

IMVO ZABANTSUNDU

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, NOVEMBER 24, 1886.

[No. 108.

Kwabo bafuna Into ezintsha ezintle!

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

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA
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IZIKAFU NEZIGUBUNGELO

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Yena utengisa ngenani eli linganayo ko Ntsundu nako mhlope.

Lesesha, Paula, Funda, uze Utyise.

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

P. H. POTTOR.
E Jojosi, July 27, 1886.

QONDANI!

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

O. DONIAN

Umteteleli Marike Oncedisayo.

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

then, will they be able to experience peace and repose. It seems to us that they have at hand such a gentleman in the person of the present Civil Commissioner of King William's Town, and we repeat that no better man could be recommended for the post than our Mr. CHALMERS.

When, however," says the *Cape Argus*. "the Pondos raid across our Border they must be punished." We could understand and appreciate this asseveration of our contemporary, if it had energetically and successfully urged that our fellow-subjects, the Xesibes and the Bacas, should be curbed from raiding into Pondoland. Has the *Cape Argus* done so? Of course not. Has the Cape Government prevented it? No; and a thousand times no. On the contrary they have actually armed the Xesibes and the Bacas for the prosecution of these predatory incursions into the territory of the Pondos, who are, besides, by the Treaty of 1844, under a Queen's Protectorate. This the Xesibes have done without check or challenge from either the *Cape Argus* or the Government. It is here we join issue with the *Cape Argus* and other fire-eaters. This is the point we feel we can't get over, and as to which we wish the *Cape Argus* and those who think with it should enlighten us, poor dullards. If they succeed in establishing the validity of our position we shall join them

in the crusade, probably to the extermination of the Pondos by a war of which the motive spirit may be land and loot. But we contend that our hands are far from clean.

The Pondos have sinned this we admit. But so have even in a worse degree. Two blacks do not make one white. Under the circumstances, or till they change, we are not the first to cast a stone at the Pondos. But how so usually clear-headed a journal as the *Cape Argus* should have failed to grasp these leading facts of the question is, to us at least, a mystery of mysteries.

Editorial Notes,

IT is commonly stated that the reported dissensions in the Cabinet are due to Sir John Sprigg, who is urging his conviction, in favour of fighting, on the majority of his colleagues, who are said to be rather disinclined to accept the policy of terminating the present difficulty by the arbitration of war. If the report is correct, the public has, presented before it, another spectacle of Sir John changing his coat within a comparatively short time. This is what he is reported to have said at the Farewell Dinner given in his honour by Sir Donald Currie: "But what was, above all, necessary for the prosperity of South Africa, was peace. The policy of the present Government was a pacific policy, and he hoped that he might never near another shot fired in anger in the colony. They wished to avoid war between the white and the black races. But especially did they wish to avoid all war between the white races." With reference to this welcome assurance, Mr. Stanhope expressed himself delighted to hear from Mr. Sprigg that it was the intention of the Government with which he was connected to maintain in the Cape Colony a thoroughly pacific policy, a remark which was received with ringing cheers. He welcomed that declaration most heartily, because he firmly believed that all the "objects which the Imperial Government wished to attain in South Africa might and ought to be gained without the exercise of force."

ON "Our Prisons," "Jack Blunt" (Idutywa) writes us: "Two convicts, undergoing a sentence of three and four and a-half years respectively, escaped from the Idutywa prison on the night of the 25th October. There have been eleven escapes from the above place within the last eighteen months; so that it would appear that our gaols were mere shanties, instead of the strong substantial buildings they should be. These two men were in chains, and locked up in a cell by themselves; but it appears they escaped through a cell that was unoccupied as the window was removed, and part of the wall broken away; so that it is a mystery how they got away chains and all, for, on the alarm being given, it was found their cell door was locked in the same manner it was the night previous, but they were missing. Now, Mr. Editor, we don't know the parties to blame for so many being allowed to escape; but when prisoners take the notion, they put on their hats and walk home. It matters not where they may be working—at the Magistrate's, on the roads, or otherwise. Perhaps it would be a saving to the public to dispense with those dens altogether."

WITH reference to the strictures we made on the changed attitude of the *Cape Argus* towards the Natives, the Journal observes: "*Imvo* has up to this time had great faith in the as a friend of the natives, and is dismayed to see the latter now doing its utmost to stir up the Government to setae the lands and cattle of the Pondos. Our native contemporary can only think that the *Argus* hopes in this way to accomplish the ruin of the Ministry, by getting them to incur the unpopularity of a war. Thus the *Argus*

in order to turn out Mr. Uppington would be prepared to cause the slaughter of men, women, and children in Pondoland, and all the miseries which war entails. We cannot say whether this is the solution of the problem; or whether we are about perhaps to see a sudden change in the *Argus's* politics, and that paper become a Ministerial organ." On this matter we may remark that our faith in the *Cape Argus* in the past has been well founded, as the files of that journal will testify. Nothing, however, has for some time past given us greater disappointment than to see the *Cape Argus* in the position in which it is at present—among the enemies of the natives—being the apostle of land and loot in an unjust quarrel that is being fastened on a weak and ignorant race. The event is pregnant with deep significance for the future of the Natives of the Colony. Our people, however, may be thankful that they have the *Cape Mercury*, the *E. P. Telegraph*, the *Herald*, and, to a certain extent, the *Cape Times*, on their side.

CHIEF UMHLANGASO J. S. FAKU has written to the press to assure the country that the Pondos don't want war, and solicits the Government to consent to have the Pondo affairs referred to a Commission with a view to a peaceful settlement. We are glad to hear Government are not unwilling to adopt the latter course. This announcement will, no doubt, cut the ground from under the feet of many who have been advocating war on the sole ground that the Pondos wish for it.

THE November number of the *Aborigines' Friend*, the useful journal of the transactions of the Aborigines' Protection Society is at hand. Its contents are as interesting as they are varied. It opens with a trenchant letter signed by Mr. Dillwyn, M.P., the Hon. W. H. James, M.P., and by our untiring friend, Mr. F. W. Chesson, and addressed to the Right Hon. E. Stanhope on the franchise at the Cape and the coloured question, directing the attention of the Colonial Secretary to the measure introduced last session establishing invidious distinctions of race into the electoral system of the Colony. In his reply Mr. Stanhope after saying it was undesirable for him to express an opinion just then makes the important and valuable statement that "whenever the matter comes under discussion it will be necessary to have special regard to the interests of the

"Natives". The other subjects that have engaged the attention of the Committee of the Society relate to "the Canadian Government and the Indians," "the condition of Zululand," with regard to which it is rightly urged that British authority should be established in that country. "Alleged cruelties in Western Australia" also claimed the consideration of the Committee, so also did the "Mosquito Indians," and "abuses at Morocco." The most important feature of the number is the Society's annual report drawn by the indefatigable Mr. Chesson, and the yearly meeting in May, presided over by the Hon. W. H. James, M.P., and at which Sir C. Warren and the Rev. J. MacKenzie were the principal speakers. We observe from the same journal that representations in regard to Pondoland have been made to the Colonial Office by Mr. Dillwyn. We wish the Society a successful year. We cannot thank Mr. Chesson and the committee too warmly for the practical good they are doing our countrymen in South Africa by their vigilance and benevolence.

IN the course of a disquisition on Pondo affairs, the *Eastern Star* remarks:—"The most ardent of their apologists can scarcely offer an excuse for their conduct in that respect, however much they might have been provoked by the Xesibes. But, unfortunately, political motives largely actuate those who are supposed to have influence with the Pondos. The *Christian Express* hates the Ministry of Mr. Uppington, so does the native paper, *Imvo*. Both papers would do what they could to thwart the Cabinet, even, we fear, if in doing so they induced their proteges to take up arms, which would mean, as they ought to know, rushing to their own destruction."

WE have never denied that we were actuated by political motives; and the motives by which we have always been actuated are those of justice and well-doing. In connection with the Pondo question, it is noteworthy that so far as the views of the contending parties in our Parliament could be gleaned from their accredited organs, the Opposition as represented by the *Cape Argus*, has been foremost in promoting war, while the Ministerialists, as represented by the *Cape Times*, have been disinclined to fight. The *Christian Express* and ourselves being totally opposed to war, then, may claim to have been the best supporters of Mr. Uppington, in that both these papers have striven to save the Ministry from incurring the unpopularity of a native war. Our motto has always been *Salus populi suprema est lex*, and our endeavour has ever been to exalt it above the inconsistencies and exigencies of party.

THE *Eastern Province Herald* (Port Elizabeth) has the following words of wisdom: "A war with the Pondos just now would be extremely unpopular throughout the whole Colony, would be met with stern disapproval from Home, and would bring us neither gain nor glory. We don't want the Pondos country or their cattle, and we don't want to kill them off by thousands; we simply want to let them alone and to be let alone ourselves. The whole land is but just recovering from a period of depression which has called out the energy and strength of the people to the utmost. We have many of us been engaged in a long hand to hand conflict with actual destitution and want, and if the Government now calls upon us to undertake a native war, they will, we expect, find themselves before long out of office. Our policy with regard to Pondoland is simply to let the people alone and not worry them. If they themselves take the initiative and descend upon the Colony, they will sound their own death knell, and will lose both land, stock, and national existence. They probably, however, appreciate this fact quite thoroughly, and are not likely to put their neck into such a noose."

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Isaziso ku Mamfengu.

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

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

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa. THOS. MORIARTY. 5 August, 1886.

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

J. WARWICK TANTON

UNYANA KA MJACU,

Ungu Mteteleni Ematyaleni

Nombhali we *Mvumelano*,

EMTATA

NGUMFO oyaziyo inteto kwana masiko Esixbosa. Unokumela umntu kumatyala entlobo zonke kwi ofisi yase Mtata ku Mqanduli nase Elliotdale (kwa Bomvana). Izibheni uyakuziquba pambi kwe Mantiyi enkulu Emtata.

J. E. L. KULLING,
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LENDLU imiselwe ngokukodwa ukuba ibe yeyo kusebenza nokuyanga ngemiti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bumini nokuba sise gazini na. Lemiciza yenziwa ngemiti yeli lizwe. Nokuba umntu selelele ngendulo sisifo sokungapalazi iyasipilisa. Linokutumyelwa nge posi xa umntu aliyalezileyo, Litenjwe kakulu.

Ko Titshala

KUFUNWA o Titshala abane ziqiniseko kwi Simnari yase St. Matthews' (e Mtwaku) Keiskama Hoek. Kunqweneleka ukuba zibe ngabandla lase Church of England.

Kubhalelwa kutunyelwe iziqimiselelo zesimilo nemfundo ku Rev. CHAS. TABERER. October 30, 1886.

ISAZISO

UKUZE kungehli bubi nankatazo kolunga kunene ukuba bonke abanezikweli kulesiminari bazihlaule kwakwisituba seziveki zintandatu ukusuka kolwanamhla. Kwi Semnari yase Mgwali (Clarkebury), 21st October, 1886.

Amayeza Abantsundu

B. G. LENNON & CO.

Abapitikezi Bamayeza,

NGOKU batengise zonke Intlobo, zinezalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiquyana ngasinye. Anokufunyanwa ku Mr. P. H. POTTER, e-Jojosi emantloko e Tole, nakwa banye abarwebi. IYEZA LE PALO. Owona mciza wenene we Palo. IYEZA LOKUNQUMLA, ukuxaxaza nokuhlanya. AMAFUTA EZILONDA. INCINDI YOKUPILISA AMAZINYO. I-PILLS (Amagaqana) zenyongo. AMATONTSI AMEHLA ABULALAYO. I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo. IYEZA lika LENNON LOKOHLOKO. HLO. IYEZA lika Stretch Lokuhlukhla isifo samatambo (Rheumatism) nezinye ezibu njalo, namanye ke.

Indawo Yokuti-Kotso ko Ntsundu,

INENE LAKWA QOBOQOBO

Liyacela kulolonke uhlanga Olontsundu Okokuba umisa indhlu yoku xasa abantu abantsundu Ngokutiyisa Nangokutiyisa abo Amahashe Nangobuhlanti xa ba quba impahla ozinkomo kwakunye nempahla emfutshane eyakubiza amanani alula. G. FRAUENSTEIN.

Mr. J. A. BRIDGE,
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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 kumacalana onke e-Koloni. Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

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

Intlanganiso yase Tsolo.

INTLANGANISO yabantsundu ngemfundo Tsolo, yoba ngomhla we 26 November, 1886, e Mbokotwana nge 7 p.m., abafuna ukungena botumela amagama abo kum pambi kwe 20.

JONATHAN J. LOKWE, Act. Secretary. Mbokotwana, 20th October, 1886.

ISISULU
KWA BEET.

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

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla kanye nge nyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yekabanina. Ubani uyinkwema emva kometo imali. E Qonce, 20 July, 1886.

ISIKUMBUZO.] —U—

JOSEPH J. YATES,

OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza nemcimbi engemihlaba, nento zonke ezifezwa "nga magqweta."

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

Lishicilelwa umninilo, u JOHN TENGO JABAVU ngu HAY BROTHERS, Smith Street, King William's Town