

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, DECEMBER 8, 1886. No. 110

Kwabo bafuna Into ezintsha
ezintle !

Buzani kuzo zonke ivenkile enime-
lene 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 (Southey-
ville).

Into yonke etengiswa kwezindawo itshipu intle kanye.
Kunikwa amaxabiso alungileyo kanye kwezindawo
zikankanyiweyo ngayo yonke into etengiswayo
ngabantsundu enjengokudla, nezikumba njalo njalo.

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ITYALI ZETU ZOBOYA, zitsala igazi.

ITYALI ZETU EZILUFIPA, zipandla ilanga.

INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nentyantambo nezigqubutelo ngamaxabiso apantsi kanye.

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Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOCOKO.

QONDISISANI!

Ngexesha lokutengiswa

ko

BOYA.

Ikeleko

Ne Printi

Neminqwazi Yamadoda

Iswekile

Ne Kofu

No Mgubo

Zitengiswa ngama xabiso
apantsi kakulu.

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Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba
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COOK

Elika
Iyeza Lokukohlela
(Lingamafuta).

COOK

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Aka
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9d. ibotile.

COOK

Elika
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1/6 ibotile.
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COOK

Ipils.
1/ Ngebokisana.
Eka

COOK

Incindi Yezinyo.
6d. ngebotile..

COOK

Oka
Umaliza Westepu
sabant-
wana.
6d ngebotile.
Oka

G. E. COOK, Chemist,

COOK Urngutyana
Wamehlo.
6d ngesiqunyana.

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

W. J. DEALY,

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

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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 kuma.
calana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe
Nciba awutengisa tshipu kanye.

W. J. DEALY

UTENGA Umbona, na
Ma-
zimba. Nokuba ku-
ninzi ngalupina uhlobo okoku-
tya uya kuku rolela ixabiso
elipezulu kanye lase Markeni,
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Alikazanga libeko elinjengeli icam.

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 ngenqu zonke inyanga.
Impahla yokuqala eyakufika ne nqanawa
yobalapa mayela pakati kuka August lo.
Kauze kuhlola. Ndinika amaxabiso awona
makulu nge Mveliso yeli lizwe enjengo boyu
nokutya njalo njalo kuba ndiya kuyitumela
e Ngilane ngokwam.

P. H. POTTOR.

E Jojosi, July 27, 1886.

THOS. H. COPELAND,

BATHURST STREET,

E-RINI.

Uhlala aba neyona mpahla ininzi enjenge

NGUBO ZENTLOBO ZONKE

AMAFELANE

NE NGCAWA

Engagqitwa nayiyipina apa e Koloni ngobuhle.

Yena utengisa ngenani eli linganayo ko Ntsundu nakomhlope.

QONDANI!

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

O.DONIAN

Umteteli Marike Oncedisayo.

Oyakuku nika nelona cebo lipilileyo lokutengisa ngokutya kwako nge-
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BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

UNGA UNGAGCINA IMALI NA?

Ukuba kunjalo zitenge ingubo zako kwa

BROOKS
63, BATHURST STREET,
E-RINI

I SUTI ziqala kwi 18/6. Ibhulukwe ziqala kwi 5/6; Ibhayti kwi 7/6; Ihempe kwi 1/7, njalo njalo, kuzo zonke izinto zalendlu.

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Abatengisi bengubo zokunxiba,

YEKA UKUSELA UTYWALA.

KODWA ke ukuba uyabusela, sela obungangxengiweyo obucocekileyo, wobufumana ke kwa

O. DONIAN, Kwi Bala le Marike.

Yena akatengisi bumbi. ngobulunee kakulu.

I ALMANAK YE "MVO."

I ALMANAK yo 1887 iya kutunyelwa ngesisa ibe libhaso kubantu abagqibileyo ukuwubhatalela lomnyaka upela ngo December 31, 1886 Abaya kungena ekuqaleni komnyaka omtsha boyitunyelwa xa bange-ne ngemali kungena mlomo. Amagama amatsha ayamkelwa ngoku.

Umanyano nge Mfundo.

I NTLANGANISO yo manyaka yeli bandla iya kudibana e Rini ngolwesi-Bini evekini umhla wesine (4) ku January 1887, ngexesha le shumi kusasa. Ingxoxo eziya kusingatwa seza xelwa kade; eya kungena yeka Mr.

Iwe imiseleukuba kubeko intlanganiso zeziqingata, ezoti zona zitumele aboti banyulwe zizo baye kwintlanganiso eyona yoba yeyamahlalo onke. "Makumiswe ikomiti yokuyi qulunga Zendawo eyoba ngalamananene.—The Rev. the President of the Association, Rev. W. PHILIP, Rev. E. MAGABA, Mr. I. W. WAUCH. OPE, no J. TENGO. JABAVU (umqali-walengxoxo)"

BEN SAKUBA, Hon. Secretary. King William's Town, 25 November, 1886.

UMVUZU WE £1.

ULOWO wondilandisa Inkabi Efosi; mitandatu iminyaka ubudala; inopau kwindlebe yase kunene; itshiswe J.B. kwinyonga yase kunene. Ubuso beka batyiki-lwa ngomhlonto, kodwa abuhlumanga uboya obnkhope Libiwe e Roxeni ngo 20 October, 1886.

JAMES J. BOVULA.

Imvumo Yaba Ntsundu

(Native Concert).

NGOKUHLWA kom Vulo ngomhla we 20 December kuya kubako imvumo e-Town Hall, yalapa e Qonce Kongenwa nge ndaliso nange Sheleni.

INTLANGANISO yamadodana esiko lokungaluki iyakulilangana, ngo December 28, 1886, ngo 10 o'clock kusasa, apa e Peelton. A. H. MACI, Secretary.

Qondani Ningaposisi.

I MUTUAL Improvement Society yododana nomtinjana opesheya Kwenciba, yoba ngomhla 17 ku Ntsinga (December) e-Geuwa ngolwesi-Hlanu. Ayikubako i Tea Meeting. Amalungu ze abeko onke. SOL. D. MAQINA, Secretary.

Tyinira.

Ko Titshala.

KUFUNWA o Titshala abane ziqiniseko kwi Simnari yase St. Matthews' (e Mtwaku) Keiskama Hoek. Kubhalelwa kutunyelwe iziqimiso zesimilo nemfundo ku Bev. CHAS. TABERER. October 30, 1886.

Umanyao lwase Batenjini,

I NTLANGANISO yolumanyano iyakungena nge 17th December, ngo 9 a.m., kwi Native Agricultural Hall, e-Cala. Kofundwa amapepa ngamanene atile. Kwenziwe nengxoxo pezu kwalomapepa. PAMBANI FIGILAN, Acting Secretary.

ISAZISO.

KUYAZISWA ukuba isikolo sama Nto-mbazana (Boarding School), sizaku miswa Emtata, siqala ngo January 20, 1887. Imali iziponti ezinhlanu ngomyaka irolwa ekuqaleni kwekwata.

Mabati abafun' ukuzisa kona intombi zabo, nabafun' ukungqina ngaso, babekise ku Bishop of Mtata, bakualezise.

BONISANI

I MAZI ye hashe, ingwevukazi bulowo. Inesilonda. Itshiswe u S enyongeni yomlenze wase kunene. Lilahleke e Sikobeni ngo October lo ugqitileyo. Oli bonileyo elo bala wovuzwa aku xeleda u GEORGE PAMLA, Butterworth.

Ndicela Amehlo.

KULAHLEKE amahashe apa, mane zinkabi zone. Enye ibomvu inomgcana omhlope embonjeni, enye iyiponi efosi inebalana elimhlope emhlana pantsi kwe sali. Amabini amfusa mtuqwa noko elinye xa uliqondisa kufupi limfusi ngoku bomvu, lityebile linopau kulendlebe yasenene i half mantyi ngapambili. Ukuba kuko ongabona lomahashe makatumele kum CHARLES BEKWA. Lesseyton, November, 1886.

ABAZELWEYO.

KASHE.—E Beaconsfield, kwele Dayimani, u Mrs. M. A. KASHE ubeleke Inkwenkwe ngomhla we 10 November.

Ababhuhileyo.

MAZAMISA.—Kubhubhe Ehlobo ukumka kwelanga ngo November 16th, 1886, u JOSEPH AMBROSE, unyana ka JAMES MAZAMISA no MARIA ALVINNA MAZAMISA, obudala buzinyanga ezilishumi linyanganga ezitandatu ne ntsuku ezingamashumi amabini analusuku lunye.

Iveki.

UYACELWA wonke umzi ukuba, ulinge kwangalenyanga uyifinyezele ekupeleni kuka December lo imali yepapa. Nentwana encinane iya-kwamkelwa.

ABALESI bayacelwa ukuze bake baqwalasele kwi "Mpwana" amanqaku esiwenzileyo ngentlanganiso yintlaba.mkosi u Mr. Pelem.

IKE yana imvula e Natal ngeveki engapaya.

AMAGWANGQA elakwa Adamkok enze intlanganiso egqibe kwelokuba makwenziwe isicelo kwi Nkoezana sokuba elo lahlulwe kwi Koloni lipatwe pesheya.

KUSUKE ngenqanawa e Natal ikulu lenciniba zisinga e America nase New Zealand.

IYAWA lelemihla ilanga ukubalela. Izinto ezilinyiweyo ziqelile ukulivela. Kwabahlwayeleyo sekusoma imbewu, iyakumanqa pantsi komhlaba.

AMAGOSA Emvo makayi tumele ngokukauleza imali aseleyifumene ukuze liqondwe kakuhle inani eliya kutunyelwa le Almanak zonyaka ozayo.

USUKU lokudibana e Geuwa kwentlanganiso yododana lwa pesheya kwe Nciba lubuye lwaguqulwa kwakona. Lesa isaziso.

INTETO zaba bhaleli asizi tabateli pezu kwetu. Kanjako asi umelani nazo zonke. Abanye abantu bacinga ukuti oku incwadi esiyifikileyo epeni siyavumelana nayo, kanti saku zeke iluluvo lwake yedwa nabanye olo alutumeleyo lufakwe nje ngoko lu.

ABABANJWA base Monti basangwengiwe ngenxa yaba bini kubo abaranelwa nge ngqakaqa nakuba ingeka qondakali mhlope ukuba yiyo.

ISIDUMBU se Jelimeni elingu Welke langa-se Monti esa bonwa ngu Mxhosa etyolweni ngase Bhalini site saku kangelwa kwabonakala ukuba labulawa yingqele lilele kwelo tyolo. Namanxeba ayeko esiqwini wayesele tyiwa ngamaramncwana nentaka.

NGOM-GQIBELO ongapaya kogqitileyo Iku- li lase Natal e Congela libaleke lazi posa pambi ko loliwe latiwa tyum. Elinye lizi xhomile e Sydenham, kwase Natal. Anesitukutezi sobom.

UMZULU ongu Ndlalankulu obeye kuma. ngalela amapolisa e Mgungundlovu ngoku- fumane amdlel' indlala enkulu ambhomele ambambe engenzanga nto, ugwetyelwe yi Mantyi u Mr. Finnemore wanikwa £10 ukuhlanj wa.

BEKUKO idabi lamakaya e Natal pakati kwesika Mawele, Amambomvane nama Gwababa kwafa amadoda amahlanu.

ABANTU abanga abange poswe yi Almanak mabayi tumele imali itike apa pambi komhla we 20 December kuba liyakumiswa ngalomini inani le Almanak eliyakushicilelwa zotunyelwa kwabagqibileyo ukuwuhlaulela unyaka kupela'

LIZOLILE e Lusutu, nakuba Amangesi esiti Umhlonito umana ehambelana nenkosi zabe Sutu nezama Mpondo elinga ukuzidibanisa ukuba zilwe no Rulumente.

U MR. TSOTSO wase Mkgangiso, omnye we nkabi ezindala Elizwini lika Tixo ulishiye elizwe ngobusuku bom Gqibelo ogqitileyo Dec. 3, 86., e Hospitali yalapa e Qonce apo ebesele gulela kona. Ungawatye ngo Mvulo ngu Rev. C Pamla.

U MR. HOOIJER obe fuda engunobhala we Mantyi yase Lydeburg uzibulele.

IGOLIDE esuka e Natal etunyelwe e Ngilane ngo October yedwa ixabiso layo yi £5,900.

U NONGQAUZE we dayimani ne golide engene nakubantu abamnyama pesheya kwe Nciba sekuko into eninzi etenge iziqwenga zomhlaba ezakuzipandela.

LITI ipepa lase Mtata, iudleko ka Rulume- nte ngala mavalanti abantu abamnyama awaqaqke emdeni welama Mpondo kupuma £600 nge nyanga oko kukuti ngomnyaka ingayi £7,200 ngapandle kwendleko yomkosi omhlope.

KANENE imvula inga celwa nje kulindwe ukude kugqite ixa lokulima, lide litshe libe ngumqwebedu nelizwe, kupele nempahla.

IZIKOLO zangapandle zovalwa ngolwesi- Hlanu umhla we 17 December.

I PALAMENTE yase Natal iwapule umvuzo wo Mpati Micimbi yelozwe onganeno kwe Ruluneli. Ubefumana iwaka (£1000), ngoku unikwa amakulu asixenxe eponi ngom- nyaka (£700).

U MR. H. VARLEY umvangeli wama Baptist obehamba evuselela undluluke ngolwesi-Tatu olugqitileyo ngomkombe oyi Mexican ukagodukela kwase Ngilane. Ubahselwe ngamashumi omahlanu eponi ngabantu bese Kapa.

Liti ipepa lase Dayimani ibhokisi ezingamakulu amatatu namashumi asitoba anesixenxe (397) ezinemfakadolo ndawonye namawaka alishumi linambini (12,000) embumbulu zazo ebezikwi sitola esise Dayimani u Rulumente uzilayishe zonke zeza nenzo, kuzindlelwa ukuba zisondezela emdeni wela Mampondo.

KUWAKALA ukuba nge holidi ze Krismas inkunzi ze bhola kwi kaba elintsundu ziya kwapulana kule ntili ye Qonce. Seyikonya eyase Dayimani. Ziyagquba ziyapandula ezase Bhayi, e Rini, neyase Komani. Inyati le yalapa seyifumane yajama yasiyinyongo esigxeshileyo, selifun' undiko. Funza!

UKUDLWENGULA abelungakazi kukulile e Natal; ngoku basesihlanwini abelungakazi abapetwe kakubi ngolohlobo ngabantu abamnyama. Ngolwesi Ne olugqitileyo kudlwengulwe omnye umlungwazana ngumntu omnyama. I Palamente yelozwe icela i Ruluneli ukuba mayenze umteto wokuba umntu owenze eso sono makaxhonywe esidlangala- leni sabantu.

KONGEZE zamhini inqanawa ezixhobileyo e Ngilane kweze ntlola, zisa kiwa ezinye.

ESISIPANGO senze ulonakalo olukulu kwi mimandla yase Katikati ne Komani asifikanga e Shiloh, izilimo zakona zisakangeleka kakuhle.

U REV. JOHN A. CHALMERS ubhalele kwi pepa lase Rini uti yokuba ububi ngenxa yokulahleka kuka Mr. Brownlee koludushe lakoyo nama Mpondo.

NGOM-GQIBELO weveki engapaya kwe gqitileyo i Mantyi yase Komani ibiye kukangela isidumbu somntu omnyama ogama lingu Damane esicolwe endle e Talika sine nxeba lembumbulu ebumzi. Lomntu ube goduka egxotwe ngumlungu wake a Philip De Wet, bebengxilisen ngebhokwe.

ABONGAMELI besikolo salapa i Dale College banyulwe u Mr. J. S. Pressly, M.A., obeke ese Rafa ukuba asongamele.

U JAMES VOS udlwe iponti ezintlanu y mantyi yase Kapa ngenxa yokulibeta kakulu ihashe alikweyo entloko ngekalabatsi nentonga.

UMNTU xa angasaziyo kakuhle Isingesi aboyeka ukufane abhale. Sibe nentloni si Singesi nesepeli somzalwana wangase Dikeni obe bhalele ileli elitile, yasuka loncwadi yawa ezandleni zama Ngesi sesiyibona ezikorantini edwabuluka ngesi Ngesi esapukileyo.

ZITE xa zikobudala ubutongo intombazana ze Semnari yase Kapa yentombi zeza seyikala enye, kanti ituswa likakasholo lesandla segxagxa elingene ngefestile. Usuke omdala waqwa imatshisi ukufuna indlela yokupuma ngokomwaba kuba esazi ukuba kuza kulityalwa kukalwa oku kodwa.

IMVUMO ya Bantsundu balapa e Qonce iyakuba ngobusuku bom-Vulo 20 December e Town Hall.

IMFAZWE isenkulu e Nyambane, impiyama Vatuwa iqubisene neyama Putukezi kwi tafa lase Tshikingusana, agxotwa ama Putukezi kwafa ikulu kuwo naba pati baba tatu.

PAKATI kwamatyala abe pambi kwe Mantyi yase Rini ngolwesi-Hlanu ogqitileyo Dec. 3 kungeniswe u Richard Kawa obemangalelwe lidindala lisiti limbambe pakati kobusuku elondla efesitileni yendlu ka Mr. Jolly. Ute ukuzitetelela ube mquatu; lite idindala akuko nto abenayo ube hiliza nje u Mr. H. Underwood ute lomntu uke wafika wanqonqoza endlwini yake, kute kwakuvulwa wemka engatanga, wayengati uzite tshize. Unikwe iveki ezimbini entolongweni esebenza nzima.

INTETO engomhlaba oli Xukwane ko Nkosi u William Kama no Mayintlo- kwana iqale ngolwesi-Tatu olugqitileyo. Kude kwahlukwana ngom-Gqibelo kubanjwene alagwetywa.

IBINGANELISI mxhelo kade kuti lento ziyenziwa e Natal yokuqashwa kwamadoda odwa ngabelungu kungabiko zicakakazi, ufike irarasholo lendoda lihamba lituzela usana esitalatweni. Ibi bubugi kwalonto yodwa, asimangaliswa kakulu kokuhamba bebhomela abelungakazi.

MALIBE ikaba lase Dayimani linengxowa enzima yemali ukude litete ngokuzi kadlala ibhola kwelilizwe, kuba indleko yomntu emnye ayinakuba ngapantsi kwe £5.

ETETA e Kapa ngeveki epelileyo ute u Sir Gordon Sprigg lo Rulumeni wabo akangayo imfazwe nokuba ubani seleteta ntonina. Amampondo ayakuyiswisa yilenteo, makakuleke azame ukuvisisana no Rulumeni.

I RULUNELI u Sir H. Robinson wofika e Kapa ukuvela e Mauritius ekupeleni kwale veku.

IMVO ZABANTSUNDU

NGOLWESI-TATU, DEC. 8, 1886.

U Hon. UHON. C. BROWN-
C. LEE uzalise imi-
hlati yamitatu ye Cape

Mercury ngebali la Mampondo ngale minyaka ilishumi igqitileyo, ufike aqumkubantu belilizwe naku Rulumente sokuba "Amampondo makatunyelwe." Ngati akusokusinceda nto ukulandela na nayoyonke inteto ka Mr. BROWNLEE kuba lurozo lwezipozo za Mampondo ukwapula umnqopiso ababewenze ne Nkosazana nge 1844. Kobo luhlu uteta nangabaya babulali balingumi ababalekela e Mampondweni, waza u MQIKELA wala ukubakupa. Xa kuqwalasela izimvo zika Mr. BROWNLEE, umntu abokumbula ukuba u Mr. BROWNLEE lo kuko indawo eluzisi malunga naye le yokuba enoburara ngaku Mampondo ngenxa yokuba oludushe lukoyo upakati kwalo. Ezinyaniso azivelisileyo zingakangelwa njengenyaniso zecala lika Rulumente, eku-beni na Mampondo enezawo nawo, Nabo babulali ateta ngabo ngati ngabaya kwati kwakutunyelwa abapengululi ngu Rulumente wala u-Capt. BLYTH ukuyingena lonto, oko ke kwabonisa ukuba butataka kwetyala labo. Nokuba ibiyinene yonke lenteto ka Mr. BROWNLEE, kufike kuqabele eli lokuba kwakuteni na ukuba angapatwa gadavu kwangeloxesha Amampondo xa apule umnqopiso; kuba u Rulumente wayeya kuxhaswa ngabo bonke abantu. Endaweni yalonto ati esona Amampondo no Rulumente wona kwangeloxesha kanye wapula umnqopiso ngokusuka enze iyelenqele nenkosana epantsi ko MQIKELA batatabe umhlaba wake, ati yena u Mr. BROWNLEE kwakusenzelwa "ukum-tisa nokumohlwaya u MQIKELA" kwalo MQIKELA kwakutivene uya kuxa swa ngokomnqopiso. Yabingeyiyo imfanelo ukuti akuwapula umteto u MQIKELA nati siwapule. Kufuneka umnqopiso omtsha ngoku kuba lowa mdala wampulwe ngawo omabi-

yo ndiyazi kakuhle tina singabantu abantanda kunene ukubonela ifishini. Ngokungaphezulu, into eziyisiposayo kukubiza amagama abantu xa zishumayelayo, batete yonke into yokutanda ngomntu, kanti kuleminyaka igama lomntu yinto enkulu. Enye into kukuyakushumayela ngegonye endlwi yomntu ngapandle kwemvume yomninindlu, kanti umntu endlwi yake uyingwe, angamenza ukutanda kwake. Lumkani ke bodade—niyiqonde yonke into eninyenzayo. Ndim

AMAGQUNUKWEBE.

MHLELI.—Into ebambe Amagqunukwebu bubude benkosi yawo, isisidenge kakulu, ityafile, li otololo, into engenalo nezwi lobokosi, yaye ibusisa ngamapakati azidenge, anjengo Mteto ka Simxo, isizatu atenjwe ngaso u Mteto kukuba uyise ube ngunipakati omkulu ka Kama, waye ke yena waye liciko. Unkosi W. S. Kama umamadodana afundileyo ahaba eba lu-ncedo kwezinye izizwe, kuba akawakatale yena. Into enkulu ku Magqunukwebu lu-cuku lokumana kutiwa lo ngu Mngqika njalo-njalo. Yeha! Gqunukwebu uyacitakala, ulibele ngalamabho-njongo nje. Yinqaba u Kama ukuke abusise ngekaba elifundileyo ukuze kumane ukubonisa namapakati amadala. Gqunukwebu! Gqunukwebu! Oh Gqunukwebu, koda kube ninina ulele pezu kobu bude-ngebako? Vuka Welam Kama! Akuku bantu banengqondo na kwelikaba lakowenu lifundileyo? Akukataleki nokuba ngumntu engumntu wako nje ungu Mgqunukwebu, Gqunukwebu, oh Gqunukwebu. Ndiyapela mna

MGQUNUKWEBE.

Transkei.

[IVELA KU M'BHLELI WETU]

Kulusizi ukutwala ukuba e Willowvale zide zagxotwa zida zamhini i teacher zika Mfundisi U Hacker ngezizatu ezithi ezo Nkosi utywala buninzi akuko mntu owobelibele sisikolo Mfundisi. Ezindawo kuse Weza, nase Mvane, ngixota elona lithe legumbi lobobu kosi beni, niyakubona semishiywe ngamatamsanqa enu.

Amagqaba age Zagwityi atshise indlu ka Mkefelele izele kukutya. Kwati emva koko kwacolwa incwadi ixonywe emngeni ngase Ofisini kubhalwe lamazwi Umketelele ligwira, bonke ababantu batandatu bangama pakati bafileyo batatawe ngum Kefelele yaquba kakulu ke yona incwadi. Ezizinto zonke zipenjwa bubu hedeni nobutywala buninzi kangaka bungumxube ne kango.

Isikolo sika Headman Vetboyi asingengakule kwata kuba engenakufumana teacher engum Xhosa ute eyi Mfengu ebitunyelwe ngumfundisi mayi gxotwe Wati yena esake sifundiswa ngum Xhosa njengoko yena enguye, zinto zase Willowvale ezo.

Esisibonda sigxota Amamfengu saufumana lomhlaba ngokuzenza Imfengu yayiyi Sergeant e Mbhulu, yacela ubukosi ayim Xhosa kanti ngoku iyazityila iti ndandifuna umhlaba ndandisoloko ndingum Xhosa. [Hayi amakwale angeni etu bantsundu.—Ed. Imvo.]

Ute u Captain Blyth xa ayala Amamfengu e Geuwa kutenina lento soloko ndiva ukuba isikolo esitile sicitwe kungavakali ngezivulwayo; wawabonisa ingozi yoko unumzama lowo.

Isiyalo esibe sikulu : ute u Blyth Inkosi yinina ukuba kungabonakali misebenzi yokwaka ukuzo kubonakale ukuba niwumile lomhlaba wenu wati, damisani abata awuna tatifle, sanayo wona.

Isiyalo sika Captain Blyth esikulu kukubonisa ngokuba abantu mabagqoboke bangene ityalike baqinise izikolo zezwe labo ezondawo akufika kuzo ke mfondini wena egoboka ungabona ukuba noluhlobo lwe Nkosi ezinyanyusa uhlanga.

Wada wabulela ngalo no Nkosi u Sigi-di wati siyavuya uboti xa uyala tina ukankanye kakula ukugqoboka nezikolo zabantwana betu.

Umfana wase Tyinira obebe amahashe awanqumyulwa imisila e Nciba, ubanjwe e Xilinxela elahleke yinkungu. Abolunka amasela, ayabambeka tina Emamfengwini.

Kuyapitizela kwesituba sase Geuwa kufunwa igolide : usapo lwe teacher yase Zazulwana lwacola ilhlye elibalulekileyo, lanikwa u Gade no Mngqibelo no Sikicwa, bate bona baliqeqeza balilahla.

Native Opinion.

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J. TENGO-JABAVU.

NATIVE OPINION

WEDNESDAY, DECEMBER 8, 1886.

Mr. Brownlee and Ourselves,

ELSEWHERE in this impression the Hon. C. BROWNLEE has observations on the article, in which we attempted briefly to criticise his contribution to the *Cape Mercury*. We had, we thought, said enough

on the aspects of the Pondo question so far as they had unfolded themselves, that we did not intend to

trouble our readers with a further reference to the subject on which we feared we had wearied them. But respect for Mr. BROWNLEE calls for a notice of the contents of his present letter.

We had read, and have since at his request re-read, Mr. BROWNLEE'S disquisition on Pondo affairs in the *Mercury*; and either from an utter inability to master the shades of the meaning of phrases in the English language, or from sheer mental incapacity to grasp a three-column article, we confess the exercise involved in reading and re-reading the hon'ble gentleman's letter has left us exactly where we were after the first perusal of it; and Mr. BROWNLEE'S interpretation of his own language does not seem, so far as we are concerned, to improve the situation a bit. With Mr. BROWNLEE'S protestation of friendship to the natives we, of course, have nothing to do, Moreover, it may be that he has had "to stand between two conflicting parties or races, and in this position to hold the scales evenly between them"; but in respect of this unfortunate business not a word escapes him which can be construed as being favourable to the Pondos, although the taking of UMQIKELA'S land behind his back, and the subsequent studious unwillingness to meet him to explain and arrange matters stand confessed as outrageous proceedings. It was in view of this colossal fact that we stated that the spectacles through which Mr. BROWNLEE looked at the question were tinted with prejudice, and that he was a partizan of the Bacas and Xesibes with whose real grievance relating to Pondo thieving we heartily sympathise. But in regard to the Baca-Xesibe grievance we blame Government which—by boning UMQIKELA'S land, and thus themselves trampling on the Treaty—quit incapacitated themselves to enforce respect for the other provisions of it. With Pondo stock stealing on the one hand, and Government land stealing on the other, we contend Mr. BROWNLEE has not succeeded "in holding the scales evenly between the parties."

In this connection we might state that it was possible to misunderstand Mr. BROWNLEE, but it certainly was far from our mind to "willfully misrepresent him in our English sub-leader of the 1st December." And, again, nothing could be further from our mind than "to assert or insinuate that what Mr. BROWNLEE stated to be "facts from his own knowledge" and observation are falsehoods." Our duty as public writers compels us to maintain a judicial attitude in these controversies, and in regard to each fact stated by Mr. BROWNLEE on behalf of the Government we are bound to put the Pondos in the box, and not condemn them unheard. But Mr. BROWNLEE "cannot consent to have his facts decided upon or upset by such shifty judges." This serves to establish our charge as to his being a bitter partizan against the Pondos.

Mr. BROWNLEE says that "it is not the truth" that he "urged upon the Colony and the Government that the Pondos must be crushed." Of this we are surprised, for the expression—"the Pondos must be crushed"—occurs twice in the honourable gentleman's epistle. First in this connection: "Sir BARTLE FRERE is reported to have said 'the Pondos must be crushed.' He was right;" then, in the sense in which Mr. BROWNLEE says he used it. But even by the light of his exposition we are driven to the same conclusion. Logically put, this is the simple statement of Mr. BROWNLEE'S argument: the Pondos must fulfil certain conditions, which if they fail to do they must be crushed, but being a perfidious tribe—"shifty judges"—the Pondos cannot fulfil these conditions: ergo, the Pondos must be crushed. Surely Mr. BROWNLEE

It will gladden the hearts of the best friends of the Colony, to learn from the lips of Sir GORDON SPRIGG himself that "the Government was reluctant in dealing harshly or hastily with black races." This the Premier said at a ball given to the Cape Town Highlander Volunteer corps last week, and he added that "he felt that for the present, and they would be glad to hear in the interests of peace, their services would not be required, as, whatever some people might choose to say to the contrary, he and his colleagues had reason to hope that the Pondo difficulty would result in a peaceful solution." This is a welcome declaration; and we trust no impossible conditions will be placed in the path to a peaceful end of this unfortunate question. The Pondo leaders ought to be encouraged by this, and hasten to come to an understanding with the Government. Let the parties act on the give and take principle. A war is to be deprecated on every account. So excitable is the temperament of natives that, once the tocsin of war is sounded, tribes and tribes in the Transkei may be thoughtlessly drawn into the vortex of strife; the slow progress of civilization amongst the people arrested and much of the fruit of missionaries' labour swept away. Moreover, its demoralizing effect on colonists engaged in it would be marked and deplorable. In view of these circumstances, then, it is most reassuring to learn that the Government are anxious for peace, and to know, as we do, that the Pondos are in a like frame of mind. It is now certain that if peace is not brought about it will be due solely to the unpromising agents that Government are employing on the Border. In view of the importance of the issues involved, no time should be lost in remedying this defect. The country has explicitly made known its demand for Mr. W. B. CHALMERS,

Editorial Notes.

In a recent issue the *E.P. Herald* had a nasty personal reference to the Editor of this paper, based on a correspondent's letter, which appeared in these columns, for which, of course, we could not be held responsible. The following, however, culled from the columns of our respected contemporary has acted as a balm to our wounded reputation:—"The *Imvo Zabantsundu* has entered on its third year of a useful existence. The editor deserves congratulation, for his paper is a power, and is read extensively amongst Cape Natives.

We hope, at an early date, to remark on the appeal case, *Binda and others vs. Simkins* (collector of House Duty), tried before the E.D. Court, which was decided against the collector with costs, both on appeal and in the Court below. We very much fear material for cases of the kind may be found in these parts.

It is natural that much feeling should be evinced in Natal at the oft-repeated criminal assaults by Natal Natives committed on European ladies. All the information we possess on this subject goes to show that the domestic system of Natal is very much to blame for these deplorable occurrences. The system is correctly stated by the which says:—"Full-grown native boys are employed about every kind of domestic office, especially as nurses to children. It is a most unnatural position for them to be placed in, and is sure to lead to evils of the kind now agitating Natal. The difficulty is hard to be got over, in the absence of domestic servants, but the plucky little colony should be equal to it."

CAPTAIN ELLA, of Queen's Town, sends us some of his reminiscences of the history of the Pondos thirty years ago, which we are glad to receive, and which shall appear in our next.

OUR correspondent in Basutoland writes to the effect that rains have just now begun to fall in that territory. The wheat crop has failed. He gives a flat denial to the report that has been going the rounds that the Pondos are intriguing with the Basutos. It has not even entered the dreams of the Basutos to fight the English. For our part we did not credit the report of the intrigues, and knew that the alarmists had to do with it.

CORRESPONDENCE.

MR. BROWNLEE AND THE *IMVO*. Middledrift, 3rd Dec., 1886.

Sin.—One of the highest compliments ever paid me in a period of forty years' service was uttered by the Hon. J. X. Merriman while my retiring allowance and past services were under the consideration of Parliament, and when Mr. Merriman affirmed that though a friend of the natives I was not blind to their faults. One of the most difficult

in which a man can be placed is to stand between two conflicting parties or races, and in this position to hold the scales evenly between them; and this has been my unfortunate position ever since I have been in the service of my country. It has been my conscientious endeavour to do my duty without fear, favour, or prejudice, and hence on my retirement in my old age Mr. Merriman's testimony was most gratifying to me, for the greatest unkindness to a barbarous people is to be blind to their failings, to palliate their misdeeds, and to screen and defend their wrong doing.

It is not now my intention, Mr. Editor, to inflict on you and your readers a three column article as I did on the *Mercury*, but rather ask you again to read that article, as you have either misunderstood it or willfully misrepresented me in your English sub-leader of the 1st December just to hand. The object of this three column article was to show you and others that, for any and all time between 1879 to 1886, the Pondos continued a course of actions which would have justified the Government, during any part of that period, in sending a force to punish them. I dealt with facts more than opinions; but you throw discredit on my statement of facts for the reason, as you assert, that I am "a bitter partizan against the Pondos, and one whose spectacles are very much tinted with prejudice from reason of his close contact with the question." "The facts he adduces can only be regarded as giving the official view of the question while the Pondos, no doubt, have their own." Do you mean, Mr. Editor, to assert or insinuate that what I state to be facts from my own knowledge and observation are falsehoods, and that the Pondos can prove them to be such? If not, your statement looks very much like it. You have no doubt seen Mr. Irvine's propositions to the Pondos, published in his letter to the *Argus*, and taken over by the *Mercury*. Have you forgotten that a few days after the Pondos told Mr. Irvine that they had accepted his propositions you published in the two a repudiation by Umhlan-gazo on behalf of Umquikela and the Pondos of the fundamental principle on which those propositions were based, and have you not seen the published statement of Mr. Hamilton McNicholas, that he was dismissed from being Secretary to Umquikela for urging his acting on Mr. Irvine's propositions. But if it comes to the point they will throw Mr. Irvine and his five propositions overboard, and will find fifty reasons besides the true ones for Mr. McNicholas's dismissal. I cannot consent to have my facts decided upon or upset by such shifty judges, but it partisanship means a five years pleading with the Pondos and pointing out to them in earnest and friendly terms that the course they were adopting would lead to their eventual ruin, then I plead guilty; or if partisanship means pleading and urging for redress for a people under my care, harassed, attacked, plundered, and shot down, and their country devastated for seven years without redress from the Government which was bound to protect them, then again I plead guilty; but if partisanship is a suppression of the truth or a publication of only half of the truth—as you have done in my case—I plead a thousand times not guilty. You charge me with "urging upon the Colony and the Government that the Pondos must be crushed." Now this is not the truth. I have not the *Mercury* here for reference, but if you will refer to it you will find that the sentiments I expressed were to the following effect: The unsettlement caused by the Pondos; the injury to our trade and revenue; the retardation of settlement of East Griqualand by farmers; the drain on our resources by keeping up a large force on the Pondo border; and the great expense incurred in raising two armies for the protection of our subjects against the Pondos must cease. If the Pondos made satisfaction for past wrongs, and left our trade free and unhampered, respected the lives and property of our subjects, and gave guarantees for future peace, and were just and friendly neighbours, there was no reason why they should not, till the end of time, be a free and independent people; but if, on the contrary, they persisted in the course they have carried on for the last seven years, then, in the words attributed to Sir Bartle Frere, I would say the Pondos must be crushed. This, from memory, is what I believed to be the substance of what I wrote to the *Mercury*, and is very different from the sentiments you attribute to me.

There are many other points in your article to which I might allude, such as the doubts you insinuate against Capt. Blyth and myself regarding the ten murderers; but as I do not wish to inflict a three column article upon you, and as you have not yet mastered the contents and intention of my three column article in the *Mercury*, I again refer you to it, and conclude by remarking that your charge against high officials, magistrates, military officers, traders, and those who expect to get fat contracts, has virtually fallen to the ground, for in proof of your charge you can only cite Mr. Stanford's suggestions to Government of January 1886. I had urged more decisive measures. The course suggested by Mr. Stanford, like that adopted by Sir Bartle Frere in 1879, was more merciful; it was short and sharp, and if not decisive it had at least this advantage, that it did not risk the lives of Europeans in Pondoland, and it has brought the Pondos to a more reasonable state than ever they have been since 1879.

C. BROWNLEE.

ISAZISO Indawo Yokuti-Kotso ko Ntsundu.

INENE LAKWA QOBOQOBO

Liyacela kulolonke uhlanga Olontsundu Okokuba umisa indhlu yokusa abantu abantsundu Ngokutya Nangokutyisa abo Amahashe

Nangobuhlanti xa ba quba impahla ozinkomo kwakunye nempahla emfutshane eyakubiza amanani alula.

G. FRAUENSTEIN.

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 iyakute-ngwa 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.

J. E. L. KULLING,

New Street, E-Rini,

Ilgqira elinyanga ngemiti yelilizwe

LENDLU imiselwe ngokukodwa ukuba libe yeyo kusebenza nokunyanga ngenemiti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bumini nokuba sise gazini na. Lemiciza yenziwa ngemiti yeli lizwe. Nokuba umntu secelele ngendlu sisifo sokungapalazi iyasipilisa. Linokutumyelwa nge posi xa umntu aliyaleziweyo, Litenjwe kakulu.

YIYANI KWA

C. A. JAY & CO

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe
Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

J. WARWICK TAINTON

UNYANA KA MJACU,

Ungu Mteteleni Ematyaleni,
Nombhali we Mvumelano,

EMTATA

GUMFO oyaziyo inteto kwana masiko Esixhosa. Unokumela umntu kumantla entlobo zonke kwi ofisi yase Mtata ku Mganduli nase Elliotdale (kwa Bomvana). Izibhono uyakutaziquba pambi kwe Mantyi enkulu Emtata.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

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

ISIKUMBUZO.] —U—

JOSEPH J. YATES,

OBEKE ESE BAYI.

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

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

ISISULU

KWA BEET

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

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa amayeza nge Posi xa behhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa I-posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza, The Laboratory, Fort Beaufort.

Ndicela Amehlo.

NGOMHLOBO wam u Dawe ongama lingo DAVID JAFTA BETELA. Ndahlu-kana naye e Tunxa ngase Mtawku ngo 1885. Ongandilandisayo angatumela ku Mhleli we *Mvo* nokuba kum.

W. B. MPANDE MAGIDIGIDI, Bira School, Stourpoot, Peddie.

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