

IMVO ZABANTSUNDU

(NATIVE OPINION)

Authorize Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 3, 1887.

[No. 143.]

1

God save our gracious Queen, Long live our noble Queen, God save the Queen

I JURHII II

DYER AND DYER

Kulevenkile i Jubhili YOMNTAN' OMHLE INKOSAZANA
Iyaku kunjulwa. Woti ngalenyanga ka JUNE otenge kwi-
Venkile yetu ye Ngubo impahla exabiso liyiponti abuye
Ayinikwe I 2s.6d. Into yonke eyimpahla

NENTSHA ATOTYIWE AMANANI

NKOSI SINDISA UKUMKANIKAZI!

Ndalamba, Ndapel' Isoya
FOLOKOCO!

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

Impahla zitu ezintsha zifikile

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

Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

I tyali ezi lufipa—zilala " too."

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

I Printi—Ikeleko—Ilinzi — Amalapu ehempe—Izitofu
(ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu
ngoku ngum' mangaliso.

Ezamanene ingubo esezi tungiwe.

Ibatyi ne Bhulukwe ze kodi " ebanzi."

Amanene ayazisikelwa azitungelwe ezawo ingubo
ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOCOKO.

NANTSO INTO OBUKADE UYIFUNA.

BAHAMBI NO MZI WASE QONCE

PAUL XINIWE,

UVULE

IKAYA LABANTSUNDU, DURBAN STREET, E-QONCE,

Entla kwe " Mvo Zabantsundu " ezantsi ko Ngomti opezulu.
IYINDAWO ENTLE YABANTU NAMAHASHE
Kuni ke NTO ZAK'WETU.

PEARCE & BROWN,

Abatengi bezi Limo, nezi Kumba,
Betengisa yonke into

Sine ntlobontlobo ezinyulwe kakuhle zabantu base
Sikolweni neza Maqaba.

Impahla yetu siyi tengisa ngamanani apantsi ukwe- nzela
lamaxesha sikuwo.

Sine Bhokuva ezine ezintsha, nenqwelo ezisixenxe eseke
zasebenza esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wenqwelo apa, umsebenzi awenzayo
ufekekile, kanjako ubiza imali epantsi kanye.

YIZANI KUZIBONELA, KWA PEARCE & BROWN. Umgomanzi, Pesheya kwe Nciba.

Ofuna Ukwanana amatokazi Egusha.

UFUNA ukwananisa ugamatokazi amashumi amatandatu Amatokazi Egusha, amanye
ngamitshi ngehamile.

T. W. BRAGG.

Weza, Willowvale, 4th July, 1887.

KWIZI HLOBO ZAM EZINTSUNDU

J. E. L. HULLING.

ONYANGA NGEMITI YASEKOLONI NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelele kwi

Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site
kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele—
xa umntu ebehlwe lihase elingwevu nokuba sesinye isifo.

Oka Kulling umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkulu 10/

Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/

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

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

Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange
bokisana, 2/-, 5/-, 11/-, ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hleli
zicininwe.

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

QONDANI!

Umnikelo wamaphepheke wo
1887-88.

UMZI ontsundu omele umandla wase
Qonce uyatyelwa ukuba

Irafu Yamaphepheke

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

Umteto ubavumele abantu ukuba ba- hlaule
ngokutanda kwabo de kube ngumhla wa 29
SEPTEMBER, 1887. Abayihlaule ngapambi ko
29 September bamelwe Li- shumi Lesheleni
ngendlu. Kwakona ngalo eloxesha abalunge e
Xesi mabahlalele ku Mr. KING, abalunge ku
Qoboqobo ku Mr. VERITY, abalunge e Tamara ku
Mr. DICK.

Emva ko 29 September eyakuba ingahla-
ulwanga iyaku nikelwa ku MAGQWETA. ukuba
ayibute. Ayakuti ke ubani oyakuba
engabhatalanga de kwayileyomini amelwe
kuhlaula Ishumi elo lesheleni, selinetole
elizisheleni ezimbini, kwanendleko yama-
ngweta ngendlu nganye. Impahla iyakuti- njwa
itengiswe. Yonke ke lonto iyakudala indleko.

Akunguwo umnqweno ka Rulumeni uku- timba
impahla yabantu, mhlambi ukuba- nyanzela
ukuba babhatele imali engapezu kweshumi
lesheleni ngendlu. Kodwa ukuba abantu abavumi
ukuyihlaula IMALI YA- MAPHEPEHEKE ise
lixesha, ukuba ba- yadukisa, akuko nto yimbi
enokwenziwa ngapandle kokuba ibizwe
ngokugadalala.

Ndinga ke abantu bangabonisa ukuba banayo
intelekelelo, nokuba kulilungelo labo ukuba
balihlaule Ishumi Lesheleni nge- ndlu ngapambi
kosuku Iwa 29 September, endaweni yokuba
bamelwe kuhlaule ne yasohlwayo kwanendleko
yamagweta; itinjwe impahla yabo itengiswe
ngento engeyakolonto kuba besuke bakunyabela
ukuhlala ngapambi ko 29 September.

Landelani ioebo ehlungileyo xa nilinikwe ise
lixesha.

W. B. CHALMERS,
Umantyi. Civil Commissioner's Office,
King Williamstown, 1 June, 1887.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse
Shaw.

BONKE abantu aba kwindawo ezingena

Magosa am bowatunyelwa onke amayeza
nge Posi xa bebhalele kum batumela izi tampo
nokuba yi mali ehamba ngepepa 1-posi (P.O.O.)
Imali yawo yi 3/6 lilinye, ngapaandle ko *Mpilisi
Wenene* (Sure Cure) oyi 8/6 ukuba imali
tunyelweyo igqiteyo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

Isaziso ku Mamfengu.

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

Impahla kanjako iyakute-
ngwa ngemalana encinane xa
sukuba umntu eze eyipeti ima- li
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.

Isaziso se Gqweta.

UMAKISI, elinye u GQADUSHE awabantu
abantsundu, elise Ngesi MAX KAYSER uyazisa
ukuba uquba umsebenzi wokubuta amatyala,
izikwelitii zentlobo zonke. Umela namatyala ezi
ofisini ze mantyi apo afunwe kona. Unesiqiniselelo
sake sakwa Rulumente se 1874 (General
Commission and Enrolled Agent, Collector of
Debts, and Practitioner in Magistrates Courts), I
Ofisi yake ise Mbulu kwa Mr ARNOLD. Umrumo
wale misebenzi utabata ne mpahla (Stock)
ngexabiso layo lase malikeni nxa imali ingeko.
MAX KAYSER, Enrolled Agent.
Mbulu, 14 May, 1887.

KO-TITSHALA.

EBHAYI kwisi kolo sase Rabe (Independent)
kufunwa Ititshala enesi Qiniselelo—Esimilo
silungileyo nenoku zixela ndawo eyaka yakuzo
kubuziswe kuzo ngayo. Oyifunayo le ndawo
makabhalele ku

REV. JAMES PRITCHARD.
Port Elizabeth.

IMVO ZABANTSUNDU (NATIVE OPINION)

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele 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.

J. G. NICHOLSON,

Iqgweta elise zincwadini zakomkulu nomteleli wama Fandesi,

E-NGQUISHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kwelithi z Bhatalwe kwa ngoku.

Yonke into ayi patisiweyo ifezwa ngokukauleza. Uli Gosa le Colonial Mutual Life Assurance Society.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla chabayo kanye ngenyanga e Mtonjeni nase Bahini. Yonke i miso emva, kwe malike batengisa impahla chabayo nokuba yekabana. Ubani uyinikwa emva komisito imali. E Qonce, 20 July, 1886.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo ncedisa. abafuna ukutenga nokatengisa, e.Town Hall, Kwisitara esingapantsi esesitatu, No. 3, Kwinkundla ye marike, E QONCE

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

Amaxabiso alungileyo uyawanika ngento eziyengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni. Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

W. J. DE ALY

TENGA Umbona, na Mazimba. Nokuba kuninzi ngalupina uhlobo okoku-tya uya kuku rola xa ixabiso elipezulu kanye lase Markeni, e-Qonce.

GEORGE GIE,

I-rente yo Mhlaba, no Mteto noku Tengisa, GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kauleza, ini-kwa umninio kwo oko. Onke amatyala aba ntsundu etetelwa ngemali encinane kakulu. Uli Gosa le South British Fire Insurance Company of New Zealand.

Imisesane ye Golide

yoku Tshata,

7/6 umnye.

Ingeji ze Golide,

7/6 inye,

KWA

J. HILNER, E Qonce.

Ingcibi ye Watsha nentsimbi zokwata.

ISISULU.

KWA BEET. IMPAHLA ihleli yodwa ngase ntolongwe- ni endala. Ingcawa, ilokwe, ibhulukwe, amashasi, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarkeni.

Intlanganisano.

INTLANGANISO ye Lungelo le Mvo yase Tarkastad (E Skapu) iyakuba ngolwesi Hlanu ngomhla we 12 August, amalungu abeko onke. A. N. J. NKOMO, Vice. Secretary. Tarkastad, 23 July, 1887.

Kufunwa.

INDODA ekwaziyo uku Bhexhasa noku Tolika. Abe ngumntu olikolwa. Bhalela ku REV. T. E. MARSH Etembeni. Umzimkulu. Griqualand East.

Abatshatileyo.

MELE—MPIKWANA.—E Cala kutsha-tiswe ngu Rev. John Nobanda, nge 8 ka July u THOMAS TELE no MARIA MPIKWANA.

Ababhubhileyo.

MAHALL—Ngomhla wa (21 July) 1887 kubhubhe e Mbulu u NIKWANI MAHALI, umninawa ka Mr. John Mahali obesifa hlahla.

LOKWE.—Ngo July kubhubhe u JACOBUS LOKWE, unyana omkulu ka Lokwe kwa yi fever.

U BISHOP Ellicott uti, ukutatela kwixa lokungena ebukosini kuka Victoria etya- like ezintsha zase Tshatshi ezakwewo e Ngilani ngama 2,000; ezivusiwewo 8,000; iyonke imali eyacitwa kulowo msebenzi wo- nke zigidi ezimashumi matatu (30,000,000) eponthi.

INKOSIKAZI ka Rev. Mr. Leckie wase Airth e Skotilani ubenentsuku aman' ukuti intloko iyambulala ekufeni kuka June. Ute umfundisi lowo engeko wabuya inkosikazi ibanqamle lwobatu abantwana nayo izibulele. Enkudlwana inkwenkwana ibi- minyaka mine ududala, eyokugqibela beku- xa ikasayo. Lento yenzenka siko isisakanda nendodakazi yake kodwa babengeva ngenxa yobubanzi bendlu.

INKWENKWE yase Kapa ibiman' ukucukula itshoba lehase ngentonga lasuka ihashe le-suka ngawo omabini amaqina, ndyoro, kwapela, yangcwatywa.

IMFENE azisoze ziyekwe ukuranelwa ngokutakata. Inene lase Kimberlwe livule ngobungxamo egumbini lokulala, sake lagagana noshoco we mfene ngezifuba nemibombo, wati kuba oka' shoco umbombo mku-lwana laqengqwa pantsi Ingesi wapambani-sa wapuma umduma. Lite lakuvuka lafika yapulwe yonke into enokwupaka ozilampu nozipili ozi inki namafuta egalelwe ezihla- ngwini naseminqwazini nentwana ezinga- manzi zapalazwa kwangcoliswa yonke into Kute kusabutiwe emva kwe dinala kweviwa seyilityobo neshwagashwaqwe esitiyeni kanti ikwayiyo yapula imiti, yasukelwa yasuka yeza kungena kwase ndlweni yenza kwa elo tyobo. Balinge ukuyibamba yamhluma engo- lweni omnye basebeyi dubula imka nexebe.

U CANON WILBERFORCE entshumayelweni yake ayenze ngenyanga efilyo eyibhekisa kudodana olu lungiselelwa ubu Fundisi wa- late ngabukali ukuba ukulolama nokuzitoba zezona ncam zobu Fundisi. Uwavuse ka- kulu amadoda lawo ukuba angabi namqala wama wonga, kanjalo angacingi ukuti xa afakwe ebu Fundisini akwindawo yokuba azipakamise.

INQANAWA yokugqibela evela e Ngilani ifike nezi ntlobo zintsha zemali zisand' ukwe- nziwa. Iceba eliziponti ezimbini nelizishe- leni ezine.

U CHARLES MARTIN udlwe if55 okanye inyanga entolongweni yase Bhayi ngokw- upala umhlali womfo ka Njokweni.

NGALEMVULA yokugqibela ite xa ingenayo e Kapa itreni ngokuhlwa yanatela umfo ogama lingu Ruza. Ubenqumla indlela yayo, wayiva seyikufupi wati uyajika kanti uyakungena kuyo.

INDLU enkulu ye Palamente ivumile uku- ba abarwebi base (Glen Grey) Batenjini basikelwe imokolo ngantandatu emnye anikwe itayitile.

ABEMI base Rini bacela u Rulumente ukuba makangamvali impela uloliwe wase Cawa, makuhlale kuko itreni emana ukuba abantu kona kude kulunge amaxesha ibeko imali. U Rulumente ute usayi kangela lo- nto.

LIVUNYIWE icebo elingeniswe ngu Mr. Innes e Palamente lokuba kunyulwe amado- da atile apicote indlela ezipetwe ngayo into- l'longo zelizilwe: nokuba lawo madoda eze nelona cebo acinga ukuba zifanelwe ukupa- twa ngalo.

LITI ipepa lase London inkazana yase Gloucester Road ibonwe seyisiwazi qanti pansi iqauka ukupuma kwetyalike. Sisiwe e hos- pitale isidumbu saqangukulwala ligitira elifi- ke kuqekke isitya segazi esisesifubeni. Lite igqira isizatu izincine kakulu ngesitezi nezinye izinxibo zangasentla kwati ngokupe- fumla nzima ngakuquondio yona sika sa- gqabuka isitya segazi. Intw' chiala siyxelwa.

IMALI yamaphekepheke mayirolwe ngaba- ngeykayiroli, ekufeni kwalenyanga izayo se- kuya kutinjwa kuba yoba seyinzalala.

ABALAU LI base Natal bexhaswe ngu Mhla- li-Ngapambili we Palamente yakona bale kwapela ukuba kungeniswe kwelozwe olu- hlobo lwase Koloni lolaulo lungu Ngapela. Ndikule (Responsible Government). Basa- funa ukuba imicimbi yabo yonke igqitywe yi Nkosazana.

IFAMA nempahla yonke ka Slotile (Mr. John E. Slater) nganeno kwe Nxuba kwisi- qingata sase Dikeni imikwe ezandleni ze Gantlo enkulu ye Jaji e Rini namhlanje ngenxa yezikwefiti.

ELIPESHEYA kwe Nciba lonke nelase Mbo ukusa e Kokstad liya kumelwa lilungu elinye kwindlu enkulu ye Palamente.

ISIKO lesi Xhosa lokwabiwa kwelifa libu- lewe yi Palamente.

INGQUNGQUTELA yabafundisi bamahle- lohlo ase Natal ibihlangene e Tekweni nge- vek'i egqitileyo yonganyelwe ngu Rev. E. Pixley.

EMVA kosuku loquqala luka October kufu- neka amafama ezibizile ubuhlanti zalala zo- dwa igusha ezinokwekwe.

LITE lakupindwa ukuxoxwa icebo lika Mr. Hofmeyr e Palamente lokuba abavoti abant- sundu bakululwe ezipasini lachaswa shu- shu licala lika Sir T. Scanlen ngesizatu so- kuba asiloebo liyelenge, ibiyele kude inkomo. Kute kodwa kwakupakanyiswa izandla oyisa ama Bhulu ngenani.

U MR. JUSTICE DWYER obesand' ukupuma ebu Jajini ngenxa yokungapili ubhubhele e Kapa ngolwesi-Hlanu Iweveki egqitileyo. U DR. ATHERSTONE ukuchasile uku- siwa kwalengxoxo ekomitini. Kuvunyelwene ukuba ingene ekomiti- ni, wesuka esihlalweni Umongameli, kwacelwa u Mr. Ebden ukuba asitane.

UMBANJWA obemince udonga Iwentolongo yase Bhayi wapuma ubuye wafunyanwa.

NGOMSO ngokuhlwa yi Timiti etyalikeni yama Wesile alapa.

KUNGATSHISWA kwelizwe kudla ngokuba nenqozi. Ngase Johannesburg e Roode- poort ite xa indulukayo inqwelo ka Dr. Hall apo ibikulule kona yatsha ngca, babe- ngati ngxashi ngxashi ukubaleka wabafu- mana bangena etentyini abelungu, watsha buxu umbhexeshi umzimba wonke.

AMALAWU amabini alindiselelwe i Jaji e Rini ngokubulala.

ITOLOFIYA iyanda kakubi e Rafu iyakulo- nakalisa ilizwe ukuba ayisetyenzwanga.

UDODANA ne ntombazana zapesheya apa Eshihlontweni kuhanjwa ebakweteni; into ekangeleka kakubi kusapo Iwase sikolweni.

IKULI elingu Isaac Brown lilindiselwe i Jaji e Kapa ngokubulala umfazi walo.

O TYELINGANYI no Sihabana baxhonywe kulenyanga ifilyo e Kokstad, babegwetywe kwa Qumbu ngokubulala u Tolofiyana no- mkake.

UMFO abati ngu McLeod wase Kapa uzi- bulele ngokuzintywilisela etankini.

NGALEVEKI igqitileyo yodwa zide zamhla intombazana zalapa e Qonce ezizalela emoyeni. Enye yeyakwa Gqadushe ebonwe ngabantu base Rabula iqudalele endleleni yenqwelo ebaleni kosana ; enye yeya Panti Kwamahlali Emgqakwebe ebonwe seyenge- na ngamandla kwenye indlu kwa Brownlee Station, yati ingekabuzwa nemvelapi kwevi- wa ngosana selukala. Izisu zininzi.

AMANGESI ase Kokstad seleteta ngokuti ayakunyula u Mr. Donald Strachan ukuya kuwamela e Palamente.

ABANTU bayapela kubhadwa kwele Golide ungafunyanwa nomkonzo wababulali.

NGOMVULO ogqitileyo u Mr. Fuller unge- nise e Palamente umtandazo ovela kubemi base Kapa betandzela ukuba inqila obunga- tengiswayo kuzo utywala mazandiswe. Se- betsho emva kwinkundla yama Bhulu.

I Komiti eyayi nyulwe yindlu Encikane ye Palamente ukuba ikangele isikalo sika Mr. Wrensch uti wadlwe' indlala ukuku- tshwa kwake ebu Mantiyini e Bhofolo, iti ingxelo yayo wayefanele kukutshwa.

A MAJAMANI seletyala amatapile.

I Komiti ye Palamente eb' ikangela 'indle- la eziza kwandiswa ngayo inqila zemihlaba eyalwelwayo ukubutengisa utywala ingenise ngokuti yokuba lengxoxo isabaxakile ngenxa yale ngxoxo ka Mr. Hofmeyr esingetweyo li Bandla, yokubakulula emitetweni ebucala abavoti abantsundu. Kubonakala umahlulo ungena kwenzeka xa kuka abantu abavunye- lweyo ngumteto ukuba babutengiselwe utywala, ngokoke makulindwe apo liya ku- puma kona icebo lika Mr. Hofmeyr.

I JUBHLI ye Pope. Inkulu ye Remente zonke zama Roman Catholic ehlaya e Roma iya kuba ngo December oziyo.

UTE U Mr. De Wet akubuzwa e Palamente ngu Folsi Mr. Frost) ukuba uyayivana le- nto yokuba kwimimandla esentla ko Qooqo- boqobo abantu baxinene kakubi wakanyela, wati lonto ifana nalento bekusitiwa i Kati- kati ngumngxuma wamasela kanti akunjalo.

I PALAMENTE.

IMALI YEMFUNDO.

Kwindlu enkulu yeli Bandla ngomhla we 12 JULY.

U MR. VAN RHYN ucebise ukuba: Nje- ngokuba ngoku zivuma zonke izihlobo zabantsundu okokuba oluhlanga luntsu- ndu ngemvelo lalo yangamabetyebetye ukoyiswa yinkohlakalo yobuxhila, ngo- ko ke malukuselwe ngemetib ngapezu kwazinye intlanga, nanjengokuba kumhlope ukuba alunakwanikwa amalungelo anohlanga lwama Yuropu into ebonisa ukuba alunamandla, eli Bhunga licinga ukuba lifikile ixesha lokuba u Rulumeni azinqumamise imali azirolela imfundo yabantundu.

UMONGAMELI ute elicebo liteta nge- mali, izeza ke ingxoxo yemali, ngokoke lomcimbi ngewungangeniswa pambi kwaleyo ngxoxo, okanye ukuba uyaqutywa mandisuke esihlalweni kwenziwe U MR. VAN RHYN: Ucele ku Monga- meli ukuba ayengxoxwena lento leli Bandla.

UMONGAMELI: Ingaxoxwa ukuba eli Bandla loba yi Komiti lonke.

U MR. VAN RHYN: Elicebo linesi- hlomelo esiza kufakwa lelinye ilungu.

UMONGAMELI: Eyona nto itetwayo kutiwa eli Bandla kuyavunyanwa ukuba libe yi Komiti.

U MR. SCHERMBRUCKER: In- dawo efanale lengxoxo kuxa kungenwe ezimalini ekungati kwakufikwa kule iku- tshelwa imfundo yabantundu kutiwe mayibulawe.

U MR. MILLER: Okunene abantsu- ndu babutanda kakulu utywala, kodwa yimfanelo yeli Bandla ukuyandisa imali erolelwa imfundiso yabo endaweni yoku- yibulala xa kufunwa bequbele pambili.

U MR. EBDEN: Makungenwe ekomi- tini akuncedi nto uku'woluta.

U MR. NEETHLING ute mayingapu- lwapulwa into ye Mpatiswa-Mihlaba (u Mr. Schermbrucker) liqinga lokunqo- loba lengxoxo. Akufuneki nakomiti yantu, kuba eli Bandla linegunya loku- yincipisa' incito ka Rulumente, into eli- ngenayo ngamandla okuyandisa. Ma- yiquytvwe ingxoxo.

U MR. BOTH: Kaluhla imali elwa- ndle ngokulungu ukufundisa umntu om- nyama. Kutsha nje ebekwe wamana eha- mbahamba wafika Amaxhosa efanenise- lekile yinqaba ukuqumelwa yimbola nje- ngoko ayenjalo ukufika komlungu kweli lizwe.

U DR. ATHERSTONE ukuchasile uku- siwa kwalengxoxo ekomitini. Kuvunyelwene ukuba ingene ekomiti- ni, wesuka esihlalweni Umongameli, kwacelwa u Mr. Ebden ukuba asitane.

wala ngokuti ufuna ukuxoxa, u Mr. Steytler wala, kwabhekiswa ku Mr. Meurant wala naye, bati umntu ose- sihlalweni akakuleleki ekuxoxeni. Side satatwa ngu Dr. Atherstone..

U MR. EBDEN: Kulusizi ukuba ku- ngeniswe icebo elinje ukusebenzeli emva kweli Bandla. Umntu xa apulapula inteto yelicebo angacinga ukuba, xa aba- ntu abantsundu kutiwa mabenzelwe imi- teto, kuba besoyiswa belabalaba kwinto zama Ngesi, yimfanelo ukuba kwenziwe amalanga okubasindisa nokubanyusa kwinto zokanyo. Enda- weni yokutsho elinene liti mabayekwe batshone. Elibandla malingayamkeli lonto. "u MR. NEETHLING ute yena ixa eli lonke ubelutiyele uketo lwentlanga emfu- ndweni kodwa ubesoloko ekangele iziq- mo zayo aziko kubantu abamnyama, ngokoke ' ungenisa lenteto esisihlomelelo kwelicebo yokokuba: Emcamangweni vili Bhunga kufuneka inxalenye zemimiso ezikum-teto we 13 wonyaka we 1865 (Umteto we mfundo) okutiwa yi order c—Yezikalo Zabantsundu. Ezisemideni ezirhole-lwa imali zibulawe, kuba (1) Ezimali zinanzizicitelwa ukuqeqesha ulutsha labantsundu azivelisanga ziqamo zokubangela ukuba eli Bhunga lizingisise. (2) Ezimali azicitelwa abayabantu bakwi mhlaba esand'ukuhlonelwa kwiKoloni ngokoke bayaqataniselwa kuba ngabantu abamnyama ndawonye nembenelenge zase Mangesini eziiyifumanalimali (4) Imali inqabile ngoku naku Rulumente ayiko eyokuba kusindiswe abantu ngerafu kusenzelwa abantu abatile. Ute ubhekis ngokukodwa ezi Sinaleni ngezi zizatu azibekileyo zozine. Kwinqungqutela yentlanganisano yoti-tshala esand' ukubako apa u Canon Peters Umpti ye Sinali yama Xhosa elapa e Kapa ubhadule ukuteta ekubeni leyo Si- nali yake ingeze ibe ngumzekelo wobu- lungisa bokucitwa kwemali ka Rulume- nte. Nomongameli we Mfundo Dr. Dale uti'lo Sinali yase Zonnebloem ayizaqeqeshi bantu bamnyama ngoku. Wona ama-Xhosa awafunda kona apelela pi? Niya-yazi mhllope into awayenzayo ngemfazwe ye 1877 ngokukodwa onyana benkosi aba fundi'swayo ngemali ka Rulumente. Mayitwatyululwe lemali ibeko naku Ma- ngesi, ukuba ayinakwenziwa lonto ngoku ngabiko kwemali makamkwelwe esi si-hlomelo sake sokuba ingabiko nakubantu abamnyama Mr. VAN RHYN: Umhlobo wam u Mr. Neethling uhlab' ekangele, nelicebo lo lam sendilibuyisa umva sekusima esi sihlomelo saka. Mna okukokwam nda- bona kwakude ukuba lemali iyahlawla. Ute akuti UGCINI-SIHLALO liyavu- mana i Bhunga ukuba u Mr. Van Rhyam alibuyise umva elicebo lake wati u MR. STEYTTER: Asiyazi nento ebelingeniselwayona apa elicebo, kwanesi- sihlomelo kufuneka ukuba zigxotwe zipume kulendlu. U MR. EBDEN ute abantu abantsundubanzini ngapezu kwabamhlope kanti bayarafa. emalini erolelwa imfundo yabo abafuma- ni nesiqingata sefunyanwa ngabamhlopekanti bayarafa. Eli Bhunga malinaqabalahlali evakavakeni ngalomicimbi wemfu- ndo ekubeni indawo ezinje ngama Dike sezibonisile ubunglisa bemfundo. U MR. BOTH: Ute uyitijile kakulu le nto yokuqcinwa kwabantwana bama Xhosa ezi Sinaleni begcinwe kwemali ka Rulumente. U Dr. Stewart umana uku- tumela ingxelo ezingeyonene e Ngilane. Malivunye elicebo. Kulandele amadoda atete ngolwimi lwesi Bhulu o Mr. Joubert no Mr. Van Der Heever bechasa kwa imali erolelwa abantsundu. U MR. TUDHOPE ute usozisi ukuba u Mr. Neethling angeniswe icebo elinj kweli Bandla: Zozine zizatu azisiliseleyo elizim- bogele ukuba alingenise azinasiseko. Esokuqala esi ati imfundo ayinaziqamozihle kwabantsundu ulahlekile kanye kuba ingxelo epambi kwetu . eyezikolo ne Sinali zabantsundu ibonisa ukuba ngoku pakati kwabantsundu sekuko abawceli, nabaki, nabakandi be bhelike, nengcibi zokusika ingubo, namatungi e zihlungu nezinye intlobo ntlobo zengcibi ezintzundu eziqeqeshiweyo ezimisebenzi uncomnywa kakulu. Zona iziqamo ezilize zininzi ngokwaneleyo. Nalento yena u Mr. Neethling elilungelo leleqela elilite akunjalo nama Ngesi azi alam ayamkelwa kwezi Sinali; akangeti ngo- kungakatalali kwawo ukufundisa kuzo , kutiwe kuya ketwa. Enye into i ziko napeshwe kwa Nciba ezinawo onke amalungelo anezase Koloni. Ngapezu koko kwezi Sinali bayahatlala ngokwaneleyo abantsundu. (Hear, hear.) -Iponi nganye epuma ku Rulumente imelwa zi- ponti ezimbini ezipuma kwabantsundu Ngoku namafama ayazininika izikolo makungafumane Kurolwele ilize, abantsundu kufuneka befundiswe inkutalo. (Hear, hear.) Ababantu bayanda abana- kupila zinkomo zodwa kuba akuko mhl ba mabafundiswe imisebenzi. UMONGAMELI ute Umbhali ka Rulumente (u Mr. Tudhope) uyigqibile inteto ubete waqoqza. Linye afuna ukwaleka kulo vena leloluwa elilungelo lezikolo zamafama liyalilangana nelabantsundu ngoko ke lowa mzalwana ufumane wangenisa isiroro esingavakaliyo. Ibhunga elalipicota isim sefundulo layaleza ukuba makuqiniselwe ekubafundiseni imisebenzi abantu abantsundu bazokutata la Nangxa lobukoboka ueba ngulowo alufundise ikoboka lake ukuze limsebenzele ngengqondo. Enye into mhlal Inkosaza- na yasinika olu laulo lungu Ngapela-Ndikule yati makuhlale oku imali eyi £14,000 erolelwa imfundo yabantundu Zingati zibulelwe isinali azingebi namse beni izikolo zangapandle. Ute Umo- ngameli yena asimntu utetayo ezingxo- xweni ubefuna ukwalata umteto apo ukona.

U MR. MEURANT ute yena uwachasile lamacebo ngesizatu sokuba ayakudala uluvo olubi kubantu abantsundu, kuba kuko ipepa lama Xhosa e Qonce elibaf- kelela lonke abantu abamnyama. Ezi ngxoxo ze Palamente lizixela zonke ngesi Xhosa. Boti bakuya ukuba i Palamente yenze lento sebesiti akuko nento yo- bulungisa enokuvela kuyo. Ngenxa yi sizizatu uwachasile lamacebo kakulu.

U MR. NEETHLING: Inteto yo Mo- ngameli iti amalungelo abamhlope ayali- inga navabantsundu emfundweni, u- tsho ke wandooyisa, sendiliroxisa icebo lam. ..

Emva kwenteto emfutshane aroxisiwe omabini lawo macebo alahlwa.

UMPESHEYA NE VOTI.

U SIR. SPRIGG upindile ukushuku- misa ingxoxo ngomteto wokuba umpe- sheva kwe Nciba ube nelungelo lokunyu-.

la amalungu e Palamente. Ngalomteto zoba zibini iziqingata, soba sesase Mbo ndawonye no Mzimvubu; esinye loba lela Batembu nelama Mfengu ndawonye no Gealeka. Sisinye isiqingata sonyula ilungu libe linye. Inani lama Yuropu e Transkei ndawonye nela Batembu nga- ma 6,495, abantsundu 248,000. Embo ama Yuropu 2,935, abantsundu 98,000. Bebe- fuda bebaninzi ngapezu koku abamhlope bancepe ngokuya kwele Golide. Lento axela lamanani wenzela indawo yokuba esazi ukuba kuzakubako izwi lokuti ama- lungu amabini akokele, ekubeni nawo la mabini sebewenza ngokusoloko besolwe ngalonto. Bona abantu abantsundu bam- balwa kakulu kweliya zwe abanelungelo yokunyula amalungu zisho ingxelo zo Mantiy. Uninzi Iwabo lumi ubuzwe alunazi tayitile zoboku. Lomteto we voti woqutywa kwelozwe ngalandlela isand' ukumiselwa yile Palamente.

MR. SAUER: Wenze into embi u Rulumente ukngawushicileli kwanga- pambili lomteto. Lamalungu anikwa eziza zizwe akanele kuba xa benikwa eli- lungelo kufuneka kukangelwe umdumba wenani labantu kwanozubanzi belizwe. Isiqingata ngasinye ngesinikwa amalungu amabini, kunjalonje kutiwa abazi- abantu nam'meli kwi Ndlu Enkulu ye Pa- lamente nakuba mhlamba ibengebance- di kakulu, ngokoke yena (Sauer) unika isaziso sokuba ekomitini uyakungenisa icebo lokuba abe mabini amalungu ani- kwa isiqingata ngasinye sapesheya kwe Nciba abe mane ewonke.

Ite isakudibana i Komiti ye Bandla le Palamente.

U MR. SAUER ungenise isihlomelo abe sitemisilele ukuba uyakungenisa sokuba lingabi linye kodwa abe mabini amalungu anyulwa ziqingata zapesheya kwe Nciba. Abantu abantsundu baninzi kakulu kwelizwe kufuneka benomne- li wabo, kuba lomteto mtsha wenzewo uyakungela ukuba kunyelwe abantu aba- mhllope bodwa. Eliyazwe libanzi ngokoke kwezinye iziqingata zalapa e Kolo- ni. Mazilungiswe izinto kwazisazaqala. kuba koba nzima xa sekukudala, ngoku-, kodwa u Rulumente unemihlaba enge- miweyo ayakuyitengisa kwabamhlope akutanda kunqabe kukumbi ke ukulu- ngiselela umntu ontzundu. Zonke iziqi- ngata zase Koloni zimelwe kwindlu zo- mbini ze Palamente uyatembera ke ukuba u Rulumente woyuma ukwenzwa kwalo- nto ngelipeshya kwo Nciba.

U MR. J. A. DE WET ute abasokuba baninzi abanyuli kwelizwe, nomhlab' oodwa awungakanani ngoko ke aliso- kwanda inani labanyuli. Bebonke aba- mhllope mhlambali iwaka loba linye, na- bantsundu abanemfanelo abasokugqita ewakeni. Ewe baninzi ngobunani noko basesemva kakulu ekukanyeni. Ukanyo alubebezanga nto kakulu kubo. Ama- lungu amabini anele. Uninzi lwabantu abanengqondo yokwazana nabantu aba- ntsundu bati make kwenziwe kuhle uku- banika elilungelo lokunyula ; kodwa isi- tembisano saba basinikiwe abamhlope.

U SIR THOMAS SCANLEN ute yinto entsha le yenziwayo namhlanje yokubala amani abantu xa banikwa ilungelo, ekubeni ngesiko kumiswa amalungu abe mabini esiqingateni ukwenzela iqela eli- nge lihlinzi ukuba nalo libe nomteli.

U MR. SAUER ute i Monti linabanyu- li abali 1,310 kanti limelwe ngamalungu amabini. Ngoku e Alvanu kodwa baza- kuba 689 kanti elisibini ilungu aliso- ku- guzulwa. Ne Dike lingecudwana eli- ncikane limelwe sibini samalungu.

U MR. WARREN ute lamalungu , okunene akanele, kuba nala Mangesi angekoyo aza kubuya, babanzini abantu Kulapo sirwaya kona e Transkei. Ingqu- ngqutela yama Fama yonke makabe ma- ne amalungu ukuze awamele kakuhle amalungelo elozwe.

U MR. WALKER ute naye ababameli abanele kwilizwe elibanzi kangaka. Ku- ko nama Rilikwa amelwe kunikwa ilu- ngelo inani lawo lipakati kwa 3,000 nama 4,000.

U MR. HUTTON uvumelene nabateli abasand' ukuhlala, abantu xa barafayo mababe nabameli ebandleni lemitemo. Ininzi imali engena ku Rulumente evela e Transkei. [U Sir G. Sprigg ute yirafu yo- mhlaba qg.] Akuko mahluko yimali lonto. [Sir G. Sprigg: ayiko imali yama- phekepheke.] Ayititi nto yonke lonto xa barafayo banelungelo lokumelwa. Enye into lowa mhlaba ukwicala lezipiti- piti ngoko mawube nabameli ngokuzelelo- yabo.

UMGCINI-SIHLALO ute makwahlu- lelwanwe ngendawo yokuba kumiswe lomo- toto nengokho ubungeniswe ngako. Abati ewe, 33:— Messrs. J. A. de Wet, Tudhope, Marais, De Vos, Joubert, Du Toit, J. N. de Wet, J. T. du Plessis, Le Roex, Rothman, Ohlsson, Dempers, Keyter, Nel, Venter, Des Vorges, O' Leary, Oosthuizen, Van Eeden, Theron, Watermeyer, Van

[AUGUST 3, 1887.]

IMVO ZABANTSUNDU (NATIVE OPINION).

banda nako ukwaneliswa ngalomapepa kuba ite into mncinane ayakwanela anagwangqwa odwa. Sibelusizi ukubona ama Yuropu embalwa, seva kodwa uku- ba ityala lelalungiseleli kuba bengasi- fakanga isaziso kwa wama Ngesi amape- pa.

Pakati kwamanen angapandle esiwabonileyo abe ngo Chief William S. Kama. Revs. B. Mama, no W. B. Rubusana—No Messrs Petros, Mayipasi, Sol. V. Dlakiya, Solilo Joel, Job M. Sinxo, Ph. M. Rexe, D. Mbaza, Simon Balla, A. H. Maci, nabanye.

Umvumo xa siwutata wonke ubuyole kakulu ngokukodwa u “ Come unto me.” “ Will you meet me.” “ Laughing chorus” no “ My heart is sore.” Into esiyipawu- leyo kuvuma kuka Miss Maria B. Mama ititshala yase Mdzizeni yawubanga umvu- mo wayo. No Miss Dlakiya, no Miss Jane Manana, no Messrs, Meli Dlakiya no Solilo bavume i Solo.

Kuko amadodana angqumshela kakuhle ebhesini, esivancoma wakela. Kuseko indawana efunekayo kusapo lwase Mdzizeni yokuba lulolwe amazwi kaku- hle xa luza kuma Ngesi. Umpati womvu- mo u Mr. A. Solilo sikoliwe nguye, noko xa apinde weza ku Mangesi azaziyeke izimbo zake zase Mtshatweni azole xa anika amaxesha.

Kuko amanen atile esipawule ukuba kubavumi aba akanakuzipendulela nge- zimilo zawo. Ate kuba esazeka sane- ntloni ukuwabeka amagama awo; ate maxa avumayo awapambanisa amazwi esingesi, esingaziyo nokuba enziwa ku- kungabonina; neziyu zawo zasuka zama- na ukuxela inganawa iselwanda. Lento imbi kumadodana yoku awulungiselele ngoluhlobo umvumo owenzela ityalike. Abobafana bobabini sitemba ukuba lonto abakubuye bayenze komnye umvumo nokuba ikangeleka kakuhle kubo. Ama- culo Esixhosa sikoliwe ngawo onke. Ixesha mabafundiswe ukuligcina xa bavumayo; amazwi bafundiswe ukuwapi- misela xa bavumayo kuba tina bebese- mva amazwi ka “ Xwita Ntamo” ovunywe nge tshanti; “Nongause” ovu- nwe ngg “ Mhlaba uyalila.” “Engekafiki umlungu” ovunywe ngo “Oh Gently Breathe” “ Umka Ncha Yecibi” “ Ingo- ma ka Hili” engabanga nantoni ibanakala ukuba yeyake asiwavanga. Nawa Mange- si amaculo akavakalanga kakuhle ama- zwi. Icule intombi ka Mama kwalila umfazi emva kwetu. Enkosi Solilo woku- luketa udodana lokuvuma xa uza e Qonce.

Impawana.

Kufuneka lonto kanye. Ose Komani um'bhaleli wetu uti ebhala ngo 28 July : — “ Besinentlanganiso enkulu (tina Komani no Ndluvukazi) esite kuyo samkela izigqibo zentlanganiso eyayise Bhayi ngomcimbi lo wokutungwa kwemilomo. Ndinosisi kodwa ukuti site xa siza kutumela ucingo Kakuhle, i Ruluneli, sake seva ukuba selesibekile isandla ku Tungu'umlomo. Singenza ntonina ke?”

Kaloku izigqibo zase Bhayi ezi usingete zona umzi nesezamelwe yintlanganiso eme le umahlulo wase Qonce nemele owase Ko- mani zehi:—Ukuba akutsitsanganto ekubo- ngozeni Umhle i Ruluneli, umzi wonke maubhale U mtandazo omnye, omkulu, oya- kutunyelwa ku Mapakati Enkosazana nga- batunywa abantsundu abayakuya e London xa kubonakala nkuba iko ngokwaneleyo imali yokubatumela.

Umtandazo lowo, oyakusandlala sonke isikalazo samawute, usezandleni zababali siteta nje. Kakamsinyane ukoyile ukubhalwa uyakuvakaliswa. Kukangelwe ke ukuba tina sonke ma-Afrika sinkontele kuwo, kuba kusekuhlani ukuba ayisakuba nasidima, ikwanasitonga, into yokuba ube lowo umzana ube nomtandazwana wawo. E Ngilane kwaziwa abantsundu bengumgulu abaziwa bengabantu bomahlulo ngomahlulo. Siti ke amawute atelalayo kwesi sibhenso sabamnyama ukubhenela ku Hintsu mawavisane nge Komiti nababhali bezitili ngezitili ukuze seme into enentlaha.

Yona into yokuba ingabase Ngqushwa bati “ Tina sisingete imivisiswano pakati kwetu Bodwa.” ingabase Batenjini kwangokunjalo — lonto iyakupumelela kwakwisihelegu esi- hlele Ingqushwa evisisene yodwa nelungu layo, waza awabiko wona umtandazo oya e Bandla. Labonakala ngoko e Bandla e Kapa Ingqushwa lanelisiwe kokwenziwayo ngu Sir G. Sprigg. O. Messrs. Thomas Mqanda, Mpahla, Joel Gai, David Ngenka, J. Mzamo A. Njokweni—amadoda abako ukuwukokela umzi ontsundu wase Ngqushwa ukuba ayatanda maze ayindwebele lonto. Kwituba lomtandazo onje kufuneka imivisiswano pakati kwetu sonke nokuba singabayipina imantyi.

Zenza ntonina into zo Zwedala, zo Kalipa, zo Renge, zo Sigenu, zo Pelem nezo Tantsi e Batenjini P Sezikuncamile kwapelana ukulungiselela intsapo ? Ngati siyakudlelwa sizizukulwana esiza emva kwetu. Uke wati u Mr. Gladstone, isiteti sasema Ngesini, “ Elona xesha liyingozi, ekwenziweni kwenkohlakalo kumaxa iqalayo.” Ngokutsho wayesalata kwindawo yokuba umlilo otshisa indlu uyintlantsi xa uqalayo. Kukapukapu ukuyicima intlantsi, kanti akuko nto inzima njengokucima indlu eseyisitsha. Mauyigcine lonto umzi.

E Bini ungangfika kwimpi edolileyo. Amadoda anamehlo wofufumana emzimba uhli- leyo, encoma ukudangala, nokutyeshwa kwa- mahloda abefanele ukuteta into zomzi. Aba- bahlobo abazi, okanye abaqondi ukuba kuzo zonke indawo kushukuma indoda enye namabini, awubizele entlanganisweni umzi. Ukuba balinde ukuba ushukume wonke ngaxesha nye umzi, masibaxelele mhlope abahlolobe betu abangonqondo base Rini, ba lindele ingongolotela — ukuzo kuka Nxele.

Kuko isicelo esishicilelweyo esiza kuanjisi- swa kubo bonke abamnyama belilizwe, kwana kuma Ngesi. Senjiwenje ukuchazwa kwaso isicelo eso :—

UKUMELWA KWAMALUNGELO
ABANTSUNDU.

U _____ unikwe imfanelo, ngesigqibo somzi ontsundu olunge nomandla wase Bha- yi, nowase Qonce, neminye imimandla, ukuba ahambe ebuta into anokuyifumana—imali, impahla, njalo-njalo—ukuncedisa imigu-

du eyenziwayo ukumela amalungelo abantsundu kwinto zombuso we Nkosazana, mayelana (1) nokutumela Abatunywa Kumapakati Enkosazana, e London, ukuya kusipulapulela, nokusibuzela, ngetuba lokutungwa kwetu imilomo; (2) kwanokumela amalungelo etu pambi kwe Felkornet ne Mantyi, zemimandla ngemimandla emelwe ngabamnyama.

Okwamkelweyo kuyakumana ukuvakali- swa kwi “ Mvo.”

Umgcini-Ndyebo Westili Base

Zonke indawo ezinamadoda agqibe kwelo- kuba afake igxalaba kwimizamo eyenziwayo yokukhusela imfanelo zetu, zinokuwafumana amapepa esishicilelwe kuwo esisicelo zaku- bhalela ku Mhleli we Mvo. Bekunqweneleka intlanganiso kwindawo ezinamawute eyiza kuyixoxa lento zide indlebe zabantu bakowetu zizale yiyo, ukuze kwenziwe into evunywe ngumzi. Umandla ngamnye maube ne Komiti yawo yalomcimbi.

Kuko into abazenzakalisa ngokwabo ngayo otitshala abantsundu. Yile. Bati bakupuma ezikuleni abaqeqeshwa kuzo suka bangabi sazikutalela incwadi—bayingeke lonto, kutiwa yi study nokulesa amapepa endaba nencwadi. Kuba lento imfundo ingafaniswa namaqanda enkuku ati ukuba awatanga afukanyelwe, asuke abole. Nemfundo engafukanywayo iyabola, okanye ingenwe ngumhlwa. Lento siyikunjuzwa yindodana eyafunda kwesinye sezikula zetu ezikulu ete itolika yenza umqa engabanga nakuwupaka nayo. Ute kona akuti umfundisi: “ If you Love, Christ you will love his work,” yakuti itoliki. “ ukuba *niyamhleka* n Krestu *iyakuvuhleka* umsebenzi wake—akuti, “ The financial meeting,” yakuti, “Intlanganiso *yoku- ggibela*” — kwabonakala; ukuba masirole incwadi yetu yokwenza Impawana; asisateti ngentsini esiqarala chekwe ludodana etyali- likeni. Siyaqokela siti into eyakubanga ukuba izipozo ezinje zipele kukuba ititshala zisele amapepa endaba ziyivisise into ezilyesayo— apo zingayivisisiyo zibuze kwabane mvisiso, nencwadi ezicbaza amazwi ziko Esingenesi.

Sivuya ukuvakalisa ukuba lomcimbi woku- bhanela kumapakati enkunda yapeshya, awavesinike lamalungelo sinawo kulombuso, ite namhla yasingatwa nangumzi wase Ma- gqunukwebeni. Ogotityileyo namhla ngum- kanja,

EZABABHALELI.

NGE TOURNAMENT.

NKOSI YAM MHELELI we *Mvo*.—Incwadi ka “ Cricketer” kwelako le I June ibonakela xa besengigqibile ukubhala eyam, ndihlalele ukuyipostisha kwangalendawo —ngexa yokuba ndiyumelana naye ngendawo yokuba “ kube kugqityiwe ngoku ngendawo eyakuba kuyo; i Tournament ezayo nezinye indawana.” Sendiya kuwushiya umqulu weyam, ndongezelele kweyake—ukubonisa ukuba yimfuneko engqongqo ukuba ibe seyisaziwa indawo kukuba abalungu base Rini sekunyangama mbini-ntatu begqibile bona ukuba ibe kona i Tourney nendawo emazicelwe ukubako. Ukuba senjenjalo ke nati aka- ngobiko lamangaxhishi xashi o Mnyadala wase Qonce. Ewe, i Rini yiyona ndawo iwufaneleyo Umnyadala ozayo, kuba ngapandle kobuko bezipaluka ngezipaluka zale Koloni kuya kuya abase Natal nabase Basutoland, ngapaya nangapezu nangemava kwako konke oko I Train ukuya e Rini iyakuba ngamanani apantsi kakulu. Enye indawo kukuba kufuneka kuko i “ Champion Bat” ekudalalwa yona, ukuze i Champions zahluwe sisambuku ingabi ludunkuku lwegama nje kodwa. Indlela elungileyo ukuyifumana lo Bat: kukuba siti zonke indawo ezimeniweyo zicelwe ukuba zi- kupe imani elitile ukuze lomali itenge I Bat.

Kanjako, kufuneka kulungiswe indawo yenxaso yendawo ngendawo esukuba zi- hlalene nge Tournament. Ndicingwa mna ukuba iyileyo indawo kufuneka izixhase ngokutya ze umzi ekudalalwa kuwo umele i Launch wodwa yalomacala adlalayo nendawo zokulala. Kunzima ukuxhasa inkumanda engaka, ekuti namaxa sekwenziwe konke okunokwenziwa, zingasweleki noko iziroro. Indawo ezine (4) ukhlangana nge Tournament zanele, ingaruqula ngobude. Why I eyase Qonce apo indawo zazintlanu (5) yapants' ukugqiba iveki ezimbini, yaruqula, kanti I match ezimbini azidalwangana, kunjalonje yi match epakati kwe Qonce ne Bhayi kupela eyabambayo. Kungabeka pi kwakubako ama Kimberley ne Bhayi (litiwe represent kakuhle ngabula Cric- keter).

Pakamisa izwi lako *Rini* ungabi semva kwinto zokanyo obubaluleke ngazo kwa- kwimihla yamandulo. Ndim MNYADALA.

IZIKWELITI ZOTYWALA.

Port Elizabeth, 4 July 1887.
NKOSI MHELELI — Ndicelwe yimantyi yalapa u T. E. Wright Esq, ukuba ndazise izihlobo ezitile ezintsundu ukuba uyifumene incwadi yazo, emcela ukuba akupe umteto wokuba bangavunyelwa abatengisa ngotywala ukubutengisa ngetyala Uti ke u Mantyi mandibaxelele ukuba akaziniki mpulapulo incwadi esakuba zitunyelwe kuye zingenagama laba tumeli bazo; kodwa le yanamhla ilala ngendawo ebonakalayo, nevakalayo, acinge ukuba makavise ku “ J. S.” lowo ukuba uyifumene noko anga angazi u J. S., ukuba akufuneki ukuba ayeke ukulibhala igama lake xa abekisa umcimbi onje e Mantyni.

Lencwadi ilala ngokuti kuko inkantini ezininzi e Bhayi apo amadodana antsendu asela kona ngetyala aze abhatele ngom- Gqibelo, into ke leyo ebanga ukuba ufike um- Gqibelo seyipelele etywaleni yonke imali yabo. Iqinga linye: Kukuba uti wakufika um- Gqibelo angabuhlauli obo tywala kuba umteto (Sect 68 Act 28 of 1883) ute Umtingisi ngotywala akanako ukumangalela ityala lotywala obutengiswe ngetyala baza baselwa enkantini yake ngapandle kokuba bube obo tywala buselwe e Hotele kunye nokutya etafileni.” (okunye abe ubutenge nge bottle waya kubusela ekaya)

Mabakwazi oko abantsundu ukuba abana kusanyanishwa ngetyala lotywala Boyeka ukutengisa ngetyala abatengisi bakubona ukuba imali yabo iyatshona.

I. WAUCHOPE, Unobhala ne Toliki.

I TRANSKEI

[IVELA KUM'BHALELI]

Bekuko intlanganiso enkulu e Butterworth (Gcuwa), ate u Capt. Blyth, C.M.G. Umongameli, wafunda ipepa lamanani emali ekoyo yendlela yalapa e Gcuwa neyase Ngqamakwe neyase Tsomo, wahlala pantsi ete onesikalazo ngalamamani makavele aze kuqondiswa.

Kusuke u Headman W. Njikelana, wavusa utuli lwengxolo ngokubuzwa ukuba kutenina imantyi Zingazifundi ezingxolo emakaya zibaxelele imali yabo ingekadityaniswa neyazinye izizwi; yafudumala inteto malunga nokuba bekutenina ukuba angayibuzi emantyni ekaya.

U Capt. Blyth ungenise indawo yokuti i2s. 6d. nitinina ngayo; kuba nyakenye kwakutiwe i Is. 6d. mayibe yeyendlela ze isheleni ibe yeyo titshala. Wati ke Umongameli lemali ise lulaulweni Iwenu Mamfengu nokuba nihlangana ngelitimayipele kanye le 2s. 6d. nokuba nisateta elanyakenye. Kokangelwa izwi lenu Mamfengu.

Kupendule u Capt. Veldtman etetela izibonda zase Gcuwa, wati lemali i Is. iluncedo olukulu kuti ekuncediseni kwimali esiyirolayo kade ukubhatala o titshala betu. Ke ngoko sakiliti kwabo baberola i 3s. ngoku mabaseberola i 2s. indoda ngenxa yale sheleni, ngoko makuqitywe kwangendlela yanake nye. Kuvuke utuli kwakuteta impi yase Ngqamakwe neyase Tsomo, apo kuko o Mr. J. Mazamisa, no Mbulawa, no W. Njikelana, no Moni Ndima, sasipitipiti azevana inkosi kuba u Capt. Blyth bekeke bapuma, ipike ne- ngxolo kwanga ngamanxila, kwabonakala ukuba ezintlanganiso zibucala ziwupit- tizelisele umzi wase Mamfengwini. Nditeta akuzange kubeko intlanganiso enje ukubambi.

Ndikangele kugqitywe ezwini lenkosi zase (Tsomo) Mbhulu ezize zona mayipele lesheleli ukunikwa o titshala, kuba yiyo le yenze lenkatozo ; endingazi nokuba bayaqondana Ukuba bazenzela umtvalo onzima wokubhatala o titshala. Kwagutywa kwelokuba i 2s. 6d. mayibe yeyendlela yonke, kungaqezulwa nento ukunika o titshala ; kuvunyelwene ngoluvo lo Messrs. W. Njikelana, Moni Ndima, no J. Gcingca.

Amanene awateta kulentlanganiso kwa- bambhlope ibe ngo Capt. Blyth, C.M.G., Mr. T.King, R.M., no Mr. Liefeldt, R.M. Izialo zezi mantyi zibe zihle, abanendlebe baya kuncedakala, nabafundisi ababini u Rev. W.J. Hacker, walapa e Gcuwa, no Rev. J. Maclaren, M.A., wase Blythwood, bebelapa.

Bekutetwa ityala lomfana odlwengule intombazana; u Capt. Blyth wangweba umnyaka ne kati; sisigwebo esifanele izidlwengu kade eso.

ABALIMI NA BARWEBI.

Kowayizolo umsito akubangako boya bu- hle kakulu; abarwebi babunqunqesi uku- tanga. Obuvasiweyo burelele 7 1/2d, obu- ngavaswanga 11/2d to 2/5 ngekulu; oburabaxa nobumnyama 3d ngeponti, obeseyi- bhokwe 5 1/4d to 7 1/2d ngeponti.

E MARKENI

E QONCE (Angst. 2).
Ibotolo, 5d to 1/7 ngeponti
Iraso eluhlaza, 1/1 to 1/6 ngekulu
„ ezinkozo, 1/11 to 2/5 ngekulu.
Ihabile, 9d to 2/11 ngekulu
Umbona, 2/4 to 3/4 ngekulu
Itapile, 1/ to 4/2 ngekulu
Ungubo, 6/ to 8/ ngekulu
Inkuni, 6/ to 2/7 ngefllara
Isimili, 1/6 to 2/1 ngengxowa
Ihabile ezinkozo, 3/ ngekulu

E KOMANI (July 30)

Inkuni, 12/ to 40/ ngefllara
Umbona, 5/3 ngenxowa
Ihabile, 2/9 to 4/6 ngekulu
Iraso ezinkozo, 4/3 ngekulu
„ eluhlaza, 9d to 1/6 ngekulu
Umhugo, 6/6 ngekulu.

E RINI (July 29)

Inkuni, 16/ to 35/ ngefllara
Ihabile, 3/ to 3/9 ngekulu
Amazimba, 6/6 to 7/ ngengxowa

NATIVE OPINION

WEDNESDAY, AUGUST 3, 1887.

Our Friends

THE friends of the natives, in Parlia- ment took up a position which we find ourselves unable to compliment them on in respect of Mr. HOFMEYR'S Bill embodying the precious principle of discrimination in the treatment of natives. Seeing that they have been the persistent, consistent and eternal opponents of Sir G. SPRING'S policy that has been fruitful of disabling laws for the natives, we should have thought that our friends would have eagerly accepted the proposal of the Dictator of South Africa. If, as it appears to us Mr. INNES and Mr. VINTCENT succeeded in showing, the Bill was a sham, the principle, we contend, was not. Granting, moreover, that there were grounds for the suspicion of our friends that the measure was merely an instru- ment by means of which liquor would be carried into the Transkei, we should still support it with the hope of making the Bill to be consistent with its object in Committee. It was, it seems to us, bad tactics for the friends of the native cause and of justice to oppose the Dictator at the second reading for they surely must have known that his

word was law. That being the case they should not have opposed the principle of the measure on the ground that the Bill conferred no benefits, while it opened the flood-gates of Stellenbosch brandy on the natives. Their position would, in the eyes of the country, have been simply impregnable if, believing, as we confess we do, the acts enumerated in the schedule to Mr. HOFMEYR'S Bill, to be either obsolete or veritable shams, our friends had resolved to redeem the character of the measure by adding such acts as the Peace Preservation Act. Pass Laws and other regulations obnoxious to the natives. For the same purpose the Disfranchisement Bill could fairly have been annexed to the schedule. Then on the other hand they could easily and satisfactorily have shown that the act providing for the Liquor areas conferred privileges, that native sentiment had long and loudly called for it, that it could by no stretch of the imagination be regarded as a disabling law, and that therefore it should be eliminated from Mr. HOFMEYR'S catalogue of oppressive laws. Mr. HOFMEYR himself could not possibly have denied the force of this contention. But, by pursuing the course they did, the friends of our people have given the forces of the Dictator the advantage of dangling themselves both here and in England as the true friends of the natives, which the natives know to their cost they are not.

SIMULTANEOUS

with the celebra- tions of Her Majesty's Jubilee, the greatest event of the nineteenth century, has been the initiation of a new era in the history of the natives of South Africa by the passing of the Registration Bill, or, better still, the Native Disfranchisement Bill. This Bill, which passed the House of Assembly by a majority of 21, and the Legislative Council by 16 to 4, has received the Governor's sanction to become law, in spite of the prayers of the natives and of their friends that a right which they had so long enjoyed should not be taken away from them. That this should have taken place in this year; that the celebrations of Her Majesty's Jubi- lee should seem to have been united with legislation of this kind, that the addresses and other expressions of loyalty which hailed from the natives should so soon have to be followed by prayers for red- dress—by petitions to the Queen against the wrongful taking away of their rights —seem to indicate that some enemy, who not only does not like to see progress, but who envies the deep love that the natives cherish towards their mother the Queen, —some enemy of all that is English, had purposely intended to outbalance or counter-act those expressions of loyalty, and, if possible, drive the natives to desperation. This would be the result under ordinary circumstances, but the native of the present day knows who are his enemies in the legislature, and *he knows his friends*. He knows something more too. He knows that his friends are in- variably the Queen's friends. For this then thanks to the gentlemen who so boldly opposed the measure, and so fearlessly 'condemned it as a shoot from the old bitter root of Boerism which many years ago was the curse of this country. When the natives shall have been shut out of all the blessings of a representative Government, when they shall have ceased to appear at the hustings voting for their representatives—for that seems to be the course of events—they shall still remember the noble stand made by Messrs. SAUER, MERRIMAN, INNES, SOLOMON, BRABANT, WALKER, JONES, PEARSON, EBDEN, VINTCENT, FULLER, FROST, LEONARD and others, against the Registration Bill. It is when the night is darkest that the smallest star is seen. The natives have lost a great deal by losing the franchise, but they have also gained a great deal, unless the support which they have received

from the Press, the hearty sympathy of the English community in various centres, and the opportunity of being thus enabled to distinguish the enemy from the friend, were regarded as of little importance. Thirty five years ago the Hon. WILLIAM PORTER, then Attorney- General, once said, that he would rather meet the Hottentot at the hustings voting for his representative, than meet him in the wilds with his gun on his shoulder. Such is the feeling of all true Englishmen. They feel that the franchise is a great disarmament scheme inas- much as it opens up a constitutional way of settling differences.

A large number of natives have been disfranchised. Their rights have been taken away. The majority was so large that the Governor did not think it necessary to reserve the Bill. As far as the Colonial Government is concerned therefore the matter is settled. But is there no other tribunal to which the natives could take their case? Whence came this privilege of the franchise? Was it not from the government over the blue waters that this privilege hailed? If so, then, is that not the proper tribunal to decide about its withdrawal? We are glad to notice that an “appeal has been noted.” The question as to whether such an appeal to the Queen would avail in the face of the fact that the Bill was passed by such a large majority, and that the Governor had, for that reason, not taken it upon himself to reserve it - we say that question is not the point at issue. That question is settled by the law which gives Her Majesty the power to interfere at any time within two years of the passing of the act. As regards the “majority,” it would not have affected the constitutional rights of the natives one whit even if the Bill had been carried unanimously by both Houses. In fact, the greater the majority the lesser the chance of matters ever righting themselves in the Colonial Parliament, and, as a matter of course, the more necessary an appeal. As far as we have followed the matter we feel convinced that the natives have a good case. Their rights are being taken from them. No government in 'the world can legally take the rights of a people; no law can do it, for the object of the law is to protect the peoples' rights, and the duty of the legislature, we take it, is to make such laws as will effectually protected those rights. Therefore if the natives have a good case, as undoubtedly they have; if the Cape Town authorities have turned a deaf ear to their prayers; if Her Majesty's representative has decided to leave natives to the tender mercies of the Bond majority, an appeal to the Queen is indispensable. It is the only constitutional way open for them of seeking redress.

To be effectual this appeal should be as indicated by the Port Elizabeth native meeting and afterwards approved by the Kaffrarian gathering, viz., by petitions backed up by a deputation of 3 or 4 natives. A deputation to England would do good in many ways, even if it failed to obtain a reversal of the Cape authorities' action. There are other questions of equal importance which might be entrusted to the deputation. One of them is that of handing over the natives to the Imperial Government which has been proved to be absolutely necessary by the passing of the Disfranchisement Bill.

Editorial Notes.

A CABLE message has been sent to the Secretary of State for the Colonies, and a confirmatory letter forwarded through His Excellency the Governor, giving notice that the native people who have been shut outside the pale of British citizenship are appealing to Her Majesty's Government against the decision of the unreasonable majority in Parliament to Disfranchise them. Many of the white friends of the natives have advised the dropping of this course, feeling sure that they will be grievously disappointed. So strong, however, is the determination of the people that the prospect of failure seems to urge them on, and, we fear not even their friends will succeed in dissuading them from laying their case before the parent Government.

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CHARLES J. STIRK,

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tengisa ingumqulu na nganye,

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E-RINI.

ELIKA

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ADUME KUNENE,
Ka

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ecula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo,
ngenxa yoku ngqinelana kwawo nezo zifo

enzelwa zona; ngenxa yoku kauleza uku needa noku
ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso
lawo; ngenxa yokucoceka ekwe- nziweni kwawo;
ngenxa yokungabi nasikwa setyefe; nangenxa yokuba
enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure)
Umciza ongazange ungakupilisi ukuluma Kwe
oka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu
ezikatazayo.

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukupilisa Izinyo.

UMFUNO YEZA (Herbal Tincture).

Elingoviswayo zingangqambo zendlebe, neze
bunzi, nokubeta kwentoko yonke.

UMHLAMBI LISO (Eye Lotion.)

Oyena mpilisi wamhelo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline
Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese,
ukungatandi kudla, lcesine nento ezinjalo.

UHLIKHLA (Embrocation).

Amafuta omi okupilisa ukuqamba komzimba,
Ukuthi-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother)

Amafuta omi okupilisa ukutsha, ukutyabuka, nezinye
UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana,
nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye
nkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka,
nokungatandi nito itiywayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonnda
njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebu-
hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa "Lelona " xa isifo
sokuhamba igazi sendele.

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tofilana ngazinye, eziti zakufundelwa ngokufezek-
kileyo angaze angapilisi lamayeza. Ngekungabiko
kaya, nandlu, namhambini ungenawo lamayeza esi-
rweqe sokulumkela okungekhehli.

Akandwa enziwa ngu JESSE SHAW, Igqira
elisebenza ngemiciza, e Bhofofo, atengiswa nguye
ngebhokisi nange Bhotile nangamagosa ake kwi-
nkoliso yedolopu zale Koloni yonke, e Natal, e free
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