE NO MAESH, e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Indlu Yamayeza.

LO ogama lise zantsi unqwenela ukwazisa abantu banga pesheya kwe Nciba ukuba ngoku uli Gosa lo B. G. LENNON & CO. (abona bangenisi mayeza bayi ntloko e Koloni) unokuba tengisela amayeza ngama xabiso ase Dolopini. Nelinjanina nalipina iyeza liko, okanye linoku fumaneka ngexesha elifutshane. Kanilinge umxube ka B. G. L. we Fiva (cesina) ongekoyiswa. Imali inqabile ke kunga banjiswa nge gusha ne bokwe nentye impahla ilinganiselwe ixabiso layo. Elona gosa likulu e Transkei, ngu

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KUSAND' UKUFIKA KWA PASCOE.

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ITYALI ZETU EZILUFIPA, zipandla ilanga. INGUBO ZOMTSHATO EZENZIWE kakuhle.  
Kwa nentyantyambo nezigqubutelo ngamaxabiso apantsi kanye.  
INGUBO ZOKUTSHATA ZEKABA ZIYASIKWA ZITUNGWE.

IKELEKO, ILINZI, IPRINTI. NTLOBONTLOBO 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 FOLOCOKO.

CHARLES J. STIRK,  
Umtengisi we Mpahla eyi Ntsimbi ayi-  
tengisa ingumqulu na nganye,

AMAYEZA

ADUME KUNENE,

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kuleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umcaza ongazange ungakupilisi ukuluma kwe oka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRICA (Africanum).

Umcaza ongenzi xesha ukupilisa Izinyo.

UMFUNO YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline

Aperient).

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

UHLIKHILA (Embrocation).

Amafuta omti okupilisa ukuqamqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzuka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umcaza wokupilisa ukuqunjelwa nezitepu nezinye nkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka nokungatandi nto itiywayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine).

Into elunge kunene etanjiswayo ebenza bubebu- hle ungede ubuso.

UMGUYIYANA (The Powder).

Izalatiso 'zendlela' yoku 'wasebenzisa' zishicilelwe ngokuzashicilelo zatiwa nea kwi bhotilana nezi- tofilana ngazinye, eziti zakulundelwa ngokufuze- kileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemcaza, e Bhofofo, atengiswa ngenye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Qonce—Dyer & Dyer, Malcomess & Co., D. Drummond & Co.

E Ngqamakwe—Mrs. Savage.

E Monti—B. G. Lennon & Co.

E Rini—E. Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Bhayi—B. G. Lennon & Co.

Engqusha—W. A. Young, Esq.

I kaya lawo e Fort Beaufort kwa Nogqala.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika

Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika

Iyeza Lokukohlala

(Lingamafuta),

1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe

9d. ibotile.

Elika

COOK Iyeza Lepalo.

1/6 ibotile.

Ezika

COOK Ipils.

1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.

Oka

COOK Umcaza Westepu Sabant-

wana.

6d ngebotile.

Oka

COOK Umgutyanu Wamehlo.

6d ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

KWA G. WHITAKER, kwi-

venkile etengela nentwana

ezincinane kuko, kutengelwa tshipu

kanye Umbona, nento ezinjalo,

Umgubo, neswekile, njalo-njalo, njalo-

njalo.



la, siyakwalata into ibe 'nye esetyenzwe yiyo ezinye zobuye zikanye ngokwazo kwabangakaboni. Tina kwelilizwe akuseko madabi amakwenkwe, kuba udumo lwawo lokalwa nobugcisa alufumana ebholeni. Umntu emhlabeni apa unentwana yomnqweno onga angavakala ngayo, intwana ekoyo kuti yibhola le kuba singenazinto zakucitisa intlalo yeto.

Imbangi yokunqaba kwemali erolelwa *Imvo* ekusoloko kukalwa ngayo siyibona tina ikwase bantwini ngokwabo ; abazilahlelanga kuyo. Kuledolopu sihlala sabona inxila lifunisa ngemiqagi yenkulu lisiti alinakuwutengisa ngapantsi kwesheleni umnye. Okunene ude ayifumane lomali. Kanti ke uzondelele utywala. Nalo ke iqinga wena usule imale ye *Mvo*. Fuya inkuku, uz' uman' ntengisa imiqagi emitatu, utyumele lomali—yiba nesikukukazi se *Mvo* esizalela yona, akusokukatazeka kakulu. Abanye bangadela xa siteta ngenkuku ; ukubaqondisa ubunyiso balonito singalata kwindlu yetyalike yase Nqwebeni (Horton) eyintloko ngobuhle nangokomelela kwizindlu zetyalike zabantsundu kumhlaba wase Ngqushwa wonke yakwiwa ngenkuku. Kanizilinge ke. Yibani ngamanxila *Emvo*.

Umbhaleli okwa Mgagasi entla kwe Guwa uti:—Sixakiwe ngalomyaka asisohilava kumbona wokuqala. Nako wamva siyalandela—kuko konke ukutya okulininyweyo. Sisuke sithi ekutyeni okuhlakulweyo singene, unqati wakuka-nqela ube ukutya kuvutiwe, ngati umbona umagxwala kanti wakusondela kupile sisihlala. Lento ke iyaquba, umnyaka mbi.—J. N.

INGOZI PEZU KWE NGOZI.

[ISAAC MOTAUNG.] Tarkastad, 5 Feb., 1887.

Ndifunde epeeni lomhla we 2 Feb. kumhlali we "Veki" ingozi ezininzi.— inkwenkwa eyawa chashini, nendoda ebetwe ngumbane, nenkwenkwa ebulewe ngumashini e Kubisi, &c. Ndaqonda ukuba hayi noko ezongozi zicincane kumzi, kuba ezo ke zikwindawo ngendawo. Noko zonke ingozi zilingana ngobungozi bazo, hayi noko nawe uyakuti ngo wakuziva ezi. (a) Kufupi nokupela kuka January kwapuka inkwenkwa yo Mxhosa ikatyeve ihashe. (b) Kwapuke enye ngomhla wokuqala ka February lo, inyatyeve yinqwelo yati tyum entla kwamaqata. (c) Kwapuma umpufumlo womntwana womlungu, ekwakuqubisa ihashe (ngomhla we 3 Feb.) lambeta ngentloko yalo elikwela wawa wafa. (d) Kwapuke omnye umlunguwa-na kanjalo (4 Ndaza) wapuka intungo naye njengalowa wapuka ngomhla wokuqala nanjengowokuqala, kwabukuqeka i spider, bawabane nodadewabo nosana noko kubo ingozi ayibangako, udade wabo ukutuke ingalo, lowo yena goro walengalanga umlenze wake *loro*. (e) Kwangomhla we 4 ku Ndaza ihashe lakaba usana lomlungu, ubudala balo bumayelana nomnyaka omnye, lwaka-tywa ezimbanjeni. Hai ingozi ezisihle- layo apa kulomzi wase Skapu ukuba mizi kwazo? (f) Kwangowe 4 kulenyanga, kwapuke enye inkwenkwa yo Mxhosa kwakuyo lanqelole yapule u No. (b) yona yapuke ingalo, ibuya ezigushu- ni ifike ikwela, ke isihla ingalo yabambe ka ezirelini zenqelole qobo yapuka. Yini le kangaka ke kona! Sixhaseni ngemitandazo mawetu.

Ababantu bapikela ukwapuka nye kungokulandlana kwe Cawa, inye kwabangapandle kuka No. (a) i Cawa pambi kwaba; kuko iliso elisijongileyo.

ABALIMI NA BARWEBI

E MARKENI.

E QONCE (Feb. 22). Ihabile, 1/7 to 2/1 ngekulu Umgubo, 3/6 to 7/ ngekulu Amazimba, 2/6 ngekulu Umbona, 1/6 to 1/9 ngekulu Itapile, 2/3 to 4/3 ngengxowa Inkuni, 10/ to 20/ ngefara  
E KOMANI (Feb. 19). Inkuni, 17/ to 27/ ngefara Umbona, 3/ to 3/6 ngekulu Itapile, 3/6 to 5/6 ngengxowa Ihabile, 2/9 to 3/3 ngekulu Umgubo, 7/ ngekulu  
E KALADOKWE (Feb. 18). Inkuni, 15/ to 35/3 ngefara Amazimba, 7/ ngengxowa Umgubo, 9/6 to 12/ ngengxowa Umbona, 5/9 to 7/ ngengxowa Ihabile, 3/ to 4/6 ngekulu Itapile, 2/6 to 3/ ngekulu Ingqolowa, 7/6 to 9/ ngengxowa  
E TINARA (Feb. 17). Ihabile, 1/6 to 3/ ngekulu Umbona, 4/ to 7/6 ngekulu Amazimba, 7/ to 7/6 ngengxowa E RINI (Feb. 21). Ihabile, 1/ to 2/2 ngekulu Amazimba, 9/3 to 10/ ngengxowa Umgubo, 8/ to 12/ ngengxowa Umbona, 4/ to 4/6 ngengxowa Itapile, 2/ to 4/6 ngekulu Inkuni, 7/6 to 38/ ngefara

Ezababhaleli.

NGO "NAPAKADE"

Kusukela kumhla endabona ngawo incwadi ka Mr. Brownlee ngomcimbi wama Mpondo ndaba novuyo olukulu nokulibulela elonene ngokutabata kwalo inkatazo yokubhala laye ngokubhala kwalo linyanzelwa yenye yendawo ezimbini: 1. Nokuba kuku dinwa kwalo kukuhlala lisenza ububi nasele. 2. Nokuba ukudubula kwetumba okanye ukugambuka kwe selwa elikade lizele kube ngapezu kwamandla ake ukubamba isivumbo andazi. Iko kodwa ke into endiyaziyo zingambini nantatu okanye, eyokuqala zonke izizwe zama Nqika ezaba nelishwa lokupatwa nguye zatyonyuzwa ekubulekayo ukuba washenxa emdeni wama Mpondo zingeka veli ezizipitipi.

Eyesibini kuzo zonke ezincwadi zika Mr. Brownlee kade ezibhala andika bom naye incwadi abanisa kuyo into awaka wanyeka ukusindisa noku nyusa uhlanga olumnyama.

Mayililelwe imini awati ngayo u Rulumente wasimisela u Tshalisi. Ma-yitanyusanqelwe imini awati ngayo wamisa u Wana, pezu kwaba Tembu owaba luncedo olukulu kubo Waba kusela' kuwo onke amashwa okungeniswa ezimfazweni. Ngenxa ka Mr. John Warner amadoda apambili eba Tenjini afumana imizi anjengo Messrs Mahonga Sigenu Mayekiso &c. &c.; ngenxa ka Mr. John Warner aba Tembu basease mhlabe-ni wabo.

Mna ngokukokwam ndaba nosizi Mr Editor mhla ndabona lamteto wayenzayo ngo Mr. Brownlee wada wamncoma nje-nge Ngelose esendibulela ke kodwa uba ete ukuku pikisa wabhala incwadi elolu-hlobo ngokwake ukuze ingabi ndim nde-dwa kodwa ibe ngabo bonke abaziyo ukuba tina u Mr. Brownlee asimcingeli njengolohlobo wawumbeka ngalo ; kanjalo mna nditi akuzange ubhale uluvo lwabantsundu ngalo mini.

Ndingafane ndizikatazele nina kuba incwadi apendula ngazo zihlaba wena Editor ngohlobo lokubonisa uluvo analo ngakumntu omnyama; zonke incwadi zake azama ngazo ukukanyela ubutshaba nomntu omnyama zisi gxota ngakumbi kuyo yonke imida yokutembela kuye, kodwa andinakunceda ukuba ndingavuyi ngenxa yokuba ete wabhala kuba oku-nye besi ngaze sizihlisele ilishwa ngokuti simnyule asiyete e Palamente enditanda-buza kancinane uba angaze ayibone ngapandle kokunyulwa ngumntu omnyama. Ndiyatamba nawe Mr. Editor akuyi ku-fane uzikataze ngezincwadi zisongelayo zoyikisayo zika Mr. Brownlee yonwatyis-nya kukwazi into ezimbini or 5. 1. Olona luvo lwake ngomntu omnyama ulutyile ngalento yama Mpondo. 2. Ukwazi ukuba ufane wanela ukuzihlaza akavuma yena u Rulumente nezihlobo zetu o Rev. Chalmers nabanye ukuba atyonyuzwe. 3. Elipepa lako liya nonyanya ngawo onke amapepa ngenxa yomoya omhle elipatwa ngawo nguwe, ke ngoko wena akuna ku nkwanyana nokuba ligxekwa ngaba tyu-mzi abaliwaka ngoku kodwa xa bebe ngali gxeki pambi kokuba umangale utyuzwe.

Ndingo wako. AKUYI KUTYUMZA.

UMBUZO KUBALIMI.

Ndincece ndinombozo endifuna ukuke ndiwusigise kumzi wakowetu ngokukodwa ongabalimi. Ndiyatamba ukuba ukupendulwa kwalombuzo kovuyisa into emnizi, okanye ndingakukatazi mnumzeto. Yintonina iyeza lomhlaba olinxowa ukuze ukutya kungatshi msinyane ? Kutiwa masiwagalele umguba amasimi ukuze axhume; umgquba ke wona wenza umhlaba ube bunxowa. Akusokutsha msinyane nake ukutya ligala? Ngetemba lokuba zininzi impendulo endozifumana ngayo lencwadi yam mandizimele.

Owako futi NTW AN' ENCINANE. Emgwali, January, 1887.

U REV. MR. MZIMBA

Emggesha, 8 Ndaza, 1887. Ndiyatumela kuwe Mhleli we *Mvo Zabantsundu*, kawundincece ufake lamazwi am, ndinodano olukulu kakulu ukuba into enye ukubambi kwayo into ka Rev. Mzimba iwudamisi umzi ontsundu, besingacingi nokucinga ukuba kungade kubeko into enje ivela kumntu ontsundu, aji umntu ontsundu akafanelwe zinto zolaulo, ufanelwe ukunyanzelwa njengekuboko. Lenteto asiyifumi nokuyifuna emapepeni; apa ke ndingati akasokuba matatu anokuyitakazela lenteto ngu Sprigg no Mhleli wama Bhulu lowo.

Ndim HLEZ' IMFENE.

TRANSKEI

(UNTAMINANI)

IZILIMO.

Ngamagcwizi nokuba kubeko intwana elinyiweyo emafusini anyakenye kwa Gatyana (Willowvale), nakuba kuko imponthshane namaramza atiyawo—kanjalo isihlala naso siyatyityiya.

UBUSELA.

Ngati basapumle abantu, noko singatsho ukuti bupele kwati tu. Aseko amasalela-mngxunyeni njenge nyosi.

UBUNXILA.

Amangesi eli kuyabonakala ukuba ayo- yika ukubuxezwa (smuggle) utywala kuba imantyi no Captain Blyth aziyifeketisi indoda nokuba ifunyenwe inetyala ngobungqina obuncinane—ngalendawo sisakolwa ngu Captain nemantyi. Unga u Captain Blyth angapila kade pakati kwetu.

INDAWANA.

Kuko imantyi ekubonakala ukuba ngenxa yokuhlala kade kwindawo ezikuzo zipants' ukulibala indawo yazo. U Capt. Blyth no Rulumente mabayikangele lendawo kuyonakala kwakonakala soti sasitshilo.—Wamantyi mazishukunyiswe.

NGEVOZI.

Ligama elifileyo kweli; ilizwe laqalwa zingwevu ukumiywa umlambo usabaleka amanzi, ngoku utshile. Ingwevu ziba kuse koko—azincamina. Xhasani ivoti kwelenu. Ulutsha lona luyaqonda luya- vungama pantsi, ngokuti ivoti ilungile.

INKUNDLA ZAMATYALA.

Kweli ezinye ziyawukwela umteto (Proclamation No. 110 1879) wesaziso (Section 5) isiqendu sesihlanu sithi pakati kuso: " ukuzipendulela konke, mayo yonke into indlela ngokutya kwamatyala eli iyakuhanjiswa ngolwimi lwama Ngesi." Kwa Gatyana (Willowvale) abateteleli abantsundu (Native Law Agents) bayayikalazela lonto yokwapulwa komte-to kona—ngokukodwa Isixhosa siyabapazamisa ekuteteni sona bequba amatyala. U Capt. Blyth makayikangele kamsinya lendawo.

JUSTICE.

Kuko inteto enkulu ekubonakala ukuba iyanda, ekutiwa imantyi zelizwe ziyaketa — zigweba amatyala ngokufuna ukukolisa obani abangamaqabane azo nangamaqgweta sobuya sipume igusheni ukuba lonto izingisile. Kuko nezizingata ezinconywa kakulu ukudlel' indlala amapolisa ngokufun' ukuba akutshwe kungeko sizatu sibonakalayo. Siko sona esitshatshelelo, sisayigcine ngeliso lomantyi.

Ezase Mampondweni.

[IVELA KUMBHALELI OBUHLUNGU.]

St. John's River, 14 Feb., 1887.

INGOAKAQA.

Amampondo abulewe yingqakaqa angcwatywa kwesi sika Nqwiliso ewo dwa afikile kumawaka amabini (2000); lonto ndandiyixelelwa ngu Bokileni ngokwake oko ndandikomkulu kulevek'i ipambi kwale igqitileyo—isizatu sokuba ibalulele kangaka sesi: bacekisa kakulu ukuba baqatshulwe, bati imbi kakulu lonto ukuti umntu atabate yingqakaqa ayifake kuye ebegekabi nayo, yabafumana ke ingqakaqa bezizisulu, yatabata inani elingaka pakati kwabo. Ayikapeli nangoku isacola ukububalula abebeuqaqapulanga, abasindileyo ngabaqapuleyo bodwa. Andazi namnye oke wafa owaqapula pakati kwabo iyadumba. Kwelika Mqikela icala zintatu inyanga iqalile apo, iyanyhatya nalapo ukubulala kakulu. Ndeva ngenkosana yakona ngenye imini isithi seyibulele iwaka labantu amadoda nabafazi.

INDLELA YEMVUMELANO.

U Ntabeni imantyi enkulu yase Kokstad ufikile apha eamba no Mr. Strachan wase Mzimkulu, negqiza lamaqakamba. Umhlangaso simlindlele ngokuhlwa nje naye, baza kukangelisana ngalendlela intsha isuka apa Emzimvubu isiya e Kok-stad.

AMANQAQA NGENGOAKAQA.

Mna ndati ku Bokileni ngokuya kwizibonda ezi zakowabo ezihamba apa Emzimvubu—ndandiba inani labantu bakowenu liwaka elinye elinamakulu amahlanu (1,500), wati yena bafikile emawakeni amabini azeleyo, wati elonani lizokuxelwa ku Nqwiliso ngabantu aka ekutiwa ngabanqeli abatulule inkosi indaba bati umntu oweza nale ngqakaqa wasuka kwa Bomvana waxgotwa lom-Nguni emveni kokuba epille, wemka buputuputu babengxamele ukubulala.

INXOLAZWE.

Ukukwenzela ezindaba ndibulela imi-gudu eyenziwe ngu Hagile (Hargreaves) umfundisi u Dr. Stewart wase Dikeni, u Ntabeni waseKokstad : lamadodaomatatu asebenze ukuba ingabiko lemfazwe ebipants' ukuhla pakati kwa Mangesi nama Mpondo. Ebendite nqa mna okokwam ukuba lemfazwe iyakulwa ngobanina kuba sisihla nje esisipitipi emdeni sekufe amakulu amahlanu amadoda odwa kwesi sika Nqwiliso. Kwesika Mqikela iqale kwa Gova, ama Gova lawo sisizwana esincikan' esimele Umzimvubu lo, zii mayile ezisitoba ukusuka esizalweni so Mzimvubu ungena elwandile ukuya kwabo bantu. Ngokoke sekufe amashumi amane amadoda kwicala lika Mqikela, ngokoke nditi bekungasayi kubako bantu bokuyilwa lomfazwe kakuhle. Wanceda Usomandla kakulu ukuyalela ukuba mayingabiko.

INKOLO KUBATAKATI.

Kusandul' ukusikwa abantu ababini ekutiwa bayatakata, omnye ngu Mandhla igama lake, usikwe kwelacala lika Mqikela ngayo leveki sipete yona, inkomo zake zadliwa zonke amashumi amabini anenkomo ezintatu (23) yinkosana ekutiwa ngu Mpikwa igama layo. Omnye ngumfo ka Ncomp omkulu, yena ukwelicala lipetwe ngu Nqwiliso, usikwe ku- leveki igqitileyo yena.

UMBULELO NOMBULISO.

Ndiyapela ngombuliso ndikunqwene- lela yonke intsikeldlo ngalomsebenzi mkulu upete wona wokulinga ukukanyiseka onke amaziko ohlanga oluntsundu lwakowetu e South Africa apa.

NATIVE OPINION

WEDNESDAY, FEB. 23, 1887.

Dr. BEERY for IT IS DOW DD Open the Assembly. secret that a section of the electors of King William's Town has been in communication with this renowned and worthy frontiersman with a view to get him to allow himself to be nominated for the seat vacated by Mr. DYER. This course was not adopted until each of the local celebrities who are, in the opinion of this section, fit persons to send to Parliament, had been sounded and the proffered honour by each declined. We believe this was done in order to meet the parochial views and satisfy the crochets cherished by many in this Colony (but unknown in Great Britain) that local men alone can make good representatives. But it had for some time past been patent to all who make a study of political questions that the interests of the Border and the Territories, and the chaotic condition of parties in the House, seemed loudly to call for the presence in Parliament of a gentleman of Dr. BERRY's abilities, robust and clearly defined principles, and breadth of view. Look where you will, up and down the Border, it goes without saying that that gentleman is Dr. BERRY himself. As a speaker he is sure to be in the front rank in the House; a highly cultivated gentleman, and an enthusiastic student of current events, he would prove an acquisition to the Legislature. In him, moreover, may be discerned all the elements requisite in a leader of men, and the present seems to be the time for sending a

man possessing these qualities in a remarkable degree to evolve something out of the confusion which at present exists in the Assembly to the serious detriment of public business. His views on native affairs are satisfactory; but these affairs do not for the moment perplex the country, or command attention, unless Government are determined to reintroduce the vicious Transkeian Representation Bill. Then there is the inevitable Railway Extensions Bill, which is sure to settle once and for all the trade channels of the Colony. And it appears to us that in view of these and other important considerations. King William's Town will be taking the best means for safeguarding its interests and those of the Frontier by securing the powerful and enlightened advocacy of Dr. BERRY. Schooled as besides he has been in local self-government—having been mayor of Queen's Town for a number of years—Dr. BERRY must possess in a peculiar degree the ability to cope with local questions. His chief recommendation is, however, that he is a thorough-going Border man. On the whole we are satisfied that, in securing Dr. BERRY for the seat relinquished by Mr. DYER, the constituency would by honouring him be honouring itself. We write in ignorance as to whether the worthy Doctor has or has not accepted the invitation of his friends, but we earnestly trust that he will see his way to accede to their request; or he will risk the odium of being regarded for ever afterwards as a mere holiday-politician

While aware of the sacrifices demanded of professional men who consent to spend a portion of their time in the public interest, we urge, nevertheless, upon Dr. BERRY to accept the proposals now made to him, and consent to be nominated for the King William's Town constituency, not only in the interests of the Border and the native population on this side and across the Kei, but on the still wider interests of the Colony at large. The next few years may be critical in our history. The demand is therefore for men of ability and influence—men liberal in their views and strong in their principles. A refusal from Dr. BERRY would be a distinct loss at any time, but such a loss would be largely accentuated coming at a time such as the present, when a crisis on our fortunes may be impending.

Editorial Notes.

LOVEDALE has, we think, reason to be satisfied with its work when it draws European pupils from Port Elizabeth, the Diamond Fields and even Cape Town. For the last nine or ten months the eldest son of Mr. Saul Solomon—who glories in the name of his revered father—has been receiving his education at Lovedale; and this Session a young Rose-Innes, a son of Mr. J. Rose-Innes, C.M.G., Under Secretary for Native Affairs has been enrolled in the Institution from Cape Town. We believe that the feeling that Lovedale is able to give a good elementary education coupled with a sound moral training has to do with this; and certainly the superstructure of a high education reared on such a foundation is more likely to endure than any other. It may not lie generally known that Mr. Richard Solomon, M.A., perhaps the most distinguished of living South African Barristers, who practises at Graham's Town and Mr. W. H. Solomon, M.A., one of the most successful Barristers at the Supreme Court, Cape Town, are claimed by Lovedale as past students. We wish the Institution continued success.

MR. SAUER remarked last Session that Mr. Tudhope, the Colonial Secretary, was a "plautidinerian"; and unless his speech at Uitenhage, on Thursday last, has been badly reported, his plautidines have placed him in a queer position. Naturally we are interested in his observations on the Transkeian Franchise question. Alluding to the debates on this subject he says, "some extreme philanthropists wished to give full representation to the natives of the Transkei." We have always been under the impression that the Government of which Mr. Tudhope is a member, introduced the Transkeian Representation Bill. He goes on to state that "the Transkei and neighbouring territories number a population of about 250,000 natives as against 12,000 whites. The natives are fairly well-to-do. They are prosperous." If they come under this description how can it be said, as Mr. Tudhope says, "they represent the barbarous aspect of the Kafir mind?" The Colonial Secretary proceeds to say, "he was opposed to the idea of representing mere barbarism in Parliament. He was opposed to persons who have no stake or interest in the country being in full possession of our franchise." Who are these

persons? For surely it can't be the Transkeian natives who are "prosperous and fairly well-to-do!" They are told these natives "are peaceful, quiet, and loyal subjects of the Queen. There have been no movements amongst them to be represented in Parliament." If so, why did the Ministry introduce the measure which fixed on the "well-to-do," "peaceful," "quiet" and "loyal subjects" the shameful stigma of inferiority on account of their colour—and thus insult them gratuitously, for "there have been no movements amongst them to be represented in Parliament!" This strange inconsistency, notwithstanding, Mr. Tudhope goes on to avow that "he has no doubts on the question, and would again oppose a Bill if it was introduced for the purpose of extending the present franchise of the Colony to the natives in the Trans-kei. They were willing," Mr. Tudhope continues "to give the whites full representation." This is an admission that the interests of our people and those of the whites are different. Unfortunately for Mr. Tudhope, the European residents of the Transkei won't have it—they are prepared to share the franchise with the natives, as they are fully cognizant of the evils of "a class line."

MR. TUDHOPE'S remarks on the Franchise as it exists on this side of the Kei River are more reassuring. He said, "The Ministry, however, had no intention, as had been said, to take the franchise from the natives who at present possessed it. Gross abuses have cropped up in regard to it and they were determined to remedy them; but they did not intend to take the privilege from the natives in the Colony. They are more civilized than those in the Transkei and may be left with the franchise as they have it at present."

THE annual meeting in connection with the British Kaffrarian Savings Bank was held on Friday evening last. The statement of the transactions of the year 1886 submitted to the Depositors was highly-satisfactory. It is gratifying to find from the report that there are 39 natives depositors, representing the sum of £488. The object of the Bank is to afford every industrious provident person in British Kaffraria or elsewhere the means of obtaining perfect security for their savings together with a reasonable rate of interest for the same. That some of the natives have dealings with the Post Office Savings Banks goes without saying. It has only to be more widely known among our people, we believe, that a safe local institution of this kind exists, to at once treble or quadruple the present number of nativedepositors.

THE Jubilee celebration, (observes the *Cape Times*) begin early in India, the first act being the release of twenty-five thousand prisoners. This is one of the original methods of Jubilee keeping, and one of the best. We trust that Her Majesty's attention has been drawn to the existence in this Colony of fit objects of such clemency in the prisoners of war, and the prisoners under sentence for political crimes. These men have been sufficiently punished, even though no Jubilee suggested their liberation. But if an excuse is wanted for setting them free it comes from the throne, and the twenty-five thousand prisoners set free in India add to it an irresistible enforcement. Is Victoria Empress of Indians and not Queen of Kafirs also?

MR. JESSE SHAW, of Fort Beaufort, is one of those practical citizens of which the Cape Colony has reason to be proud. His researches in African native medica are, we fancy, by this time well known; and through them he has alleviated many of the sufferings of humanity not only in South Africa but also in India and other parts of the world. It is with great pleasure, then, that we congratulate Mr. Shaw on the receipt of the bronze medal and recommendation plate awarded to him by the Indian and Colonial Exhibition for his exhibit of "The Sure Cure" for snake bite; Specific for dysentery; Afrikanum for toothache.

THE Natal Legislature having refused to make further provision for the captivity of Langalibalele in the Cape Colony, the Imperial Government has notified that the old chief, who is now thoroughly broken down, will have to return to his own country.

It is gratifying to observe that the *Imvo Almanack* for this year is much appreciated. Referring to it the *Trontiev Standard* (Cathart) says:—"We beg to acknowledge the receipt of *Imvo Almanack*. It is well got up, of portentous size, and reflects great credit upon our Kafir contemporary." The *Somerset East Budget* thus alludes to the same subject:—"Amongst the neatest Almanacks to hand this year is the one issued by the proprietor of *Imvo Zabantsundu* (Native Opinion) at King William's Town. It is printed wholly in the Kafir language, and is a most unique production."

CORRESPONDENCE.

TRANSKEIAN INTERPRETERS.

Butterworth, February 1887. SIR,—Will you kindly bring before the notice of the public the inconvenience in which the native under clerks are occasionally put to, and, which at times entails great expenses. Native clerks, if I understand aright, are employed for office work in the office and are supposed to keep no horses. It often happens, however, that the magistrates whenever there is an exceptional work to be performed in the District, and for which they (the magistrates) receive an extra pay; the inconvenience is that these under-clerks, or interpreters, as they might properly be so called, on these occasions have to ride horses and undergo the same fatigue, and incur expenses in these expeditions without any remuneration whatever. I think that if the magistrates were to represent this fact before Government a little might be done to lessen this evil.

The generality of the Magistrates seem to be using their native clerks with kindness and are not slow in helping them in ways that are fair and legitimate.

OBSERVER

Isaziso sika Rulumente.

## IRAFU YOMNYAKA

WE 1886.

BAYA ziswa abantu Abantsundu bom mandla wase Qonce ukuba Irafu yomnyaka we 1886 eli shumi le sheleni ngendlu kufuneka ibhatelwe ngosuku lokuqala ku January, 1887. Bonke abantu Abantsundu abazi bhatala ku Mr. Dick ezabo i Rafu mabazise kuye; abamele i Xesi bazise ku Mr. King, abamele u Qoboqobo bazise ku Mr. Verity. Umninindlu ngamnye unikwa ixesha lokuba anga bhatala kwesi situba singaneno komhla wa 31 ku March. Kodwa emva kosuku lwa 31 ku March bonke aba ngeka bhatali iya ku tinjwa. Impahla yabo, ekwenziweni kwa lonto ke bosebe bhatala ne ndleko ngapandle kwelo shumi le sheleni. Ngoko bonke abantu baya vuswa ngobubele nange nyameko ukuba balitatele pezulu eli lungelo loku vuswa, bazi bhatala i Rafu zabo zezindlu nge xesha eli fanelikeleyo pambi kosuku lwa 31 ku March ukuze bazi sindise kwi ndleko ezi nzima ezi bako xa kude kwa tinjwa impahla yabo.

W. B. CHALMERS,  
Imantyi.  
E Qonce, 22 December, 1886.

## IMALI YO MHLABA

(QUIT RENT),

## QONDANI.

ABANTU abane Ziza

Masimi kulemimandla ibalulweyo, bayakunjuzwa ukuba Irafu yomhlaba yakwa Rulumeni ilindelwe ihlulwe kwi Ofisi yo mongameli wa Bantsundu e Kamastone ngo Mgqibelo 1st January, 1887.

Imali eyakuti ingahlulwa de kugqiti usuku lwa

31 MARCH, 1887.

iyakubizwa ngegunya lomteto. Okusakubuye kubeko sazise ngapandle kwesi.

EGBERT GARCIA.

Umantyi.

Kwi Ofisi ye Umantyi,  
Queen's Town, 23 Dec., 1886

Ololiwe bo Rulumente wase Kapa.

INDYELELO EZIMFUTSHANE kunye no sapo ukuya e Lwagcibeni ngezi nyanga ze Hlobo. Kutatela kolo 1 December kuse ko 31 March, ITIKITI ZOKUBU-YELELA ze klasi yo 1 neye 2 neye 3 ziya fumaneka ibe yeye nyanga yonke ukutatela kolo suku yamkelwa ngalo, kuzo zonke Izitishi umgama ozi mayile ezi 60 nongapezulu uku suka elu Nxwemeni lo lwandle ukuya EERSTE RIVER (usinga e Somerset Strand), E KAPA, E MUIZENBERG, KALK BAY, E BHAYI, nase MONTI, nge mali yoku singa paya yodwa, cintsi intwana ngapezulu (ngapandle kokuba ezoku buyelela kade zinoku fumaneka ngelo xeshalingako.) Itikiti ezikwanjalo zonikwa KWI NTSAPU YENDLU bangabi ngapantsi kwe sine (Abakulu babe babini, aba ntwana babe babini, okanye abemnye omkulu babe batatu abantwana) nge mali yoku singa paya yodwa, cintsi intwana nga pezulu. Lingolulwa ixesha lezi Tikiti libe vekintandatu xa umntu aya konga xa isheleni ezi ntlanu nge Tikiti nganye xa asese lwagcibeni pambi koku buya. Umhambi ngamnye wovunyelwa ukuzi patela impahla yesiqu ebu.

Umpati Omkulu.

E Kapa, Nov. 18886.

Nalipina Iyeza olifunayo ungalifumana kwa

E. W. WELLS,

Umpitikezi Wamayeza ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalungileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga yi Wells' Quinine and Iron Tonic

Ixabiso 2/9 ngebotile. ;

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo Nezebhokwe, Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kuledolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

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 1-posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemciza.

The Laboratory, Fort Beaufort.

W. J. DEALY,

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

Uhlala aba nento eninzi yombona, na Mazimba, 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.

W. J. DEALY

UTENG A Umbona, na

Mazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

ISISULU.

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

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 ngngxowa. THOS. MORIARTY. 5 August, 1886.

BONISANI MAWETU.

AMAHASHE am amabini, elinye limfusa linomtshiso kwitanga lwokholo libalwe "J. Z." elinye libomvu amanqina angapambili ayi *holfuti* (entle noko) *linesilonda emhiana* owabonileyo ndingavuya atumele ku THOS. Z. MATUMBU. Ndebuhlungu ngalo mahashe am.

JNO. ZANTSI,  
c/o Rev. T. G. JONES,  
Hackney, Oxkraal.

## Kwabo bafuna Into ezintsha ezintle

Buzani kuzo zonke ivenkile enimele nazo impahla engaba ziyi tunyelwa sisitora sakwa

## Aluveni, esise Qonce

## YIYANI NONKE UKUYA KUBONA INGUBO

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## IZIKAFU NEZIGUBUNGELO

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YUZI .. Egcawa Nakwa-

Ndabakazi HEDENI .. Emtata

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

Into yonke etengiswa kwezindawo itshipu intle kanye. Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

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Kwa

## CHUDLEIGH

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Uhlala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

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I lokwe esezi tungiwe

Iminqwazi ehonjisiweyo

Iqiya ezilushica

Imibhalo, njalo, njalo

KWEZA

Madoda ingubo

Zi suti Zamadoda

Me Bhatyi ne Ndulubhatyi

Ne Bhulukwe

Ihempe

Ne Kilisbanti

Iminqwazi ye Tweed neyo Fele

Ibhulukwe zokukwela, Ileginisi

njalo, njalo.

Isuti nengubo ezinganye ezi ncinane zama

kwenkwana nezolutshe.

Yeyona ndlu isisulu empahleni

yoku homba, neyoku

nxiba apa

## E KOMANI

## 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.

J. G. NICHOLSON,

Iggweta elise zincwadini

zakomkulu

nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile.

Uqka izi kweliti zi Bhatlwe kwa ngoku.

Yonke into ayi patisisweyo ifezwa ngokukaula.

Uli Gosa le Colonial Mutual Life Assurance Society.

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Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo

kanye ngenyanga e Mtonjeni nase

Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yekabanna. Ubani uyinikwa emva komisiko imali.

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Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE

GOLIDE, neye NGEJI ETSHIPU.

Lishicilelelwa umninilo, u JOHN TENGO JABAVU

ngu HAY BROTHERS, Smith Street, King William's Town.