Imvo Za[illegible]

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices [illegible] to Natives throughout the Colony and the [illegible]

IXABISO 3d.] KING WILLIAM'S TOWN, [illegible]

Amayeza ka Cook Abantsundu.

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COOK Amafuta Exilonda Nokwekwe. 9d. ibotile.

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COOK Umcisa Westepu Sabantwana. 6d ngebotile.

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COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama laka.

Amayeza Abantsundu.

B. G. LENNON & CO.,

Abapitikezi Bamayeza,

E-[illegible].

NGOKU [illegible]

[illegible] Mr. P. H. [illegible], [illegible]

IYEZA LE PALO. [illegible]

IYEZA LOKUNQUMLA, [illegible]

AMAFUTA EXILONDA.

INCINDI YOKUPILISA AMAZINYO.

I.PILLS (Amapepusi) [illegible].

AMATONTSI AMEHLO ABULALAYO.

I TURLINGTON [illegible]

IYEZA lika LENNON LOKOHLOKOHLO.

IYEZA lika Stretch Lokuhlikihla [illegible] (Rheumatism) [illegible] njalo, namanye na.

J. E. L. KULLING,

New Street, E-Rini,

[illegible]

LENDLU [illegible]

M. KEEVY & CO.,

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E-Shulerweni nase Durban Street.

Ngoku [illegible]

Ngolaya, Nesikumba, Zenkomo, Negibhokwe, Nezegusha.

Kanjako [illegible]

ISAKISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

[illegible]

JESSE SHAW,

[illegible] Lenelcha.

The Laboratory, Port [illegible].

Kwabo bafuna Into ezintsha ezintle !

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

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUPEKA

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Indlu eseitunyelwa kuzo lempahla zezo

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

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XUSANE UKUFIKA KWA

PASCOE.

ITYALI [illegible]
ITYALI [illegible] ilanga.
INGUBO [illegible] kakuhla.
[illegible] kanye.
INGUBO ZOKUTSHAZA; ZEKAKA ZIYASICKWA ZITUKOWE.
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E-RINI.

[illegible]

NGUBO ZENTLOBO ZONKE

AMAFEGANE

NE NGCAWA

Engagqitwa [illegible] Kolonji ngobuhle.

Yona [illegible] nako mhlope.

Inyama ne Zonka,

Nento esinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcanostweni.

UNGA UNGAGCINA [illegible]

[illegible]

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YUZI [illegible]

[illegible]

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Alikazanga libeko elinjengeli icam.

QONDANI!

UKUBA lo ugama lingase zantsi umiselwe ukuba ngu Mteteleli we Marike Oncedisayo, enikwe ne gunya loku tengisa zonke intlobo zempahla ehambayo 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 itengiweyo imali yayo ifumaneka kwasemva kwe fandesi. Ngoko ke yiza, xelela nezihlobo zako ukuba zizise mhlaumbi zitumele inkabi, nemazi, namatole, namahashe, negusha, no hangu, yonke into e Qonce ku

O. DONIAN,

Umteteli Marike Oncedisayo.

Oyakuku nika nelona cebo lipilileyo lokutengisa ngokutya kwako ngexabiso elipezulu le Marike.

Lesasha, Paula, Funda, uze Utyise.

XA abalela abazasi bake abebetenga kuye, lo ogama lingapantsi namhla wenza isimemezo sokuba amalungiselelo nwegqibile okufumana impahla esela e Ngilane ize kuye agsaqa zonke iyanga. Impahla yokuqala eyakufika ne nqanawa yobalapa mayela pakati kuka August lo. Kusoo kubisiwe. [illegible] makela nge Mvaliso yeli lizwe sajengo boya nokutya njalo njalo kuba ndiya kuyitumela e Ngilane ngokwam.

P. H. POTTOE.

E Jojosi, July 27, 1886.

ABALIMI NA BARWEBI.

E MARIKENI.

[illegible]

E QONCE (Dec. 21).

[illegible]

[illegible]

Iveki.

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

AMAWETU ase Ngqushwa mawangalibali ukuba u Mr. Innes, wase Kapa uzimisele ukuhlangana nawo esikolweni e Ngqushwa ngolwesi-Tatu oluzayo.

I PALAMENTE yase Natal ivumelene ukuba inkosi u Langalibalele maka buyiswe e Kapa anikwe indawana yokuhlala e Natal. Woba nokugcinwa kona ngendlekwana ezimalunga na £50 eponti ngonyaka. Iti i Natal iyadleka kukuba lapa kwake kuba ibhatala amakulu amahlanu eponti (£500) ngonyaka ku Rulumente wase Kapa ngokumgcina.

INGXOWA ye tapile ibi hamba esixenxeni masesi bhozweni seshelenì apa ngeveki egqitileyo kute kodwa kwaku ngena into eninzi evela ezifameni ngapandle gungxu yayi sheleni enetiki ne ndaliso ne hafu-golweni ingxowa.

INGOZI zoku dubulana azisavakali ngoku pakati kwabantu abamnyama, ziniuzi kwaba mhlope. Sesinye seziqamo zokuba sahlutwa imipu mhlaumbi.

UNCEDO lwe mvula lufikile iqale apa ukuna ukutshona kwe langa ngo-Mgqibelo, yapinda ngokuhlwa kwe Cawa, yapinda ngo-Mvulo. Ibiseyifuneka kunene imvula.

ITYALA le dindala lase Bhayi u Martinelli elimangalelwe ngento eninzi yempahla yabantu efunyenwe endlwini yalo alikapeli.

IBANDLA lama Ngesi lase Depende e Nyara kuvakala ukuba lifuna u Rev. J. F. Philip B.A. wase Graaff-Reinet ukuba aye kuba ngumfundisi wabo.

UMFO abati ngu Posthumus ubulele ihashe lake ngebhunguza esitalatweni sase Dodoloro. Uti lisuke lanepulumandara.

KUTE kusakupakanyiswa izandla e Palamente yase Natal bali 18 abati i Ruluneli u Sir A. Havelock makasuswe kweliya zwe agoduswe aye e Ngilane, kuba engavumi ukubonakaliswa incwadi nempendulo abazitumele o Free State ngumcimbi wokurafiswa kwempahla esuka e Natal esiwa negqitiswa e Free State. Babe sixenxe abayichasileyo lonto.

AKUKABIKO nto intsha ivakalayo kwela Mampondo, kufuadwa imvumelwano, ezenziwe no Rulumente ukuba ziqondwe.

KUKO ipetshana elibhalwa e Gcuwa elisand' ukuvela eligama liyi *Lantern*. Lelokuxela indatyana zommandla wase Gcuwa.

UMFANA omhlope ongu Cooper obehambisa incwadi esipuma e Posini apa e Qonce uso nkatazweni. Kulahleke imali abitunyelwe emntwini ifakwe pakati encwadini. Ute wakulandwa umkcado wayo waya kufakwa kuye, akakangqitisi.

U MR. JOHN HENRY L. BAT[illegible] umfundisana omtsha wase Tshatshi e Ngilane ugwetyelwe umnyaka onenyanga ezintandatu entolongweni esebenza nzima, ngenxa yokutshatisa umfana nentombazana engabizwanga amagama elyalikeni, bengenayo nemvume yakomkulu, bengakayigqibi neminyaka yokuba bangatshata ngcontyo. Umfana lowo ubadala bake li 18 iminyaka.

KUVAKALA ukuba pesu kwe Noiba kwa Gcaleka kwakiwa isikolo sasamente yama Roma Katolika nakelwa isiqwenga somhlaba kona. Sungelwa abantu abengangana.

[illegible] Kule Hospitile yala-pa e Qonce [illegible]

AMANENE ase Venteni [illegible] u Rulumente [illegible] Mr. Gelfrey [illegible]

[illegible]

[illegible] e Kolori.

[illegible]

U MR. STANFORD [illegible]

[illegible]

e Qonce, kovalwa ngo 1 ngolwesi-Hlanu, 24 Dec., kuze kuvulwe ngolwesi-Bini kusasa 28 Dec. Nge Nyibidala kuyakuvalwa ngo 1 Dec. 31, kuvulwe kwakona ngo Jan. 4 1887.

KUKO ulure lokuba u Rulumente wase Ngilane uzakumisa amadoda okucedulula imicimbi yelakwa Zulu, elama Swazi nelama Mpondo.

IMIKOSI iqalile iyabuya kwelama Mpondo. —Inkosi enkulu u Col. Bayly selefikile apa e Qonce. Iqela lama polisa lizakuba se Dikeni.

LATI lakugwetywa ityala lamapolisa ase Natal aye fane ehamba ebamba abantu bengenzanga nto, guququ amangalela omnye Umzulu ngoku watyola eteta ulwimi ebu ngqineni bake. Ugwetyiwe Umzulu watiwa nka ngenyanga zontatu entolongweni etsala nzima.

UM.TSHAYINA obeqelo ukumiselana nama Ngesi emafandesini ase Barberton zide zacapuka ngomnye umhla izikulu zalodolopu wati esabeka elake inani zamti gatya intsontela engenaqina emqaleni zamxhoma; wabonakala sele kabalaza esibhakabhakeni kuhlekwa. Kute kwakuba masikizi ayiqaula intsontela. Kwamangalelwa izikulu ezibini zamelwa nge waka leponti emnye ukulinda umhla wokugwetywa kwetyala.

INTOMBAZANANA ne nkwenkwana be Bhulu lase Transvaal bacolwe sebefile izidumbu zidada esigingqini ebesizaliswe yimvula. yindawo abebeqele ukudlalisela ngakuyo emakube kweyele udoli kwako ongenayo kanti nyakutshona wati omnye uyamnceda batshona bobabini.

ISELA elidala lase Natal u Macandu libuye lazimela. Ube lungisa ibhulorwana ye nyawo, lati xa idindala ebelimgcinile litya idinala yalo wati zibelele wazimela, nanamhla.

E BHULORWENI yase Gqili ngoku kurolwa imali enye yoku singa paya yodwa xa umntu ayakubuyelela. Into eyingozi kuko impahla engena kuwezwa inga rafelwanga ekufuneka umntu eke waya nenqwelo yake kwi Ofisi yomkangeli yakengeliswa iflara yake, lento ke yenziwa emini kodwa kuhlwile kuyavalwe:

KWI "Mpawana" zanamhla kuko incwadi ka Mr. Zechariah Maya oti inteto ka Hon. C. Brownlee ngama Mpondo iyinene, kanjako akenzanga ne halafu ukuzizela izenzo zama Rulumente. Apo bahlukana kona kuse kutini maka sele bulawa.

ABANTU base Noemera bade babonisa ubudoda nengqondo yoku wazi umbuso wase Mlungwini ukuti akufika kona u Sir Gordon Sprigg, bacele ukuhlangana naye bamxelele izikalo zabo. Pakati kwazi kenkanyileyo ibeyimali yamapekepeke ekwakutiwe yenzelwa ukuhlaula ityala lemfazwe, ukuhlutwa imipu, noka ncitshiswa kwe bhulandi.

AMADODA amabini aye gwetyelwe ukuxhonywa yi Jaji e Komani axhonywe ngom Gqibelo ogqitileyo.

IZOLO ngomhla we 21 December bekuko ingqungqutela ye ntlangeniso yezi kolo ezi petwe e Tsomo, ibi kulowo nzi.

UMBHALELI wetu opesheya kwe Noiba uti: "Umprofiti owavuka kwa Wezo uzixhomile ute akubanjwa ekubeni ebezimele entolongweni yokuya kubanjelwa nbusela babhulukwe zika Mr. R. Ndasgasa, wafakwa entolongweni. Akutshizelwa watshixa naye ngapakati, wabopelela iqiya yake pezulu inceikafana abedla ngokusinxiba: Kude kwavulwa ngamandla kwafikwa ejinga selefile umduna. Sinjalo isipelo salondedana ebizixela ukuba ingu Mprofiti owavuka kwa Wezo.

INTLANGANISO ye Ronaskapu yase Qugqwala ayibangako ngom-Vulo ogqitileyo ngenxa yemvula.

IDAYIMANI kwa Centane ibasanywa ngoku, abantu bawowela e Mbhashe apo kutiwa kubonakala impawu zegolide eyika niwa sokuba yoda ibe yiyo.

NOMVEKU ezayo ngumnyadala we Mbola, apa e Qonce yakuba elintsundu lendawo ngandawo.

UKUSUKELA e Qora kude kuye e Shixini kuto kakalala yi ngqakaqa kete owaka njo. Abanye bati lisakalala kodwa abayaziyo bati yi puludyani.

Imvo Zabantsundu.

NGOLWESI-TATU, DEC. 22, 1886.

BAMINZI abati [illegible] bazalazwa yalama Mpondo [illegible] inceba [illegible] ukuba [illegible] Mpondo [illegible] Rulumente [illegible] Ngilane [illegible] Njengokuba [illegible]

[illegible]

abamnyama abasakuba nanto bayifundayo enjengokuba babone ukomeloia kuka Rulumente." Lihambise liti "makabe u Mr. STANFORD (u NDABENI) uzifumene ekwindawo erara pakati kwaba ntsundu, ngenxa yehlazo eliviwe yi Koloni, nokuba angaba akasakutsho—yena kodwa ngu SPRIGG lo oyihlazise kangaka i Koloni kuba u NDABENI ube hambisa amazwi ka SPRIGG, ogama ukuba waka wanalo, lenzakaliswa yimfazwe ya Besutu; oselegqibe ngoku ukuba alutenge uxolo nangalipina inani nokuba elonani ligama elihle le Koloni."

NJENGOKUBA elipepa (i *Herald*) lase Mtata likaukanya ukuba u Rulumente ugxekekile kwabantsundu ngento ayenze kwelama Mpondo, singasuke siti aliyazi into eliyitetayo. Lomoya wabantu abamelene nama Mpondo awumhle, ubonisa ukuba asaya kukatazwa ama Mpondo ngama Rulumente amelene nawo, ukuze kubuye kudaleke izipitipiti.

KUKO nenye indawo. Ukungavani ko Rulumente nama Mpondo kubangwa kukuti inkosana ezinjengo JOJO no NOTA no SIYOYO zimke nomhlaba zize nawo ku Rulumente Ngubanina ongati akusakubuye kwenzeke oko?

ZIZO ezizinto ezibanga ukuba siti kuma Mpondo mawakaulezabhalele kwi pakati le Nkosazana ukuba atatyatelwe pantsi kwepiko layo njengabakwa MKATSHANE. Uko u Mr. CHALMERS ongqondo inkulu nonomoya wobuhlobo kwintlanga ezimnyama. Angafaneleka enikwe iwonga lika SIR MARSHALL CLARKE ema Mpondweni. Inkosi mazingoyiki ziti uzela ukuhluta amandla azo. Hai. Ngoyena uyakuba ngumcebisi wazo, agcine amandla azo, woba kanjako ngumlomo we Nkosazana, nguye oyakukusela ama Mpondo xa angxanyelwe ngama Rulumente elilizwe. Siyatemba ukuba sobehle sive ukuba amakosi asema Mpondweni aqalile ukuyicinga lento siyitetayo.

Amangaku.

U SIR GORDON SPRIGG uyixele ngobuciko bomnumzana into ebange ukuba u Rulumente angatandi ukuwacinezela ngedenga Amampondo, ute: "njengokuba ebesazi ukuba uxhaswe yiyo yonke i Koloni, nangu Rulumeni nabantu be Nkosazana e Ngilane, u Rulumeni wase Kapa ubenako ukuquba ngokundilekileyo, ngokoke bawabonakalisile amandla abo kubantu abebenokubatyumza ukuba bobetanda." Ukuba olu laulo lwesiNi lomnumzetu u Sprigg luya kuhambisa ngendlela yondileko mayelana nabantsundu, luya kubehle luzifumanele igama elilungileyo.

NGOLWESI-TATU lweveki engapaya ibandla lase Weslie lase Cala libe nesidlo ecolwane kwindlu ya Bellimi. Kwabako iqela elimnandi labantu, bavuma, betandaza kusenziwa inteto. Kute kuba ibisand' ukufika isantyi ukuvela peshe-ya kwagqitywa kwalokuba itumele umbuliso kuye intlanganiso. Oko kwenziwe ngu Mr. Duncan Makohliso, wapendula u Mr. Lovey ngendlela ekutazayo. Inxenye yabantu yayivela kwindawo ezimgama. Kuvunywa umhobe wo Nkosazana, wacitakala umhlambi ezincoma itamsanqa.

ICEBO NGESIMEKO.

[BOYCE MAMA.]

Kulendawo ka Mr. Peleza, yokuba selomisel' nokwaba lokuba kubilangeniswe umzi e Qonce ngo 12 Jan., 1887 ibekaulo noko lendawo ike ibeyilawo muya—ike ikutshelwa i Komiti ikangelwa. Ze ilinx zonke zesiyilahlala esandleni se Komiti iyingqiniso ngokubona kwayo.

Andilibonile ukuba ngendawo le kuyiwa e Kapa; neyona nto ibingafuneka ngu[illegible] [illegible] abantu [illegible] Nokuba [illegible] Komiti [illegible] e Qonce [illegible] Andizele [illegible] ka Mr. Peleza, ndiyayivuma [illegible] e Qonce [illegible] Ndiyatemba no Mr. [illegible] [illegible]

[illegible] be Dike ne Ngqushwa.

[illegible]

Impawana.

Nashiywa! Ayalamkela amanye ipepa. Yinina ukuba uti khenu-khebevu ngoloyiko? Pulapula into etetwa yonye:—Alicedale, 9 Dec., 1886.—NKOSI ETANDEKAYO,—Ndingavuya nkosi yam uta lamazwi am wawanikela ingqondo yako ngase kundipendulemi, mhlobo wam; ke into yile: ndalahleka ndasukela indawo engeyam ndabalekela kumzi wase mzini. Imbangi yile, ndati ngokungakoliswa lipepa lase Dikeni ndabalekela e Rini kwi *Penny Mail*. Ke ndilibone kabini ipepa lo *Mvo Zabantsundu*: ndazifumana ndilahlekile ngokungalamkeli ipepa lohlanga lwakowetu, ngokukodwa ipepa endilifumene libubom bam. Ndidanile, ndisidanele kanye ngokungalinoneleli elipepa kwase kuqaleni. Ke nkosi yam andifuni nokuteta into eninzi kuba ipapu lam lisapapazela. Ukutsho ke Mhleli wepepa lakowetu nditi, nceda unditumele ipepa ukuba unako, imali ndiyakuyitumela ekupeleni kuka December lo, ngendiyitumela kunye nepepa eli koko ndite ndayitumela e Rini kuba lixesha lokupela lam kubo. Ke kolwa ndim ngakwicala lemali. Enye into ukuba akunakunditumela ipepa undazise kamsinyane nkosi yam; uzuti ukuba undibhalele ungayibeki sitampu incwadi leyo, kuba andinqweneli ndleko kuwe ngam mhlobo wam. Mandipeze ngombuliso kuwe mnoneleli wohlanga oluntsundu.—T. M. M.

***

Kukade sisiva amadoda awuncoma kunene umsebenzi owenziwa si *Mvo Zabantsundu* pakati komzi. Angati onke lamadoda atakazelayo eke ntakazelo alomeleza ngerenzo—isheleni ezintatu nge kwata—kwakwintsuku zokuqala konyaka ozayo ingenziwa banzi *Imvo*. Wakuti ke, mlesi, wakuva nokuba ngubani encoma *Imvo* ukuba ililungelo kamzi, nae ubhala igama lake, ubiza isheleni ezintatu, uzitumela. Wobona loba nentlahla ipepa kwakamsinyane.

***

Ngoku kufuneka 500 amagama amatsha; efikile ziyandiswa *Imvo Zabantsundu*.

***

Zandisiwe kongena lendimbane yenteto zamadoda izalise ibokisi kule ofisi; kongenwa kanjako kwezinye izinto ezililungelo kuwo wonke umzi.

***

Elinani linokwenziwa kapukapu ngokuti imizi ibambisane. Makuzelwe e Bhayi nakwa Daliwo—kubeko kumzi ngamnye i Komiti yamadoda namadodana anazo intliziyo ezikanyiselweyo ngotuba elinamalungelo omzi lo wakowetu, yokuzama abantu ukuba basincede kulomsebenzi mkulu kunene wokupakamisa isizwe.

***

Ukutsoliza into esiyitetayo: make amadoda aselelibonile ilungelo lokubako kwepepa eli le *Mvo Zabantsundu* akwezindawo zizikankanyayo azenze ikomiti ovanayo neyomeleleyo ukuzama lamanani siwamisayo kulomimandla yawo, kesibone ukuba ayikunootukena ingwelo:—I Port Elizabeth 20 amagama amatsha. Graham's Town, 10. Uitenhage, 10. Graaff-Reinet, 10. Somerset East no Cookhouse, 10. Cradock no Middelburg, 20. Bedford ne Qobi no Adelaide, 10. Seymour nezipaluka, 10. Fort Beaufort, 10. Alice namixanka, 10. Annshaw, Knapps Hope no Marala 10 (kuba lemilambo ibatataka kakadeni). Fauleni nase Mdizeni 10. Izukwane no Lose, 10. Umngqesha no Mgqwakwebe, 10. King Wms. Town, 10. Kimberley, 20. Barkly West, 25 (esilihlanganiswa yi ntlaba-nkosi u Mr. Melani Vella). Jagersfontein ne Bloemfontein, 10. Aliwal North ne Rouxville, 10. Burgherdorp no Molteno, 10. Lessayton nezipaluka, 10. Queen's Town, 10. Mount-Arthur nezipaluka, 20. Indwana ne Saplaus, 10. Cofimvaba ne St. Marks, 10. U Dalivo ne Shiloh, 10. I Stutterheim ne Zikoga ne Zele, 10. Umta nezipaluka, 10. Emgcalini nase Votlisi, 10. I Namaqua nezipaluka, 20. I Skapu nezipaluka, 10. I Heald Town nezipaluka, 20. Izura nezipaluka, 10. I Tamara ne Qagqwala, 10. I Mount Coke ne Rode, 10. I Sauervile ne Tuku, 10. Umtali ne Ezebula, 10. Ebisa ne Ciska, 10. I Bathurst ne Salem ne Kanala, 10. I Cawa ne Tapolisi, 10. Eqipiliso ne Herschel, 20. Barkly East, 10. Eqipaluka ne Cala, 20. Indoana, 10. U Tsolo ne Qumbu, 20. Ebenezi, 10. Tsabungwana, 10. Umzimkulu, 10. Emfundisweni, 10. Emgwali (wase Batenjini) nezipaluka, 20. Emgwali (wakwa Ngqika), 10. Igcuwa nezipaluka, 10. Etoleni nase Tyinim, 10. Inggamakwe ne Ntlinza, 10. Ezaza (kwa Lurakwa), 10. Idutywa, 10. Igcuwa, 10. Emxuzuni ne Gwabe &c., 10. Imonti, 10. Umtalo ne Qoboqoboqa, 10. Tyumo ne Nomadola, 10. Oaisberg, 10.

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Naku ke kuba esoliweku kwaya. Sovaya ekakakaliswa indaba ezikazyelana nokuqhuba kwalemanani kalaimandla ngeminandla. Ukuba lamanani abeziwayo *Imvo* ziyakuba [illegible] uku nezibilisi wokuzigisya [illegible] ngapo wana tshawo. Ke-[illegible] anye [illegible] ke!

***

[illegible]

***

[illegible] Kessile kuviliti [illegible] esikulu anfundisi [illegible] lolelo amo [illegible] Kessile kuviliti [illegible] Ngomva [illegible] ke Ruili. Mhla [illegible] umanzelo [illegible] ulike Mhlanga cansatlor' e Mbacha. Lage yeyaho ebeye e Ngangaliswa neye abe [illegible] ke Rili. [illegible] Amagqirha [illegible] e Rayilo.

Ngolwesi-Bini lwevcki engapaya kuvele imfihlakalo ebikade ibaximele abantu e Bhayi. Kumanzu kulahleka impahla yabantu kalodolopu ingabonakali nomkondo wayo, kanti lempahla ibiwa lidindala elinge John Martinelli. Nokuse lifunyanwe kubonwe ibulukwana ebi nxitywe yinkwenkwana yake ibonwe ngumniniyo esitalatweni. Endlwini yalo kufunyenwe ikula lezilotile ezivela wonke umzi.

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Kute ngenxa yokupitizela kwenteto ekutetweni kwetyala lomhlaba ka Kama pambi ko Mr. Brownlee ngeveki epelileyo u Mr. Kama wafuna igqweta u Mr. Charles Innes. Isipelo salo kugwetywe u Mayi kwabonakala mhlope ukuba lowo ka Ntlokwana uyabanga. Siyatemba ukuba wok' apumle u Mr. W. Kama.

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Ute akuqanka umfo ogule ixeshana elifutshane e Tois Pan Edayimani amqangqulula amagwangqa efuna ukuqonda into embuleleyo kuba eberancla ukuti uginye idayimani. Okunene kufunyenwe iqela lazo zisuke zayimbumba etanjini, kwabonakala ukuba lemihla ube mana eziginya, kanti ziyaqokelelana zatintela ukusebenza kwamatumbu wafa. Abasebenzi belezwe mabakunyeke ukuba idayimani. Akunani ukuba lihlwempu elinge. naluvalo kunokuba sityebi esiuamaxhala nesiti sibleli nje lube lungombora uvalo ngalompahla sinayo.

***

Ibandla laba Zili-Tywala base Barkly East liqinisekiswe ukusekwa ngomhla we 27 ku November 1886. Igama lalo leba yi "Tyumbu Temple"; amalungu angeneyo 30. Mhla yamiselwa kwakubleli ngapambili u Mr. W. F. Sheptone, enoedisws ngu Mr. W. G. Kirkpatrick obebhala. Amagama abapati abanyulelwe le kwata yokuqala ngala:—Afrika Oliphant, C. T., Joseph Price, V. T., Isaac Letlaka, Sec., Daniel Abram, Treasurer, Swartland Tsotetsi, Chaplain, Jacobus Scheepers, Marshal, W. Sipika, Inside Guard, Frans Nxowo, Outside Guard, Jacob Wabantwana, Assist. Marshal. Intlanganiso zingena yonke imi-Gqibelo kwi Tyalike yaba Ntsundu. Le Tempile ngati iyakwenza umsebenzi omkulu.

***

Kuko inkolo kweli lizwe ukuba amawetu amelene nama Mpondo ebenga ungatyunyukwa lowomzi. Lenewadi ibonisa ukuba akunjalo. Iyasivuyisa ngoko:—Mnumzetu Mhleli. Nam ndipose amazwana nambla nam, ndisuswa ngamazwana ambalwa endiwabona epepeni apa awati maketyunyuzwe ama Mpondo, etetwa yonye yamadoda atembekileyo ukuba angatablobo babantu abamnyama lowomfo ka Bhulunzeli. Manditi asinguwo umnqwano wetu tina bantu base Mbo ukuba kuliwe nama Mpondo kuba ngabantu bakuti ama Mpondo, bezinga anga hlala ehleli elahlanga engatunyuzwanga. Ndingati aba bati makuliwe bangaba betwa lusizi lwabantu abamnyama abakwelilizwe abahlali beresinyembesini ngenxa yokulahlekelwa bebelwa baze bayilandele impahla yabo kwaliwe nayo ngama Mpondo bayishiye beyibona; ezinye zibangwa ligazi laba hlobo betu abafela impahla zabo ati umntu akuti yinto yam le kutiwe ngaba namzana kukwa Nyawuza lapa avelo omnye ati bi betu ayikuba nilibele kuku xoxa kanenena magwala ndini sikeni umntu owo angab'edukisa apa, kuba kayapala ke lilala ambete kowakwa Rulumente umnle. Sizintaka tina kuma Mpondo. Lowo mfo ka Bhulunzeli ozonzatu azisaiye siyi heleta ezincweni nama Mpondo nokoko mna andingi angabulawa kodwa anga angangena emtetweni kutotywe ezixeso zawo zibi kangaka ukuze sonwabelane nawo, kona ngapandle koko akusoxa kulunge. Zendiqondo kakuhle ndikwa ngumbiko wohlanga kwa nesihlobo sako Rulumente.—ZECHARIAH MAYA.

Abafundisi base Wesile e Rini.

[ITUNYELWE]

Lentlanganiso yomnyaka ingone e Rini ngomhla we 24 ka November, yonganyelwe ngu Rev. F. Mason (President of the Conference, & Chairman of the District.)

Umsebenzi wentlanganiso waqutywa kakuhle kakula.

Kwisiuto ekwabako ingxoxo kuzo, singakankanya umcimbi wase Bhayi ongolusolo-hall abekona ukulubiza yi Hop-beer. Yabonakala ingoyiyo kanye lento kutiwa kwezinye indawo yi Hop-beer. Yafuntaniseka lisolo olushushu olanikwo igama le Hop-beer kodwa; olutengiswa ngapandle kwe *Licence olutengiswa nange Canteen*, olungililayo. Lento yabambi kakulu. Yakubonakalisa ukuba yandisa usele pakati kwama Kolwa nokwapulwa kwe Sabata ugama Kolwa, nento emayipeliswo pakati kwanda Kristu akowetu. Siyatemba ukuba abantu bakowetu base Bhayi bayakuyilwa ipele.

Kwaba yinto eyaba bubulunga kanjako ukuva ngembandazelo epezu kwabantu base Ntsel, nakwa Qoboqobo, nakwa Matolo ngokubizwa kwo Rafu. Lomcimbi wanikelwa kumadoda amatutu ukuba avusingise kwi Committee of privileges ukungelwe ngu Rulumente.

Amagosa awako yabangela Heald Town Mr. N. Mngqibisa; Port Elizabeth Mr. F. Thomas Sakuba; Uitenhage Messrs L. Gorra & B. Nchlogo. Horton Mr. P. Mngqiba; Durban Mr. A. Merabana. Tsiku Mr. T. J. Mganda. Amatolo Basie Caleb Khon. Mhlambiso. Enova kwa micimbi eyafuna amagosa, kwesigiyelwa ebana abafundisi bodwa. Amadodana amabini enva kokuba olugala aaiagianwo kwi Conference ukuba angabekwa ngokunalego, ngo Revs. M. Sephaphar no J. Mhlokwe. Enye indoda enve kolunyiwa kwayibiswo kwelelasiko anafipa e Heald Town ukuya kufunda, engu Mr. [illegible]. Nguse kwenzwa ngendawo [illegible] Mantiki lomcimbi awele intlinika ezinintsu nomagale [illegible] mada [illegible] ngowenta lo [illegible] Heggileda [illegible] [illegible] [illegible] ngokulwetha kodwa.

[illegible] ngu [illegible] ka Tixo ziyayinz bonke [illegible].

Ixesha ngomhlambi yesitatu ngo-Mvulo (29 November) intlanganiso ayolo kuaese exelise bonke abakakuyo. U-Mongameli wayo nimfumanele evindela engqondo inkulu, olungileyo, engekeli bala. Abantu base Rini babonakalisa ukubela ebukele. Abanyulelwe ukuya kwi Conference ngu Rev. G. Kakaza no Mr. Philip Job.

IDAYIMANI KWA CENTANE.

[ANDREW GONTSHI.]

Alicevile, 27 Nov., 1886.

Mhlaumbi ungatanda ukuva udaba oluqinisekileyo ngale dayimani ifunyenwe kwa Centane ngomntu oke waya kwa Centane wahlangana nomlungu oyicoleyo izo clodaba ulufake kwelopepa lako elibekekileyo lohlanga; Ize abakude baziketele ngokwabo imfanelo yokuza nokungesi kwa Centane.

Ngom-Gqibelo ogqitileyo (ngokuva lambantlanya sokuba idayimani ifunyenwe kwa Centane ngumlungu wevenkile okona) ndikwele ndakuqqita kuye umlungu lowo uyicoleyo; ndifikile, ndibuzile ukuba yinenena ukuba ucole idayimani? Umlungu (u Mr. W. Wilson) ute ewe, yinene, bendisimba ifuta emngxunyeni pezu ko Centane, ndayicola. Ndibuze ukuba kuko ubungqina ukuba yiyona? Ute ewo—izazi ngedayimani zite yiyo.

Ndikuvile oku ndigqitile ndaya entabeni, ndafika nambla kupitizela, sekumo intente ezisixenxe nenqwelo ezintatu nane. Ndabona ukuba intaba seyicaudwe kakulu, imingxuma (claims). Bebaninzi abelungu nabantsundu (abambalwa). abatate imingxuma. Kwabantsundu umnumzana u Capt. V. Bikitsha, namanene o T. Ndwandwa, no Joseph Mazamisa sebeqala ukusebenza. Ndibuzile, ndangqinisisa, ndibamba amalawu. Ndifumene ukuba okwangoku akukabiko dayimani intsha ifunyenweyo, ngapandle kwaleya yalilaba umkosi, nokoko kusand' ukuqalwa ukumbiwa andikolwa, kungapezu kweveki kuqaliwe ukumbiwa ngaba bambalwa baqalilayo.

Enye indawo endiyipauleyo kukuba abantu (abelungu) bazamana befika becanda i *claim* bemka. Uhlobo lomhlaba kungqinekile kwizazi ezitile ngedayimani ukuba ngobamba idayimani ulifuta pezulu, wayo ombiweyo uxuba nentlatsana ezibengezelayo zamatye.

Kuko kanjalo ubungqina obuvela kuma Gcaleka (nam ahlala endiballsela) ukuba nganyakana utile u Sarili esemi, kwako kwako unyikimo olutile ku Centane apo, kwapuma umsi (volcano) abati ke ngoku abazizazi ngedayimani, olo iba lupau lomhlaba one dayimani.

Ngokwesibonakalo somhlaba nezinye impau-mpau ezibakoyo kumhlaba one dayimani izazi ziyavumelana ukubeni idayimani ingako.

Kodwa ke abantu abakude ngeko balinde baqonde kakuhle manditi inyanga ezimbini bangafumano beze ngoku izinto azikaqondakali kanye. Mhlaimbi ingako idayimani, mhlaimbi ingabiko kwa Centane. Mna andikufihla nto ukuba kuko ezibuye zafunyanwa ndaqonda ukuba umsebenzi uyabamba ndobuyo ndikwazise.

AMANQAKU NGOKUYA E KAPA.

[YINTWANA YASE LUHLANGENI.]

Kaundifakele lamazwana, ndifuna ukwazi kumakowetu ngalentlanganiso kutiwa iyakuba se Qonce ngo 13 ka Jan., bada bemiswa nabantu abalindelweyo. Ndifuna ukwazi ukuba upina ummemi, intlaba-mkosi yalentlanganiso? Kuba ngoku kuvakala umsekendishi. Yinina lento isuke ifane nembali yenqulo nomvundla, elati inqulo layekala okuzukeni kanti liza kusala lizidela amagwanisho alo, nango umvundla andlandlalaka wodwa. Ukutsho ko Endinava oka Kawa lento seyipetelwo ngoka Pelem. Naye andinanto yokumcasa. Into endifuna ukuyazi yeyokuba ivunywe zizipina izizwe, okokutsho kambe ndiketa inkosi zentlanga. Ukuba ke ylava epuma mutwini mnye izizwe zoyikangela njengeliya bizelo kutiwa: "Ungayi ebizelweni"; nokaya e Kapa njengesikorobana samadodana afundileyo. Lamanene amagama asepepeni lo *Mvo* ndifuna ukwazi ukuba aya egameni lika Mr. Pelem na, nokuba emegameni awo na? Kuba kuni ngati awazizo ne *Delegates* ne *Representatives* zendawo azuka kuzo neziswo azinaleyo, oko kukuti amelene nazo. Ke mandicaciso njengokubona kwam: amadoda lawo aya egameni lika Mr. Pelem qa, anyulwa nguye, ablawa nguye. Umhla nendawo ziniswa nguye. Aciva ukuba yena umiswo ngu Mr. Kawa na, nokuba ngubanina omnilileyo. Amalungu selexelelo ukuba ayakuhamba ngendleko zawo. Selenga nge'ti nokuya e Cape Town amanene ayakuzibhatalela indleko zawo. Kumbla esisa kukona ukuba kanti ifuluneli le lnakwenza umsebenzi ongako ukuba mkulu kwawo.

Umlungiseleli wendlela yentlanganiso ngu Mr. J. Tengo-Jabavu, ndikolwa naye uyakuncedwa ngu Mr. Don Tengo-Jabavu kuba yonke lento ayakuyenza ngendleko zake.

Mna ekuhokwam into le yayifanelwo kukuhokwa pambi kwe nkosi namapakati neziswe, izo ibe aaalntlanganiso ezingumtliso yentlanganiso mayibe sakutini, zonko inkosi asiswana mazinezolo amadoda ezo abuye kuxoxa ngamacebo nangawona amafanda afundisileyo okuya o Kapa, nacinyo ke izinto ezingati alvelo ekunoxeni umcimbi.

Imvumo Yabantsundu.

Ibe ninzi impi kwindlu yembuto (Town Hall) ebiye kupulapula imvumo yamaqela ase Qonce, [illegible] Mgqakwebo, nase Monti. Lamaqela [illegible] ngokulandelana kwawo ngu [illegible] Sakube, J. Z. Zini no C. Mahlo[illegible]. Kobo kuko namanene ezamili [illegible] apa o Qonce anjengo Mr. D. T. [illegible] (Mayor), no Mr. Jas. Hay, Mr. G. [illegible] (Editor yo Mercury), Hon. C. Brownlee no Hon. C. Abercrombie Smith, [illegible] nase Kapa, namanye. Kubakumba [illegible] Rev. S. Clarke, C. [illegible] no W. B. [illegible] [illegible]

The way in break stones is to enclose these in a box marked "glass," and send the box a few miles by rail, when the stones will certainly be found broken.

Intlanganiso Yekungele le "Mvo."

Leentlanganiso ibise Katikati ngomhla we 11 Dec., 1886. Ingene ngo 8 p.m. U Mr. J. A. Smith ehleli ngepambili ute:—

Manene ohlanga lwakowetu kungetuba elimnandi kakulu ukuba sibenale ntlanganiso, yesibini, ye *Mvo*. Ndinovuyo olukulu ukunibona niko apa. Ke manene sikule ntlanganiso nje yelungelo le *Mvo*, asifun' ukubuye sibheke kwasemva apo sivele kona, emnyameni. Kuloko singa singa singa pambili ngakumbi kwizinto zokukanya. Xa silusapo lokukanya, masi tsalele uninsi kulendawo sikuyo manene akowetu egazi. Nambla kulentlanganiso ndifuna ukubeka pambi kwenu ukuba lonyanga sinayo yoyokupela kumnyaka omdala kufuneka ifinyelele yonke imali yepepa *Imvo Zabantsundu* yalonyaka upelayo kwapambi kokupela kwalenyanga, njenge saziso esibonakele kwipepa lokuqala kuka Dec. esiti bonke ababhaleleyo kumnyaka omdala namagama amatsha angenayo botunyelwa i Almanac, ukuba baugene ngemali kungengamlenjo. Hunishu ko ntozakowetu, elipepa libubusi kuti luhlanga oluntsundu kufuneka ukuba sizidle ngalo. Ningabi natyala kulo. Ngakumbi nina Katikati kuba ningumzi ogama libekwe entabeni obonayo nokude ukuba nalo i Katikati, sidleni ke ngomzi wenu. Akuko mzi unjengalo wenu ngama lisentabeni. Kufuneka ke nani niligayana elisentabeni lobulungisa elibonwa nango kude, ningadinisi u Mhleli wepepa ngokumana ukuni kumbuza ebiza imali yake.

Mr. D. Moses: Manene ohlanga ndiyawa bulela amazwi endiwavileyo etetwa apa yi Chairman kuba into zonke zivela ngokutetwa ukuko nanye into engalungayo ingatetwanga owe okunene sifanele ukumxolisa u Mhleli kuba naye usinyusile nambla ngenxene pepa le *Mvo*. Siva nondaba zakude ebesifuda singaziva: umsebenzi ke wonke uxoliswa kuvuzwa ngomsebenzi esukuba ewenalie ukuze acace. Ndiyapela ke zinkosi ngeliti masi yihlanle imali yezi *Mvo* pambi kwe last of December.

P. Ngxobongwana: Ewo nam zinkosi ndiyabulela ukubako apa kwanenteto endiyiyileyo itetwa, akwabi ibingenzekayo lento kuba yint' embi ukuman'ukumenywa ngento esiyaziyo masiyihlaule ke imali yepepa lezi *Mvo*.

Abh. May: Ndiyawabulela amazwi endiwavileyo ntlanganiso kuba ayolile kunene ezindlebeni zam ndinga elipepa lingumlomo wetu, nendlebo zetu lingepulukani nati kude kube sizukulwana setu masilwe nto zakowetu izizbobo zetu zipelele kulo. Nditsho mna ndingekabi mntu, kuba andikabi mamnkeli walo mna ndati ndakutumela imali ngo November, alafika noko ipepa, andazi nokuba anditandwangana ngu Mhleli kungoko ke nditshoyo ukuti andi kabi mntu mna kodwa ke andikancama zonke eziveki ndilindele ukuba inkosi ingedo indibonena inditumele ipepa.

[Akukafiki mali yeli gama apa.—EDITOR *Imvo*.]

U Mr. D. Mayekiso ute: Nam ndibulela ukuba sibe naientlanganiso, okwesibini ukubonakala kwalentlanganiso ngati kungaba luncedo, ukuba siyiqinisile. Ukutsho nditi, lunga udodana lwakowetu lungawa lonke lulamkele kuba kambe tina bantu bantsundu singabantu abayivuyela into unyaka omnye ngenxa yokuba sikangela kakulu emva kwendleko, kanti ngamaxesha obunyama besingabantu abat' kunto azukuba isitebe njengelipepa silahlekwe yinto eninzi; oh! akwaba ububona, ubufunda mfo wakowetu ontsundu, kuba useko lomawokulu wokuqala lwalulungelo lamfanelo zabo zokuxesha, nambla nantsi eyetu imfanelo lelipepa, masiliqinise, ungeva ngoku isiti indodana yakowetu tina satinjwa kude imihlaba yetu, azinamsebenzi ezonto kuti. Lulupina uhlanga olusanamatelo kumvelo endala njengati? Natiko kufuneka sitsalela okukanyeni kuba amalungelo nangu, kukusebenza, izifunele ilungelo ngomsebenzi werandla zayo indoda.

U Mr. Samuel P. Mtiya ute, nakuba ndingumfiki ndiyayitakazela kakulu lentlanganiso, ndivuyile ukubako apa. Bhala ke igama lam. (Kwadunywa).

U Mr. M. G. Mtutu ute, ndisafika apa kodwa ngento yo *Mvo* ndiyabawa kakulu kanye ukuba bekuliwa ngezikali ngeba ndiyindoda yokuqala ukuhlaba umntu. Bhala igama lam. (Yaduma intlanganiso).

U Mr. Chairman ute, manene onke akoyo apa ndinosisi ukuba i Komiti isiqwela, ngenx' enokuba amalungu awanele ate ngenxa yezixakeko awaba nakufinyelela, ngokoko kuko umoya opake i obandayo ngenx' enalonto, i Komiti ndiyinyula ukuba ibate imalana eseleyo pambi kwe 29 yalenyanga ukuze siwungene simaniswa umnyaka omtsha singenatyala. Ndilinisa ke i Komiti o Messrs. D. Mayekiso, D. Moses, P. Ngxobongwana, J. Viniga, G. Pongoma, no S. J. Kutta, Sec.,

U Mr. J. Daniel ute, manene, bendingazi ukuba lentlanganiso imnandi kangaka, ndipantsi ukuba ngumkanja! Ndiyabulela ukuncedelwa yi Chairman. Bhala igama lam ndibe ngumamkeli. (Kwadunywa).—U Mr. J. Sosala ute ubuko bomntu entlanganisweni yinto enkulu yintoto yakowetu le. Beka igama lam. (Kwadnuywa). ndiyapela apo manene andinakupika nobunzulu bentliziyo ngokuba intliziyo ibahlungu ngenx' enohlanga lwakowetu, ngenx' endlandlengo balo, olutuna ukuba ambla uzilima ngokwawo, ufana njalo ke umf' ontsundu.

Ezabahlali.

IKABA LASE BHAYI.

Port Elizabeth, 6 Dec., 1886.

Nangu umbuzo kulutsha olufundisiweyo, lamfundo yenu neyisebenzisa xesikweni kutanina, kuba esikolweni ungafika kungako ntlebele, ngokukodwa o Rabe ungafika isitampo nolwa zifundisena, kanti amakodana ase Rabo afundisiweyo angange nimeyikweni ikiyadini sona aiacono i high evina inasha lonke endaweni yokuba baye esikolweni se Cewa, ungafika besiye singomzintsini, alanye baye kowako namalodi. Kodwa noko sifuna ukuba ubhenge lungano, kanti lusebenzi yabo ayinjalo, ayiacili nento le; ndimozisi elsikolo sase Rabe kuba siyalahona. Kwesinye isikolo ungafika zinalilswa ngamadodana nesingwevo, kodwa kanye o Rabe akuyi kubona noko

inye indodana eyakwaka [illegible] Lento ndiyiyo lento [illegible] abafundisi [illegible] isikolo se Cawa [illegible] ube eziny [illegible] buza kuni na [illegible] ndo yenu esiyi[illegible] benenze [illegible] ukuze ilibise [illegible] ya kutinka [illegible] Aniboni na [illegible] kutishwa ukuze [illegible] muyasana? Nizolile na [illegible] nyayezwa agamagwangqa? [illegible] pezo, Londiba ndiyakuwanaa [illegible] lie nabalwa, ndimake ndeli ngoxa [illegible] ndatyikola. Ndim ilungu [illegible] Cawa.

B. F. R. [illegible]

UKUNGASHINTI KWE "MVO."

Horton, 11 December 1886.

Ngendawo etete nga Magqunukwebo epepeni lako le *Mvo Zabantsundu*. 1. [illegible] fanelekile ukuba elipepa letu lenkundla ngenise indawo ezinje ukuba zimbi kwezo. 2. U William S. Kama yinkosi ekekileyo engena kungooliswa kwakwe ngaye emapepeni. Xa u William S. Kama kwenjiwanje ngabo akatetwa nokugeseyingobanlus abasinkosi nabanzu akulu ababekekileyo kulomzi ka Khama (xa nditshoyo ndiquka bonke abantu abohlanga lwetu abansundu abazule Ngqoni). Eli lizwi liyamtuka liti "otololo." 3. Nawe Mhleli ubungafanelekile ukuba uyilakatele pezulu indawo enje. Andikuvanoli kweli uti nakona uzishicilela ezinto akuyumelani nazo. Nam ngokwam ndaka ndabhala ngendawo etile, andiyibonanga emapepeni, nditi ke nina fan' ukuba ayilungile akuba ingene emapepeni, kuba kakade ngawe Mhleli onokubona into enokonakalisa ipepa lako. [Lonteto iseko ilinde itaba ngobancinane bepepa.—EDITOR *Imvo*.] Tina sitembele kuwo ukugxeka izinto ezingafanelekileyo ukuba ungazibhali. 4. Ako amazwi alongezeli ka William S. Kama alungileyo ia sa; "kuko abafana abafundileyo bakowetu abefanele ukusondeza bona babe ngabacebisi bake." 5. Kwakona ualomcimbi wokubanjwa kuka Mr. Kawa akulungenga ukuba uwufake emapepeni, nokuba ubunxilile okunye wahikwa uakemapepeni Amangezi abengona kufakwa kwale *Mvo*. Me' ukuzikutaza indawo ezinye yinye intsbaba zabantsundu. Besingazazi kna u Kawa ukuba ubanjiwe, sasiva nge *Mvo*. Andikolwa ukuba abantu abantsundu abaneengqondo bayakolwa kokungaba kwe *Mvo*, ukubhengeza izimilo ezimbi ngesenzo esibi. Asifuni ukuba elipepa letu libe nga *siamasi* wetu. Hubala isinto ezingatandiyo ukuba zibhangeswe emapepeni, ziko izinto ezilungele emapepa; lento ka Mr. R. Kawa naka Nkosi u Wm. S. Kama zibe zingafuneki ukuba zibhalwe emapepeni. Xa umhlobo wako umbhale emapepeni enkuba ulungisisile lo sake, umhlazalile, umhlekile. Mhleli obekekileyo ndiyakucela ukuba ungalili ngamagama abantu, uvumelane nabo basukuba bedlala ngawo, bewengezile. Ndim owako.

B. MAKA.

[Incwadi yo "Mgqunukwebo" engangeniswa kuba ibhekiswa kumntu ozakhe onetetyo, yayalata kumbuso, ingekuba isimilo sake. Amadlala ayo siyawabhunga yabeko izinto zinge nuta'ke Ngqika noke. O De Wet no Rulumente ungenguswa siti—ngempela. Kuyin [illegible] kanjako ukuba Unkosi u W[illegible] ba Kuma wake kuko amadoda [illegible] njengezo "Mgqunukwebo" [illegible] —ahlale esilumkele. Besingenjonga [illegible] nxakaliseni umnumzetu u W. S. Kama ngokuyingenisa incwadi yo "Mgqunukwebo"; sibe sinceda yena.—Magama nesikalazo ezibini som'bhaleli [illegible] ngati akuko nto siyinxwema njenge [illegible] nakaliso izimilo zamawetu. Ke [illegible] umcimbi asuko wasingetwa ngumntu [illegible] awusemihlo—zindaba. Asingabi [illegible] wufeza umsebenzi wetu ukuba siyalanda [illegible] kaliso into ezibuni zodwa ngamandla. Asindawo yetu ukufuna igama lomntu ongavelanga pambi kwamatyala.—EDITOR *Imvo*.]

Kumzi Ontsundu Wase Ngqushwa.

U Mr. Innes, ongamelelo omzi e Palamente, uyakudibana nomzi ontsundu wase Ngqushwa entlanganisweni, ngolwesi-Tatu lweveki ezayo (29 Dec.). Amadodana mawabikele umzi wonke kanaiya.

Native Opinion.

WEDNESDAY, DECEMBER 22, 1886.

Friendly Advice to the Pondos.

THERE seems to be a wide-spread conviction that the Pondo settlement will not last long. [illegible] the Pondo leaders do not [illegible] promptitude in getting [illegible] Government to [illegible] conditions similar to [illegible] which they ha[illegible] thereto, unfortunately [illegible] reason for the [illegible] on the permanence [illegible] ment. An apparently [illegible] correspondent of the [illegible] says that "the [illegible] "the fray, as they wish [illegible] "themselves for their [illegible] "feelings when their [illegible] "NCAPAI was killed." [illegible] observe that the [illegible] represents Umtata and [illegible] opinion is very dissatisfied with the settlement. It considers it "humiliating in the extreme [illegible] "bound to impress the natives "generally with the want of [illegible] "efficacy and firmness displayed [illegible] "the Government." This [illegible]

concludes by saying that "the position in which Mr. Stanford finds himself must be extremely galling to an officer who has so long dealt with natives, for he must recognise and feel most acutely that the Colony has suffered immeasurably in the eyes of the various tribes, but, though his tongue may be tied, it does not require very much prescience to divine that the result of the negotiations is due to instructions received from the Premier, whose reputation, if ever he had one, suffered so severely through the Basuto war, and whose policy now is 'peace at any price,' even at the cost of the Colony's good name." Of course, so far as our people are concerned, the *Umtata Herald* does not know what it is talking about. But with such neighbours begrudging them their good fortune it may be believed that the independence of the Pondos is still in imminent jeopardy, and no stone will be left unturned to incite them to lawlessness. Then, it must not be forgotten that it is still open for the official enemies of the Pondos to again intrigue with sub-chiefs, and thus sow the seed for future reprisals. That this intriguing with subordinate chiefs, with a view to getting their lands finally annexed to the Colony, is the fountain and origin of our difficulties with the Pondos is abundantly shown by the entire absence of causes of complaint along the border of Pondoland and Natal. And the new convention does not bind the Government from taking over Pondo minor chiefs with their land, and thus to cause irritation and provoke reprisals.

These considerations then should convince the Pondos of the urgency of the question of approaching the Imperial Government with a respectful request that the form of Government which obtains in Basutoland should be established in their own territory. In Mr. Chalmers we think they would have a Resident Commissioner imbued with the sterling common sense which has characterized Sir Marshall Clarke in Basutoland. The chiefs need not fear that the Commissioner will rob them of their power; on the contrary, we are of opinion that his presence will secure that power. He will be their friend and adviser, who will have the inestimable advantage of being countenanced by the Queen, and respected by the neighbouring Governments. For the sake of Pondoland we hope soon to announce that a move has been begun for securing so laudable an end.

Medical Assistance for Transkeian Natives.

FROM what we can gather from information from the Territories, the subject of procuring medicines in the six Districts which compose "the Transkei" seems to be a very serious one for the Natives. How it should be so does not clearly appear. For Captain Blyth has spared no pains to have the people under him provided with ordinary medical comforts; and Government [illegible] a fair amount towards the same object. In the beginning of 18[illegible] a Fund was formed in [illegible], into which the people [illegible] agreed to pay [illegible] [illegible]

patients *per annum* present in the Hospital; and it is an open question whether it cost £620 to treat this twelve, or more than £50 for each patient. And it is time the people did something to get some kind of value for their money.

It is no easy task to spot the Department at whose door to lay the blame for this state of things. Those who contribute the money would under ordinary circumstances be expected to have some idea about how it is spent. That is, those who control the purse on behalf of the people and Government ought to know something of the grievances under which the masses are suffering. As it is, however, through not having proper medical advantages, the people in many instances are, we are assured, returning to heathen doctors for advice and help. Those who manage the affairs of state ought to know that our people are not easy to manage when once under the influences of witch-doctors which are almost always exerted against civilisation and progress. In the times of the ever-to-be-remembered Sir George Grey no unnecessary delay would have been allowed to intervene between the proving of the necessity and the planting of an institution like the local Grey Hospital in the heart of the territories to shatter the baneful and baleful power of the witch-doctor.

What seems to be urgently required in Fingoland is the formation of a fund out of which a guarantee might be paid to a doctor, or, if this be impracticable, then an apothecary might be induced to establish himself in the Transkei to supply simple remedies to people suffering from slight ailments. We are not insensible of the kindness of missionaries and traders who have served the cause of humanity by dispensing mixtures to the people, and the enterprise of chemists like our Mr. G. E Cook, Messrs. B. G. Lennon & Co, and medical herbalists like Mr. J. Shaw and Mr. J. E. L. Kulling has, we doubt not, alleviated much suffering among the natives. But something local is wanted, and we trust our remarks may direct attention to so important a subject.

Editorial Notes.

It has been definitely arranged that Mr. Rose-Innes, M.L.A., should address the European section of his constituents at Peddie on Tuesday next (28th Dec.). On Wednesday (29th inst.) the learned gentleman will meet with the natives at Durban Mission Station Peddie.

A correspondent writes:—On Wednesday evening, the 8th instant, the members of the Wesleyan Native Church, Cala, had a social tea meeting in the Native Agricultural Hall. There was a good and pleasing gathering. What with singing, praying, and speeches, a delightful evening was spent—and we trust a profitable one. The Resident Magistrate (Mr. C. J. Levey) having returned only a few days before from his European trip, the opportunity was taken of giving him a hearty welcome in the name of the Wesleyan Methodist Church here. Duncan was deputed on behalf of the people to address Mr. Levey, which he did., Mr. Levey spoke to the people in a pleasing and encouraging way. "God Save the Queen" was sung heartily while he was present. Several of the people had walked a considerable distance to be present at this Christmas gathering.

In some discourse which Sir Gordon [illegible]

It gives the figures under the heads—Natives and Europeans. In the Peddie division there are 267 Europeans and 311 Natives, a total number of voters in Peddie of 578. In the Victoria East Division there are 222 Europeans and 211 Natives; total, 433. Grand total, 1,011 voters. There are therefore 522 Native and 489 European voters in the electoral division.

CORRESPONDENCE.

THE PONDO QUESTION.

Sir,—I do not wish to enter into a controversy with you on Pondo affairs, but will try by a few simple illustrations to explain to you what you cannot see in my letter to the *Mercury*. First allow me to explain that a proposal or recommendation is what one desires; an alternative is what one is driven into by force of circumstances, and what he would have avoided. My proposal is twice clearly stated; you cannot see this, and persist—though I try to put you right—to make the alternative as my proposal. Now for my illustrations.

In the war of 1850 it happened that in a hard fight with the enemy, in which we had at first to give way, I headed a charge on them. They broke and ran. In the pursuit I came upon a man, named Songabo; and as I was about to shoot him down he turned and recognized me, though I did not know him. He called out to me—"I have seen you and cannot die." I directed him to come to me and he should not die; and, still grasping his gun and assegai, he came to my side. One of my countrymen then came up and wished to shoot my prisoner; I put my pistol to his head, declaring if he did so I would blow out his brains. Your countrymen (the Fingoes) then came up: one snatched away the prisoner's gun, another took his assegai, all were bent on killing him, and as I kept them at bay—pointing my gun first at one and then on another—they attempted to stab him from behind him, between my legs. I eventually saved him and I gave him food, and personally escorted him far beyond danger from our stragglers. I dismissed him with these words: "Tell your countrymen how white men treat prisoners who fall into their hands." Now, before discharging the prisoner I might have said—"If I ever again find you in arms against us I shall most assuredly shoot you," and he no doubt would have assented to the justice of my remark, and I would have been justified in carrying out my threat. In 1841 my countrymen were about to take possession of Eastern Pondondoland; it was theirs by cession—as well as by conquest; others of my countrymen interposed with an armed force. Then my countrymen destroyed the destroyer; or, as his people termed him, "The bird who devours the other birds"; and again we interposed between Faku and destruction. We imposed certain conditions upon him: he accepted them without hesitation. Many years after, when the Pondos were powerful and wealthy, we demanded a compliance by them with the easiest of the conditions they had accepted. They sternly refused to comply.

A few days after the affair with Songabe in another fight, a man fell into my hands. I did not know him, and he did not know me. Nevertheless I did not wish to take his life, and said to him, lay down your arms and I will save you; the reply was an assegai in my body; and with the assegai still quivering in my flesh, and while he was drawing a second assegai, I shot him through the heart. This illustrates an offer and an alternative—I offered the man his life he chose the alternative. Do you not yet understand my letter to the *Mercury*?

And now Mr. Editor allow me for a few moments to put you into the witness box. Do you remember a letter from one of your own countrymen published by you in the *Imvo*, confirming in every detail the Pondo outrages on Xesibes as stated by me. Did this witness not state that Xesibes were punished for reprisals? Was he a violent partizan and viewing the matter through prejudiced spectacles? Or was he simply an honest traveller, describing fairly what he saw and heard? Do you remember publishing a statement by W. Nota detailing wrongs and treachery on him by Pondos, for the correctness of which I can vouch in every detail; or is this testimony worthless, because Nota and I are interested, and are to be considered as violent partisans?

Do you remember publishing a letter from Umhlangaso inciting the natives to disaffection to the Government, and asking them "where now is the land of the Kaffirs?" And have you forgotten the touching reply of one of your countrymen "the land of my fathers was at the Tugela"? What a suggestive text for a long sermon: the black man destroying the black man; butchery of men, women and children, desolation, cannibalism, death by starvation, and the remnants of once wealthy [illegible] [illegible]

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa,

e-Town Hall, Kwisitora esinga pantsi esesitatu, No. 3, Kwinkundla ye marike,

E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapilo, 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 Nciba awutengisa tshipu kanye.

W. J. DEALY

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

Mr. J. A. BRIDGE,

Igqira Lamazinyo,

No. 1, DOWNING STREET,

E QONCE.

ISISULU.

KWA BEET.

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

I ALMANAK YE "MVO."

I ALMANAK yo 1887 iya kutunyelwa ngesisa ibe libhaso kubantu abagqibileyo ukuwubhatalela lomnyaka upela ngo December 31, 1886. Abaya kungena ekuqaleni komnyaka omtsha boyitunyelwa xa bangene ngemali kungenga mlomo.

Amagama amatsha ayamkelwa ngoku.

Isaziso ka Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku eeba 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.

Ko Titshala.

KUFUNWA o Titshala abane ziqinisekelo kwi Sikolo yase St. Matthews' (e Mtwaku) Keiskama Hoek. Kubhalelwa kutunyelwe iziqiniselo zesimilo nemfundo ku Rev. CHAS. TABERER.

October 20, 1886.

NDONAKALELWE.

Z[illegible] [illegible]

[illegible]

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.

ISIKUMBUZO.]

—U—

JOSEPH J. YATES,

OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza nemicimbi engemihlaba, nezto zonke ezifezwa "nga magqweta."

IOFISI.—E CATHCART STREET, esiyo e ofisini yemantyi, ekangelene no Dreyfus.

YIYANI KWA

C. A. JAY & CO.,

E QONCE,

XA SUKUBA NIFUNA—

Izikeukwane—Izito Zokusebenza
Imela ne Fotshwe
Izayi—[illegible] ne Plati
I Lamp
Impahla Yendlu Yonke, njalo njalo

Zakwaba [illegible] YOKUTSHATA YE GOLIDE, nepo [illegible]

ISAZISO.

Indawo Yokuti-Kotso ko Ntsundu.

INENE LAKWA

QOBOQOBO

Liyacela kulolonke ablsage Olontsundu Okokuba amise indlu yoba zaze abantu abantsundu

Ngokutya Nangokutyisa abo Amahashe

[illegible]

G. FRAUENSTEIN.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA betengisa impahla ebantsundu kanye nge ayenga e Mtonjeni nase Ndaleni. Yonke [illegible]

E Qonce, 20 July, 1886.

KWA G. WHITAKER, kuyavulile evengele ezintwana ziminkane koko, kutengelwa tshipu kanye Umbona, nezto ezinjalo, Izagubo, [illegible] njalo njalo njalo.

J. WARWICK TAINTON

[illegible]

[illegible]

[illegible]

UMTATA.

[illegible]