

Imvo Zabantsundu

NATIVE OPINION

IPEPA LAMAXOSA LEVEKI ZONKE.]

[LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, SEPTEMBER 8, 1886.

[No. 97.]

Isaziso sika Rninmeni.

No. 599, 1886.

Kweyendyebo, Cape Town,
Cape of Good Hope, 7 July, 1886.

IMALI YEZINDLU.

BONKE abantu

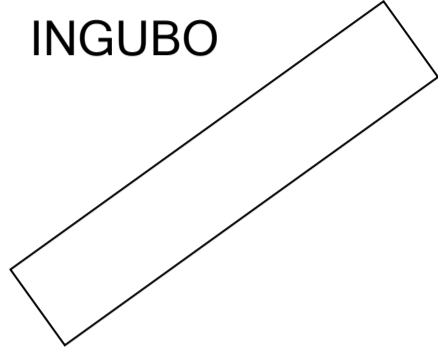
bayakunju-

zwa ukuba irafu eyi

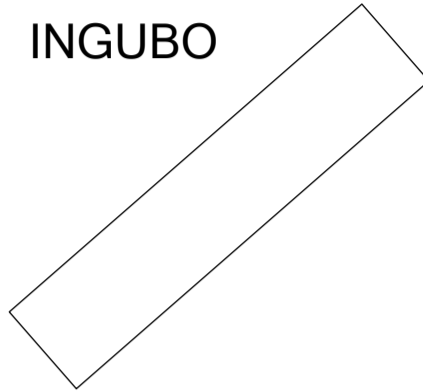
House Duty yo 1886 kufuneka ihlailiwe ngoku; ukuba ubani akayihlawulanga kwada kwalu-suku lwa 29 September ozayo, yoqala ukuba namatole; *kwa-kona* abo banga bangakululwa ekuyihlaileni mabazise oman-tyi babo ngapambi ko 30 August.

H. M. H. ORPEN,
Umncedisi Mgcini-Ndyebo.

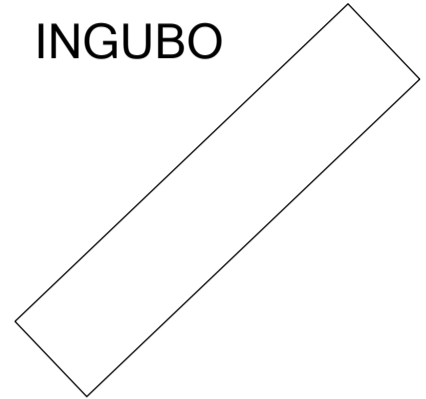
INGUBO



INGUBO



INGUBO



DYER NO DYER

Amayeza ka Cook Abantsandu.

Zonke ezingubo ngoku zikutshiwe ezibhokisini, zipaulwe ngamanani amancinane kanye:—

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

COOK Elika Iyeza Lotakohlela (Lingamafuta). 1/6 ibotile.

COOK Aka Amafuta Ezilonda Nokwekwe. 9d. ibotile.

COOK Elika Iyeza Lepalo. 1/6 ibotile. Ezika*

COOK Ipils. 1/ ngeookiaana. Eka

COOK Incindi Yezinyo. 6d. ngebotile..

Oka Umciza Westepu Sabant- wana. 6d ngebotile. Oka

Iminqwazi Yamadoda, 2/6, 3/, 3/6, 4/, 4/6
Impahla Entsha kokona InKaps, 1/. 1/3, 1/6, 2/
Ngazo zonke Inqanawa Ezilushica, 1/3, 1/6, 1/9, 2/
Ibhathyi

Izikafu Zoboya ziqala kwi 6d.

Ikausi Zamadoda ziqala, 6d.

Intlobontlobo Zezihlangu zihleli zodwa

2/6, Izambulele ziqala kwi 1/9

Amalapu Okwenza Ihempe ezo meleleyo

6d. iyadi

Carpet Bags

I Portmanto (Zingxowana Zabahambi ezo)

Inqawa

Ingxowana zempahla Yentsapo Yesikolo

Izikafu

Impahla Yonke yokutshata ihleli Yodwa

Amaqina entlobo zonke.

Ingubo Zangapantsi.

ITYALI ZOBOYA ZIQALA, 3s. 9d.

IKELEKO BROWN, 2d. IKELEKO EMHLOPE, 2d.

COOK Umgutyana Wamehlo. 61 ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kaba ngawenkohliso angenalo igama lake.

J. WARWICK TANTON

UNYANA KA MJACU,

Ungu Mteteleni Ematyaleni,
Nombhali we Mvumelano,

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengoni ko

BOUEKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

QONDANI !

UKUBA lo ugama lingase zantsi umiselwe ukuba ngu Mteteleli we Marike Oncedisayo, enikwe ne gunya loku tengisa zonke intlobo zempahla ebambayo nezinqwelo kulo msito wase Qonce. Ngoko ke ucela abahlolobake abantsundu ukuba bazi ziae kuye impahla zabo abatengisele. Uyakuhlala esenza ngoko konke ukuba abafumanisele elona xabiso lipezulu lase markeni. Xa innahla ingatengwanga akusokubizwa nto, xa itengiveyo imali yayo ifumaneka kwasemva kwe fandesi. Ngoko ke yiza, xelela nezihlobo zako ukuba zizise mhlaumbi zitumele inkabi, nemazi, namatole, namahashe, negusha, ne hangu, yonke into e Qonce ku

O. DONIAN,

Umteteli Marike Oncedisayo.

Oyakuku nika nelona cebo lipilileyo lokutengisa ngokutya kwako nge-xabiso elipezulu le Mariko.

GEO. B. CHRISTIAN & CO.

KEEP WELL ASSORTED STOCKS OF

Hardware and Ironmongery,
BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRUSHWARE,

PAINTS, OILS, AND VARNISHES,

Pots—Kafir Hoes—Red Ochre—Cutlery, &c.—

for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

NGUMFO oyaziyo inteto kwana masiko Esixhosa. Unokumela umntu kumatyala entlobo zonke kwi ofisi yae Mtata ku Mqanduli nase Elliotdale (kwa Bomvana). Izibbeno uyakuziquba pambi kwe Mantiy Enkulu Emtata.

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 kakuluukuba 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.

Lesesha, Paula, Funda, uze Utyise.

X A abulela abaxasi bake abebetenga kuye, lo ogama lingapantsi namhla wenza isimemeso sokuba amalungiselelo uwagqibile okufumana impahla evela e Ngilane ize kuye ngenqo zonke inyanga. Impahla yokuqala eyakufika ne nqanawa yobalapa mayela pakati kuka August lo. Kause kuhlo. Ndinika amaxabiso awona makulu nge Mveliso yeli lizwe enjengo boyo nokutya njalo njalo kaba ndiya kuyitmela e Ngilane ngokwam.

P. H. POTTOR.

E Jojosi, July 27, 1886.

Kumzi ontsundu ose Ngqushwa.

LO ugama lisekele esi saziso, unovuyo olukulu ukuvakalisa kuwo wonke umzi ontsundu omele Ingqushwa, ukuba nqale umsebenzi

E TWA (BELL TOWN)

(Ngakwi Hotele ka Mr. BURGERS),

Wokwenza Inqwelo, ne Kari,

NJALO, NJALO.

Njengokuba wawufunda lomsebenzi kwindawo apa edumileyo yelishisbini, ka Mr. WEDDERBURN, e Rini (wasebenza kona iminyaka elishumi), uzitembile ukuba unokwenza umsebenzi ombile, oqinileyo kwelisebe.

Kunokuhlulwa ngokudla nangempahla ngemisebenzi eyenziwe nguye.

Ipuluwa ezapukileyo, nento zokusebenza umhlaba zilungiswa kwamsinyane. Usebenza ngemiti elungileyo yodwa yena.

Amaxabiso abizwayo ngalingeneyo.

ALFRED FRAY.

45 August, 1886.

ISIMNARI YASE MTWAKU.

I SIMNARI yase Mtwaku ngoku ivulwe pants kokongamela kuka Rev. M. A. MAGGS, obekwi Diocesan Grammar School e Qonce, kunokwamkelwa umfana abemnye nokuba babini.

BONISANI.

MAHASHE amabini alahleke ngo 4 June : (1) Imazi emfusa ende ; ibhalwe BD kwinyonga yase kunene. (2) Inkunzana empemvane, emanqina amhlope angasemva : imtuqwa, isibhene, indlebe zimaxhaka zibheke pambili. Ondilandisayo angatamela ku Mhleli we *Mvo* e Qonce.

ANDREW MTINTSO.
Ebhenenti (Shawbury)

Abazelweyo.

ROZANI.—E Idntywa, nge 9th August, 1886. Inkoakazi ka PHILIP ROZANI, ibeleke intombi.

MAJJA.—Kubikwa ukubhubha kuka JOSEPH MAJJA wase Mount Frere kwa Bhaca okuhle ngo 13 August, 1886, omke eteta ngo-Mdali wake. Ubenyangu Mdala encedisa ebutitshaleni e Tshungwana. Ushiywe amakwenkwe amabini nentombi leyo yase Matolweni.

KIVIET SWARTBOOY.

KUBHUBHE

NOANDA.—Kubhubhe Equgqwala ngo 16 August, u CHARLOTTE intombi enci ka Thomas J. Mqanda wase Sauerville, Fort Peddie, ubudala bulishumi leminyaka. Ibine ntloko nokukohlela. Kubikelwa izi. hlobo.

NJOLI.—Kubhubhe e Kimberley (kwele Dayimani) ngo Mgqibelo, 21 August, u UPINGTON, unyana ka Cornelius Njoli, ubudala ube nentsuku ezisitoba. Izihlobo mazamkele lo mbiko.

Iveki.

TENGANI i stamps zepeni ezingengapantsi kwezimbini nizifake encwadini nizitumele. Abanako batumele nge Post Orders intlawo yepapa. Notunyelwa irisiti nge post yokuqala. Tumelani ku J. TENGO-JABAWU.

P. O. Box, 178,

King William's Town.

KWISIQINGATA ease Bhofolo amagama aniswe kutsha ebuvotini likulu elinamashumi asitoba, inkoliso ngabantsundu.

U MR. BETHEL no AYTON ebekusitwa bubblewenta kwela Bahlabeni bafike e Mafikeng sebe zibhadnbadu behamba ngenyawa. Kwebiwa amahashe abo kwezontlango zeliqela ; lati lakuba lide ixesha bengatiki ekaya kwatiwa mababe bubblewenta kanti koku babhadula ngenyawo.

MHLA nge Cawa engapaya kwegqitileyo (29 Aug.) le litshone ngayo ilanga emva kwedinala kubeko ukunyikima okukulu komhlaba e Greece, yati yona idolopana yase Filatura yatshabalala impela kunye nabantu bayo.

INQWELO zika Coombs ebezilayishe iruluwa ne danamayiti zisinga kwele Golide e Barberton, zitshabalele ngaxesha nye zombi, ni nenkabi zazo ngokudubula kwe danamayiti neruluwa.

E TEKWINI kufupi nedolophu kufunyenwe intsimbini yokwenza ibhekile neketile.

NGEMPOSISO yabashicileli kwelevekile egqitileyo Umongameli wesikolo sase Edendale, Natal, u Rev. Theophilus Chubb, B.A., (Lond.) kutiwe ngu Rev. Theophilus Chubb Lord.

Amehlo abalesi be *Mvo* acelelwa kwisaziso sika Mr. R. J. no. Ndungane.

U MR. A. W. BAKER obesisandla semantyi e Rini utunyelwe e Qumra ukuba ayekuba sindandla kulondawo. U Capt. H. T. W. Fynn unikwe igunya lokunika ipasi e Herschel.

INTLANGANIBO yabafundisi base Wesile bemandla wase Transvaal isemelwe ukuba se Pretoria ngeveki yokuqala ka October. Kuba eye e Ngilane Umongameli wayo u Rev. Owen Watkins, yoti yonganyelwe ngu Rev. Geo. Weavind. Abafundisi abamhlope abangena kulontlanganiso balishumi linambini, abantsundu batandatu.

NGE Sabata egqitileyo Umveleli u Right Rev. Dr. Webb, obehambele kumabandla ase Tshatshi ase Bayi, usendleleni yokuhambela iramente ezipantsi kwake. Wofikelela nase Bloemfontein.

INENE elitile lifike layimisa pambi kwindu ka Mr. A. Van Breda ikaritingedinga. Esehla unqakulwe zizinja ezine zalomzi. Ubekubeta egqakadula akwanceda luto, zimwise pantsi izinja zamdla. Umninimzi ute zinja ezilungileyo. Isigwebo sibe kukuba umninimzi makahlalele £20, ahlalele igqira nendleko zonke. (Good).

INENE elingu Mr. W. Halse J.P. wase Lady Grey kwelipezulu udlwe £2 oka. nye inyanga entolongweni ngokusuke libete u Dr. Newnhan J.P. walodolophu. Lodolo. pana iyanconywa ngamapike ayo.

KUVAKALA kwelegolide ukuba ulawo lwe Nkosazana lugqibe ekubeni luwabatele kulo Maswazi.

SIVA ukuba u Rev. Allan G. 8. Gibson M.A. obese St. Cuthbert e Tsolo uyamkele indawo yokuba yi Archdeacon yase Kokstad nase Msimkulu indawo ebiyeka Ven Archdeacon Button. Siyavuyisana nomhlobo wetu u Ven. Archdeacon Gibson ngokupakanyiselwa kweli wonga.

NGOLWESI-TATU oluqitileyo ite iposi evela

e Rini eza e Qonce xa indulukayo kwe Le. ntoga amahashe abotshwa pambili njengokuba ematandatu nje asuke angamaveliti, amoyisa umbexeshi waquka umkala. Ayitata ikaliti ayiposa elutlangweni locingo yapeqeka, yati gubudu pezu kwabantu ababini, omnye waya kumisa ngenyawo, ababini yabaposa gama. Abo yabacinezela bobabini basagula.

AMATYALA ayakungena e Jajini ngomso apa awobusela matandatu ; elokudlwengula linye ; elokuba imali elipepa linye ; elokuqomfa linye ; elokutshisa indlu linye ; owabeta omnye engxamele ukumbulala mnye ; obulele omnye ngenzozi mnye ; izigebenga ezabulala abantu zine.

I JAJI iyakuteta kwezindawo:—E Qonce, 9th September. E Monti, 16th September. E Komani, 20th September. E Dodoloro, 27th September. E Alvani, 30th September. E Bekesdorp, 4th October. E Kolosbere, 7th October. E Kaladokwe, 11th October. E Somersert, 14th October. E Tinara, 16th October. E Rafu, 19th October. E Bhayi, 23rd October.

E NATAL kubhubhe enye yamadoda anezitomo kwelozwe u Mr. Richard Vause umpati wepepa eliyi *Natal Mercury*.

NGOMHLA woknqala kulenyanga kubeko nnyikimo olukulu lomhlaba e Amerika epezu zulu zavingceka izitatato zedolophu eyi Charles Town zizindlu eziwileyo, kwafa abantu abalikululu.

AMA-KRESTU aqutyulwe angenelwa ngembumbulu nangezirel' e China, abulawa kuneno kuba kwelozwe kusalaula imbedesho yama Tshayina.

IMANTYI yela Maqwelane u Mr. Breda ufe ngebaqo ngolwesi-Ne oluqitileyo. Ngulowo waka wabambela u Captain Hook e Herschel.

U SIR. JOHN CHARLES MOLTENO ubhubhe e Claremont ngolwesi-Tatu oluqitileyo. Ubehlwe sisatutwane, wawa akabisavuka, kanti seyimbiza Inkosi. Ubengumhlobo omkulu wabantsundu e Palamenteni.

LUTI ucingo ati Amampondo ekuhlanganeni kwalenyanga ayakupindezela igazi lawo ku Maxesibe. Amangesi selesondeza ingxawa e Madadiel.

INKOMO ebezitengisa emarkeni ngeveki egqitileyo inkabi ziqale kwi £2 10/ zapela kwi £3 18/; imazi ezinamankonyana zaqala kwi £3 10/ zapela kwi £6 11/; amazibule kwi £1 10/ apela kwi £3 ; alekelwayo £1 10/ apela kwi £2 10/.

EZIZINTO amankazana zingxolo xa zilwayo. Abebesilwa bebahlani e Smith Street ngolwesi-Ne oluqitileyo benze ingxolo ede yafun' ukuviwa yidolophu yonke. Asazi nokuba liqhinga lokuba aze kulanyulwa na, nokuba kudalwa kwamankazana onke na ukufundelwa kangaka xa alwayo, nokuba ebeseziwa kukuba ebelurenge kusinina.

UMGUBO wengqolowa ufumana imaili eyanelisayo ngoku kubatengisi emarkeni yalapa kuba ingxowa iqala kwishumi elinantanu ise epontini eva kancinane.

INGENISO ka Rulumente yemali iya isihla ngokuhla zonke inyanga, kubonakala mhlopo ukuba ekudibaneni kwe Palamente ezayo imivuzo yezicaka zika Rulumente iyakwaphulwa kanobom.

AMANKAZANA makayeke ukuba lusali ematylweni nase zindadeni ehamba odwa. Omnye Umlungwazana usand' ukusinda nga- mandla ka Qamata ebanjwe sipompotela so' mfokazi kwezindadana zase Monti.

ABANTU ababulawa ngama zinyo bahlala besenzela isitukatezi ngoku bopa imihlati, nalo kaloku igqira lawo namhla u Mr. Bridge ezazisweni.

UMKIZWANA inkosana yesika Nqwiliso eyayibanjwe Emtata ngokuti kanti yona nabantu bayo sebeli gqukesi apo itshona kona impahla ebiba kubantu abapantsi ko Rulumente, ukululwe kusaku kutshwa ama- sela lawo ngu Nqwiliso nentlawo ezinkoma.

INXENYE yama wetu icinga ukuba igolide ifunyanwa ingama gaqa nama guzungu amakulu, kanti yona iba luhlalutyanana natnakekezana apakati kwamatywe, afike aqeqezwe ngomashini yandkukhuzwa. Ayifanele ma- vila anqena ukumba into angayiboniyane.

KOLUJIKELEZO lwe Jaji amagqweta aha- mba nayo ngo Advocates Solomon, Blaine, Brown, Frames, no Guerin.

UMZI ose Ngqushwa mauvuke. Kuvakala ukuba u Mr. Paul Timm uyawumangalele wonke umzi ontsundu ukuba ukutshwe evotini. Seleqase igqweta elingu Mr. Nichol, son ukuba limmele. Mabangatetati abantu, kodwa mabalungiselele ukumelwa. Ngati singamfumana ongasimelayo apa e Qonce.

KUMATYALA abe pambi kwe Jaji e Rini ekupeleni kuka August bekuko nelika Silotile (Mr. Slater) obe mangalele u Mr. William Kama nge £33 nendleko zonke, irafu yenko- mo ezaziqeshelwe umhlaba; wagwetyelwa u Silotile.

KUKO abantu abasuke babe nemisindo kusakubizwa imali *Yemvo*, lonto ikangeleka kakubi kubantu abanengqondo nobume bobantu.

IMBUMBA yama Bhulu itumele umtandazo e Palamenteni yase Transvaal ioela ukuba kwenziwe umtoto wokuba wonke umntu ongevuyi inkulelwanza yelozwe makangabi ngumvoti ade abe uqgibe iminyaka elishumi emi kwelo.

E TYUMBU kubeko isipitipiti ngokuxabana kwenkosi ezimele elo. U Nehemiah Mshweshwe nempu yake waseleya kukwela kwintaba apa ezinqabe kunene zika Molosi, u Nqwebe walalisa neyake kwintili ezingapantsi kwezontaba zajamelana, kolindwe u COLONEL Clarke Imantyi yase Lusutu.

"MANDITI ke elokugqibela ngokufutshane lingasipuluki elilungelo [le " Mvo "] lisipuluki kwapela asisayikuze sibuye silifumane."—*Ukubona kuka Xego-Dala*.

U REV. H. J. BATTS wamkele isicelo sokuba ngumfundisi we Baptist apa e Qonce.

IMVO ZABANTSUNDU

NGOLWESI-TATU, SEPT. 8, 1886.

Ukumelana IPEPA lase Kokstad kwepesheya ko Mtata? elisand' nkufika liza Ela Mampondo nengxelo ezalisesikileyo no Rulumente wase Kapa, yentlanganiso ebiseko mkulwini laMampondo

yenzelwe izitunywa ezipuma e Kokstad. Kokunjulwa ngabalesi ukuba zaziyele ukuba Amampondo makavume ukuba kubanjiswane ngesicelo esikulu esizakwenziwa sokuba lonke ilizwe elipesheya kwe Nciba, nelipesheya ko Mtata, nela Besutu kwanela Mampondo aqukwe enziwe i Koloni eyodwa epetwe yi Nkosazana ngokwayo. Wonke umntu oneliso lokubona ukuhamba kwentlalo kumhlopo kuye ukuba olu laulo lungu Nqapela-Ndikule olupetwe ngalamadoda ase Kapa angu Rulumente ngoku isipelo salo luya, koba kuhle um' mangeliso kungenzeka oko. Yiyo lonto

Umanyano ngento Zolaulo lwase Rini lumbalekayo lo Rulumente, sebefuna ukuba bahlulwe ibe yodwa i Palamente yeli lase Maxhoseni. Yiyo lonto abemi bapesheya ko Mtata na Mampondo bacinga ukuba kungabetele ukupatwa yi Nkosazana kanye. Ngale Koloni kungatiwa " Izolo eli u Rulumente wale

" Koloni ngelezihlambe wamhlopo " pambi kwalo lonke ilizwe ; kodwa " ngoku akuko hlwempu lipantsi " ngangokude limblonele (nala Mampondo aginyelwa amate akange- " njenjalo)." Izitunywa ezo zaya kugqita ku MHLANGASO, Ipakati elikulu lase Mampondweni, wazamkela ngobubele, wavelisa impawu zokuba uyavavisana nomcimbi abawuhambelayo; wabaxelela kanjalo ukuba " wona Amampondo angangena panti ko Rulumente wase Natal " nokuba kukowe Nkosazana."

Ngoku nje Amampondo akalazela ukuba " inteto yawo ipelela esitube- " ni ayifiki apo ibhekiswa kona;" aranela ukuti u Rulumente wase Koloni uyakuyitintela incwadi yawo eya pesheya. Nati sicinga ukuba afanele ukuyoyika lonto. Xa sika- ngeleyo ngati esosicelo sisezandleni zo Rulumente wale Koloni ukuba enze intando yake ngaso, kuba baneruluneli paya e Kapa u Sir HERCULES ROBINSON oliliso le Nkosazana, nokuba isicelo eso siyile pesheya umpati wamazwe e Nkosazana u Mr. STANHOPE uyakubhalela kule Ruluneli abuze kuyo pambi kokuba aliwise elake. Kusekukheleni ke ukuba xa abemi belipesheya kwe Nciba na Mampondo behhalele kwi Nkosazana bengayisanga so i Ruluneli ngati iyakonakala lonto yabo.

Eletu icebo esingalenzayo lelokuba xa ibhalelwayo Inkosazana incwadi mayiye nge Ruluneli eliliso le Nkosazana kwelilizwe, ukuze ingati xa seyiyiva lento seyivela pesheya kubonakale ukuba mayitabate ilizwi lalo Rulumente walapa. Yena lo Rulumente uyicase yonke into engabangela ukuba Amampondo akululeke kule ngxakeko nenkatozo akuyo. Nezi zitunywa waziyafisa, zahamba sezimadol' anzima, kanti ebessand' ukwala ukuba kumise wase amadoda okuyipendla lenkatozo. Lenteto ilandelayo kwi *Kokstad Advertiser* ibonisa ukuba Amampondo anga lento ingalungiswa ngoxolo:—

Umhlangaso:—U Rulumente wase Kapa, akasokusitintela na eso sicelo siya ku Rulumente we Nkosazana ? Ndiva kusitwa u Rulumente wasa Kapa uyicase lento niyensayo.

Akanakusitintela isicelo, kodwp akuko ntandabuzo abafuni kupulukwa lilungelo lokuwuhlomela kubo umhlaba wa Mampondo.

Umhlangaso:—Akasokuti u Rulumente wase Kapa elixa sisatumele pesheya asikataze ngakumbi kunangapambili ? Kambe angaxelelwa ukuba makawagcino ama Xesibe nama Bhaca aveke izipitipiti kude kuvakale impendulo yeaoicelo. (Inweenywe kwelezayo.)

Amanqaku.

KWELEVEKI egqitileyo kumhlali we Veki savakalisa ukuba u Mr. Shippard

Ruluni yase Bechuana land imise umte- to wokurafisa ngomfazi ngamnye osisite- mbu. Lonto idale uririzo olukulu ko Bahlambeli kuba kutiwa yenzelwa ukulu- ngumzama ukuzeka izitembu abangene nzulu kuzo abantu belozwe. Ipepa esebenzileyo ngomfazi ngamnye Mr. Ship- pa—libhulwa ngalenti, wabisa iposho ekuyakuba nzima kuye ukuba makabuye abenako ukusilungisa. Tina xa sikange- leyo ngati uluvo lwabantu alukadibani ngeyona nto ifanele ukwenziwa ngale- ngxoxo yesitembu, ngati akusokubako lusizo lwanto ngalendlela awuqaula ngayo umtshato u Mr. Shippard. Besifinde- le into ezinobom kunezo kuleyo ndoda.

KWINTLANGANISO ye Ronaskap esand' ukubako e Ngilane u Rev. John Walton, M.A.. wenze lenteto yobuciko siyilande- lisayo xa abeteta ngokuhamba kobu- Krestu kwelilizwe:— ' Wati u William Shaw akuvuswa ngabe Lungu besakuti kuye abantu base Maxhoseni zinyoka, iziralarume ezisoloko zanzanelwa igazi, abadalwe bangamasele, kunjalonje akuyi lubuyayo pakati kwabo nokuba ngumntu ukuba iyimpahla—mandingatsho ukuti wandita umfo ka Shaw—manditi, wacinga. Wavakala esitini u Ann Shaw ? “ Ukuba lento iyinyaniso, yokokuba ba- kusimo esibi kangaka, egameni lika Tixo masibasele Ivangeli.” (Kwadunywa). U Ann Shaw waba ngu Deborah, waba ngu Barbara Heck womsebenzi wetu we Li- zwi e South Afrika. Intlokoma yexilongo lalawo madoda yayinye kupela, iyeyoku- ti pambili. Sekugqite izizukulwau ezibi- ni zabafundisi, la namhla amadoda asa- hamba kwangalowo mqaqo, avutulula obobuhedeni bungatetekiyo ngezi Bhalo Ezingcwele kwelozwe. Ingoma nentshu- mayelo zeto zityuwa ngengeto ezininzi, kanti zonke zintu 'nye. Nokuba kupina apo akona ama Wesile agqobokileyo ungfafika eqto 'nye. Mongameli nokuba undi- nika umshumayeli olumke kangakanani- na nokuba seleshumayela intshumayeli ezihlal ngalupina uhlobo, kawumfaka kuma Krestu Amamfengu ase Nxukwebe nge Cawa Enkulu emini, izele tu ngaba- ntu lotyalike, uze uqonde ukuba akusa- kuwva na umoya wake udibene nalontlanganiso; uze uve ukuba akasotsho na ukuti kumhlana eva ukuyola okunga- ka ebomini bake. (Kwadunywa). Manditi nge Nxukwebe. lomzi awudume ngaramente yawo yodwa udume nange Semnari yokuqeqesha ulutsha. Inxu- kwebe ndingayifanisa kwelilizwe letu ne Richmond, ne Westminster, ne Southlands zidityiwe. Inxenye yabona batu- ndisi abantsundu babambili bapuma kona, nento eninzi ye titshala, naniakulukulu ama-Krestu apuma kona. Inkoliso yaba- fundisi betu abantsundu ngamadoda ana- mandla, oluhlobo lutandwa ngu John Wesile kanye, amadoda anengqondo. U Charles Pamla, oyena mfundisi mkulu ontsundu kwabetu, ungumongameli wesi- qingata sakeUtywala obutengiswa ngehsheni ibotile bulutshaba olunama- ndla kubafundisi. Namaxhosa ngokwawo ati akuko uke “ atate ngobungcatu ” kuwo. Usuke Umxhosa ayitenge ibotile enkanti- ni aye kunxhla ekaya kuba enganyuyelwa ukuba anxile kwase nkantini. Eyetu ira- mente yase South Africa yenze imiteto ekuluni neapezu kwezinye iramente ngo- tywala. Kuminyaka embalwa egqitileyo amagosa etu eramante nabashumayeli nabakofeli benza ukuba intlanganiso zabafundisi zide zenze umteto wokuba xa umntu asela utywala ba Maxhosa maka- ngamkelwa eramenteni. (Kwadunywa).”

abamhlope asebelungiselele ukumhluta umntu omnyama ilungelo lake lokuvota abeselelifumene. Kwamhla umntu omnyama akutshwa impela evotini i Bhulu liyakusamela. Xa sekulawa wona impa- hla evela neya kumenze apesheya iyaku- pela, idolopu zincinwe ngexxa yabemi angapandle, imfundo ingqunyuzwe, kungene imisetyenzana epantsi yesisizwe sityafe kunene, esiti ukuzibiza singama Frukandile, kutshabalale intsebenzo eqa- bambileyo yama Ngesi.

UMBHABEBI wetu ose Macubeni kwela Batembu wenjenje ukubombolozwa kwake ngempato abapetwe ngayo ngoku:—Ku- yawa konakele apa, faka apo epepeni le- ndaba, lasenza ibala elimnyama; apa tina sizinto zokufeketa, amapolisa ka Chalmers nama Bhulu ungfafika chamba apa ezifa- meni, engena ezintlanti zemidaka, aze atimbe igusha nebokwe, kuba ati impau zazo zifana nempau zama Bhulu, baze abaninzi bona babe ngamabanjwa baqu- tywa ngegamasela pantsi kwe hand-boy i basiwe entolongweni. Nanga amagama abo: Magopeni, Tyoboko, August, Qose, Nkoi, Sweleni, ngamadoda amatandatu, eyesixenxe indoda izonele ngokusuka iti kumapolisa, mhla ayeze kutimba ikulu legusha, wati kumapolisa, igusha maze zinganyateli entsimini, aselemwela amba- mba amquba, wangumbanjwa naye ngesosizatu. Ke lamadoda aba ngababa- njwa intsuku ezisixenxe entolongweni, ngenxa yokuba impau zawo zifana neza- ma Bhulu; ekute noko umantyi wase Dordrecht kwakutetwa ematyaleni wawa- kulula kunye nempahla yawo. Indawa- na indiyishiyayo, kwati lemini, ipolisa ne Bhulu baza kutimba ikulu legusha kwamisana i Bhulu nomnini gusha; kwa- lona i Bhulu : *akufunina* ukutenga inqwe- lo, umnini gusha e Bhulwini: into obuze ngayo ipelile na? I Bhulu: oh, asiyonto lonto wena; ati ke umntu omnyama, hai, andinamali, kanjalo andinankabi; lati i Bhulu, tenga ngegusha ezi; wati umntu omnyama, hai ke. Waselebanjwa efakwa i hand-boyi, esiya entolongweni naye. Lamadoda akufika ekaya, aze kum ukuzo kuxela ukuba awaxolile yilento, kanjako impahla yawo yonakele ngokuya kuqu- tywa kwazo kwako nezilahlekayo, nezifi- leyo, yonke lonto ayibaxolisanga kanye; kanjalo pakati kwalamadoda bekuko ne- siqwala, ke namhlanje silele ngendlu kuba sikhohlwe kukuhamba sidumbe imile- nze kuba sahanjiswa ngenyawo, kanti siqele ukubamba ngehashe sona. Ke la- madoda afuna ukwazi ukuba ngumteto na ukuba umntu abanjwe ngapandle kwesizatu, kodwa ngenxa yokuba upau lwabo lufana nolwama Bhulu ? Ke umzi uyacitakala ngendawo leyo.—T. Z. MTE- MBU.

INCWADI ezizi Grammar zesi Xhosa ubuninzi bazo ngati zifun' ukulingana namagqabi ase Vallambroza. Kwiipepa lase Lovedale i *Christian Express* eloku- egqibela kuko ezazisweni i Grammar Entsha Yesixhosa” ezakubhele ishicile- lwe ngu Rev. James MacLaren, M.A., Inkulule ye Semnari yase Ngamakwe. Makabe u Mr. MacLaren lo yinawo. Kwelilizwe yafika, utike mayela nom- nyaka we 1882 ukwela e Skotlani fan' ukuba ufike wafunda ngamandla kakulu ukude abe selezoyisile inkontsentse ne- mbijakwe zenteto yetu.

ABALIMI NA BARWEBI.

E-MABKENI.

Uboya abubangako izolo e Marken. Ingxowa zibemalwa ne bhali lalinye bafuma- na 13d ne 6d ngeponti, obe sayikwe bafu- mana i 11d 1/1 ngeponti.

E QONCE (Sept. 7)

Irasi eluhlaza, 1/2 ngekulu Ihabile, 1/9 to 3/ ngekulu Itapile, 3/10 to 8/3 ngengxowa Umbona, 1/8 to 2/ ngekulu Amazimba, 2/2 to 2/6 ngekulu Irasi ezinkozo, 1/10 ngekulu Umgubo, 3/ to 9/ ngekulu Ingqolowa, 3/9 ngekulu Imbotyi, 7/ ngekulu Inkuni, 4/3 to 23/ ngeflara

E RINI (Sept. 6)

Ihabile, 2/3 to 2/6 ngekulu Amazimba, 7/6 to 8/ ngengxowa Umbona, 5/6 to 6/ ngengxowa Itapile, 5/ to 8/9 ngengxowa Umgubo, 15/ to 18/ ngengxowa Inkuni, 10/ to 30/ ngeflara.

E KOMANI (Sep. 6) Amazimba,

7/ to 9/ ngengxowa Umbona, 5/6 to 6/ ngengxowa Ihabile, 2/ to 4/9 ngekulu Itapile, 2/6 to 5/ ngengxowa Umgubo, 5/ to 8/ ngekulu

Impawana,

Kuse kuhleni ukuba umzi ulingxamele ipepa le Mvo *Zabantundu*. Soloko uqalile nje unyaka sekungene ngapezu kwekulu abantu abatsha. Enye ingewu iti xa itu. mela imali yayo ye kwota “ kufuneka lipume kabini ngeveki.” Inge lento lipupa kwa. wetu amehlo. Into yona efunekayo kuqala kukuba ipepa eli lomzi landiswe. Zanele kulo indaba ngengeto ye Sixhosa, zanele na- ngeye Singesi. Oku kodwa masixelo mhlo. pe *akumakwenzeka* bengekafaki igxalaba bo- nke abantsundu kulomsebenzi wenzelwa umzi. Nina banga zingetna *Imvo Zabantu- ndu* tumelani amagama (oku masikusebeze —*nemali*) abantu abakwaziyo ukulesa. Abangavumiyi babambeni ngezixanti niba- ngeniswe. Bonibulela, nomzi wonke wonibu- lela ngomso.

Sisabhala ngalento yokuba impi engavu- miyo ukufaka igxalaba ekufunquleni *Imvo* suka qata ezingcamangweni umkumbulo wokuba kanene u Mr. Michael Tutu umzalwana wetu ose Monti akakapendulwa ngamadoda kulowa mbuzo wake ongokuba lento umntu ontsundu icinga ngokwabantu icinga ngokweramncu kusinina. Qashi-qa, shi ukuba abantu aba bezizintka ngekusi- tiwa zintaka nina ? Siwutyisile umbuzo wako Mr. Tutu. Ngati siyawunvvisa, woxela mabele ukuba akunjalo. Awetu amava ngo- mntu ontsundu asibangela ukuba siti ucinga ngokweramncu.

Lendawo soyityebisa ngebalana lento esand'ukuhlala umbhali walamabala ngazo

eziveki. Ubambe esisilo kutiwa ukubongwa kwaso ngu Gxwal'—intloko, ibashe, wayehamba umgama onobom. Litshone esendleleni umbhali; ekute xa kuqala ukungcola waye- zekwazi komzi, intliziyu inemihlali kuba ezakwaziyo **ZABANTSUNDU NATIVE OPINION** ukuba kudliwe ekaya. Niyazi ke nina madoda ake ahambe akuko nto imbi njengoku- ba umntu afike xa besesiti reqe izitya aba- ntu mhlaimbi sebesozela. Kuti kanti pa- ntsi komzi kuko umjelwana odibekileyo nongepi kodwa. Libonakele selisiti, xhini- visi ihashe lingavumi ukubamba. Abekuti Nxi! nxi! nxi. Right ! Intoni ? Lingaye- leli ihashe. Kude kugqite nabantu abapuma edolopini, nabo bancede. Kungancedi luto ; nabo bancame. Ibe yilonto isiqingata se yure. Alake litsho iramncu. Lingenwe liqoqoyi ngenxa yesisidibi somjelo. Liba yintshunqe ntshunqe imikala, lelilhashe, kuba kurolwa ngayo lisuke lixatise liroxu. Intwembi kunene ke mfundi *I De* wati exesheni umbhali. O, malibuyiswe umva, libetwe embonjeni loti liqabuka libe selingapeshya. Kanti yeyona iyakusiza lonto. Elihashe lizibambezele ngokwalo seliza kukululwa lipumle, lidle ihabile lidle noyolo (ukuba lento izizi ziyaluva uyolo) ngeliquqoyi lalo. Ayitweta ke inxwaleko yokushiywa ngama- xesha, nokufika sekudliwe efunyenwe ngo- belikwele. Upumele seliir iniron go ludaka.

Nqwa ke neliramncu ontsundu. *Imvo* kwaziwa nangosand' ukususwa ebeleni uku- ba lilungelo elingatetekiyo lomzi ontsundu, kodwa yinqaba, abavumi ukuwela umjelwa- na odibekileyo wenkozo ezintatu ngekwota bazokuyifunqula ihambe, baze balungelwe. Nabapakati abanantloni ukuma endleleni be- besabeke babamba ngokuti bangayiroli mali. Yinqaba nakwezinye izinto ukwenza imiza- mo engepi ukuze bafumane ukuyola. Sitsho. lo apo ke tina ukuti ucinga ngokweramncu umntu ontsundu, akacingi ngokwabantu. Pikani!

**

“ Iyawa yininale ? (sitsho *Isigidimi*) Site sakwangelala kwi *Mvo ye* 18 ku August ipe- ndula *Isigidimi* ngendawo eyayinga iyayibuza kuba ingayazi, siye yawayati yakupunde. Iwa *Sigidimi* sike bije ngoku, *Imvo* ukubule- la kwayo sel' ihamba ikaba ibekile nezikotile, siye nqi medlebe. Pofu u Mhleli w *Mvo* akuvakali kuba ubeke akabiko ekaya angati ukuba nguye lo wenjenje ukuteta kwezo *mpawana, Isigidimi* sesisuke siti rutya ngo *ndoyola*, nokuba sekuhlokoma lomagoqo. *Imvo* le ngu Sifalutluni, itanda kunene ukufundisa abona bayifundisileyo—[Kunjalo.]— nabasa yifundisayo—[Sakuva zwindini.J Ku. pela kwento yokwenza kuyekwa njenjenje.”

Njengokuba eloramcwa lada labetwa em- bonjeni labuyiswa umva ukuze lide liwele londawana elalingasakwe nzakala liyiwele ngapandle kwemigudu: siti ke mabange- niswe ngamandla nase *Mveni*, babetwe emi. bonjeni, bawezwe ngomva naba basoloko bengavumi ngokwelo hashe ukwela umje- Iwana wemalana engepi beze komeleza ama. lungelo abo. Bonibulela kunene, sinityele, bakuba bewelile. Baqwaqwadeni imibo- mbo ngokwe hashe bowela nangomva !

Imantyi yetu u Mr. W. B. Chalmers yapu- lapula ngolwesi-Ne ityala lobusela. Umfo ontsundu abati ngu Komani ubepambi kwe. mantyi ngetyala lokuba igusha ka Cabhela (Mr. John Landrey) wase Mtonjeni. Ku- gqite ipolisa kumzi ka Komani lifuna igusha kuko abakweta abatyambalele ngasezintlanti. Lafuna lafumana isikumba singcwatyiwe. U Komani ute sitenge enkenileni isikumba eso, into efunyenwe ingeyiyo nyaniso. Sisi- we kuye ute u Cabhela sesake wabanjwa ke u Komani. Kumantyi ute yingozi, ubanga- pumelanga nkuya kuba. Umgwebile umantyi wenza inqaku lokuba lento abakweta bangapumiyo ibonisa ukuba kuyahlutwa. Akazanga ayibone into yokuba abakweta bahalale ixesha elingaka endle. Wamnika nnyaka. Ufune imbuyekezo u Cabhela, kwa- tiwa angayibiza ukuba inempahla indoda leyo.

Kuko iledi elimhlope langase Nqweba elibhalele kwi petshana lalo inteto eyole kunene “ Ngenxwaleko zentombi ” liti aku- konto iyinkatazo njengokuba ube yintombi. Kwindawo yokuqala wonke umntu ukulinde- le ukuba maubemhle, iyintombi ungenjalo akunto yaluto. Ingade ibembi indoda nje- nge sono ivele ngamehlo odwa ezindeveni; ibe yinceke yabantu noko, xa nemim- bimbi kutiwa yenziwa kucinga kakulu, kanti lomibimbi isentombini ungfafika kusitiwa ibonisa ukuba yintombi enomsindo. Indoda yenziwa imibimbi kucinga! Mawo! Idla- ngokuba yimibimbi esukela ekufingweni kwentshiyi xangaba kusuke iqosha lehempe ete mhlalambi uqolwane akaqola ebambe ukuba ngamanzi, ite mhlalambi ikofu yajiya kugalelwa kakulu, nezinto ezinjalo. Intombi seloko ikangelelwe ukuba ibe icokisekile ikangeleke kancumjileyo nokuba ibisequnji- swe yintonina, izandla zayo mazibemhlope akukatateleki nokuba bunzima kangakanani. na ekusoloko zifakwe ezigloveni, intombi mayingenzi mlozi, ingatsibi ntango, ingabi- biseli ikati, ingahlali pezu kwe tafife, ingetu- ki nokuba seiqunjiswe yada yageza. Ayina kuhamba yodwa pandle kuba kufuneka iku- selwe, ayinaku kwela yodwa hlezi iwe ingabi. naye oyincedawo, ayinakntshaya kuba ayisa- kukangeleka njenge ntombi, ayinakuzifilishe- la kuba lonto asivyio eyamankazana kanti noko imelwe kntshata ngapambi kokuba ibemashumi mabini asihlanu iminyaka ingakwenzanga oko wonke uyakuxakaniseka. Mayinga bleki ide ivelise elomhlanti. kuba yenjenjalo yoseisiti intyewana ekubonayo oko, “ 0, iyanditanda lentombi ” ukuba intombi ayizinikele ekutshateni bosesesiti abantu, “ Lentombi ayitandwa,” ba vane ngamehlo abafazi abadala. Kunzima! Kanti abafazi abatsbate nezibhovubhovu zamadoda abalwa namadoda iveki yonke ba- pumle ngomhla we Nkosi ungfafika besiti nge. ntombi engatshatanga “ Ljijngxeba.” Kum- hlope ukuba abantu bacinga ngokuba into, mbi le yazalelwa ukutshata qa. Xa kuko oza- kntshata ungaqonda nawe ukuba khulheliwe Exhukwane. Intombi ukuze abantu benele mayinxibe izihlangu ezincinane kunenyayo zayo. Ningafika abanye bewalusile amanqi- na entombi, bengawaboni baye kulwalinga- nisa ngentonga apo ibinyntele kona. Intombi mayihlale inxibe kakuhle inemfesane kuma- hlwempu iye onke amaxesha e Tyalikeni; mayibe numpeki oligaisa makawatu.

ngele amaqosha osapo ngokomelelyo kanga- ngokuba angaze awe ; makahlale eggute indlebe ukufuna impahla yonke elahlakayo yendoda naba nakwyo. (Indoda ayize iyazi apo ikona into endwini yozibeka izihlangu ezinye isiqingata seyure ngonyaniso) Uye isiqingata seyure buuze ngegunya lengelosi etunyelwe uku- pindezela ukuba egameni lendudumo uzibe- ke pina.) Mayicokise konke intombi ivale ityeya ezingavalwanga ngamadoda kuba indoda ayidli ngakuyivala yakuba iyivulile ityeya. Intombi mayipulapule bonke ubu- xoki obungxalwa ezindlebeni zayo ngabafa. na. Mayezenina intombazana ? Ndingace- ngeceleza ndingagqibi ndenjenjalo nkucaza inxwaleko zentombi ukuba kuko indoda ecinga ngokuba intombi yinto etyikityana nokuyola make—O, yeka mntan' enja. Senga angake abeyintombazana okwexeshana ke ndibone ukuba lonto woyitanda njanina.

THE last number of the *Kokstad Advertiser* to hand contains an apparently full, in-

teresting, and instructive report of the proceedings of the deputation sent from Kokstad to the Pondo Great Place. The object of the mission was, it will be remembered, to secure the co-operation of the Pondo nation in the movement started at the East Griqualand capital, with a view to memorialize the Queen's Government to make a Crown Colony of the Transkei, Basutoland, East Griqualand, and, if possible, Pondoland. To outsiders, no less than to the enlightened of the fully enfranchised section of the Colony, it has become clear that the Responsible Government ship as directed by the present Ministry has drifted into hopeless shoals, and that without some miracle it must flounder. Hence the Graham's

Town Political Union rats may now be seen deserting it and seeking salvation from separation from the West, and the East Griqualand and Pondoland rats think they see their shelter in the Crown Colony scheme. Of the Cape Colony it can be said : “ But yesterday, and the Cape ° Government might have stood “ with clean hands before»the world ; “ now none so poor (no, not even the “ benighted Pundos) as to do her “ reverence.”

But to our subject. On their way to the great place the deputation called upon Chief UMHLANGASO, the Pondo first Minister, who warmly received them, and in other respects showed that he was favour- able to their mission. He frankly owned that “ the Pundos are in “ favour of appealing either to the “ Natal Government or the Imperial “ Government.” At present the Pundos complain that “ their repre- “ sentations go half way, they never “ reach their destination ; ” but their fear was that the Cape Govern- ment might prevent the petition to the Imperial Government. This

feared, we think, is by no means groundless. To our minds the peti- tion ball seems to be at the feet of the Cape Government who have the High Commissioner in the palm of their hand, and Mr. STANHOPE, the Secretary of State for the Colonies, is sure to refer to Sir HERCULES RO- BINSON before sending the Kokstad people and the Pundos a final reply. It is well then that our friends in Pondoland and Kokstad should know that they cannot give Sir HERCULES ROBINSON the go by, and that prob- ably their doing so might go a long way to prejudice their case. We should suggest, therefore, that the petition should be sent to Her Majesty through His Excellency the Governor, in his capacity as High Commissioner, so that he may not be obliged to accept the advice of the Cape Ministry on the matter. The Ministry are known to be averse to any proceedings calculated to extricate the Pundos from their present embarrassing situation. They actually threw cold water on the mission of the deputation, and this after they had snubbed the Pondo proposal of a Commission. To show that the Pundos are anxious for the peaceful settlement of the dispute between themselves and the Cape Government, we extract the follow- ing from the *Kokstad Advertiser* account:— Umhlangaso: Will not the Cape Government prevent the petition being

forwarded to the Imperial Government? I am informed that the Cape Govern- ment is averse to the action you are now taking- They could not stop the petition, but no doubt do not like the idea of losing the chance of annexing Pondoland. 3

Umhlangaso: During the time we are sending the petition to the Imperial Government will not the Cape Govern- ment harass us more severely than before Pending the result of the petition the Cape Government must be urged to firmly put down the Xesibe and Baca raids upon the border.

Umhlangaso: Will the petition be forwarded by post?

Yes, but an intimation of the fact could be cabled, and there is every reason to believe that with the support and in- fluence of the Aborigines Protection Society both in and out of Parliament that the prayer of the petition will be responded to.

Umhlangaso: Suppose the Imperial Government takes us over, how shall we be affected and how will you ?

The Imperial Government might accede to your request but not to ours ; you would then obtain the protection you require, whilst we should benefit in Kokstad through the probable construction of the direct road from St. John's.

Umhlangaso: I wish the Imperial Government to act in the matter. I said so at Cape Town when the case was given against us there. I am still anxious to appeal to the Imperial Government. The Pundos wish it. I told the Cape Govern- ment I had implicit faith in the Imperial Government. For seven or eight years we have been trying to come to terms with the Cape Government and now the matter must go to the Imperial Govern- ment. The Pundos do not agree to the judgment of the Cape Government, who would only listen to one side of the case. I am assured that the Cape Government have refused to allow Sir Theophilus Shepstone, Colonel Griffiths, and Mr. Irvine to arbitrate. I have received official communications refusing to allow them. Official intimation has also been received that the Cape Government does not countenance your mission at the Great Place. The Pundos, however, take no notice of that as they must think for themselves.

Would knowledge of the fact that the petition had been forwarded tend to tranquillise Pondoland pending receipt of the answer?

Umhlangaso: I think it will have that effect. The head chiefs do not counte- nance the stock stealing which occurs on the border.

If a repetition of the fatal affair which took place on the border last Thursday occurred could the Pundos be restrained from retaliating?

Umhlangaso: The Pundos have now- stood it for ten months, and are now really getting finally tired out and their patience exhausted. The killing of one man is in principle the same as that of a thousand. The Pundos never cross the border, not that they are afraid, but they wish to preserve the peace of the country.

Do you believe that the acts of the Bacas and Xesibis in raiding across the border have the sanction and approval of the Cape Government?

Umhlangaso: I have not the slightest doubt that they are pushed on by the Cape Government, which is trying to drive the Pundos into war.

In that case you would suggest that the Imperial Government should exercise its influence over the Cape Government with a view to restrain the Bacas and Xesibis from raiding pending the answer to your petition?

Umhlangaso: Yes. The Cape Govern- ment is always opposed to any appeal from the Pundos to the Imperial Govern- ment, will they not now, incensed at the forwarding of the petition, push on at once for war ? The Xesibis say they will come through the Mission Station down to this kraal; if the Pundos retaliate will it not prejudice the Imperial Government against us?

If any Xesibis are killed in Pondoland it will strengthen your case. It will tend to prove that they are in the wrong and that the Pundos have been attacked in their own country. Independent native tribes have the right of defending and repelling attacks made upon them. It is generally represented to the Cape Government that in all border disturb- ances the Pundos are the aggressors and that the first killed are always on the colonial side of the border.

The proceedings at the Great Place bear a like impress of earnest- ness. We cannot resist making another extract:—

Umquikela: Will the Imperial Govern- ment be able to put this matter right ? My corn is burnt, my people killed, and my kraals burnt.

The Imperial Government has the power, and the will to make use of it. It has always protected natives races when their cause was just.

Umquikela : At first the Government annexed these people who now raid into my country and steal. I do not encourage the Pundos to steal, and when they do so they are not sent by me, nor do they give me any of the stock they steal. What word can I get if I do send to the Imperial Government ? Whilst the message is gone the raids will continue. The word I should like is, that the Cape Government stand back and let me fight it out with these tribes. I have heard what you have to say about the petition and I want the Councillors to answer. What I am amazed at is about the Xesibi country and the Rode, and that my people are constantly being killed in my country, whilst there is not a single one that has ever been killed on British territory. Is it the way of the Government taking my country, the Xesibi country, the Rode, and St. John's ? Has the government sent its people to kill me?

We are not in a position to answer such questions; it would be for the Commission we suggest to enquire into them

Umquikela : Why I put these questions is because you are men who come to mo from British territory and ought to know about these things.

We cannot understand the actions of the Cape Government in some matters any more than you can. Umquikela: The government threaten to take my country, where do they get the power to take the country ?

At Umquikela's request his Secretary here examined the notes taken by Mr- Molyneux on behalf of the Deputation.

Umhlangaso: Will not the Cape Government prevent the petition being

and Umquikela then asked that the petition which had been drafted that morning should be read to the meeting.

The petition to the Queen merely asks for the appointment of a Royal Commission to inquire into the relations of the Pondos and the Government, and to suggest means for the suppression of the Border disturbances. We are diligent readers of the literature of the Aborigines' Protection Society, and we are surprised to observe that the Rondo question has not occupied the attention of that useful body. Here is a case where an ignorant nation is being goaded into committing itself against its will by a civilized Government in an English dependency, and yet no one dares to stand up and decry the crying wrong that is being perpetrated. We are among those who think that it is for the advantage of the Pondos to come under British rule; and we believe they would be secure, happy, and contented if they came under the Queen under similar conditions as the Basutos. This end cannot be attained, however, as long as the Aborigines' Protection Society do not take up their cause before the State Secretary. All efforts to influence the Cape Government from within have proved abortive, and the Pondos must now look for salvation from without.

Editorial Notes.

THE Cape Town papers of Friday last contain long accounts of the life of Sir J. C. Molteno, the first Prime Minister of the Colony under responsible Government, who died suddenly on Wednesday evening last. Mr. Molteno landed at Table Bay fifty years ago as a poor immigrant, and by his industry, punctuality, and frugality, soon seen red the confidence of every farmer in the Western Province. When representative institutions were introduced, he was sent to Parliament as one of the members for Beaufort West, for which he sat until 1878, when he voluntarily retired from Parliament, he was a doughty champion of the liberties of the Colony, and led the party in favour of Responsible Government until that form of Government was carried. During the five years of his administration the natives were happy and contented, and had great reverence for Government. From this we gather that he must have been a shrewd and practical statesman, and when we compare then and now, it is not to be wondered at that the natives are "sick of the present, and with eyes suffused with regretful tears, cling to the fond recollection of the" days of the Solomons, the Porters, the Vincents, the Scanlens, and the Patersons.

KAFIR GRAMMARS seem to be as plentiful as the leaves at Vallambrosa. In the current number of the Christian Express is advertised "A New Kafir Grammar," which will shortly be published by the Rev. James M'Laren, M.A., Principal of Blythwood Institution. Mr. M'Laren must be a genius. He came out from Scotland about 1882, and it must be by dint of hard study that he has mastered the complicated details of our language.

MR. EBENEZER HANNIE, a countryman of ours in England, and formerly a pupil in St. John's College, Umata, has written his former teacher, the Rev. W. M. Cameron, M.A., giving his impression of some of the things he saw in London. Mr. Hannie is now on his way out from St. Augustine's, Canterbury, where he, together with another native young man, has been studying for the ministry. Dating at Flax Bourton, Bristol, on January 21, he says:—"Dear Mr. Cameron—We only stayed a week in London and enjoyed it very much. I shall always look back with pleasure on that week. We saw a good many things in London, First and foremost is the Exhibition. We have been there twice. The first time was on Whit-Monday when we went to see Major and Mrs. ----- in London. There were many people inside, quite a crush, and it was very hard to get along. I could not possibly describe all I saw there. Everybody seemed glad to see everybody, and I specially took an interest in the Indian people and their works, jewellery, carving, and manufactures; the Indians, I think, had the best things to show. 'Here's another black friend,' said an Indian, and he asked me where I came from, &c. The nations of the whole earth seemed collected into one small space, and with mutual greetings professing friendship. I was very interested, as a matter of course in the South African Court. I met a gentleman there—from Lovedale, and had a talk with him, and he showed me many of the things from Lovedale, especially photographs of the Institution and boarders. I saw the Kaffirs from the Cape, and had a talk with them. They were working at diamond washing, and seemed quite pleased to see us. They have constructed a Kaffir hut, very small indeed, and with a very small opening. There were some Malays too from the Cape, also some Chinese, very funny looking people I thought. In the evening the gardens were lit up with electricity. I have never seen such a fine sight before. There were two bands playing alternately in the gardens, and an organ in the Albert Hall. The Indians, I acknowledge are very civilized. I dare say I would be more surprised if I went to India. Their jewellery occupied very great space. I would like to pay a third visit to the Exhibition if I could. I could not determine the colour of the Indians; they seemed to be a people of many colours. As I said before I could not

detail everything! saw in the Exhibition, only I think it was worth more than a

shilling to see what was to be seen there. Here ends the Exhibition. Then again we went to the Agricultural Hall to see the Cingalese Performances. There we saw a good deal of dancing; the singing was horrid, but I liked their gestures, and the way they used their sticks, &c., that they carried in their hands. I came to the conclusion that they (in the dancing and other amusements that I saw there) were only a step removed from the English. We saw a snake charmer, and elephant keeper making the elephants to work. They could carry enormous blocks of wood. At the end they had a religious procession, which was the best part of the whole proceedings. Next I must mention Madame Tussaud's wax works. I thought it was the most wonderful collection I ever came across. Sometimes I couldn't distinguish the figures from the real people. One time I saw a policeman, and thought he was a real person, afterwards I found he was not. At another I saw three persons standing together, and thought they were part of the collection. I was very surprised to see them walking away soon afterwards. I noticed the Queen and Royal Family particularly, and Citywayo with his favourite wife, a Russian giant, spurs and uniform which belonged to the Duke of Wellington, Napoleon on his death bed, and the greatest murderers and criminals in the Chamber of Horrors. I must also mention a concert we went to in the Albert Hall, where we heard Madame Patti. If went off very well. London ends here.

WE are credibly informed that Mr. Paul Timm of Peddie, in conjunction with the Farmers' Association of that District, have organised a perfect crusade against the natives applying for the privilege of being voters in that division, and that they have already retained an Agent at Peddie to object to native applicants on their behalf. It is only right for our people in Peddie to be all at the Court House "when the bell rings" to defend their right. For the purpose they should at once secure the services of an Attorney in this town to appear for them. The Native Association at Peddie should on this occasion prove to us all that it is a living body by at once organising the means of defence. Let precautions be adopted forthwith, and let there be no shilly-shallying. There is no hope for the native people if they shirk fighting for their privileges in a constitutional manner.

THIS crusade against us of colour in matters in connection with voting is not new. Two years ago a pitched battle was fought in the Magistrate's Court, Alice, on the subject. That battle showed that all our people who appeared before the Magistrate to combat the objections were admitted, and only those who failed to appear were struck off. Failure to appear before the Magistrate, then, is more to be dreaded than ought else. Let the Peddie people remember this. At the same time we see no reason why the Native Association should not take out papers and object to many of their opponents. In many cases mere boys, with no right whatever, are placed upon the Register, and the natives should also compel their opponents to prove their claims. The Magistrates of Peddie and Alice will receive objections until Thursday, 16th September. The sword is a two-edged one, and while they are about it let the natives of Peddie make the best they can of the game.

THE Port Elizabeth Telegraph thus concludes a very readable article on the present political situation:—"Nothing but an organised attempt on the part of a section of our white population to deprive our native population of such political rights and privileges as they have already obtained, for the double purpose of eliminating an element which is an object of unjust hatred, and for asserting a superiority over the other section. Disfranchise the natives, and you have taken the first step towards setting up Dutch domination. Under rule of such a character we should find foreign trade steadily discouraged, the towns sacrificed to the districts, education stunted, and the low aim of a weak Africaner nationality set up in lieu of the grand ideal of a British Federation."

A WELL-TO-DO native farmer of Macu-beni-Lady Frere, mourns deeply over having a black colour. The Dordrecht police and Dutch farmers, he says, are let loose upon them—robbing them of sheep and goats; and driving the owners to jail handcuffed as thieves. Magopeni, Tyoboko, August Qose, Nkoyi, Sweleni—six men in all have been so treated. These men were imprisoned seven days simply because some of the marks upon their sheep corresponded to those of their Dutch neighbours, and on examination the men were set free with their stock. First of all the Boer wanted to purchase the sheep, and the natives refused. Hence the raid which can only be regarded as an insult added upon the injury of the now famous Glen Grey evictions, which we are sorry to hear have been revived.

WE heartily congratulate the teachers of the Native Boys' School, Peulton, for the very remarkable success achieved by their pupils at Mr Howe-Ely's inspection on the 1st and 2nd instant. In the Fifth, or highest Standard, two lads, Lennox Majombozi and Shadrach Nyalashe, were classified, and we believe they are the first that have done so from any ordinary station school. Ten passed in Standard Four, twenty-one in Standard Three, sixteen in Standard Two, and another sixteen in Standard One. These results are very creditable, and they show that the school is most satisfactory. The teaching staff at the Peulton Boys' School consists of the Rev. Walter B. Rubusana, Mr. Attwell H. Maci, Mrs. Y. Caffu, and Mr. Niven Ntengu.

MR. E. B. H. McNICHOLAS, who has for some time past been the Pondo Government Secretary, has been dismissed from all official and private duties connected with the Pondo nation. All official matters are now to be addressed to the paramount Chief, Pondoland, Chief Josiah Jenkens is, we believe, now acting Pondo Secretary. We are still of opinion that Native Chiefs would manage matters with Government better when they are without some of the inevitable white adventurers at their Great Places.

Isaziso ku Mamfengn.

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

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengn.

THOS. MORIARTY. 5 August, 1886.

W. J. DEALY,

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

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma. kanti zomelele. calana onke e.Koloni. Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

ISIKUMBUZO.]

JOSEPH J. YATES,

OBEBE ESE BAYI, Ngumteteleli Ematyaleni, ufeza ne- micimbi engemihlaba, nento zonke ezifezwa "nga magqweta."

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

YIYANI KWA

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Ixnela ne Folokwe Ikooyi—Ikomityi ne Pleti I Lampi Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neya NGEJI ETSHIPU.

J. E. L. KULLING, New Street, E-Rini,

LENDLU imiselwe ngokukodwa ukuba libe yeyo kusebenza nokunyanga ngeninzi embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bumini nokuba sise gaziuni na. Lemiciza yenziwa ngemiti yeli lizwe. Nokuba umntu secelele ngendlu sisifo sokungapalazi iyaaipilisa. Linokutumyelwa nge poi xa umntu alyalezileyo. Litenjwe kakulu.

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

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziquinisele

LONGKE UNYAMEKO uyalunikele ekute. Nteni amatyala abamnyama nakweminye, imcimbi yabamnyama—ofuna umhlaba uno. kufunelwa, ofuna kujikwe igama lesiqini. selo somhlaba unokwenzelwa. Lemise benzi uyifeza e. Jojosi emantloko e Tole, nakwa banye aba. kweai siqingata nakwezimelene naso. rwebi.

THE "CAPE MERCURY."

Ipepa lesi Ngesi engelitatyatwa nga bantsundu abafundileyo.

Lipuma katatu ngeveki apa e Qonce. Umrumo: 9/ ngenyanga ezintatu kwesi sixeko 12s. ngapandle. 30/ ngenyaka apa xa ehlaule kwasentloka 42/ ngapandle.

ISISVLU.

KWA BEET.

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

Udaba Olumnandi.

KULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu esandukuvela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngasezantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngoko ukuba uyatenge ingekatengiswa.

Izihlangu zamanenekazi—Ipatuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Ziqala kwi 5/6 zizibini, Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/ld.

Ikwiliti ezinamabala ze 3/6 Ihempe zamadoda, zihleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke amabala).

Amalapu Amhlope ekoyi (apindiwe ububanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinamabala nezimnyama.

Iwaka lenqawa i "GBD" Briars, njalo, njalo.

ZONKE amanani apulwe pakati. Yiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.

Kwa

W. O. GARTER & CO.

Kwinkundla ka Makeleni,

E-QONCE.

YEKA UKUSELA UTYWALA KODWA KE UKUBA UYABUSELA WOBUFUMANA KE KWA

O. DONAIN, kwi Bala, le Marike Yena akatengisi bambi ngokulunge kakulu.

IBRANDI

Elungileyo engapitikezwe nanto zinjengamanz nezinya ezibululayo, itengwa ko O. J. DOWELL & CO., BANK STREET, E - Q O N C E.

Isaziso sebhunga lomzi No. 11.

IMARIKE YAKUSASA

UKUGUQULWA KWEXESHA. KUYAZISWA kubo bonke ukuba kuqala kolo 1 OCTOBER (LWEZI) de kube nge 31 MARCH (M'BASA) 1887, Imariko kusasa yoqala nge 6-30 de ibe iguqulwe ngesaziso se Bhunga. W. DUNBAR, Umbhali-Micimbi—Town Office, King William's Town, August 28th, 1886.

ISAZISO.

VINGCANI amazibuko! Umfana omnyamana ohambe 'shumayela esiti wavya efile kwa Wezo. Siyapala siyamfuna kakulu. Ncedani mzi ndixeleleni apo akona ngokutumela kwi Office. R. JNO. NDUNGANE. Lutuli, Tsomo Post, 2 September, 1886.

M. KEEVY & CO.,

KWA NGOMTI, E-Bhulorweni nase Durban Street, Ngoku bazilungizelele ukurola awona maxabiso makulu Ngoboya, Nezikumba, Zenkomo, Nezebhokwe, Nezegusha.

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

Lishicilelwa uminilo, u JOHN TENGO- JABABU NGU HAY BROTHERS, Smith Street, King; William's Town.

Kaulese Imvo Zabantu ngabantu nge

Rheumatic uro

Elona Yeza Likulu leli lizwe lengqa. qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba. Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje ukulincoma nbake baliinga — "Uti omnye zipele ingaqambo (ekubeni besendinyanga ndiqaqanjelwa) emva-kweyure ezine ndiqalile ukulisela, ndapumla kannandi ebusuku, into ebendivekeki ndingasayazi, ngoku ndipilile."

Wenjenje wumbi:—" Eliyeza lindipilae ngokungumangaliso. Bendibulawa sisinge inyanga ezintandatu kangangokuba beku, suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba kuba bendi, ngeze ndibuye ndipakane. Ibotile enye- indipilise kanye."

Omnye uti:—" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumatism, ndivuyiswa kuba ibotile ezine zindinceda kanye."

"Ndingarola," utsho omnye, " iponti ezintlanu ngebotile. Ngolweai-Tatu olugqi- tileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni."

Uti omnye: " Lindenzele kanye into ubute liyakundenzela, uku ndipilisa ekutya- tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inko- hliso njengamanye."

Yiyo le enye inteto : " Wonke emdimaziyo nditi makabe nalo, basancedkile bonke aba. lilingileyo, andikeva mtu linganceda- nga."

Ukuvakalisi imvo zabantu ngalo kunga- zalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kuminilo ngokutumela 3s. 6d. ngebotile, ongu

JAMES JONES, 46 LONG STREET, CAPE TOWN.

ANDREW GONTSHI.,

Umteteleli ematyaleni, Aloeville, Kei River, TRANSKEI

Mr. J. A. BRIDGE, Obungangxengweyo, Obucocekileyo Igqira Lamazinyo,

No. 1, DOWNING STREET, E QONCE, O. DONAIN, kwi Bala, le Marike

IBRANDI

Elungileyo engapitikezwe nanto zinjengamanz nezinya ezibululayo, itengwa ko O. J. DOWELL & CO., BANK STREET, E - Q O N C E.

Isaziso sebhunga lomzi No. 11.

IMARIKE YAKUSASA

UKUGUQULWA KWEXESHA. KUYAZISWA kubo bonke ukuba kuqala kolo 1 OCTOBER (LWEZI) de kube nge 31 MARCH (M'BASA) 1887, Imariko kusasa yoqala nge 6-30 de ibe iguqulwe ngesaziso se Bhunga. W. DUNBAR, Umbhali-Micimbi—Town Office, King William's Town, August 28th, 1886.

ISAZISO.

VINGCANI amazibuko! Umfana omnyamana ohambe 'shumayela esiti wavya efile kwa Wezo. Siyapala siyamfuna kakulu. Ncedani mzi ndixeleleni apo akona ngokutumela kwi Office. R. JNO. NDUNGANE. Lutuli, Tsomo Post, 2 September, 1886.

M. KEEVY & CO.,

KWA NGOMTI, E-Bhulorweni nase Durban Street, Ngoku bazilungizelele ukurola awona maxabiso makulu Ngoboya, Nezikumba, Zenkomo, Nezebhokwe, Nezegusha.

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

Lishicilelwa uminilo, u JOHN TENGO- JABABU NGU HAY BROTHERS, Smith Street, King; William's Town.