Imvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices Addressed to Natives throughout the Colony and the Territories.

[IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, JULY 27, 1887. [No. 149.

QONDANI!

Umnikelo wamaphekepheke wo 1887-88.

UMZI ontsundu omele umandla wase Qonce uyatyelwa ukuba

Irafu Yamaphekepheke

yonyaka oqala ngo 1 JULY, 1887, opela ngo 30 JUNE, 1888, iyakuqala ukwamkelwa ngo 1 JULY, 1887.

[illegible] abavumelo abantu ukuba ba[illegible] ngokuntanda kwabo de kube ngumhla we 29 SEPTEMBER, 1887. Abayihlaula [illegible] ko 29 September bamelwe Ii[illegible] Lisheleni ngendlu. Kwakona ngalo [illegible] abalunge e Xesi mabahlaule ku Mr. [illegible], abalunge ku Qoboqobo ku Mr. VERITY, abalunge e Tamara ku Mr. DICK.

Emva ko 29 September eyakuba ingahla[illegible], iyaku nikelwa ku MAGQWETA [illegible]. Ayakuti ke ubeni oyakuba [illegible] da kwayileyomini amelwe [illegible] Ishumi elo leshaleni, selinetola [illegible] esimbini, kwanendleko yama[illegible] ngendla nganye. Impahla iyakuti [illegible]. Yonke ke lonto iyakudala [illegible].

[illegible] umteqwene ka Rulumeni uku[illegible] impahla yabantu, mhlaimbi ukuba [illegible] ukuba babhatale imali engapezu [illegible] lesheleni ngendlu. Kodwa ukuba [illegible] ukuyihlaula IMALI YA MAPHEKEPHEKE ise lixesha, ukuba ba[illegible], akuko nto yimbi ezokwenziwa [illegible] hokuba ibizwe ngokugadalala.

[illegible]

W. B. CHALMERS,
Umantyi.

Civil Commissioner's Office,
King Williamstown, 1 June, 1887.

ISAZISO ESIKULU.

Amayeza ka (Noggala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena [illegible] Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela isi tampo ukuba yi mali ehamba ngepepa I-posi (P.O.O.) Imali yawo yi 3/6 ilinye, nga pandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,
Igqira Lomicizo.

The Laboratory, Fort Beaufort.

Isaziso se Gqweta.

UMAKISI, olinye u GQADUSHE awa-bantu abantsundu, oliso Ngesi MAX KAYSER uyazisa ukuba uquba umsebenzi wokubuta amatyala, isikwolisi zontlobo zonke. Umele namatyala ezi ofisini za mantyi apo afunwe kona. Unesiqinisel̵o sake sakwa Rulumente se 1874 (General Commission and Enrolled Agent, Collector of Debts, and Practitioner in Magistrates' Courts), I Ofisi yake ico Mbulu kwa Mr ARNOLD. Unatamo wale misebenzi ntabata ne mpahla (Stock) ngexabiso layo lase ma-likoni maa-fuzeli ingako.

MAX KAYSER, Enrolled Agent.

Mbulo, 14 May, 1887.

KO-TITSHALA.

EBHATI kwisi kolo sase Baba (Independent) kufunwa Ititshala enesi Qinisilo—Esimilo silungileyo nenoku sixela ndawo eyaka yakuzo kubuziswe kuzo ngayo. Oyifunayo lo ndawo makabhalele ku

REV. JAMES PRITCHARD.

Port Elizabeth.

Isaziso ku Mamfengu.

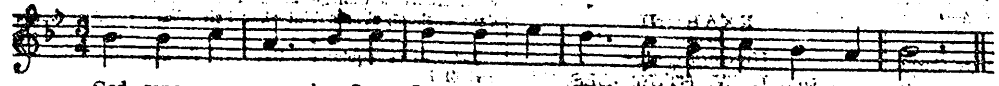
LO ugama lisekele esi sa-ziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane ka sukuba umntu eze eyipeti imali kuso zonke ivenkile zake kwele Mfengu.

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

THOS. MORIARTY.

5 August, 1886.



IJUBHILI!

DYER AND DYER

Kulevenkile i Jubhili YOMNTAN' OMHLE INKOSAZANA iyaku kunjulwa. Woti ngalenyanga ka JUNE otenge kwivenkile yetu ye Ngubo impahla exabiso liyiponti abuye ayinikwe i **2s. 6d.** Into yonke eyimpahla

NENTSHA ATOTYIWE AMANANI.

NKOSI SINDISA UKUMKANIKAZI!

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 mankazana nokuba umntu usulelwe nokuba sito kanti zise gazini; nokuba umntu selo likukasholo nyapila. Ngokukodwa i Gazi nofele—xa umntu ebehliwe lihashe elingwevu nokuba sesiaye isifo.

Oka Kulling Umpilisi wenene wezifo zonke ezibe se Lefeleni, ibotile elula 5/-, enkulu 10/

Oka Kulling umtoedi onyanisa wesisu se gazi, ibotile elula 3/-, enkulu 6/.

Oka Kulling umtoedi onyaniso wesi fana zama nkazana, akuko yeza ligqita eli linge otile ezihamba kwi 4/-, 7/6, 11/- ne 22/-.

Aka Kulling Amafuta Omti, umtoedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dyungudyungu—linge mbizana 2/-, 5/-, 11/-, ne 22/- inye.

Aka Kulling amagaqana oku hlambulula igqazi, eku ngoko nto ingapezu kwawo, ango bokisana, 2/-, 5/-, 11/-, ne 22/-.

La Mayeza emifuno ezifo zonke ohaiwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hleli sigcinilwa.

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

Ofuna Ukwanana amatokazi Egusha.

UFUNA ukwananisa ngamatokazi amashumi amatandatu Amatokazi Egusha, amanya ngamisiyo ngebamila.

T. W. BRAGG.

West, Willowvale, 4th July, 1887.

PEARCE & BROWN,

Abatengi bezi Limo, nezi Kumba, Betengisa yonke into

EMGOMANZI.

Sine ntlobontlobo ezinyulwe kakuhle zabantu base Sikolweni nesa Maqaba.

Impahla yetu siyi tengisa ngamanani apantsi ukwenzela lamaxesha sikawo.

Sine Bhukuva ezinte ezintsha, nenqwelo esisixenxe ezakwa [illegible] zabo [illegible] ngezintsha.

Kuko umfundi [illegible] apa, umbabhani awenzayo ufakile, kanjako [illegible] apantsi kanye.

YIZANI KUZIBONELA, KWA
PEARCE & BROWN.

Umgomanzi, Pesheya kwe Kuba.

Ndalamba, Ndapel' Isoya

FOLOKOCO!

BANTSUNDU! BANTSUNDU!

"Especially" abanga pandle Yizani kudlisa nityebise amehlo enu kule nkumba yakwa

PASCOE.

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, asivuki.

Ityali zaba Ntwanyana (Uyaqonda kodwa ?)

Ityali ezi lufipa—silala "too."

Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwe kuwe.

I Printi—Ikaleko—Ilinzi—Amalapu ehempe—Isitofu (siyi zilo[illegible])—Iqiya ze Kosheniya—Yonke, impahla itahlpu ngoku ngum' mangaliso.

Amanenei ingubo [illegible] tungiwe.

Ibatyi ne Bhulukwe ze Kodi "[illegible]."

Amanene ayasisikelwa asitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

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

EQONCE.

NANTSO INTO OBUKADE UYIFUNA.

BAHAMBI NO MZI WASE QONCE

PAUL XINIWE,

IKAYA LABANTSUNDU,

DURBAN STREET, E-QONCE,

[illegible]

IYINDAWO ENTLE YABANTU NAMAHASHE

Kuni ke NTO ZAK'WETU.

AMAYEZA

ADUME KUNENE, KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku nqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaulesa uku noeda ku ngawenzakalisi umzimba; ngenxa yobu ntsi bexabiso lawo; ngenxa yokucoceka ekwe-weni kwawo, ngenxa yokungabi nasikwa yelu; nangenxa yokuba enziwe ngemifune eqinwayo ukuba ngamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange unzakupilisi ukuluma kwo oka, nezinye ...

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

UM-AFRIKA (Africanum).
Umciza omkenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zinkqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

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

UMGEDI QHABAYO (Herbal Alkaline Aperient).
Elilala... ukuncela ukungayi Ngasese, ukungutyi kakuhle, lesine nento ezinjalo.

UMHEKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukungxi kwa malungu ukuxuzaka, njalo, njalo.

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

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

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu nesiny nkatazo.

UMOMELEZI WASE INDIYA.
(Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto ityiwayo.

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

IGUDISA (Emolientine).
Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendelo.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulundelwa ngokufezekileyo anazse angapilisi lamayeza. Ngokwangabo kaya, nandlu, namhambi ungenawo lamayeza ebi-rweqe sokulumkela okungekohli.

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

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.
E Nqqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Komani—Macer & Marsh.
E Bhayi—B. G. Lennon & Co.
Eqgusha—W. A. Young, Esq.
to kaya lawo e Fort Beaufort kwa Nogqala.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeliliswe.

UMPILISI-WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukulo nase, nokuba sihla ngayipina indlela, ezinjenge Hashe, Isifo esise Lufalani, Ukujadaka, Ukuti nqi kwe siau, Isifo esise Mbilini, Ubutataka, Intswela butongo, Ubutataka ku ngqondo, Isifo sesi Fuba, nezi ezinye yeziliwelwe zama Nkosana, njalo, njalo.

Kangela kuncwadini abapilisiweyo nendlela elisetyenziswa ngazo, ekhalwe ngesi Ngesi, Jelimani, ei Bhulu nesi Xhosa.

[illegible]

Ilibongisiselelwa ... ngu

G. E. COOK,

KING WILLIAM'S TOWN.

[illegible]

Imiseseane ye Golide yoku Tshata,

7/6 umnye.

[illegible]

J. [illegible]

BONISANI.

IPONI ebomvu, isingqi sisikiwe, itsbobe lipatshiwe lisinqindi, linamabalana kwinyonga zombini amhlope, linobutshekana (stioks). Lilahleke Emngqesha, Kwadikidikana ngo July 13. Ote walifumana, okunye walandisa okokuba lifumaneke, worunywa, azise kwi Ofice ye "Mvo" e Qonce.

C. T. MARTIN.

Gwaba,
19 July, 1887.

ST. LUKE'S MISSION,

NXARUNI.

Umongameli—
Rev. R. W. STUMBLES.
Ititshala Enkulu—
MISS BOND.
Ititshala Ezincedisayo—
WILLIAM MJOKOZELI.
ROSAMOND NKOVU.
Ititshala Yeshishini—
Mr. W. COLLEY.
Olungiselela Intsapo—
Miss STUMBLES.

Isikala Sivulwa ngo Mvulo, 18 July. Kuyakuvalelwa kwamfundisi intsapo eyakuti intlaulo eyi £8 yenyanga ezintandatu, yihlawule kwa isangena.

Intlanganiso.

INTLANGANISO ye Lungelo le *Mvo* yase Tarkastad (E Skapu) iyakuba ngolwesi Hlanu ngomhla we 12 August, amalungu abeko onke.

A. N. J. NKOMO,
Vice. Secretary.

Tarkastad, 23 July, 1887.

HEALD TOWN

Training Institution.

ISINALI yase Nxukwebe iya kuvulwa ngomhla we Sitatu ka August ngolwe Tatu evekini.

W. HOLFORD, Umpati.

Abatshatileyo.

TELE—MPIKWANA.—E Cala kutshatiswe ngu Rev. John Nobanda, nge 8 ka July u THOMAS TELE no MARIA MPIKWANA.

Abazelweyo.

KOSANI.—E Xesi, Middledrift, nge Ca ... 16 Juli, 1887, Inkosikazi ka M. M. Kosani, ibeleke INTOMBI.

Iveki.

SINOYA ukuba kaseko igela elitile elingekayitumeli imali yokuhlaa *Imvo*. Siyalibongoza [illegible] elibhengezo.

KWIINKEPE esisinge e Ngilane kwesiaya bakukweso u James MacAlister Esq. (Blantsetsha), abeyitsheba apateyo kwisitora se Mackie Dunn &Co. e Bhayi.

U AUGUST lenyanga isekatwasa yeyokuqala yantlakohlaza, amawetu makalangiselele ukuhlwayela ikabile nengqolowa engu golden ball kwezi ne sityisi.

[illegible]

IBEXAKELE [illegible] "I wrote a letter to my darling." [illegible]

[illegible]

U TOM [illegible]

[illegible]

U MR. [illegible]

[illegible]

[illegible]

"SNATCH boonder kop" [illegible]

[illegible] Rev. C. Pamla, ivalwe nge 11 July [illegible] Mr. Chalmers, Umantyi ya- [illegible]

[illegible]

KUMANDLA wase Dikeni abantsundu ingan labo li 1610, izindlu 304; inkomo 2010; amahashe 101; igusha 5,718; ibokwe 2,753; inqwelo 17; ipuluwa 86.

U REV. J. WALTON, M.A., obezakuba se Rini, unyulwe ukuba abe yi President ye Conference yama Wesile e Ngilane. U Rev. Mr. Waller ngu Nobhala.

INKUKU zakwa Mr. Jeffrey e Rini kutiwa ziyapela. Kubonakala ukuba ziggit y wa zindlavini zisuza isflungulela.

KWELEVEKI egqitileyo isiposo sesi:—site e St. Andrews College kupumelele amadodana alishumi elinamabini—kanti sisitoba.

INGXOWA yengqolowa e Dayimani ihamba kwi £1 1s.

U MR. KETTLES ixego umiselwe ukuba ngum Hloli wa bhula ezigusheni zeziqingata zase Qonce ne Monti.

I LAWO elungu Hendrick e Dayimani ligwetyelwe inyanga esilishumi elinambini ngokuseka liti lakutunywa yinkosi yalo ngahashe lingabi sabuya, lilibale kukusibuka amacala ezitalatweni lilenze elalo elohashe.

SINGA [illegible] abafuyi begusha ukuba [illegible] ukudliwa [illegible] e Rafa ngokucanda kweso siqingata [illegible].

U MR. R. JAMESON wase D'urban ute ngokuhambela kwa Mpondwesi kwako indawo ate okuzikangela wabona ukuba angafunyanwa kuso amalahla.

INTLANGANISO ye Lungelo le *Mvo* yase Skapu yoba ngolwesi-Hlanu 12 August.

IRINI yom-Gqibelo ibe yeyemvula kweliliswe.

IVAKELE enye indodana esyibomboloza e New Town, isiti, "ayepina ama Dindala, ndafa," kanti akantsezana, ayixine ngeminquma, ngokuhlwa kwolwesi-Hlanu. Iyawa ngumti wotalaso ke lowo.

I "Budget" ipepa lendaba lase Cawa liza kumiswa ngoku ngenxa yokunganeswa kwalo kakuhle.

ASIKAYI tunyelwa i Report ye manyano.

NGASE Monti kuko upahla lomntu olufunyenwe lulengalenga emtini, incwadi efunyenwe kufupi, [illegible] ibonise ukuba ngu Plaagee [illegible] 11 engasiwa apo wayekona.

U MR. F. DYER nentsapo yake bahlalele ukufika apa e Qonce bevela e Kapa.

AKUSEKUBE i Palamente ukuba ipele, [illegible]

KUMAYEZA abese Rini, kako indoda ebibanjwe kusye nosyana wayo ngokuba igusha. Lite lakutetwa ityala kwabonakala ukuba unyana nyamhlamba ayise. Uti zibiwe nguye. Kute kwakubekiswa kwindoda enkulu yasalisiti "aniyiwana lato. Netwe nganyana wam." Ite i Mantyi, O! kubonakala noko ukuba zonigubo ukuvelana. Lapezu koyyana elotyala.

KUKO igwangqa elibeka isikcukwane kuleandlela kaloliwe isinga e Rafa. Kute kwakubnawa ukuba liyensele nina lonto, lati ndifana ukuqonda ukuba iyakutinina i Injini yakufika kwezisikcukwane.

KUKO i Lawn elibulele i Hlosi ngesihlandlo ezine zenduku e Eo-Bhofolo. Eli Hlosi beligqibe inkuku.

E VICTORIA West amasele amatatu abequtywa ngaesa Dindala ebo igusha ate xa asendleleni, ajika elwa nawo, alidubula elinye, abaleka. Ite yakuyiva lonto i Mantyi yapuma yayakufuna nabanye abantu iwalunyhala.

INDLELA ka loliwe esuka e Rini iye e Cawa ivaliwe, ayingenisi mali.

KWANGASE Monti kuko umfazi obonwe sololengalenga esebeni lezati esizhomile. Kutiwa ukatazeko kukubhubha kwentombi yako.

NGENXA yengqelo kweli pezulu amanye ama Fama ade awabulala amaxhwane, [illegible] baze bangabulawa yingqele ngenxa yokusiana begqilwa.

UMBONISO we Jubhili oyakuba se Rini ngo December, kubonakala ukuba uyakuba nkulu kanye. Izinggi nawo sesivakala, lonke eliliswe liyakuba kona.

U MR. F. A. CLUVER, unyana womfundisi wama Jamani ungewokuqala apa e Dale College e Qonce ukupumelela uviwo iwo B.A.

ISIGIDABA senggelo isivakala kulo lonke. Apa e Qonce usemnye umhlobo [illegible]

U ARCHDEACON COLLEY wase Maritzburg [illegible]

[illegible]

IKUMKANI yase [illegible]

[illegible] Mr. [illegible]

yokuba wona akhuselwe nge Rulumente wama Jelimani; nokuba yena alinge indlela zokubuyisa umhlaba wama Xesibe, nokuba avule icweba elitsha; nokuba onyana benkosi zeloswe baye kufunda kwelama Jamani. Leyo mvumelano u Nagel utengisa ngayo ku Rulumente wase Kapa.

IKALITYI ka Mr. Greenacre wase Natal ipapateke namahashe kuko intombi yake nesicaka pakati. Suka yatsiba intombazana, kwati kuba asilubalobo lutsibayo yawa kakubi ngentloko kwelukhuni indlela. Nangoku ingqondo azikabuyi kakuhle; yona ikalityi yatyumka.

AMA Bhulu asebenzisa umpakati wezolo le rarnati xa umntu anezilo esiswini; abantu abamnyama basebenzisa inyinga nomfesi; ama Ngesi asebenzisa Elika Cook iyeza le Palo.

ABAHLOBO mabaqonde kakuhle izaziso ziyabhatalelwa kwelipepa nokuba umntu ungumtabati walo; into engaroleiwa mali zindaba zodwa.

U MR. VAN RHYAN ungenise icebo kwindlu enkulu ye Palamente lokuba yonke imali ekutshelwa imfundo yabantsundu mayinqunyanyiswe kuba ayibanceli imfundo, bati noko bonayo kuba kusitiwa mabakuselwe etywaleni, ngati ngabantwana. Umongameli u Chief Justice de Villiers uwancome kakulu amasebenzi wemfundo kwabantsundu, wamtetisa kakulu u Mr. van Rhyan ukude afumane atete ubudenge obungako.

EMATYALENI ase Dodoloro u Nosoyi no Nopoyi, no Nokoko, no Gawise badliwe ishumi lesheleni emnye, bengenalo iveki yonke entolongweni, ngenxa yokubeta u Mina bemhlanganyele.

LOMTETO usand' ukushicilelwa onika umpesheya kwe Nciba ilungelo lokutumela abameli e Palamente alahlula kubini elozwe. Esokuqala isiqingata kutiwa yi Tembuland—esiquka u Gcaleka, naba Tembu, nama Bomvana, nama Mfengu. Esesibini kutiwa yi Griqualand East—esiquka lonke elase Mbo no Mzimvubu. Lonto iyakwenziwa kwangomhla wokuqala ka September lonzayo. Kuya kuqutywa lomteto utsha soloko usikalisa wokutunga imilomo. U Sir Gordon uti amalungu makabe mabini qa amele lonke elozwe.

E MADRID kutene bidi ngokuxabana isajini neqqweta basebesiwa esipistolini bedubulana, loselwa igqweta lafa.

U BISSET owaye bhenele kwenkulu inkundla ye Jaji ugwetyelwe, kwatiwa nokuba nga uzibile idayimani ezo abamangaleli bake banesihluku nenqala ngakuye.

U MOOS DAMON owadliwengula umntani ominyaka mitandatu e Kapa, unikwe iminyaka esitoba entolongweni.

U EHOKOLO (Mr. R. M. Bowker) ungenise kwindlu enkulu ye Palamente icebo lokuba inqunyanyiswe imali enendisa izikolo zabantsundu. Amalunga elo bandla akuko angamadikidiki asadutshu akamthasa ngokomeleleyo wasele libayisa umva elocebo esengela ukulingenisa agelinye ituba.

NGOLWESI-NE olugqitileyo u Sir G. Sprigg ubikele Bandla le Palamente ukuba i Rulumeli iwuvumile umteto wokutungwa kwemilomo yabantsundu.

U RULUMENTE ubatumele u Mr. Strachan oma Mpondweni ukuba apendle lemvumelano yenziwa ngawo nama Jelimani. Akuvakali mpendulo imiyo yenziwe ngu Nkosi Mqikela.

Imvo Zabantsundu.

NGOLWESI-TATU JULY 27. 1887.

Icebo lika Mr. HOFMEYR.

SAVUYA satshay' izitupa sakuva ukuba u Mr. HOFMEYR omele i Stellenbosch nongumkokeli wama Bhulu e Palamente ungenise icebo kwelo Bandla lokuba bonke abantu abamnyama abangabanyuli malungu e Palamente nabanemfanelo yokuba ngabanyuli mabakululwe kwizibata nezigu zemitetwana eyenzelwa abantu abamnyama ingeko kwabamhlope. Lendoda u Mr. HOFMEYR bati bonke yindoda engqondo inzulu, ekunokwenzeka ukuba ibasitele abantu abaninzi into xa ayixoxayo. Xa siwuqala ezantsi ukuwulanda umkondo wentsto zake nokuvota kwake ezingxoxweni ezipatelele kwabantsundu simfumana enganabuhlobo bupi nomntu omnyama. Izwi lokumbulela lona limfanele u Mr. HOFMEYR ukuda kuti kwelicala lake no Sir GORDON SPRIGG kupume into entle kangaka. Intlanganiso yo Manyano ebise Ncemera yalile ukubulela, ite make kulindwe kukangelwe ukuqutywa kwengxoxo nesipelo selicebo. Tina sicinga ukuba umbulelo yiyona nto ibiya kusomeleza u Mr. HOFMEYR, xa ngaba ubecinga ukusenzela ubulungisa.

Elase Rini ipepa i *Journal* liyasikalazela, liti yintonina ukufumane sibajiswe ngomsundu omncinane kangakanana, sicinga ukuba ingade ibeko na into yokuba liti iqula lilinye lipume amanzi amnandi namtyuwa ngaxesha nye; litsho lalate kulengxoxo yokutungwa kwemilomo yabantsundu kwinto zombuso.

Into esiyibonayo tina kuleya Palamente akuseko kumenzela malungelo umntu omnyama, ngokoke nentwana encinane ayenzelwayo masiyibulele. Siyayibona indawo yokuba umfo lo ungati kanti wenza iyelenqe, kuba nelicebo lake waye kade engalivelisi, ulivelise kwakungenwa kwingxoxo zokuba abantu abantsundu bayatshabalala butywala bo Mlungu mabanga butengiselwa. Kubonakala ke ngelicebo lake ukuba wonke umntu ogama lise ncwadini yabanyuli ukululekile ukuba abutengiselwe utywala nokuba ziko inqila. Ukutsho asifuni kumgweba u Mr. HOFMEYR engekapumi egusheni.

Impawana.

Ngati ngoku isono sifuna ukubaraxa abantu. Kute kwakusasa nge dekedeke mhla nge-Cawa le igqitileyo kwabonakala isicukwana sabantu kwesi sitilato simi u Baker, kanti kuko intwazana ebelekayo kolodaka nengqele yalemvula Lentwazana yeyapaya kwa Mnqayi, kubonokala ukuba ibisoloko ihamba nje isebenza nakwa mlungu ibisifihla isisu kuba kaloku sekwa nxitywa isitezi zokubopa izisu ne bhasile zokwandisa umqulu womntu; sela yekwa nesiko lakowetu ebelilunge kunene lokugcinwa kwe ntombazana ngabazalikazi. Le intwazana ite xa ipakati kokulungiselela ibhulakufesi yakwa mlungu yafika inimba, yabaleka yapuma isiti iyagoduka ngelayo suke yati ukuba ingene esitalatweni kweviwa ngosana selukala. Yahlazeka. Huku! Satana, bahlaze!

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Lento yoku yekelelwa kolutsha mayikangelwe kakulu ngumzi kuba uyalahle kwa bubuntu bawo. Ekudalweni kwe ntlanga lolo lunamasiko alo emvelo olungati luwalahlile lwenzakale. Kolu lwakuti uhlanga ziti nezinto ezilungileyo zakufun'kwenziwa lusuke ulutsha lugobise ngokuti "bugqinga lonto." Nalento yokusuke intombazana zibe zizona zazi kakulu izihlobo ezimana ukuzi tyeletela ibifud' ingeko koluhlanga lumnyama. Bekusakutiwa kudala "Amaqobokazana alangala emzini kuza kusengwa." Namhla ngenxa yama qobokazana ahamba elala emizini lulwat saka abantwa na bezisu. Ubuntu buyapela.

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E Ngxakaxa kwakiwa indlu ekutiwa yi Jubilee Hall esisi kumbuzo se Jubhili yo Mntan' Omhle u Victoria exabiso limalunga namakulu amabini eponti. Lendlu kutiwa iyakuba negumbi lencwadi ezizi ntlobo ntlobo (Library), zokuleswa lulutsha olufundileyo.

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Elinye igumbi lalendlu yase Ngxakaxa loba yindlu eze apo zomana ukungena kona intlanganiso ezinjengezo Titshala, nezinye; kulapo nomdaniso (kuba kuya daniswa kwelo) yimidaka uyakubetelwa kona ikonsatina; kulapo abantu abapantsi kwe Mantyi ye Dutywa lonke baya kuzibeka kona isali zabo xa beze Emantyini. Nokokuba londlu iyakupatwa ngalupina uhlobo sona isenzo eso sisikumbuzo esikulu.

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Icala lase Gcuwa liyikumbula i Jubhili ngokwaka i Sinali ye Ntombi ezi Ntsundu. Lowo msebenzi wonganyelwe ngu Rev. W. J. Hacker oselekupe amapepa okubuta imali kwindawo ngendawo zapesheya kwe Nciba. Indleko zayo zoba malunga na £700. Lite lakufika elopepa libuta imali Ezazulwana kwa Mr. Feltman Bikitsha kwamenywa intlanganiso ngolwesi-Tatu olugqitileyo yonganyelwa ngumnini-mzi. Ladlalisa kunene igubu libetwa ligwece lamadodana. Labeta savakala sisiti: "The half was never told"—akuzange kuxelwe nesiqingata, sento eliyiyo eligubu. Bayigalela yabomvu imali abantu bakwa Feltman beqalelwe kwayi nkosi yabo erole i £5. Banqunyanyiswa ngenxa yokuhlwa berola. Asimangaliswa ukuba abantu belozwe babe zityebi, bafana nama Ngesi ukutumekelela ukurola kwakubako umsebenzi.

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Umbhaleli ose Shiloh uti: "Ngosuku lwe 21 ku June kwadibana i Bede ne Whittlesea e Jubhilini, i Bede lipetwe ngu Rev. C. Liebich. Imidaka yakuti yawavutela amaxilongo, yayibeta nentambula kwakubi ngangokuba mna selenamakade ebona ezidolopini zale Koloni nditi: Hayi, nawe mfo wase Mangesini noko yavela nawe nje lento ungapumelela ngendlela zako. Zaba zikulu izidlo nemidlalo. Namanenekazi ense eyawo ngo 7 July ewudibanise lowomsebenzi nokusekwa kwe Kerike ye Moravian ngu Rev. C. Smith e Genadendal ngase Kapa, yantle lonto yamnandi kwakukunjulwa ukuba esi sikolo saqala e South Africa ngo July 9, 1737. Angena namanene akupa inkabi zegusha nezebokwe nemali. Into embi kwakalwa ngokuvalwa kwefu imilomo embuswent.—P. M.

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Pambili nto zakowetu, zi kambeti intshaba umzi ubuyele emva kwinto obufuda uyiyo, bonisani ngezenzo ukuba akunjalo. Siyanikumbuza kwakona ukuba ngo December umzi wase Mangesini uyakubutelana e Rini emboniswent omkulu. Iyakuba lapo i Rulunell nezipata mandla ezikulu zelilizwe. Umz' ontsundu manbo nezinto oyakubonisa ngazo ukuba awuseyiyo into owawuyiyo ukufika kwama Ngesi kweli uyanyuka. Sivelisa icebo lokuba igubu lapesheya kwe Nciba nelase Bede maze aye kudibana e Rini aye kubetela i Rulunell; kwanjengokuba yonke into yo Ntsundu yokuqubela pambili ngeyinga silell.

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Siyifumene incwadi ka Mr. Augustus Tengo-Bell evakalisa ukuba umzi ontsundu omele Iqqili e Herschel uyatelela kwelokuba kubhenelwe kwi Nkosazana ngesizatu sokuba i Palamente yalilizwa isivale imilomo empatweni yetu. I Katalo seliyitumele eyalo incwadi yesibheno. Ne Rulunell seyisixelele ukuba iwuvumile lowo mteto ukuba uqutywe. Umongameli wentlanganiso eyayise Mgqwakwebe ngolwesi-No olugqitileyo u Mr. Thos. Sambula waye tumele ucingo kwi Rulunell eyicela ukuba ingawamkeli lowo mteto, nantsi impendulo:—From Private Sec.

Government House Cape Town. To Thos. Sambula, Chairman Native Meeting, King Wm's Town, 23rd July; His Excellency has received your telegram of to-day and desires me to inform you that the Registration Bill has already been assented to.

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Indlela yokubhenela posheya isaqulunqwa yi Komiti yase Bhayi, yovakaliswa kwakamva nya uhlobo eyoqutywa ngalo.

ILISO LOMZI ONTSUNDU WASE QONCE.

Njengoko bekwazisiwe, lentlanganiso idibene ngolwesi-Ne ngokuhlwa, 21 July, Emgqakwebe. Imizi ebitumele amadoda azindlebe zayo, yile:—Imidushane, Intsikizi, Uzidenge, Irode, Idebe, Idolopu yase Qonce, Umngqesha, Umlakalaka. Kute kwakungena namadoda ase Mgqakwebe yazalisa kamnandi intlanganiso. U Mr. W. C. Mtoba atyumbe u Mr. Thos. Sambula ukuba abe ngumongameli wentlanganiso, u Mr. Z. S. Mbewana waxhasa.

Ekovile Umbhali-Micimbi yentlanganiso (u Mr. Tengo-Jabavu) ukulesa ihambiso yentlanganiso yo 20 March, ate yamkelwa, kungeniswe amagama amadoda anyulwe kwindawo avela kuzo, ango Messrs. Philip Mali, no Geo. Booth (Tamara); Philip Ntsabiso, no N. Tsoko (Ramnyibe); K. Nkonyeni (Mlakalaka); Zaraza S. Mbewana, no S. J. Kali (Zidenge); J. Gantile, J. S. Lokwe (Kubusi); kuvunyelwene kwelokuba abantu bomzi ekuwo i Komiti bavunyelwe ukupendula ezingxoxweni.

Kuleswe incwadi evela kwi Rulunеli ipendula ebibhalwe ngu Mbhali-Micimbi yentlanganiso ebuza ukuba wolifumana na umzi ituba lokuya kutandaza pesheya, ukuba upumelele kwi Palamente yeli umteto oalvala imilomo. I Ruluneli ite ayinakuteta nto kuba lomteto ungekaziswa pambi kwayo, kodwa ngati (7 July) awusakufuneka utunyelwe kwi Nkosazana.

Kuteko ingxoxo ende ngomcimbi lo kutiwa katungwa kwemilomo, ate Umongameli wacela u Mr. Tengo-Jabavu ukuba ake ayihlaziyele wona intlanganiso. Ute isizeka-bani kukusuke kuti ngokuqabuka komzi ukuqabukela imfanelo zawo amaninzi amagama abantsundu balemimandla yelase Maxhoseni emqulwini wamadoda anokucetyiswa ngento zombuso. Ngesi sizatu u Sir G. Sprigg kubonakele efuna icebo angati ngalo abaguzule bonke abamnyama. Elotshawe liqondo ke ukuba liyakubafumana besisulu abamnyama abanye ngendawo yokuba bengenaziqiniselo zeziqu emhlabeni, abanye baneziqiniselo kwi akile ngantandatu ezingasakubanika lungelo lakupendula entweni zombuso. Osindileyo ngonoxande, nakuba naye eyakwenza imigu. Icacile ke lento ukuba zonke izima-mhlaba ezintsundu azisakuba nazitunzi, kwanasitozela kwikomkulu le Nkosazana.

U Mr. Philip Mali ute sasilipiwe ngubanina lona ilungelo? Aba basibhutayo bacebisene na nabo basinikayo? Utsho wati umbuso wase Maxhoseni ubukwinkundla ngenkundla. Ubeko u Ngqika, eko u Ndlambe, kanti ezinkundla bezingena kuyiqetula into evele ku Hintsa. Ngokoko kusekuhleni, ukuba lombuso sikuwo uyafana noko ubusakubanjalo owakuti. Ukub' akukonto yimbi ongayenzayo umzi oziti maubhenele ku Hintsa, oko kukuti i Nkosazana. (Kwadunywa).—U Mr. Mlonyeni umeshushu esiti ngokwenjenjalo siyakuba sesizifaka umkala kulempi ise Kapa.—O Messrs. Poswa, Kanqu, J. Dikweni, bate akuko mkala uyakugqita kulo wokuba babe ngapandle kwamalungelo esikweni.—U Mr. Tengo-Jabavu walate ukuba akuko sahluko, kwinto ezimandla, kulombuso sipantsi kwawo nalowo ubusakonganyelwa ngu Hintsa no Ndlambe no Ngqika njengokuba ewuva uchazwa ngumpakati wakwa Mdushane. Utsho walesa izigqibo zomzi ontsundu ose Bhayi, ete intlanganiso yazitakazelela kunene, no Mr. Mlonyeni bavakalisa ukuba boyisiwe.—U Mr. S. Sonjica umise elokuba umzi ontsundu omele Iqonce mausowuwomela kuzo (kwadunywa). U Mr. Mlonyeni wasekela.

IZIGQIBO.

(1) Lentlanganiso igqibe kwelokuba kukongozwe Umhlekazi i Ruluneli ukuba angalibeki igama lake nesincamatiselo kumteto woqutunga imilomo yabantsundu entweni zombuso.

(2) Ukuba ayiko impumelelo ekubongozeni Umhlekazi, lentlanganiso ingqiba kwelokuba kutunyelwe amadoda amane (4) antsundu e Ngilane ukuba aye kwaneka isiteto yomzi ontsundu pambi kwamapakati Omntan' Omhle nomzi wase Mangesini.

Kugqitywe kwelokuba kutunyelwe ucingo ku Mhlekazi olovakalisa umnqweno wentlanganiso, nokuba umtandazo uza kulandela.

U Mr. Tengo-Jabavu uxele ukuba izigqibo zase Bhayi ziqalile ziyadubula, kuba ibhotwe elise Kapa litumele e Bhayi ukuba kukaulezise amadoda amabini aye e Kapa apo ke kuyo kugqugulwa. Ungomnye yena wabacelwa ukuba baputume eso sicelo. Itinina ke intlanganiso? Intlanganiso ibemoya-mnye ukuba abambe u Mr. Tengo-Jabavu njengopuma kuyo, aye kuncedisana ne Bhayi kulento, kuba inteto ye Bhayi nomandla wase Qonce seyinje.—Indawo eyalekw' ezigqibeni zase Bhayi yilentlanganiso ibe yeyokuba ukuba' kude kwabonakal' ukuba masiqutywe isibheno esiya kwizipakati ze Nkosazana, abatunywa mabapatiswe umtandazo wezizwe ezintsundu ngolituba. Intlanganiso ivakalise umnqweno wokuba nezinye izitili ziteleie.—Kugqitywe ukuba kuqukwe imali kwimizi ngemizi, ubemsi lowo ube nekomitana yawo yalomcimbi—yonke into efunyenweyo ipatiswe u Mr. M. Poswa oyakuba ngu Mgcini-Ndyebo omkulu.

Mayelana nomcimbi wenqila zotywala intlanganiso igqibe kwelokuba kutunyelwe ucingo ngu Mongameli ku Mr. Vintcent, olilungu le Komiti ye Palamente ecikida umcimbi wokwandiswa nokupeliswa kwenqila, uluvo lomzi ontsundu wase Qonce ukuba i Komiti ibuzo kuwo, iyeke abantu abaninzi, ngoncedo lwenqila, kuba nguwo opakati kwazo.

Emva kwesincoko ngomcimbi we pasi, nowokukululwa kwe nkosi u Mr. Tengo-Jabavu unike isaziso sokuba: ngentlanganiso elandelayo uyakuyicela intlanganiso ukuba ivamelane ngecebo lokuba lentlanganiso imane ukubako kanye nga ikwata.

Kwakona unike isaziso sokundulula ingxoxo yokuba lentlanganiso ibhekise isicelo ez obekileyo kwimizi emele i Bhayi, i Rini, i Bhofolo, i Komani (Ibewu)

aba Tembu, Igqili (Herschel), Ingqushwa, no Dike, nepesheya kwe Nciba ukuba nayo isame ukumisa intlanganiso ekuya kutiwa Ziliiliso Lomzi Ontsundu, eziya kuzama ukuvisisana ngamalungelo abantsundu pantsi kwalombuso simawo.

U Mr. Sonjica unike isaziso sokucela intlanganiso ukuba incedise ukubaseia amadoda ase Debe ngendawo yemali awayeyitenjiswe ngu Rulumeni ngendleko zomfaswe.

Kugqitywe ukuba elandelayo ibese Pirie, Pantsi-Kwamahlati, nokuba kumsinya kangakananina xa kuqondakala ukuba kuko indawo abuya nayo e Kapa u Mr. Tengo-Jabavu. Intlanganiso ibe yeyolileyo.

I PALAMENTE.

INQILA ZOTYWALA.

U MR. SAUER unyanzele ngelokuba abantsundu bafuna ukuba bususwe utywala kubo. Lengxoxo seyichazwe ngokwaneleyo akusafuneki ukuba iyo e Komitini.

U SIR G. SPRIGG ute amapakati ebesele lungisela ukuyibhekisa lendawo kwi Ruluneli ngokumalunga nesiqingata sase Qonce ukuba sivulwe utywala ziyekwe ezingekuwo lomandla we Qonce.

U MR. SAUER: Kuko zipi indawo ngapandle kwe Qonce?

U SIR G. SPRIGG ute ewe, ziko.

U MR. SAUER ute, ukuba ke ziko mayinganyulelwa madoda okuyikangela lendawo, hleze u Rulumeni azivule nezandawo bebalelwe ukutengiswa kuzo utywala elixa lomcimbi usese Komitini.

U MR. HOFMEYR ute kuqala makuqondakale ukuba akuvuleiwa kotywala kwabantsundu konakalisile; nokuba kube yingozi elizweni; nokuba ukwalelwa kotywala konceda uluto. Utsho wati ewe, kwizityakala yaba yimbhubho kuzo inkululeko, zatshabalala ke izityakala ezo. Kunjalona ke ku Maxhosa kule Koloni? Ukuba ke kuyafuneka ukuba butintwe kwabantsundu utywala makube kwanjalo nakwabamhlope [u Mr. LEWIS: Pulapulani ke]. Baya kunxila ngakumbi kuba ilungu lase Rini liti mabavulwe ezidolopini.

U MR. WOOD: Ndite mna ukupendula ku Mpatiswa Bantsundu ndingavuma ukuba zingalelwa idolopu ukuba ndinokuyizuza into endiyicelayo.

U MR. HOFMEYR ute onke amanene atetileyo inteto yawo inge brandy yodwa, ukanti buko notywala bo Mxhosa abunakuyekwa, kuba busisiselo esinengozi; kukwako ne qilika emnxilisa umntu abe siyakala intsuku zide zibe mbini. Niti Amaxhosa acele ngokwawo ukuba bupoliswe utywala kuwo, kodwa akazi yona ukuba atsho onke.

U MR. HOCKLY ute ukuba akuko ndlela yakwandisa imimandla eyalelwayo ukuba itengise utywala masekuyekwa, kuba isonakalo sihla ngenxa yohlobo eyalelwe ngalo lento zingena; luncedo lwaluto ekungatengisini utywala. Ukwandiswa kwale mimandla kungatinta ubunxila nengozi pakati kwabantsundu. Kanjalo ukutanda utywala pakati kwabantsundu kuya kusanda ngakumbi; ke ngapandle kokuba balelwe ukutengiswa ngabo kubo bayakutshabalala babe ngamaruzu. Kuyimfanelo ukuba abamisi miteto benze lukuni ukuyalela intengiso kwabantsundu ngapandle nase dolopini.

U MR. VINTCENT ute u Mr. Hofmeyr lendawo akayikangelanga njengesiteti kuba banele ubungqina bokuba abantsundu ababufuni utywala. Batsho ngokwabo.

U MR. TUDHOPE ute lendawo yokuba kubeko iziqingata ezalelweyo ilikete xa idolopu zivunyelwayo ukubutengisa, kuba kwase zidolopini apa kuko izihlwele zabantsundu kwindawo ezinjenge Tinara ezirawulwe yinyambalala yabantsundu—ezingekona pakati kwesi salelo. Ukuba ke idolopu zikutshwa ngapandle kwalo mteto, kuyakuba kulapo bututwa kona ukusiwa kwindawo ezingapandle ngabantsundu. Enye into liko kuzo zonke idolopu ibhunga elinika imvumelo ezinkantini, lingala xa libona isonakalo.

U MR. HUTTON ute u Rulumente makawuqinisele umteto okoyo kuba awuzifezi indawo ewenzelwe zona. Endaweni yokwenjenjalo usuke u Rulumente wayabalala. Amadoda akayetunyelwe ukupengulula imiteto yabantsundu aye yaleze ngqongqo ukuba abantsundu bangabutengiselwa utywala. Idolopu mazalelwe ukubutengisa kuba, kulapo abantsundu baya kubuzuza kona ukubusa ngapandle.

U SIR T. UPINGTON ekupenduleni u Mr. Hutton, ute lomadoda ayetunywe ukupengulula imiteto yabantsundu ayeyaleze ukuba kutatyatwe umteto wase New Zealand. Nge 1883 akuba u Sir T. Scanlen engenisa umteto wemvumelo (License) yotywala wayejonga kulomteto. Umteto ke lowo onika igunya kwi Ruluneli ukubalela utywala kwiziqitana ezincinane ekute kuzo kwakolisa ngabantsundu. Nase New Zealand kubuye kwangeniswa indawo yokokuba xa abantsundu besisiqingata esilingana nabamhlope kulowo mandla mabalelwe utywala ukutengiswa.

U MR. HUTTON ute yena ubependula inteto yenene lase Stellenbosch neyo Mpatiswa Bantsundu, yokuba besiti akuko bungqina bokuba balelwe utywala kwabantsundu.

U MR. O'LEARY ute ubeza kupakamisa izandla ngokuvumelana nalendawo kuxoxwa yona kule nkundla (Pulapulani) utsho wati ukubanika utywala abantsundu kukubatshabalalisa, ngoko mayandiswe imimandla eyalelweyo ukubutengisa kwabantsundu. E New Zealand abantsundu baluhlanga olucimayo kanti apa e Koloni bayanda ngoko ayifani lomihlaba.

U MR. MERRIMAN utete kakulu ebonisa imfaneleko yokubalela utywala kontsundu evumelana no Mr. O'Leary; nokuba e Transvaal balelwe kwabantsundu utywala [U Mr. DE WAAL: Akwazi nento ngalonto akuko mteto unjalo e Transvaal.] Akapika noko omnye, wagqiba ngokuti uyatemba ukuba amanene ayakuzipakamisa izandla zawo ngentelekelelo yokuba balelwe utywala ukutengiswa kwabantsundu. (Hear, hear).

U MR. LE ROEX ute umntu ontsundu makangalelwa ukusela utywala eyakubutenga ngemali yake nja. Ukuba umntu omnyama uyakwalelwa kungaba konelwa abelimi be diliya. Mabayekwe basele kubanjwe amanxila.

U MR. INNES ute yena kuyimfanelo malungu ale nkundla ukuba ama Xhosa anikwe isicelo sawo, bukwelelisweutywala kuwo—obamazimba nabo kuya liwa nabo ngabantu abamnyama.

MR. ... SON: mabafendisewe incwadi abantsundu bade babubone ububi balento

iluselo; akuyi kunceda nto ukubalela ukungatengiswa kotywala kubo.

U MR. PLESSIS ute azincedi nento esinqila, nenteto ka Mr. Chalmers seyibonise ngokumhlope ukuba aziluslzo lwaluto. Kungenani kanye ngokuvalwe apela utywalwa elona yeza. Obu bom Xhosa bunxilisa ngapezu kwe bhulandi ngebuvalwa nabo, ingati yenziwe lonto angalixasa elicebo lenqila.

MR. DE WAAL: mabayekwe abantsundu basele njengabamhlope iyekwe lenteto yembudo.

MR. SAUER: Lamanene amele eliya canla azenza abahlobo babantsundu, kute engxoxweni yevoti ati ontsundu ngumntana makangayinikwa; kule yotywala ati makapatwo njenge ndoda.

U SIR G. SPRIGG ute yena akafuni ku palapala ukuteta kuba uzinto ezimbini eyodwa. Ungummeli wesiqingata ema Xhoseni, ukwayintloko ka Rulumente. Kulamawonga omabini unokwenza ngokutanda kwake akabotshwe nto. Uyazi yena ukuba lawa manene ayabisa ngokulunga akamgqiti, kuba bayafana ngokusebenzela nokulungiselela abantsundu. Into okoyo u Rulumente ... so kwabantsundu. Nakulento yenqila zati zisakwenziwa ... ukutuma abafazi bamantombaza ezidolopini zisekubutenga kona, utywala kunxilwe emakaya, kwenziwe nezi mawusi ngabantu abangena sivamelo yokuzenza ngoko ke beba imali ka Rulumente ye Lisence. Nalento yokuti nantsi imitandazo yabo asiyo nene, yimitandazo mini yona? ndite ndisakuyikangela ndabona ekuqaleni kwamagama omnye umtandazo igama lomfana obetandwa kunene esinaleni afunda kuyo, owasinda selebanjwa pesheya kwe Nciba ngokusuke abhale ipepa lemali. Weza apa e Koloni wenza ityala elimdaka elingakankanyekiyo wabanjwa wali bhantinti, ukupuma kobo bubhantinti nasku namhla sele zenza okokela abantsundu ngokuti mabanga tengiswa utywala. Ndibonisiwe nepepa lesi Xhosa ekutiwa *Sigidimi Samaxosa* eliti "Lompati wenza lento we za ihlazo" kutetwa nina kakutiwa ndenza ihlazo ukucobisa i Ruluneli ukuba ibuvule utyalwa; ekubeni lento ndiyenza nam ngengqondo nangokucetyiswa zi Mantyi nezipakamandla ezipakati kwabantsundu ezia kukona bunyukileyo ubunxila kwesinqila balelwayo kuzo. Kuko abati ama Xhosa makakutshwe ebhulandeni afundiswe iwayini. Lonto ayingencedi nto kuba akangeneli; yiyo angayenza bukali nayo. Akatsho yena ukuti kotshabalala abalimi be diliya xa kwandiswa inqila uti yekani abantsundu babe nenkululeko njengabamhlope. (Hear, hear).

U MR. FULLER ute ilungu lase Stellenbosch u Mr. Hofmeyr litete lizigqugula. Umpunga wenteto yalo xa bekuxoxwa ngevoti uchasene nalenteto yansimhlanje. Okunene inqila azifezi kuba Amaxhosa anamabashe, kodwa mazandiswe kunokuba sekuvulwa kuba kanye. Yena akangebi lusisi lomcimbi xa uke wanikwa i Komiti xa u Rulumente ayakutembisa ukuba akasokubuvula utywala isesekomitini; kokona yoxutyushwa ngokufezekileyo.

U MR. WOOD ute akukabiko zizatu zivelisway0 zokumqondisa ukuba uposisile ukulingenisa elicebo. Ukuba u Rulumeni ulilingile elicebo nyakubulela ubulungisa alwenzelele ublaaga lwama Xhosa. Umangalisiwe ukuva ilungu lase Fraseburg lisiti bayekeni basele bade bafa. [U Mr. LE ROEX: Ndite mna mabasele ngobungcatu.] Yena (Wood) angaxhasa nalipina icebo elilunge ngapezu kweli lake kulento.

U MR. PEARSON uvelise icebo lokuba lengxoxo inyulelwe amadoda okuyipengulula, kokona no Rulumente ayakulitoba igazi ekuxoxeni evelise neqinga.

U MR. LEWIS ute ngati u Somandla usinike iqina lokokuba silicombulule eliyakudala intlalo entle pakati komhlope nontsundu. Yona Inkulu le ngoteta ezigqugula lento ingasatenjiweyo.

U SIR G. SPRIGG: Lonto iyaqela yokumana kusitiwa u Rulumente ligwala ekubeni enempi emxhasayo apa, inteto yake ye 1873 usemi kuyo nanamhla. Uyavuma ukuba uke usiwe e Komitini lomcimbi, akasokubuvula utywala kusatetwa.

U MR. MARAIS ute eliyacala licela ihlati le Komiti lakubona lisoyiswa, makuvotwe.

Ute akuti u MR. DE WET le Komiti kuyakunyanzeleka ukuba kutatwe icebo layo, wati u MHLALI-NGAPAMBILI ibandla alinyanzelekile ngokwesiko (Hear, hear).

U MR. PEARSON ute ubenga i Komiti ingaba ngala manene: Umgcini-Mali, Mr. Wood, Mr. Merriman, Mr. Innes, Mr. Hofmeyr, Mr. Marais, naye ka.

Lahlulelene ibandla kwelokuti lengxoxo mayike iye ekomitini.

Amagama abavumayo:—Messrs. Walker, Goch, Merriman, Fuller, Vintcent, Pearson, Frost, M. J. du Plessis, Solomon, Tudhope, Nel, Hockly, Ohlsson, Cornwall, Hutton, Paton, Van Zyl, Wood, Ayliff, Rudd, Jones, Crosbie, D. de Wet, Van Heerden, Van der Walt, Scholtz, Dempers, Warren, Theron, Innes, Leonard, Douglas, O'Leary, Sir T. Scanlen, Sir G. Sprigg, Sauer, Capt. Brabant, and Mr. Lewis.—38

Amagama abangavumiyo: — Sir T Upington, Major-General Nixon, Messrs. Le Roex, De Vos, Hofmeyr, Van Eeden, Johnson, Barry, Des Vages, J. De Wet, De Waal, J. J. de Villiers, Joubert, Du Toit, Louw, Marais, Rothman, Venter, and Myburgh.—19

ABALIMI NA BARWEBI.

Amsitweni wayi zolo uboya oburabaza burolelwe 8d ngeponti; obungawaswanga igrisi 3½d to 4½d ngeponti.

E MARKENI.

E QONCE (July 26).

Ibotolo, 7d to 1/4 ngeponti
Ihabile, 1/ to 3/ ngekulu
Itapile, 1/ to 5/6 ngengxowa
Umbona, 2/6 to 3/4 ngekulu
Umgubo, 8/6 to 9/1 ngekulu
Imbotyi, 2/4 to 3/ ngekulu

E RINI (July 25).

Irasi ezinkozo, 3/5 to 4/ ngengxowa
Imbotyi, 3/6 to 5/ ngekulu
Amazimba, 5/ to 7/ngengxowa
Umgubo, 8/6 to 16/ ngengxowa
Umbona, 6/6 to 8/1 ngengxowa
Inkuni, 16/ to 31/ ngenqwelo

E KOMANI (July 25)

Inkuni, 10/ to 31/ ngenqwelo
Umbona, 4/6 to 5/3 ngengxowa
Itapile, 4/ to 4/6 ngengxowa
Umgubo, 4/ to 4/3 ngekulu.

EZABABHALELI.

AKANTSASANA KWA BHACA.

Nginceda mtandiluhlanga oluntsundu, ungifakele mnumzana, lamazwana ambalwa kwesositya sezikulu zamawetu. Ndibone umhlola Amabhaca nama Xesibe syaupanga lomhlaba u Rulumente aupe a Nota. Elasese lama Bhaca ka Nomtsheketshe, ati yekani umlungu yena ngumntu otete futi xasakileyo wobuye ausike umhlaba. Linjalo elapantsi, andilazanga elama Xesibe kodwa ayaka, syakubela, ungaqonda ukuba nguumhlola kuba umntu omhlope ndisoloko ndamaziyo andimazeli kolohlobo mna.

Ndite ndakutika kwa Bhaca kwa Makaula ndova olunye udaba, lokuba akantsasana auvelele ngeqinga oka Makaula umhlaba. Ampata amehlo, asuko aumike iponti ezintlanu (£5) ngonyaka, akangele indawo esinamanzi, akupa imijelo ake izindlu zengxande zezitena ezitshileyo. Ndikumbula into endayixelelwa ngumfo wakwa Wezo, wati uti Umfundisi u Rev. John Ayli, Mamfengu msani ukuqeshisa ngomhlaba ku mlungu, ngamawetu aniwazi nina; akauqashi ngowake. U Makaula uswele umvusi kuba namakolwa akona akalitati nelipepa liliso nomlomo wontsundu.(Nonyana wako u Mr. A. M. White akalitati—Ed. *Imvo.*) Akwaba ebengavukayo lomnumzana, avuke u Makaula kobobutongo. Omane esiti "Gudimane, Gudimane" kanti ayemka nawo. Atikile awendala kwelama Mpondo. Ati apiwe ngumniniwo. Yehu, Yehu Makaula! Yehu Mampondo.

Ndingu
KOLONI.

Native Opinion,

WEDNESDAY, JULY 27, 1887.

The Native Question. THOUGH very many questions more or less affecting our countrymen press for attention, there is one of absorbing interest which requires no apology for its re-introduction into this column. The Bill expressly accepted by a majority of the House to "purify" the Native off the electoral roll has been assented to by the representative of the Queen. It is law. While knowing full well that it was the intention of those most affected by the Act, to exercise their undoubted privilege of approaching the Throne of which they are the subjects, with a petition protesting against the injustice done them, his Excellency has affixed his signature, and put the seal upon the successful machinations of the Bond. This is Responsible Government. And we presume it is an illustration of the freer hand that was to be allowed the Colonial Government, about which SIR THOMAS UPINGTON told us upon his return from the London Conference. It seems a strange anomaly that those who are so affected should have the least say about the matter. Surely before the *closure* was put on by Sir HERCULES ROBINSON, our people might have been allowed the satisfaction of going to the fountain head, where the Constitution of the Cape originated, and placing their arguments before an unprejudiced tribunal before any finality was given to the obnoxious measure. The difficulty of the Native deputation to England—resolved upon by our Port Elizabeth friends, and supported by the influential meeting of Thursday—is largely increased, though their grievance is undoubtedly made the greater by that action. If the proceedings of Parliament as lately recorded, and the decision of the Governor are to be taken as precedents, we cannot see what is to prevent any powerful majority from erasing a minority altogether, and so permanently ensure their own stability. It was the possible veto of the Crown that we looked to as a safeguard, and in this it appears we were leaning on a broken reed. We suppose that the deputation agreed upon will still be sent, and in a week's time it will be possible to know if their departure will be absolutely necessary, for in that period MR. HOFMEYR's Bill will have been dealt with by Parliament. Our people would cheerfully accept that proposal—if carried in its full spirit—as some compensation for the wrong done them by the Disfranchisement Act, but it remains to be seen whether the Bond leader really means to do anything with the Removal of Natives' Disabilities Bill or not. If it is simply a cunningly devised scheme to put us off the scent, then all the more reason will there be for a deputation to the Home Government. Agitation is the breath of political life, and it must be a watchword with us to prevent the "snuffing out" of the Native as a factor in the body politic.

Editorial Notes.

THE editor of this paper having gone to Port Elizabeth in connection with the proposed deputation to England, we claim the consideration of our friends if there be any shortcoming in this issue.

THE meeting of natives reported in this issue was well attended, and unanimous in its desires. We wish that those who so eagerly affirm that Natives are in leading strings had been present. That is if seeing would be believing with them, but we much fear that it would not.

MR. HOFMEYR's Bill, it is pretty well known, is to allow all natives who become registered voters to be free from the laws specially intended for the large mass of barbarians—at least this is the ostensible object; though some affirm that it is planned with the ulterior motive of allowing free trade in drink. We are not going to think so hardly of Mr. Hofmeyr, and seeing that the Bill distinctly recognises that natives may become in all legal respects equal to Europeans of the same status we cordially welcome it as a step in the direction of progress.

WE remind our readers of the Native concert in the Town Hall this evening at eight o'clock. A very good programme prepared.

KING WILLIAMSTOWN DIVISION

NATIVE VIGILANCE ASSOCIATION.

Pursuant to notice, this society, which consists of representatives from the various native centres in this large district, held a public meeting at Mgqakwebe on Thursday evening last, to consider what steps to take in view of the total disfranchisement of natives under the misnamed Registration Bill.

Thomas Sembula was voted to the chair.

The discussion on the disfranchisement measure was opened by the reading of a letter from Capetown, intimating that the Bill will probably not be reserved for the Queen's assent. After the consideration of the probable operation of the measure as disclosed by the discussions in committee of the House on the various clauses, especially clause 17, it was felt that a blow had been struck at the rights of the natives.

Philip Mali asked who gave the natives these rights originally, and whether those who were depriving the natives of them had consulted those who gave them. It was explained that the rights were originally given the natives by the British Government. Then, Mali said, according to Kafir precedents the mandate of Hintsa's Great Place could not be set aside by the courts of Ndlambe or Ngqika. There was always a course of appeal from the decision of Ndlambe's court to the court of Hintsa.

Klaas Mlonyeni feared that by appealing to the British Government they might bring about their complete enslaving by the Government at Capetown. Some of the speakers held that there was no worse slavery than disfranchisement, which leaves them perfectly defenceless from harsh legislation of whatever description, while others maintained that to appeal conveys no slighting of the local Government. It might if they went behind their backs, but they were taking an honest and straightforward position in saying distinctly to the Capetown authorities that they would abide by the decision of Hintsa (the British Government). Ultimately the following resolutions were agreed upon on the motion of Sonjica:—

"(1) That this meeting is of opinion that a petition requesting the Governor not to sanction the Registration Bill be sent."

"(2) That should our efforts by petitioning the Governor be unsuccessful, this meeting is of opinion that a deputation of about four natives should be sent to England, to lay our case before her Majesty's Government and the English people."

The following message, to be sent by telegraph to his Excellency the Governor, was approved by the meeting:—

"The natives of King Williamstown district would most respectfully request your Excellency not to sanction the Registration Bill now before Parliament. Petitions will follow."

It was also decided that in case it became necessary to send a deputation to England, the deputation should be entrusted with a petition from the natives of this country to the Queen.

Resolved that a subscription list be started, both among the white friends of the to all men equal rights, and among the natives to assist in carrying out these resolutions.

THE LIQUOR AREA.

The liquor areas question was also considered, and in view of the fact that a Select committee of the House is sitting on the subject, it was decided to wire Mr. Vintcent, who is upon it, the conviction of the natives in the area that the real facts about their effectiveness can only be obtained from them.

The meeting was large and enthusiastic.

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Hardware and Ironmongery,

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

ROUGH GOODS OF ALL KINDS.

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Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE,

E-RINI.

Nalipina Iyeza olifunayo ungalifumana kwa

E. W. WELLS,

Umpitikezi Wamayeza ne Opteki,

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Ugcina amayeza amatsha nalungileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga yi

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Ixabiso 2/9 ngebotile.

YIYANI KWA

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E QONCE,

XA SUKUBA NIFUNA—

Imikonkwane—Into Zokusebenza
Imela neFolokwe
Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwaka imisebe YOKUTSHATA YE GOLIDE, neyo NGEJI ETSHIPU.

GIE BROTHERS,

Abatengi naba Tengisi bonke Izinto

KUPELA kusei Tsen nabo Nimandu ngenene kule Dolopu yase

TARKASTAD.

Zonke intlobo zezinto, ezivelisiwa yi [illegible] bango yeli lizwe zitengwa ngamaxabiso [illegible] kanye.

KWA G. WHITAKER, kwi venkile, etengela ngokwaneneyo kako, kutengelwa tshipu kanye. Umbona, nento ezinyeke, Umgubo, neswekile, njalo njalo, njalo njalo.

ISISULU.

KWA [illegible].

I[illegible]

[illegible]

IMBIZO.

IKOMITI ELILISO LOMZI ONTSUNDU.

AMALUNGU Ekomiti Eliliso Lomzi Ontsundu oneli aneadla wase Qonce —ayaqiniselwa kwintlanganiso ayayi Ikomiti kwa. Kohloti—imenyelwa ukuhlanganiswa Emgqakwebe, kwa Mdingi, Ngolwesi-Ne ngokutshiwa 21 July 1887. Ukukangela (a) into emayentiwa mayelana nombiso otunge imfiloso yakamtuaendu kwinto ezikuje. Ku-yakuleswa kulomthangasiso nenewedi yo Mhlekazi Irulunell upelelelo kwakulowo mteto; (b) kwanento emayentiwe ukulu ulisvo lomzi lobe nokuvekeleko Ekomitini ye Palamente esendl' ukamiselwa ukupicoingxoxo yokuvalwa kwanokwaediswo kwa-zqila nolywala obiulngelwe yi Palamente. (c) Nezinye izinto ezibonwayo ngamalungu Ekomiti ziya kusingatwa.

J. TENGO-JABAVU,
Umcutemi-Komiti.

13 July, 1887.

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street.

Ngoku bavilungiselele ukurola awiwa maxabiso mabala

Ngoboya, Nezikumba, Zeikonko, Nezebhokwe, Nezegusha.

Ezinjalo [illegible] mazakiso [illegible] ngokusyanakinye [illegible] [illegible] ngoliya adlu [illegible] Nezegusha sokusyiba [illegible] nayo yonke into.

J. G. NICHOLSON,

Igqwete elise ziocwadini zakomkulu nonteisheli wama Fandesi,

E-NGQUSHWA.

Ulungile umfo. Ugqazis [illegible] Tapile. [illegible] kwa [illegible].

[illegible] Yonke into [illegible] ngokuhaleseo.

Uli Gora ka Colonial Mutual Life Assurance Society.

HARTIGAN & CASEY.

Abatengisi bempahla epilkalile.

BAFUMAKA [illegible]

[illegible]

[illegible] Town Hall

[illegible]

[illegible] July 1887.

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 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.

JOHN J. IRVINE & CO.

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ISITORA ESITSHA,

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Ibatyi ze Twidi (iqukunjelwe yonke) 6/6
Eze Twidi i Suti, 16/9
Ikeleka, 2½d
I Printi (intlobo ezintsha) 3d.
I Linen, 3½d.
Ityali [illegible], 2/-

Alikanyanga [illegible] Ezinjengeli [illegible].

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Zisheleni ezimbini ngeponti.

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Zama rego kuba kaloku ezintlobo zomabini zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

I-BLANKETE
Zama dodana.

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Zomtinjana.

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Zaba sebe zakutshata.

I-BLANKETE
Zaba sandukn tshata. Ukuqala ixesha singati i Blankete ziyalala ezifanele abantu ngasemini, ezifanelo bvake, sitengiswa tshipu kakulu. Kwenzelwa ezintsha loboya kwa

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Amayeza ka Cook Abantsundu.

UMZI ontsundu uoeleiwa ukuba ukangelise lamayeza abalulekileyo.

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Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

W. J. DEALY,

Umtsumeli wempahla kwindawo ngendawo zonesdiza, abafuna ukutenga nokutengisa,

e-Town Hall, Kwisitora esinga ngentsi ezisitatu, No. 3, Kwinkundla ye marike,

E-QONCE.

Ublala aba nento eninzi yombona, na Mazimba, no Tapile, no Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo ayawanika ngento ezinjengokutya.

Impahla zenkelwa ngaye zeitumele kumacaleve tabs e-Koloni.

Ubeumbona omhle kuhéno ovela pesheya kwe Nciba awatengisa tshipu kanye.

W. J. DEALY.

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

GEORGE GIE,

I-[illegible] ye Mahashe, ne Zinto zokuTengisa,

GREY STREET, TARKASTAD.

IZIWELIT [illegible] ngoku [illegible] kwa oko.

Ogho umngeni [illegible] kubola.

[illegible] South British Fire Insurance Company of New Zealand.

[illegible] umshicileli, u John Tengo Jabavu, [illegible] Hay Esrentwe Smith Street, King William's Town